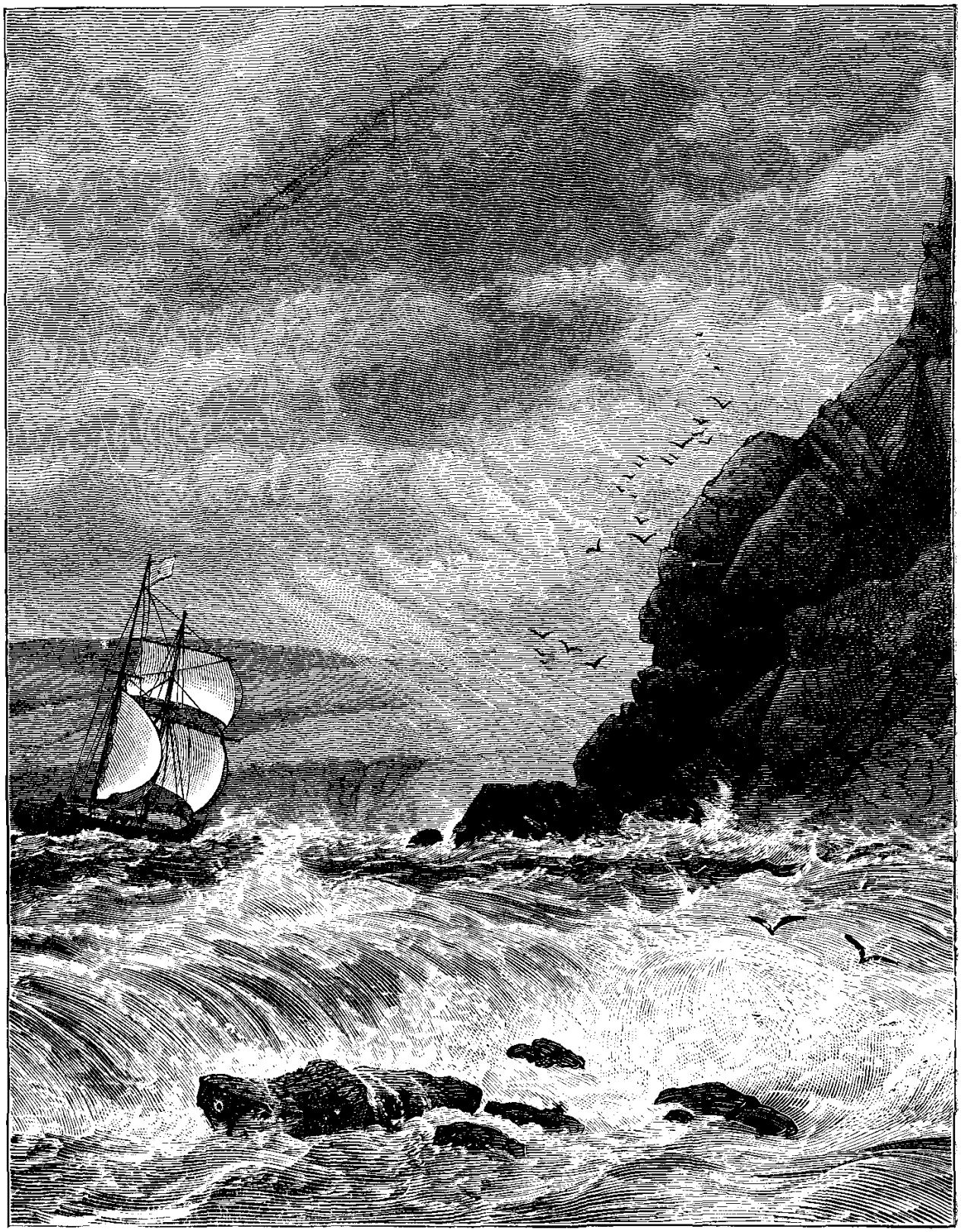

PEACE AMID THE STORM.

SCATTERED SEED

AND

Good News for Young and Old.

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

1908

SCATTERED SEED.

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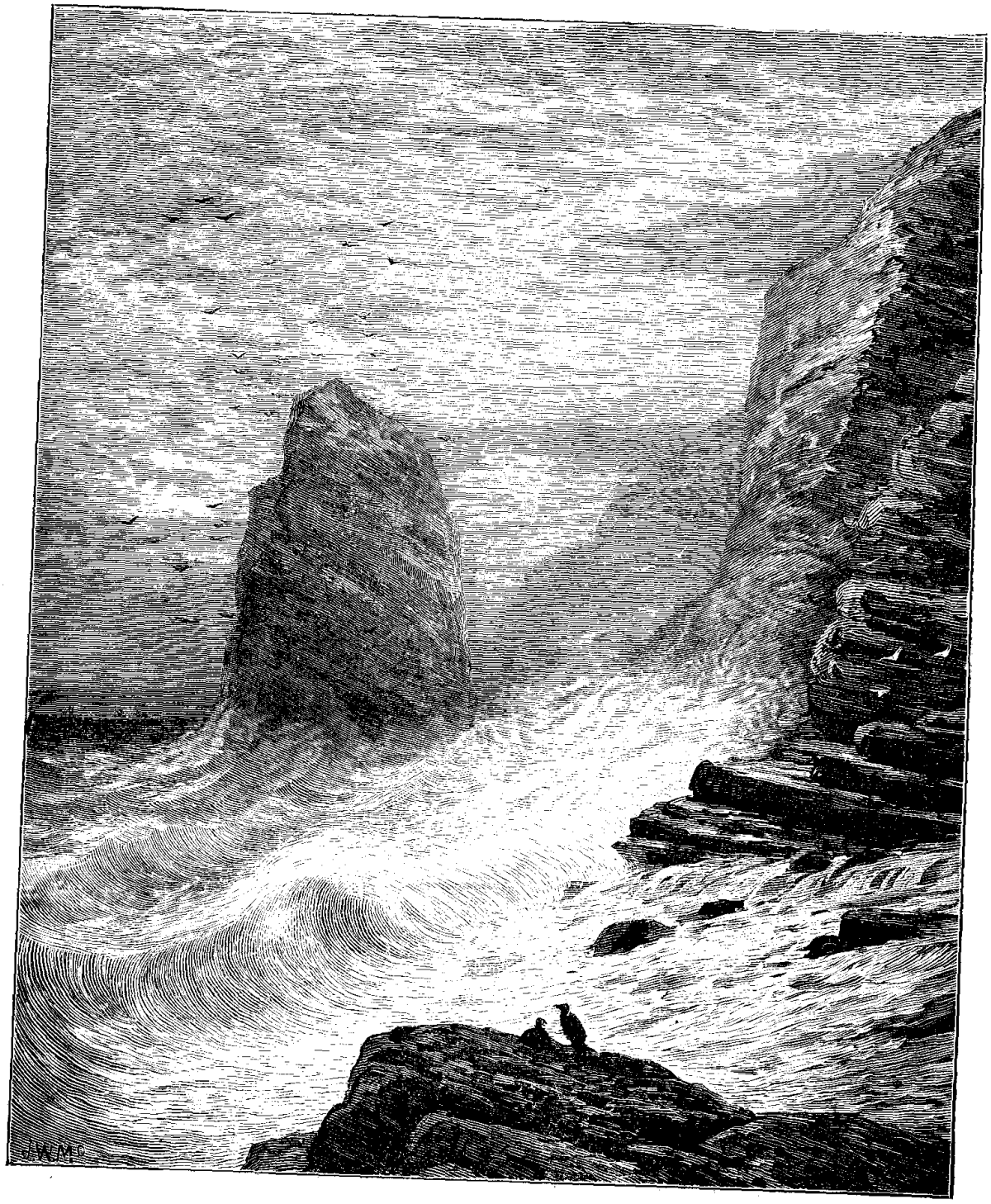


"ON THE COAST."

No. 277

One Penny, Monthly.

"Lost and Found."

A STREET preacher took his stand near a crowded thoroughfare. A few gathered round, but far more passed heedlessly along, utterly indifferent to the wonderful message of a Saviour's love. No doubt there was a great difference, as men speak, between the passers-by. Some were polished and refined, others were debased and ignorant; but in one thing they were all alike—all had sinned, all needed a Saviour. I saw on the east coast of England a piece of rough jet being polished until it grew into a beautiful ornament, but I noticed one thing in which the rough mass and the polished were alike: both were *equally black*. So it is with sinners. Some are educated and others illiterate, but all are equally in need of the precious blood of Christ to cleanse them and fit them for the presence of a holy God.

The preacher knew this well, so he rang out the gospel message, and proclaimed Jesus the "Man Who receives sinners"—the worst sinners, the very outcasts of society, as well as the outwardly polished and refined. He invited *whosoever will* to come, and assured them that they should on no account be cast out.

I do not know with what feelings the preacher went home that night. Probably he may have felt "I have laboured in vain and spent my strength for nought." The street preacher is essentially a sower; he is unable to see the results of his work. It is seldom that he knows the effect of his service, but the day is coming when sower and reaper will rejoice together. Then shall many an one be his crown and joy of rejoicing whom he little expected to meet.

Let us leave the crowded streets of the great city and enter a poor cottage away in the country. In it lives a widow, whose great grief in the loss of her husband is embittered by the knowledge that their daughter, their loved child, has been turned aside. The poor mother knows not where to find her, but she knows ONE Who can, so day and night, through weary days, months, and years, she prays that her beloved child may come home. She will not, she cannot give her up, and so she pleads on.

One night a step is heard outside that lonely cottage; a trembling hand lifts the latch, and the daughter is once more in the mother's arms, craving her forgiveness and confessing her ingratitude. Overjoyed, the mother kneels down to thank her faithful God for having heard her cry and to bless Him that the LOST one is FOUND. Then, with one arm round her daughter's neck, she turns from thanksgiving to pleading, and prays: "Lord, You have restored her to me; bring her to Yourself." Conceive her joy as the daughter whispers in her ear, "Mother, He has," and out of a full heart she tells how she was passing along the street when the street preacher's voice reached her, and she heard that it was sinners Jesus came to save, that He still receives sinners. Was she not a sinner? She could not cloak herself in any pharisaic garment, and so it came to pass, whilst the self-righteous passed by unheeding, this poor sinner repented, believed, and fled to the open arms of Jesus, Emmanuel, the "Man Who receives sinners."

Immediately she turned her back on the city and walked two days and two nights to her dear old praying mother to tell her that she who had been *lost* was now *found*.

This unvarnished story has a voice for parents with unsaved children. It says, "Don't give them up." It also has a message to the street preacher: "Go on; thou knowest not whether shall prosper, this or that." It also has a voice to the self-satisfied religionist; it tells him that he must come as a poor sinner, or if not the publicans and harlots will find themselves in the kingdom of God, and he, with all his morality, be shut out.

Reader, art thou lost or found? Does 1908 find thee among the lost? You may be among the refined and the religious on the clean side of the street, or among the drunkards and the harlots on the dirty side of the street, but if you have never turned to Jesus, you are a sinner in your sins; but, thank God, Jesus came to seek and to save that which was lost, and He still receives sinners—sinners just like you.

H N.

God's Two Books.

The heavens declare the glory of God: and the firmament sheweth His handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

* * * * *

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb (Psalm XIX. 1-2; 7-10).

THERE are two books in which God makes Himself known to man. Psalm XIX. speaks of both.

The first is the *Book of the Heavens.* Day and night its ceaseless lessons go on. There is no man, whatever his nationality, who is not responsible to listen to its teachings. It has no audible voice, and yet it speaks—speaks to every creature under heaven. Its words travel to the end of the world. In language clear and unmistakable it proclaims to the untutored savage and the cultivated scientist that there is a divine and almighty Creator. On its every page is written there is a First Great Cause—a Cause antecedent to and greater than the effect it produces. So accurate and unerring is this book of the heavens that man can steer his ships, time his clocks, and traverse the pathless desert by its aid. Every part of it declares that it owes its origin to an intelligent and powerful Being, Who not only creates, but upholds and maintains that which is the product of such consummate skill.

Had we only this book we should be profoundly ignorant of the glorious Being whom Creation owns as its creator. We might recognize that He must be eternal in being, powerful in upholding, divine in nature—but here we must stop. There are questions it does not answer, mysteries it does not solve. Thank God we have another book—a book that reveals the true nature, being, purposes, thoughts, counsels and delights of the Creator of the heavens; it makes known the first great cause.

That book is the one we know as the Bible. It is the sole solution to the tangled maze, the otherwise inexplicable mysteries of man's present state. It contains the only accurate and reliable account of his creation, preservation, salvation, and destination.

Its object is not to teach philosophy, science, astronomy, or geology, though none of its statements conflict with their real facts. Its primary purpose is to reveal God to man. The heavens declare His power; the Bible declares His love, His holiness, compassion, goodness, mercy, grace. If we would know God as He truly is, this book must be our constant guide and teacher. The Psalmist tells us in verses seven to nine that in it we shall find

PERFECTION.

Perfection stamps its pages from Genesis to Revelation, but the particular perfection here spoken of is its perfect suitability to meet man's spiritual needs: it converts or restores the soul. Its great quality is to show us that God desires the restoration of his fallen creature. It unfolds the way in which mortal man can be just with God, and shows how God can maintain his holiness, retain his justice, and yet justify the ungodly. Wouldst thou know it experimentally? Believe in Jesus, put your trust in the living word as revealed in the written word.

In this book we not only get perfection but

CERTAINTY.

If the mariner looks to the book of the heavens for certainty as to his course, the Christian can look to his Bible with equal certainty—"the testimony of the Lord is *sure.*" What a comfort to have something real, unchanging, abiding! "Thy testimonies, O Lord, are *very sure.*" They give solid ground on which to build. Only let us get a "thus saith the Lord" and all is settled for faith. Now just notice who gets the blessed certainty spoken of here. *It is the simple.* The clever reasoner, the acute critic, the new theologian may peruse its pages and yet miss its true teachings. It is

those who in simple, childlike faith accept every word as a revelation from God, written to meet the need of their souls, and to guide them through the anomalies and contradictions on every side. It can make a child wise to salvation, and completely furnish a man of God. Its statutes not only inform the understanding, but they rejoice the heart.

There is another quality of this wonderful book. It is God's means of

ENLIGHTENMENT.

Man may flounder about in the mazes of philosophy, lose himself in the morass of infidelity, blindly grope in superstition or tradition, but the moment he turns his eyes to this blessed book a bright light shines on everything, the dark places become luminous, the mysteries of sin, death, Satan, suffering are unfolded—light is thrown upon them all.

Would you find the clue to this tangled maze that surrounds us? This book alone supplies it.

We may reason about death, and wonder why it was permitted. But we have John xi. Death had entered the home at Bethany, sickness had visited it. What is the Lord's answer to the message of the sorrowing sisters? "This sickness is not unto death, but for the *glory of God* that the *Son of Man might be glorified thereby.*" That is the light thrown on that dark scene. If these heavens declare God's glory, the Creator of the heavens, in visiting the world He made, unfolds fresh perfections, deeper, fuller glories than eternal power and Godhead: glories of the heart as well as of the hand of God. These glories this book records.

We may inquire what is the real secret of the open or covert hatred of it by all classes and conditions of men? The answer is its absolute

PURITY.

It inculcates a standard so pure, a line of conduct so holy, that the natural man resents it. It condemns him root and branch; it asks, "Who can bring a clean thing *out of an unclean?*" It insists upon every unholy lust being mortified, every impure desire being rebuked. It makes known a new heaven and a new earth, but the heaven of which it speaks, the city of the living God which it unfolds, has no place for the defiled or abominable. No lie shall enter its doors.

The believer, on the other hand, values it as his chief treasure; by its means the new birth is effected, and, begotten of the word of truth, the renewed man brings its sharp edge to bear upon ways, words, thoughts, and acts. He hides it in his heart that he might not sin against God; uses it as a light to his feet, and delights in the purity revealed therein.

The Bible is perfect as a revelation from God, and in its adaptation to human needs.

It is the stable rock on which the believer can rest his whole future with perfect certainty; it is a sure resting-place.

In the troubled waters of this world, comfort in the Scriptures is ever to be found.

It floods with light the otherwise inexplicable mysteries of the fall, it explains life, death, and the ways of God.

It insists upon holiness, and enjoins a purity of walk to which the Koran, the Shaster, and all its boasted rivals cannot lay claim.

Its judgments are true and righteous, and when it pronounces its verdict there is no appeal; in it we find the highest court, and woe betide the man who takes from its words or corrupts its teachings.

So enamoured of this book was the Psalmist that the most valued thing—gold—and the sweetest thing—honey—were nothing in comparison to it. He also reminds us that he heeded the warnings which fill its pages and reaped the rewards which accompany obedience to its precepts.

When he wrote these words a very small part of the Bible was in existence. We have the fuller revelation, the more powerful light of the New Testament, but we may well ask ourselves, "Do we value these divine communications, and seek to regulate our conduct by them, as he did?"

When we open our Bible can we say of its words, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb"? and, if so, can we add, "Moreover by them is thy servant *warned;* and in *keeping* of them there is great *reward*"? H. N.

FRIENDS.

What is the Time, please?

HOW often we hear this question asked. And I suppose as long as there are trains, trams, and boats to catch, meals to get ready, work to be done, and appointments to be kept, so long will the same words be uttered. People are concerned about these things of a moment, things that are temporal, because they are seen. Alas! how few there are who are really concerned about their precious souls, and the unseen things that are eternal, and the Blessed One in whom they are to be found. "There is a time to get and a time to lose" (Eccles. III. 6). "What is the time, do you ask?" "Now is the accepted time. Now is the day of salvation." It is the time to get salvation. But you may as readily lose salvation as get it. You need not do anything desperate or very wicked. You need only remain careless and indifferent a little longer until it is too late, and then, "How shall you escape?" The great salvation is within reach of all now, but there is *no* escape for those who NEGLECT it.

C. A.

Where are Your Sins?

THE great difference between a believer and an unbeliever is this—the former has Christ between him and his sins; the latter has his sins between him and Christ. Now, with the former, Christ is the all-engrossing object; he looks not at the enormity of his sin, but at the value of the blood and the preciousness of the person of Christ; he knows that God is not now on the judgment-seat, but on the mercy-seat; if He were on the former, His thoughts would be purely occupied about the question of sin, but being on the latter, His thoughts are—blessed be His name—as simply occupied about the blood.

C. H. M.

FOR THE LITTLE ONES.

The Saviour and Friend.

DO you know the Lord Jesus Christ as your own Saviour and Friend? He is great and high and glorious, and yet He has such love and care for us that He wishes us all to know Him and to be happy in talking with Him. And He has shown His love and care in a most wonderful way. Do you know how? He came down from heaven to tell us all about the love of God. And so that we might know how great the love of God to us is, the Lord Jesus died for us on the cross of Calvary.

We had sinned, for we had gone on in our way and done as we liked to do. So we needed Jesus to die for us to put away our sins, and He came to do this.

He knew how wicked men had been,
And knew that God must punish sin;
So, out of pity, Jesus said
He'd bear the punishment instead.

When we have come to and trusted Him as our Saviour, we can take Him to be our Friend. And there is no Friend like Him. He loves at all times, never changing, and never leaving us.

There is a very nice hymn which you might learn, and then find the verses in your own Bible.

There's not a friend like the lowly Jesus, Prov.
No, not one! no, not one! XVIII. 24.
None else could heal all our soul's diseases,
No, not one! no, not one! Ps. CIII. 3.

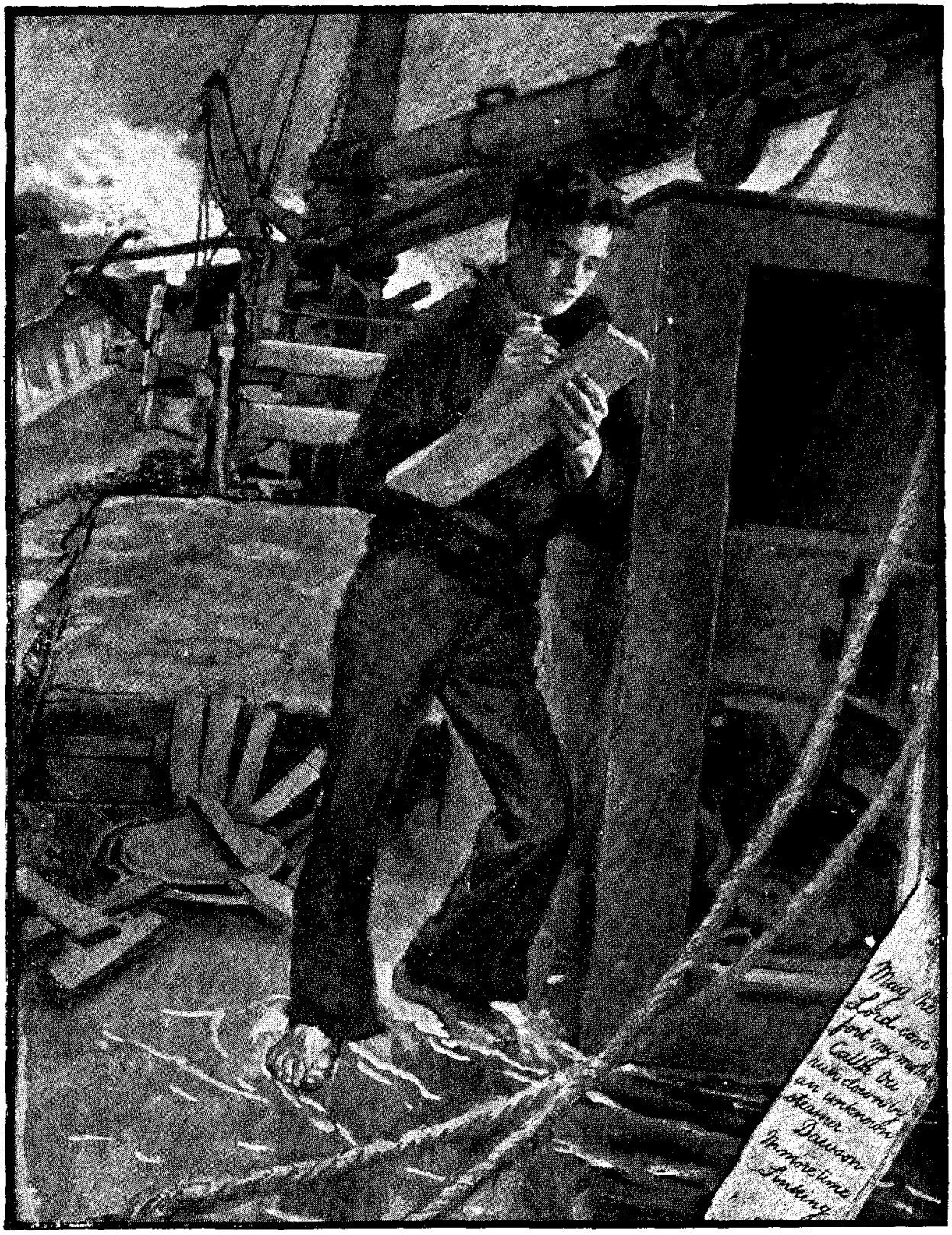
Jesus knows all about our struggles, Heb. IV. 13.
He will guide till the day is done. Ps. XLVIII. 14.
There's not a friend like the lowly Jesus,
No, not one! no, not one!

No friend like Him is so high and holy, Is. LVII. 15.
And yet no friend is so meek and lowly. Matt. XI. 29.

There's not an hour that He is not near us,
MATT. XXVIII. 20.
No night so dark but His love can cheer us.
Job XXXV. 10.

Did ever saint find this friend forsake him? Heb. XIII. 5
Or sinner find that He would not take him?
John VI. 37.

Was e'er a gift like the Saviour given! 2 Cor. IX. 15.
Will He refuse us a home in heaven? John XVII. 24.



A LAST MESSAGE

FOR THE BOYS.

A Last Message.

"NO more time. Sinking." Such were the last words pencilled on a piece of board by a sailor boy. He saw clearly enough that in a few more minutes he would be struggling with the ruthless waves. The vessel on which he stood writing the sentence was settling down, and soon the end would come.

How would it fare with you, young reader, if you were in such a position? Would the sins of your life confront you? Would the fear of judgment alarm you?

Time was when the writer would have been appalled had such a prospect been his. To have to face going into a watery grave would be bad enough, but to have to face going into eternity unsaved and unforgiven would be far more terrifying. And is it thus with you? Have you drifted on from your early days until now without being concerned as to your soul's welfare? Surely then it is time you waked from your sleep.

The boy Dawson knew he had but a short time to live. You may have but a short time to live though you know it not. And if you should pass into eternity as you read this paper, are you ready? Would it be heaven or would it be hell? Be honest with yourself now, and answer the solemn question.

Dawson seems to have been at rest as to his sins and as to eternity. Probably he knew that the Saviour's precious blood cleanseth from all sin, and that eternity with Christ was to be his portion. Thus his thoughts went to his mother, and his heart rose in prayer as he wrote the words "May the Lord comfort my mother."

The *Caller Ou* sank and Dawson with it, but the board was picked up, and the lad's message made out and then conveyed to the mother. Doubtless her sorrowing heart would be gladdened by the simple witness the piece of wood gave of the boy's last thoughts turning to the Lord for his parent.

Dawson has gone. You and I are going. It may be true of each of us, "No more time; sinking." If so, where will you be in eternity?

"Something Else Needed."

"I FEAR there is something else needed" were the words of a dying man about to enter into eternity. A little while before this he had cried out in deep soul agony, "Oh! what must I do?" His wife sent for one, who told him he had nothing to fear, and reminded him of his regular attendance at church and partaking of the sacrament, and so on. It was this led him to answer, "I fear there is something else needed." It is a fatal mistake, and yet a common one, that salvation is by *works* and not by grace. No, it is not by what we have done or can do that we are to be saved, but by what God *has done* in and through our Lord Jesus Christ. He came to do the will of God, and in the doing of that will proved the searchless love of God to man, and God has been quite satisfied with what Jesus has done, so much so that He has raised Him up from among the dead and given Him glory. Now salvation is to be found only in Him. Paul could say in writing to Titus, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus III. 3–7).

Cease trusting in your deadly doing, and turn here and now to the alone Saviour of sinners—God's beloved Son.

C. A.

FOR THE GIRLS.

How a Family was Saved.

SOME years ago, in a gospel tent at Deptford, a little girl of some eleven or twelve summers told some friends a story of intense interest. Let me give it as nearly as possible in her own words:—

"I am so glad to be able to tell you that three months ago Jesus saved my soul. It was like this: Father had been getting drunk when he could get the money, and so mother could not buy us anything to eat. Father used to be an awful drunkard. When he had not got any money himself, if he knew mother had any he would ask her for it, and if she would not give it to him he would knock her down, kneel on her, and almost wrench her arm out of the socket, in order to get it. Then he would go off to the public-house and stay there until he had spent all the money.

"One evening I was wandering about the streets, cold and hungry, when I heard some one singing in a shop—at least, I thought it was a shop—so I pushed open the door to see who it was.

"On looking inside the door I found it was a mission hall, and as it smelt nice and warm in there, I went in and sat down on one of the back seats.

"When the people finished singing the preacher began to speak, and I could not forget *one* thing he said.

"It was this: 'If the men who often get drunk and assault their wives and children only knew Jesus, they would have happy homes, happy families, and be better in every way.' As he said this I thought to myself, Wouldn't it be just proper if father knew Jesus; but I don't know Who He is or where to find Him.

"At the end of the meeting, as the preacher was praying, I thought I should like to know Jesus. As I sat thinking, a little girl came up to me and said, 'Polly, wouldn't you like to know Jesus? I got to know Him last week.'

"So I said I should; and she said, 'Kneel down here.'

"So I knelt down, and the little girl said, 'Please, Jesus, do save Polly, like You saved me last week, and please do save Polly's father as well. Amen.'

"After that I said, 'Please, Jesus, I do so want to know You; do not let me go home without knowing You. Amen.'

"When I got home that night I saw father sitting on an old stool by the grate, which had a few sticks burning in it. I knew why it was that he was at home, and sober; it was because he had no money. I went up to him, put my arms round his neck, and said, 'Father, I've been to the meeting and found Jesus,' and what do you think the preacher said. He said that 'If men who were always getting drunk and beating their wives and children only knew Jesus, they would have happy homes, happy families, and be better in every way.' Oh, father, wouldn't it be proper if you knew Jesus! Don't you want to know Jesus, father?'

"I stopped, for father was crying. This was different to what I expected. I expected a beating, and this quite surprised me.

"'Polly,' said father, 'if you go to bed like a good girl, I will go to the meeting with you to-morrow night.'

"So me and my brother Tommy went upstairs and laid down on some old sacks, and cried ourselves to sleep, we were so hungry.

"How I did long for the next evening to come for father to go to the meeting! When it came, he and I went, and in the after-meeting a man spoke with father, and he was saved. When we got home he went straight up to mother and said, 'Grace, God has forgiven my sins. I have been a bad husband and a bad father; will you forgive me? Say you will.'

"She was so surprised that for a minute or two she couldn't speak. Then she promised us—father and me—to go to the meeting next evening. She did—and what is more—she was saved.

"Two nights after this my brother Tommy was saved, and what three months ago was a little hell is now like a nest of larks."

When the child had finished her story, Polly's father, whom to look at a stranger

would not think capable of behaving as he had done, so happy did he now seem, trembling with emotion, said, "Friends, I thank God for the night that my little Polly brought Jesus home with her. As I felt that child's arms round my neck, and heard her whispering in my ear about Jesus, it reminded me of my mother's death-bed, of my mother's last words as she was passing away.

"'Jack,' she said, 'whatever else you forget, don't forget to meet me there'; with that she passed away. I meant to keep my promise, but when I came to London I soon became a total wreck; but now, thank God, I shall go to see Him some day."

He could say no more. His whole frame was shaken with his sobs. Then a little woman, Polly's mother, said—

"I thank God for the night my little girl was saved and brought Jesus home.

"It seemed as though the sun was shining, so bright and happy was she. When, next night, my Jack was saved, I thought I would go and see what the mission was like, and, thank God, that night I was saved. Now we are all happy, and the hymn we like best is:—

I left it all with Jesus long ago;
All my sins I brought Him, and my woe;
When, by faith, I saw Him on the tree,
Heard His still small whisper, "'Tis for thee!"
From my heart the burden rolled away,
Happy day!

Then it was Tommy's turn to speak, and he said: "Thank God all in our house are saved. One night our Polly was saved and came home crying; next night father was saved; and the next night mother was saved. I went to the mission the next night, and a boy spoke to me about my soul. I answered him rudely, but the next night that same boy pointed me to Jesus, and I am so glad that all in our house are saved."

Thus Polly was used as the messenger of blessing to her home.

If *you* come to Christ you may be a messenger of blessing to many others. If you have not come to Him yet, let us beg of you to come to Him now. Then joy and peace will be yours and your heart be filled with singing; and through you God's salvation may be known in your home and among your friends.

The Wind Side.

A YORKSHIRE preacher of the Gospel told how one day he was going over a bridge which spans the River Wharfe. It was in March, and a bitterly cold day. He noticed the care of a ewe for her new-born lamb, observing that as the lamb moved the ewe moved also, and always kept on the wind side of it. Then applying the simple illustration, he remarked to his hearers: "You will be out on many a bitterly cold day, but God will always keep to the wind side of you."

How blessed indeed are those who know the tender care of God for His people! He hath said, "He that toucheth you toucheth the apple of Mine eye." Such is His regard for them that He ever stands between them and that which would harm them. Well may we cast all our care upon Him, knowing that He has a care for us. He stands between us and our sins, for He has cast them all behind His back. And He stands between us and our circumstances, making them work out His own blessed will for us and for our spiritual good.

The Publican's Cry.

I HAD for *some time* been anxious about my soul, when at length I found peace through the truth of Luke XVIII. 13: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me *a sinner*." I saw that it was sinners God received and justified. Indeed He heard my cry and *saved* my soul.

Many years have passed since then, and I am still praising Him for His saving grace and *keeping power*. My pen would fail to tell what great things the Lord hath done for me.

R. M.

WORDS OF PEACE.

Thou art the Man!

WHEN God by His Spirit singles out a man and gives him to feel that he is the sinner of whom He speaks—that is conviction. There is abroad a gospel of generalities, useful in its place, but rarely producing individual exercise of conscience. Oh, *for Divine power to awaken you my* fellow sinner! When the thunders of a coming wrath roll over your guilty soul, YOU will realize for yourself, that you needed a deliverer from the wrath to come. I thank God if you are moral instead of immoral —upright and sincere, instead of cringing and dishonest, but in spite of everything, if not yet saved, YOU ARE GUILTY OF REJECTING GOD'S CHRIST—THOU ART THE MAN! What excuse can be found for you? Excuse the Jews of old, if you please, on the ground of ignorance that the lowly Jesus was the Son of God, but you have no such plea. That lowly One is now "the Father's Glorified," and presents Himself for your acceptance as a righteous Saviour. "I have not rejected Him," say you? Sinner, have you received Him? If not, that offer which God makes of "His unspeakable gift" has hitherto been rejected by you—YOU ARE GUILTY. Let your cry be that of the convicted publican, "God be merciful to me *the* sinner." God's word is to you. God's sentence of condemnation is upon you! The Saviour whom God has provided is for you!! The salvation, full, free, eternal, which He has wrought is for YOU!!! Then take to yourself the word of God, and you will be able to say with us, "The Son of God loved me, and gave Himself for me." W. H. W.

A Jewel of Priceless Worth.

SPARKLING in its exquisite beauty, as a jewel of priceless worth, is Matthew XI. 28.

It records the words that fell from the lips of Jesus, the Son of God: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

No mere man dare stand up and issue to the dissatisfied, disappointed, and distressed children of men such an invitation, coupled with such a magnificent promise. He Who thus spake was the Son of God.

We do not wonder that these words fall like music on the awakened sinner's ear, and that he stands amazed at their simplicity, and, withal, their unspeakable grandeur. Shall we briefly consider them, looking also at another verse or two, which contain the first word of our sentence?

"COME!"

We call this a heaven-coined word. The first time we find it in Scripture we discover that it fell from the lips of God Himself. Noah had been warned of God, and had built the Ark that was to be his means of salvation from the judgment then impending. The period of divine grace and long-suffering had almost expired when God said to Noah, "Come *thou* and all thy house into the Ark" (Gen. VII. 1). In accents of perfect love, that must have dispelled every trace of fear, God said, "Come," and it was an intensely personal word that was added, "Come *thou*."

But we travel on through Holy Writ. Many hundreds of years have expired, and again God speaks, not, this time, to an individual, but to His earthly people, who, alas! had wandered away from Him. In Isaiah I. 18, we have the precious words, "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."

Here there is a tone that denotes urgency —"NOW"; and yet, again, God's grace shines forth, "Come now, and let us reason together, saith the Lord." "Does God reason?" some reader may inquire. He does; but observe, because God is God, and we are His creatures, we first hear what *He* has to say; and as He lifts the curtain, and exposes to our view our past, marked by sin and forgetfulness of Himself, our mouths are stopped. As convicted sinners we have not one word to say; but He discloses the past that He may blot it out. "Though your sins be as scarlet, they shall be as white

as snow; though they be red like crimson, they shall be as wool."

We pass on. The golden text to which we first referred brings us to the time when Jesus was here amongst men. He found restless creatures with empty hearts wherever He went. Pharisees with their boasted religion, Sadducees with their vaunted liberty of opinion, had no rest, publicans and sinners with all their imaginary pleasure lacked satisfaction. Hence His

GLORIOUS INVITATION,

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

How simple! The sinner who had grown hoary in sin could come; the tender child, just able to understand such a word, could come. The religious man, and the open slave of sin, all who were weary and heavy laden were welcomed by Jesus. A poor degraded creature, known in the city as "a sinner," came, took her place at His blessed feet, and left His presence "forgiven" and "saved" (Luke VII. 37–50). All classes and conditions came, and

NONE WERE REFUSED.

Notice! He said "Come unto *Me* . . . and *I will* give you rest." He Who thus spake was a real Man, therefore accessible to every man; but He was also the Son of God, and therefore spoke with divine authority. As surely as the seven "I wills" uttered by Jehovah (Exod. VI. 6–8) were immutable, so surely was this "I will" uttered by Jehovah the Saviour, God Incarnate, Jesus Himself.

"But," it may be objected, "He is no longer here." True, but at the right hand of God to-day, He is

THE VERY SAME JESUS.

"Jesus Christ the same yesterday, and to-day, and for ever" (Heb. XIII. 8).

Before He permitted the sacred canon of Scripture to be closed, He Himself spoke direct from the glory. His words have travelled down to us through the ages, and at this moment they fall upon our ears as really as if we heard Him actually utter them.

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

If we could reach every creature on earth, from pole to pole, of every clime, colour, and tongue, old and young, rich and poor, we should like to tell them all—yes, all—that they are

WELCOME TO JESUS.

Does your black past come before you? His atoning blood can blot it out absolutely. It is because He "once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter III. 18), that He invites all to come, and offers to all—REST. It is because on the Cross He said, "I thirst" (John XIX. 28), that He now invites

"WHOSOEVER WILL"

to come and *take* the water of life *freely*," so that they may thirst no more.

We believe this is true. Yea! we know it is true; not only because "the Bible tells us so," but because as needy sinners we have come and He has far exceeded our greatest expectation. Multitudes are in glory who have come and have found rest; multitudes more are on the road who have come and have found rest.

Reader! As thou readest these lines, just at this instant, Jesus says *to thee*, "Come *thou!*"

Because of what you will gain by coming, and the tremendous risk you run by staying away, He says, "*Come now!*"

Pledging Himself to give you that which you so much need, He says, *Come unto Me!*"

Lest you should consider the news too good to be true, and think that it cannot possibly be meant for you, He says, "*Come, . . . whosoever will!*"

And in order that you may have not one shadow of doubt, He says yet again:—

"Him that cometh to Me, I will in no wise cast out" (John VI. 37).

Let us ask *you* very affectionately:—

WILL YOU COME?

Come! for night is gathering quickly
O'er this world's fast fleeting day;
If you linger till the darkness,
You will surely miss your way.
And, still waiting, sadly waiting,
While the day its course has run,
With His patience unabating,
Jesus lingers for you. Come!

W. B. D.

FOR YOUNG MEN.

Which is the Best Way to Read the Bible?

ANSWER No. 1.

THE Scriptures should be read in a prayerful, reverent spirit. This is becoming, for it is the written Word of God and, like the living Word of Whom it speaks, a revelation from and of God.

Proverbs XXII. 17, 18 sets forth the way in which we should read Scripture.

"Bow down thine ear and hear the words of the wise." Here we find the listening and submissive ear. And as the Lord said, "If any man will do His will, he shall know of the doctrine."

"And apply thine heart unto knowledge." This is application, and supposes the heart or affections engaged with the truth. And this will be the case if we read the Scripture to find Christ there.

"It is a pleasant thing if thou keep them within thee." This implies meditation. "Meditate upon these things; give thyself wholly to them."

"They shall withal be fitted to thy lips." "Out of the abundance of the heart the mouth speaks." What comes from the *inward parts* to the lips is effectual ministry. Not from our heads, but from our whole moral being. We do well to remember this in these days of mental activity.

So the order is: Subjection, application, meditation, and ministration.

W. J.

ANSWER No. 2.

We believe it a helpful practice to read the epistle you are going to study right through from beginning to end. Then read it again in the same way for the second and third time. The scope of the epistle will thus be seen, its salient features discerned, as also the special object the inspired writer had in view in writing it. We cannot emphasize this point too strongly.

But that is not everything. A helpful knowledge of the letter of the Word may thus be gained, but the inward man will not be renewed unless we read in a prayerful spirit. If we do so read, it will lead us to our knees, in thanksgiving, in prayer, that God would continue to teach us, and with much earnest entreaty that the truth may be built into our own soul. By so doing, we shall become truly humble, for the greatness of the things revealed will make us feel increasingly our own littleness. There is a knowledge that puffs up. Beware of it. Shun it as you would a viper. It leads to pride, to arrogancy of spirit.

We may profitably read in reference to particular subjects, such as, What flows from the presence of the Holy Spirit on earth? The coming of the Lord, when and how will the promises given to Israel be fulfilled? The believer's justification and acceptance before God, Sanctification, what is it? and so on. Passages dealing with these great subjects should be examined and compared, but always with a heart prayerfully inclined.

It will greatly facilitate our understanding of the Scriptures if we see the unique place the Church holds in the Sacred Writings. You remember the phrase in 1 Corinthians x. 32: "The Jews . . . the Gentiles . . . the Church of God," the last of the three being distinct from the other two. This is often overlooked, and in consequence the glowing prophecies relating to Israel are interpreted as though they were being fulfilled in the Church. Thus the understanding is darkened and Scripture misunderstood and misapplied. Let it be clearly seen that the Church had its birth on the Day of Pentecost, not before; that it embraces now all believers, both Jew and Gentile; that its calling, hopes, and destiny are heavenly. The clear apprehension of this will help much in studying the Holy Scriptures.

W. B.

ANSWER No. 3.

Read it first of all as *food* for your souls; "earnestly desire the sincere milk of the Word that ye may grow thereby."

Read it, like David did, as God's gracious means of preserving you from evil. "Thy Word have I hid in my heart that I might

not sin against thee." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

Read it when you need light and direction for your path. Solomon tells us the Word is a lamp and the law is light.

Read it when in sorrow. The Scriptures were written for our comfort, and solace for our trials are found in their pages.

Read it, ponder it, meditate in it if you would be men of God. Joshua was told to meditate therein day and night when starting his pathway of active service.

Give heed to its reproofs, receive its correction, let it instruct you in righteousness. In days like these we cannot too strongly urge upon you to read it as the voice of the living God *speaking to you;* receive its communications in a childlike spirit of unquestioning faith, and let its pure and holy doctrines be your guide and stay. "God says it" is enough for faith.

Read it in a prayerful spirit, and it is most important to remember that the Holy Spirit who wrote it is the only One who can unfold the hidden beauties which lie beneath the surface.

Now let me ask you: have you read it all? If not, read it right through from Genesis to Revelation.

Learn all you can by heart; nothing is so great a safeguard against the specious teachings of to-day as the heart-acquaintance with the Holy Scriptures. H. N.

God's Power.

A WELL-KNOWN preacher was one day in conversation with a physician of repute who was an infidel. "I am surprised," said the doctor, "that such an intelligent man as you are should believe such an old fable as the Gospel."

The preacher said, "Doctor, suppose years ago some one had recommended to you a prescription, and, taking it according to order, you had been cured of a terrible disease. What would you say of the man who would not try your prescription?"

"I would say he was a fool."

"Twenty-five years ago I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and, *whenever accepted*, I have never known it to fail."

A clenching, strong, and very sensible argument. Thousands and tens of thousands could give the same witness as the preacher, and who can refute their testimony?

Notwithstanding all man's ingenuity and inventive power, and all the light that the science of the twentieth century possesses, he finds himself unable to meet or in any way remedy his own wretched state, or to avert that inevitable fate which he so much dreads and seems to live in constant terror of—Death.

The gospel is the only thing that can really meet man's need. It proposes to deliver him from the guilt and awful consequences of his sins and give him a clear conscience and a peaceful mind, and also to free him from sin's enslaving power.

One of the best illustrations of the gospel I ever heard was from a friend of mine who was returning home from the City one evening by a tram-car in which he was obliged to stand, the tram-car being full at the time. He was in a weak state of health at the time, and a gentleman observing him kindly offered his seat.

After thanking the gentleman, my friend said to him, "That is just what Christ has done for me: He took my place and has given me His."

Nothing could possibly be simpler, and nothing more calculated to clear the anxious mind of all doubts.

One verse puts it in a nutshell: "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter III. 18).

If He in love suffered for my sins, He must have borne all the dreadful consequences of them. If so, then I am free —eternally free, blessed be His name! Every charge was laid to His account, and "with His stripes *we are healed.*"

But besides being clear of our sins, and all the consequences of them, we are brought right home to God, accepted in the risen life of the One Who died to make us free. P. W.

The Soul's Progress.

"I sat down under His shadow with great delight,
and
His fruit was sweet to my taste.
He brought me to the banqueting house,
and
His banner over me was love."
Song of Solomon, II. 34.

IN these well-known verses we get an illustration of the progress of a soul in the knowledge and appreciation of Christ, and of that which He ministers to His own.

We first know Him as a refuge from the scorching sun. His shadow is our delight. In the midst of a barren, arid desert, where the blazing rays of the sun have fallen in well-nigh overwhelming power upon us, we find in Him our shelter. He could say of old, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." In Him the travel-tired found repose. And we have found our delight beneath His welcome shade. Fearing the judgment of God—trembling in terror as we thought of our sins—we have fled to Jesus and have found refuge. And there is room in that shade for every soul. His branches stretch far and wide. "All that are weary" are provided for and are invited. Feeling way-worn and oppressed, many have come and sat down beneath the shadow. Will not you?

But there is more, there is refreshment there. "And His fruit was sweet to my taste." We are brought to enjoy all that which springs from Himself. Of his fullness we all receive, and grace upon grace. Not only are our needs met, but He ministers to us of that which is His own. Many of God's dear people are kept back from the rich provision which is stored up in Christ, by uncertainty as to their position. They are in constant doubt with regard to being sheltered, and so know naught of the sweetness of that which Christ bestows from Himself. It is said that when the Queen of Sheba came to Solomon, she was given all her desire, and that Solomon also gave to her "of his own bounty." God would have us know His delight in giving. He would make us possessors of all that His royal bounty ministers.

Then we find a yet further step. "He brought me into His banqueting house." This speaks to us of the joys of association with Himself. He has been our shade. He has been our support. Now He will lead us to share with him the banquet which His own hand has spread. Led by himself, we are introduced to delights that we never anticipated or conceived of. His joys are made ours. The Father's love in which He delights, is what He calls us to and enables us to delight in with Him. He has spread the feast, and we partake thereof in His company, and find our joy in that which gladdens His own heart.

But we touch the top stone in the final clause. "His banner over me was love." He displays His delight in His people. He can say of the overcomer, "I will make them to know that I have loved thee," and again in John XVII.: "That the world may know that Thou .... hast loved them, as Thou hast loved Me." His love rests upon His own. They are delivered from every oppressor, every burden has been removed, and every fear dispelled. His shadow gives refuge. His fruit gives refreshment. His banquet gives enjoyment. His love gives satisfaction, and that satisfaction shall never be intruded upon; it is eternal. May our souls know Himself better, and rejoice in His love more and more!

I. F.

Rest Yonder.

THIS is not my place of resting,
Mine's a city yet to come;
Onwards to it I am hasting,
On to my eternal home.

In it all is light and glory,
O'er it shines a nightless day;
Every trace of sin's sad story,
All the curse has passed away.

There the Lamb our Shepherd leads us,
By the streams of life along;
On the freshest pastures feeds us,
Turns our sighing into song.

Soon we pass this desert dreary,
Soon we bid farewell to pain;
Never more be sad or weary,
Never, never sin again. B.

WORDS FOR WORKERS.

The Object in Service.

"LORD, what wilt Thou have me to do?" was the cry of Saul when stricken to the earth by the glory of the light in which the Lord Jesus appeared to him to make him His servant. And this seems to have been a life-motto with him, and to have governed him in his path of devoted labour.

So he tells us in Romans XII. to be "Fervent in spirit, *serving the Lord.*" And he could say of his own ministry that he had been at Ephesus "*serving the Lord* with all humility of mind and many tears."

We do well to see to it that we ever have the Lord Himself as our object in service, that we serve Him. This will keep us sober; this will keep us safe.

If we are servants of the Lord, we shall ever refer to Him in our service and as to all its details. If He is before us, all else will assume its right place and be seen in its true proportions.

There is danger lest, in our service, our eyes should be upon our brethren in Christ. If we are seeking their approval or praise, our motive is wrong and our service will be powerless. "How can ye believe which receive honour one of another?" was the serious question the Lord asked the Jews. And we may apply its principle to ourselves with wisdom as servants, each asking himself, "Whose praise and approval am I seeking in my service?" It was said of Apelles of old that he was "approved in Christ." What a choice commendation this was! It is that which every servant should desire.

Then if I am serving the Lord, I shall not be diverted by the criticism of others. If my orders have been received from Him, and are being carried out with a desire to please Him, I shall go on, whatever others may say. The counsel of godly elder servants will ever be valued and considered and weighed over in the Lord's presence; but the Lord's servant must watch carefully that the Lord's "well done" is what he labours for, and not the "well done" of his fellow-servants.

NOTICES.

THE Editor heartily thanks all writers, distributors, and other helpers during the past year. He desires their prayers for continued and increased usefulness for the Magazine during 1908, if the Lord tarry.

He will always be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

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WINIFRED ANDERSON, Clapton, N.E.	Age 15
JESSIE WOOLLETT, Burgess Hill	,, 14

SECOND PRIZE.

GLADYS MERCY, Derby	Age 13
MARY MORRIS, Clapham, S.W.	,, 14

THIRD PRIZE.

CLEMENCE BOLTON, Newbury	Age 15
LUCY BOOTH, Derby	,, 12
NELLIE TAPP, Coleford	,, 16

FOURTH PRIZE.

WILHELMINA BELL, Wheatley	Age 14
ALICE CLARKE, Wymondham	,, 12
DORA MILES, Beckenham	,, 12
HAROLD SWINDELL, Manchester	,, 16

For those under Twelve Years.

FIRST PRIZE.

GLADYS DOVE, Rochester	Age 11

SECOND PRIZE.

OLIVE MURIEL LONG, Yarmouth, I.W.	Age 11

THIRD PRIZE.

EDGAR BEATON, Enfield	Age 11
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FOURTH PRIZE.

LILLIAN MOSS, Canning Town, E.	Age 11
MARGARET REDGATE, Sydenham, S.E.	,, 9

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MARY DANIELL, Nelson, N.Z.	Age 15
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KATHLEEN RYLAND, Stow-on-the-Wold	,, 12
LILY TURNER, Plaistow, E.	,, 15
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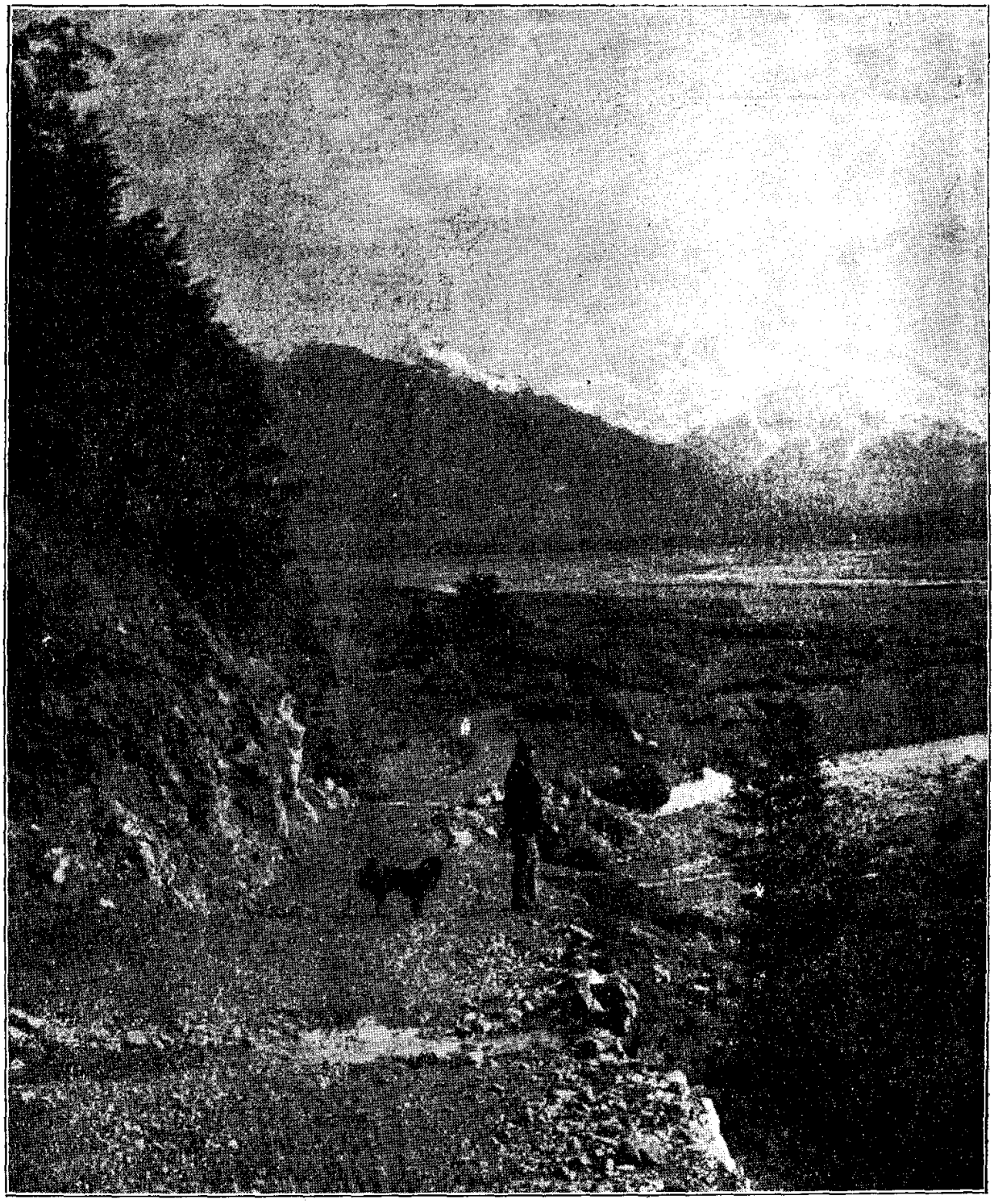
EDITED BY INGLIS FLEMING.



"DAWNING LIGHT."

No. 278. FEBRUARY, 1908. One Penny, Monthly.

The Day Dawn.

"The path of the just is as the dawn of light, which shineth more and more until the perfect day be come."
PROV. IV. 18.

THE dawning light of roseate hue
Sheds gladness on our way;
For Christ in love has touched our hearts,
And turned our night to day.

But more and more our pathway shines,
As onward still we press;
The perfect day will soon have come,
When heaven we shall possess.

That day will never know an eve,
Its sun will ne'er go down;
No shadow pass across its sky,
No lowering tempest frown.

For ever with the One Who loves,
Like Him in light serene;
His presence fills that land of rest,
His glory there is seen.

Eternal is the heavenly joy,
No change its bliss can dim;
Unfading are the glories fair,
For all find strength in Him.

O Lord! to Thee our song we raise,
To Thee our praises bring;
'Tis Thou dost gladden all our path,
'Tis Thou dost make us sing.

A Word in Season.

"IT is a terrible thing for a soul to be lost when a Saviour is ready to save." Such were the words spoken by an earnest Christian to a young man, Martin G——, on whose frame that dire disease consumption had already made ravages. The young fellow, in the course of a short conversation, had acknowledged that he knew well he was fast drawing near the end of his short life, and that he was not saved or ready to die. It was this confession that called forth the words mentioned above.

Weeks passed by, and the incident had well-nigh slipped from the Christian's mind, when one day he received a letter from the young man. In this letter he said that for a long time after he had been spoken to, he had been very unhappy, thinking about his condition, knowing he was on the brink of the grave, and that all was darkness before him. The words, "It is a terrible thing for a soul to be lost," kept preying on his mind, and he had no rest or peace. He had prayed and read his Bible, but no light had dawned on his weary, seeking soul. The loving Shepherd, however, was watching in tenderness over him, waiting to bear him home rejoicing; and so one morning he resolved to give up all efforts of his own and cast himself entirely on the Lord. Immediately the light flooded his heart, and he knew that he was redeemed by the precious blood of Christ, and as such saved and sanctified.

From that time until he was taken to be with Christ, about five months after, he never ceased to praise and thank God for His mercy in bringing him to Himself.

In one of his letters he wrote, "If ever Satan tempts me in my extreme weakness of body, I call to the Lord, and He makes me rejoice to know that 'His grace is sufficient for me.'"

Those who saw him were astonished at his patience while in great pain and weariness; his whole desire was to "depart to be with Christ."

In the last letter received from him he wrote:—"I have great joy; and I am growing in happiness every day, knowing that my sins are forgiven and that I have eternal life. I may be taken at any moment, but that will be the victory" (1 Cor. xv. 27). Shortly after writing this he triumphantly passed away to the presence of His Saviour Whom he loved.

Dear reader, how is it with you? You do not know how soon you may have to give up life. Can you say like Martin G——, "That will be the victory"? If not, the same loving Saviour is willing and able to save you. You may think, "Oh, I am young and strong yet, I shall not decide just now. There is plenty of time, and I must enjoy myself first." That argument will not do; many just as strong and just as young have been called to face death. *You* may be the next. Let me ask you, Are you ready?

It is a fatal mistake to leave this question till your death-bed. Decide for Christ *now*, for "behold, *now* is the accepted time, *now* is the day of salvation."

E.

Two Cups.

MATTHEW XXVI. 36, 46; PSALM CXVI. 13.

NOTES OF AN ADDRESS BY J. M. . K.

I WANT to engage your attention with two Bible cups.

(1) The Cup of Suffering (Calvary).
(2) The Cup of Salvation.

There are other cups spoken of, one of which may be called the Cup of Affliction (see Isa. LI. 17; Lam. III. 32; Job XXXIV. 28), and God is loath to hand that cup to man; but David could say it was good (Ps. CXIX. 71). Then there is the Cup of Communion, which is a cup of blessing for believers. While for the unbelievers there is a Cup of Judgment.

Let us think now of the Cup of Calvary. One lived and laboured here for the glory of God Who had sent Him, and He went to Calvary to accomplish the will of God. Scripture clearly states that "God is love," and Calvary shows this. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. 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. 9, 10).

In that same epistle we read that "God is light, and in Him is no darkness at all." He is righteous and holy, and He dwells in unsullied light. Man is as darkness itself. So that God and man are opposites. That is why the death of the cross must take place. "The Son of Man must be lifted up," because God is light and love. If God came out in mercy in any other way than as a righteous God, then He would be merciful at the expense of His other attributes, and that is impossible. You belong to the world that in hatred crucified God's Son. But think of Him going to that cross. We see Him, in the scripture we have read, about to take that Cup of Atoning Suffering. All the sins I have committed were in that cup. God cannot save sinners apart from Christ and His cross and blood-shedding. The Lord asked if it were possible that the cup might pass from Him. But there was no other way of salvation or blessing for man. He might have gone back to heaven—as to His own perfection—from the Mount of Transfiguration, but He would have gone alone. If He were to have us with Him He must die. Think what this meant to Him. He was the only One Who never forsook God. But God forsook Him, because He was made sin for you and me. He went to the cross and the grave; but we now look up and see Him in glory. He lives there a Prince and a Saviour.

In Lamentations I. 12, we read what that cup contained. You and I are directed to look at Him in His sorrows and sufferings. No sorrow was ever like to His sorrow. But He has borne it all for our blessing.

Now the Judge can say to the prisoner at the bar, "You may go free," because He suffered the judgment when made sin for us that we might be made the righteousness of God in Him. He bore all that we might be brought to God. He put away sin by the sacrifice of Himself. Was ever love like this? That is how Jesus the Son of God loved *you* and *me*. Have you ever thanked Him for bearing the punishment for you? An old Scotchman said, "He has saved me and He shall never hear the last of it." May you be like him! God was satisfied with the work of Christ on Calvary. And I am satisfied. Are you?

The perfect righteousness of God
Is witnessed in the Saviour's blood;
'Tis in the cross of Christ we trace
God's righteousness, yet wondrous grace.

God could not pass the sinner by,
Justice demands that he should die;
But in the cross of Christ we see
How God can save, yet righteous be.

The sinner who believes is free,
Can say, "The Saviour died for me";
Can point to the atoning blood
And say, "This made my peace with God."

Turn now to Psalm CXVI. 12. How solemn it is to think of, that before God could hand to you and to me the Cup of Salvation He must hand to the Saviour the Cup of Judgment. Have you ever gone down on your knees and owned that you are ungodly, unjust, and undone? God rejoices over every prodigal who comes to Him thus, but how shall we escape if we neglect His so great salvation? If you do not take the

Cup of Salvation, if you neglect it, there is nothing before you but the Cup of Judgment. Oh, take the Cup of Salvation now. You may be zealous and sincere in doing your best, but that will not avail. All your best—all your righteousnesses are as "filthy rags" before God. God cannot pass over your sins as a light matter. He must and will judge the one who does not take the Cup of Salvation. But if you take the Cup of Salvation now, it will be your happy privilege to take the Cup of Communion on the way home to heaven, and you will never taste the Cup of Judgment. Oh! neglect not that great salvation bought at such a price—even "the precious blood of Christ." If you do you must take the Cup of Judgment. It is a great salvation, because of the pit of sin from which God saves us, and because of the greatness of the glory for which He saves us. Do not miss it, then! Confess Jesus as Lord now, or sudden destruction may come upon you, and then you will *not* escape. God has provided salvation at an infinite cost, and if you do not avail yourself of it, you must perish eternally.

God says "*I will give*," but *you must take*. Why not take the Cup of Salvation *now?* If you are ready to be blessed, God is more than ready to bless you. He is waiting for you and calling you to come. His word is, "Whosoever shall call on the name of the Lord shall be saved." To-day is your golden opportunity; it is the day of God's grace.

Peace is found alone in Jesus,
Only there 'tis offered thee—
Offered without price or money,
'Tis the gift of God sent free.
"Take salvation—
Take it *now* and happy be."

The Name—Jesus.

TWO friends, when visiting a graveyard surrounding an old ruin, noticed that many of the stones bore no inscription. They wished that the names of some whose tombs they saw had been upon the stones. Passing on to another part, near a fine sepulchral stone, which, like the others, had no distinguishing title, one of the friends, who knew the place well, lifted a spray of ivy from a ruined wall. There beneath was cut into the solid stone a name, "a name that is above every name"—

JESUS.

It could be plainly read. It was as clear almost as when first cut by hands long since mouldered into dust. There it stood, the token of some one who long before had trusted in Him. Now, many years after it was chiselled on that stone, it brought fresh hope and joy to those two Christians who looked upon it.

Jesus, the name to sinners dear,

was precious indeed to them.

What does that name mean to you?

To some, through grace, it means a great deal; it means everything of blessing and salvation. As one has truly said, "Its fragrance is such as can better be enjoyed than expressed." No human tongue will ever be able to *convey* intelligibly all the blessed import of the name of Jesus. Its sweetness has to be learned for one's self.

"His name shall endure for ever; His name shall be continued as long as the sun." It will remain when all earth's greatest names are gone and forgotten.

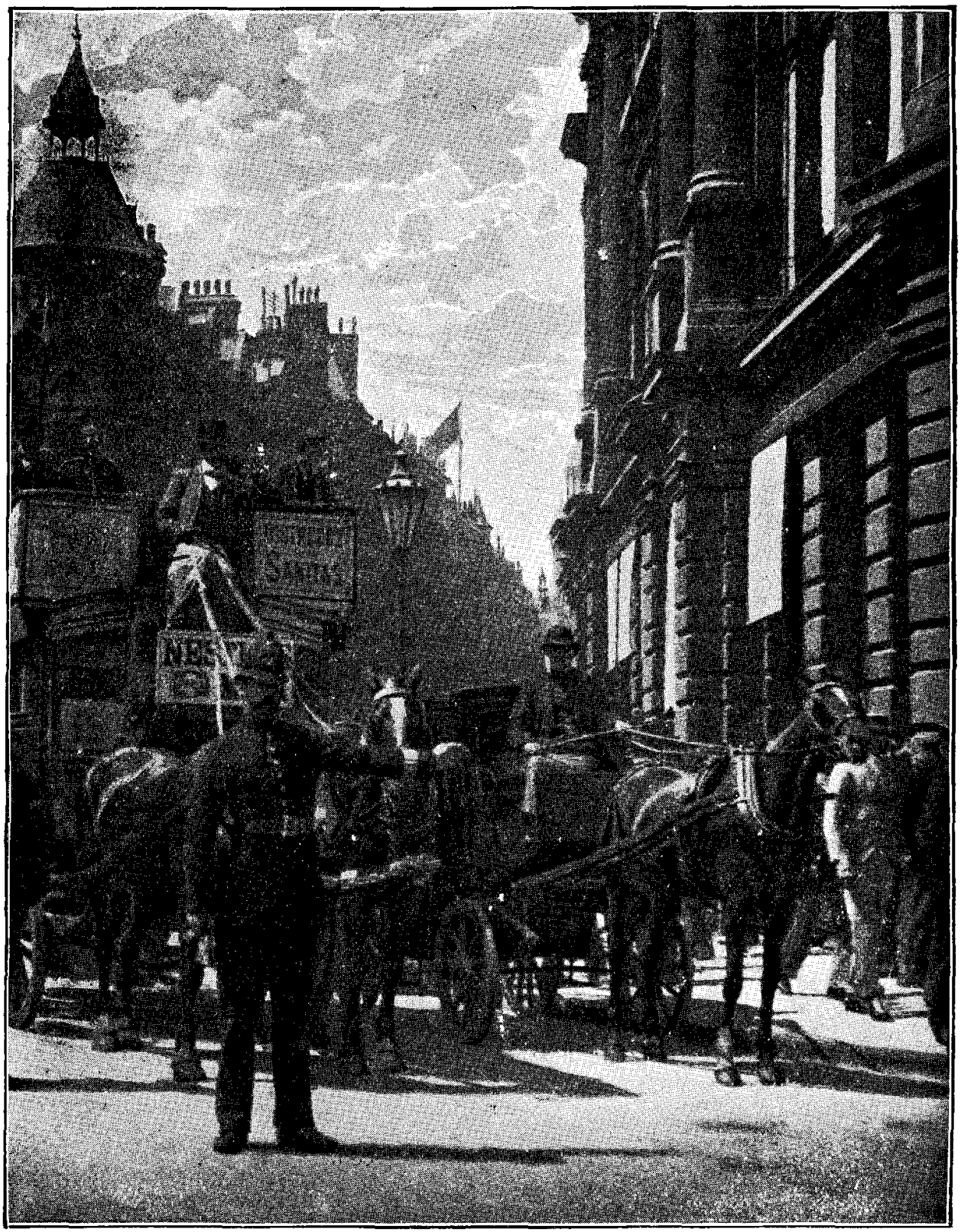
But I want to leave two passages of God's Word with every unsaved soul. They are of vital importance. One of them reads thus:—

"There is none other name under heaven given among men whereby we must be saved" (Acts IV. 12).

The other is found in the second chapter of the epistle of Paul to the Philippians.

"God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Consider these verses well. They include *you* in their statements of truth. May God grant that you may rightly appreciate that name now to your blessing and to His eternal glory. W. B. H.



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"IN ONE OF THE WORLD'S GREAT CITIES."

FOR THE LITTLE ONES.

What Christ did for a City Thief.

DOWN in a squalid slum in one of the world's great cities a kind-hearted man was seeking for objects of charity. He came to a tenement house and ascended to the upper room. It was vacant. Seeing a ladder leading up to a hole in the ceiling, he climbed up, thinking that perhaps some poor forlorn wretch had gone there to sleep. The only light was that which came through a hole in the roof. In a condition of misery and filth he found a poor lad lying on a bed of chips and shavings.

"Boy, what are you doing here?"

"Hush; don't tell anybody, please, sir."

"What are you doing here?"

"Hush; please don't tell anybody, sir. I'm a-hiding."

"What are you hiding for?"

"Don't tell anybody, please, sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush; don't tell him. But look here."

He turned himself on his face and through the rags of his jacket and shirt the visitor saw that the boy's flesh was terribly bruised and his skin broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir; I was a street thief once."

"And why won't you steal any more?"

"Please, sir, I went to the mission-school, and they told me there of God and of heaven and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again, if my father kills me for it. But please don't tell him."

"My boy, you mustn't stay here. You'll die. Now wait patiently here for a little time. I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing my little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow and then sang—

Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee.

Fain would I to Thee be brought,
Gracious Lord, forbid it not;
In the kingdom of Thy grace
Give a little child a place.

"That's the little hymn, sir. Good-bye."

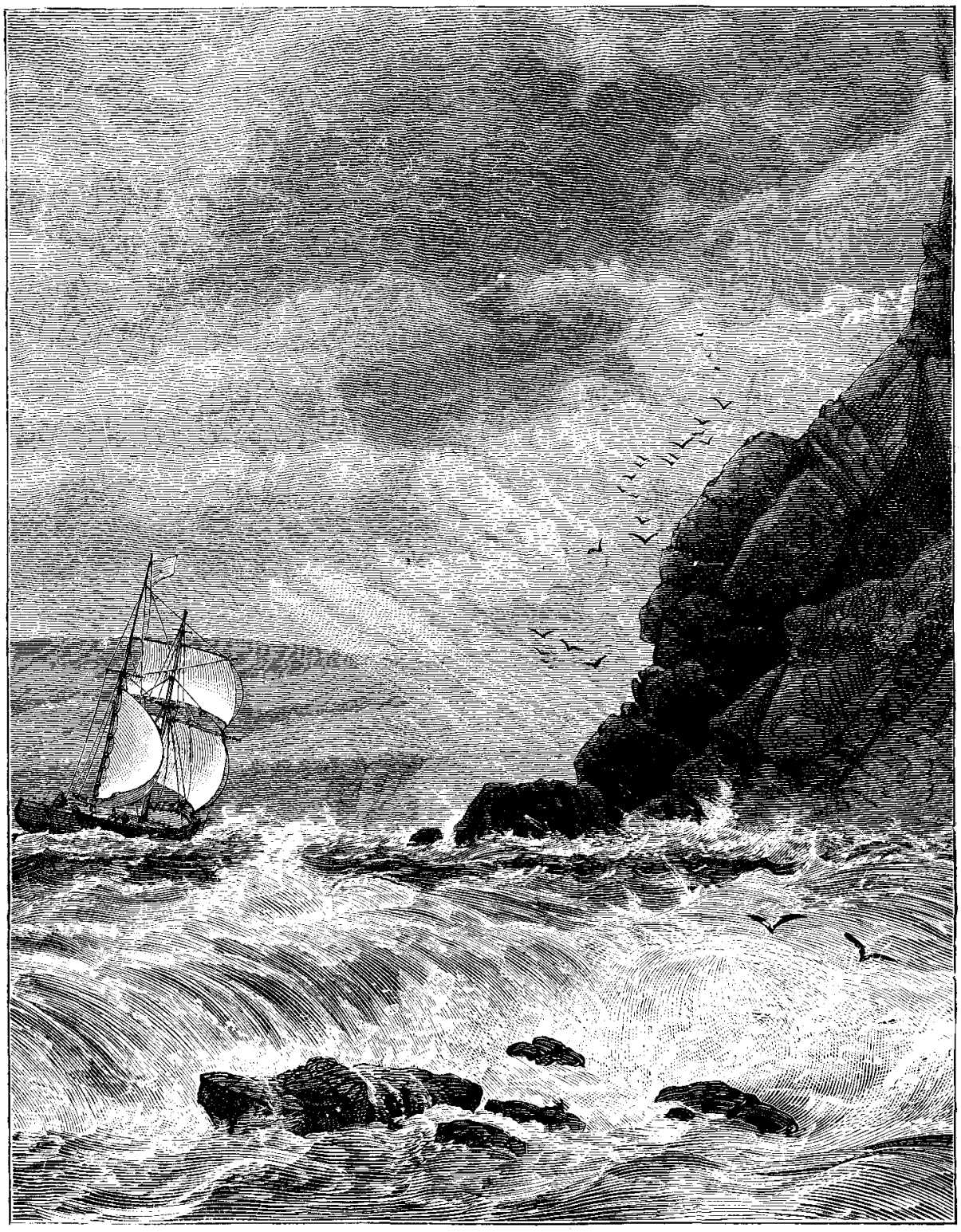
The gentleman hurried away for restoratives and help, came back again in less than two hours, and climbed the ladder. There were the chips and shavings, and there was the little motherless boy with one hand tucked in his bosom and the other by his side. He was dead.

We rejoice that He Who said "Suffer little children to come unto Me" did not say "respectable children" or "well-educated children!" No, He goes into the homes of poverty and sin, where we do not like to go, and brings out His own redeemed ones to shine as stars in His crown for ever.

Oh, what a message does this convey to all who are as yet unsaved! If the love of Jesus could so dethrone Satan in that poor lad's heart and lead him to walk the paths of righteousness, surely that love must have been a reality.

Have you, dear reader, been yet constrained by the great love of Christ to yield yourself to Him? Have you yet confessed your sins to Him? (Nothing but the intense suffering He endured at Calvary could put those sins away.) Have you cried to Him to save you and give you a place in His ransomed throng? If not, why not? Remember that while His love is great and true, yet He is holy and hates sin. When here His lips let drop the solemn words, "Ye shall die in your sins": "whither I go ye cannot come."

Oh, young friend, what the Lord Jesus Christ did for that poor city thief He can do for you. He can save you from sin, and so fill you with joy that you can sing in the darkest hour of life. R. E. W.



PEACE AMID THE STORM.

FOR THE GIRLS.

PEACE.

ONE that has known 'mid storms to sail,
I have on board;
Above the raging of the gale
I hear my Lord.

The Big Gun.

THERE is a big gun which is fired off precisely at one o'clock every day (except Sunday), and gives the inhabitants on both sides of the Mersey Greenwich mean time. Whenever you are within its sound, you will find some of those who have watches taking them out of their pockets to see if they are right. Now no matter how much watches differ—and of course they do differ—no one ever thinks of blaming the gun. Nay, they are rather glad there is a standard by which they can test their watches and clocks, so that those at fault may be righted. Now this will serve as a useful illustration of how *God has tested man.* If he was without law, man sinned without law; if with law, he broke the law; and if by the law of Love, as we may say, as set forth in the gift of His beloved Son, it only proved that man really hated God and would have none of His blessed Christ. For when God sent His Son, saying, "*It may be* they will reverence Him *when they see Him*" (Luke xx. 13), they said, "This is the heir; come, let us kill him!" So man is proved to be a sinner, and has come short of the glory of God; for all that God is has been displayed and declared by our Lord Jesus Christ; and the believer can measure somewhat of the blessedness of the heart of the Giver by the greatness of the Gift.

You can often tell who those are whose watches are right with the gun by the look of satisfaction and pleasure stealing over their countenance, and some even cannot forbear exclaiming, "I'm right with the gun." Those who are wrong are as readily discerned. Only the other day two of us looked at our watches and quickly returned them to our pockets without saying a word; the fact is both were wrong, and our mouths were stopped—we could not boast of being right. Now this is just what God has done by testing man. He has closed every mouth, for *all have sinned;* so there is no difference, and boasting is excluded, for who would boast about their sins?

Well, when we are aware of the need, we seek for that which will meet the need; then we find that the blessed Son of God is presented to us as the One Who has died and was buried, and has been raised again, having finished the work God gave Him to do. Now through Him is preached the forgiveness of sins, and in Him we have redemption through His blood. Salvation is in Him too; in fact, every blessing we need for time and eternity is to be

FOUND ONLY IN HIM.

He is the One Whom we really need, and is accessible to all. "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For *whosoever* shall call upon the Name of the Lord shall be saved."

That you may do so now is our earnest desire. Thus you will *get Right with God.*

C. A.

Not Yet.

NOT yet! When boys and girls, youths and maidens say that, they tell an old story.

Ages ago, in the days of an old prophet, the people said, "Not yet." "The time is not come."

King Agrippa said, "Not yet; almost thou persuadest me to be a Christian."

Festus said, "Not yet." He said to Paul: "Go thy way for this time, when I have a convenient season I will call for thee."

And since those old times tens of thousands of people have got wrong, and kept wrong, simply through saying, "Not yet."

Extract.

FOR THE BOYS.

The Man in the Rapids.

SOME years ago a man was leisurely rowing down the Niagara River. Along this river is a place called "Redemption Point," and no boat which passes it has ever been known to escape perishing in the mighty falls which lie beyond. This point had, however, been passed by the man in question, and, unconscious of his danger, he at length found himself among the rapids which are just above the falls.

Are you alive to *your* dangerous position? For dangerous indeed it is, if you are unsaved.

Steadily, persistently you are being borne along Time's stream, at the end of which is the cataract of Death. Think of the terribleness of your present situation! Unless you "heave to," and are blessed with the "redemption which is in Christ Jesus," your end must be destruction.

Very soon the subject of our narrative lost command of his small boat, and his oars were swept by the force of the current from his hands. At last the boat itself was upset, and he was seen struggling with the rapids, which hurriedly bore him on toward the fearful abyss. In his swift and perilous course he passed by a clump of trees, growing on a little island, whose branches overhung the mighty stream. It was his fortune to catch one of these branches, by which he hung awhile in the midst of the foaming waters, and in the end succeeded in getting on the island itself.

From the shore a cry was quickly raised, "*A man in the rapids! A man in the rapids!*" and soon crowds were gathered on the banks of the river. There was no lack of interest on the part of the onlookers, or of pity either, on that eventful and fateful day. Hearts of sympathy and hands of strength were there, but the unfortunate man is beyond the reach of their help.

Not so with God. Our desperate condition and need are well described in the evangelical prophecy of Isaiah (see chap. LIX.), where our whole being, thoughts, words, deeds, and paths appear as opposed to God.

Hence the doleful cry: "We wait for light, but behold obscurity; for brightness, but we walk in darkness. . . . We are in desolate places as dead men. . . . *We look for salvation, but it is far off from us*," etc. Finally God interposes. "And He saw that there was no man, and wondered that there was no intercessor; therefore *His arm brought salvation* unto Him; and His righteousness, it sustained Him." The God of Israel's salvation is the God of our salvation also.

But what is to be done for the man? To remain where he was would mean starvation and death, naturally speaking; this would be more terrible an end than being swept away by the cataract itself. At length some of those in the crowd of onlookers hit upon a plan. A little boat is launched, and to this a strong rope is made fast. As the boat goes down the river this rope is paid out from the shore. Very quickly it nears the islet upon which the trembling man stands.

What will be the outcome of all this good desire and effort? Having thus far saved himself, it would be a thousand pities if this scheme of reaching him fails. His position, however, is weak, for his salvation depends partly upon himself, that is to get into the boat, and partly upon his friends, that is to draw him to the shore.

It would be a sad outlook indeed for us if the salvation of our souls rested in any way upon our efforts; in that case we should be obliged to give up every hope of such a blessing being ours. Equally well might one attempt to reverse the swift waters of the Niagara as to seek to obtain salvation by works. It was "when we were yet *without strength*, in due time *Christ died* for the ungodly" (Rom. v. 6). The "great salvation" is entirely of God. What is simply required of us is *faith*, by which we make it our own.

How much more simple and confiding are children than their elders! Were a gift offered to them, they would without any hesitation accept it. Let us be childlike in the matter of this salvation which God offers

to us. It delights God, and brings untold, infinite blessing to us, when *Christ* is the object of our faith alone.

Returning once more to our story. With intense excitement the man watches the boat as it comes near to him! How earnestly too the crowds of sympathizing people on the shore watch it, as it tumbles about. Look! . . . it reaches him. He prepares to catch hold of it, and gathering up all his remaining strength, he makes one plunge—but alas! he misses the boat, and

"LOST! LOST!"

is the heart-rending cry from his friends on the shore, as he is tossed over the fearful precipice.

What were the *feelings* of the man himself, as the only chance of his salvation failed? The anticipation of so soon being destroyed must have smitten him with terror indeed. But your case is infinitely more serious: his was a matter of the *body;* yours, of the *soul.* If you have never been serious before, oh! do become serious *now.* God would have you awake to the perilousness of your present condition—it is just that of the poor man, in figure, when seen between a missed boat and a violent cataract—LOST, but not yet eternally, thank God! There is far, far more interest, pity, and concern about you than there was with the crowd on the banks of the Niagara River, for God loves you. The very *power* of God has become the servant of that love to save you from the jaws of death and everlasting destruction.

He waits for your repentance; you must be honest about your past life; you cannot disregard what you have done, or the God against Whom you have done it. It is well to understand what repentance *is*, and to explain this, let us state plainly that it is *not*

> To leave behind the sins we've done before,
> And show that we in earnest grieve,
> By doing so no more.

It is the owning to God, Whose grace you have discovered in Jesus, just what you are. Like the publican of old who smote upon his breast and said, "God be merciful to me a sinner." He placed God first, himself last, and mercy between. This is the place of blessing; thousands have been blessed with salvation through Jesu's shed blood, but only *there.* Then

> 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.

May God grant it!

A. F. M.

"Wanted—a Boy."

"WANTED—a boy" who will stand firm and bold
For the truth, for the pure, for the right,
Who will bravely the banner of righteousness hold,
Nor shrink the good conflict to fight.

"Wanted—a boy" who all base things will scorn,
And deceit and impurity shun,
Who will help on the weak and the sad and forlorn,
And in ways of integrity run.

"Wanted—a boy" who, in love to the Lord,
Will confess Him, whatever the cost,
Who will stand for Him here and will hold fast His word,
And point out the way to the lost.

"Wanted—a boy." Now will *you* fill the place
Which is vacant in every town?
Will *you* fight the *good* fight? Will *you* run the blest race,
Not heeding the world or its frown?

Christ is Coming.

SOON Christ will come forth to set up His kingdom in power. The once Rejected One shall soon be the Reigning One. For "He must reign until He has put all enemies under His feet." When He comes forth His own will come forth with Him, for they will have been caught up to meet Him in the air and to be for ever with Him.

"WITH CHRIST"

speaks of the height of bliss for Christians, and this was ever in His thought for them. He died for us, that whether we wake or sleep we should live together with Him (1 Thess. v. 10).

The day of salvation is running to its close. Its final hours will soon have passed away. Oh! reader, where art thou? Are you still neglecting or rejecting the Saviour? Oh! now, while long-suffering and mercy linger over you, come and be blessed.

WORDS OF PEACE.

Kindness.

AND HOW GOD MANIFESTS IT.

KINDNESS is one of the many blessed ways in which God deals with men. Who is not affected by *human* kindness in the relationships of this life? Strange that so many should disregard the kindness of *God*. Scripture not only speaks of it, but also furnishes us with many examples.

A sorrowful picture of the state of man is found in Titus III. 3: "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." What follows? A threat of judgment? Nay, but precious words of kindness and love. "After that the *kindness* and *love* of God our Saviour toward man appeared," etc. (Titus III. 4).

God is a God of kindness. He is love, and love is kind (1 Cor. XIII. 4). Wicked as man is, He is not willing that any should perish, but that all should come to repentance" (2 Peter III. 9). He desires that "all should be saved and come to the knowledge of the truth." Hence the manifestation of His kindness and love. God is a Saviour-God.

When the fulness of time was come, God sent forth His Son. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. I. 15). What greater kindness could He manifest toward us than to send His Son into this world to die for our sins, so that we might have part with Him in glory for ever and ever? And that without a single work of ours, as the next verse tells us so emphatically, "Not by works of righteousness which we have done" (*v.* 5).

We get a lovely illustration of the kindness of God in the conduct of David towards Mephibosheth, after he had been exalted to the throne of Israel. He said to one Ziba, a servant of Saul, "Is there not yet any of the house of Saul, that I may show *the kindness of God* unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king said, Where is he?" And he caused him to be fetched. And when he came into the king's presence, doubtless fearful of what would happen, as he was the grandson of David's former great enemy, Saul, David said unto him, "Fear not: for I will *surely show thee kindness* for Jonathan thy father's sake" (2 Sam. IX. 1–13). Forthwith he restored him all the land of Saul, and made him to eat bread at his table as one of the king's sons. Instead of judging Mephibosheth, who as the grandson of the former king might have been a thorn in his side, and a hindrance to the consolidation of his kingly power, he manifested to him the greatest kindness, the kindness of God. Out of pity for his condition (he was lame), David enriched him, fed him, and treated him in every way as a prince.

All this shadows forth most blessedly the kindness that God manifests to-day toward His enemies. We are by nature poor, lame, and miserable, belonging to a fallen race. But in His great lovingkindness God says, as it were, Fear not, for I will surely show thee kindness for Christ's sake. He meets us in our need, cleansing us from our guilt, remembering our sins and iniquities no more, and enriching us with the riches of His grace. He takes us into a place of unsurpassed favour in the Beloved (Eph. I. 6).

> He saw us ruined in the fall,
> Yet loved us notwithstanding all!
> He saved us from our lost estate.
> His loving-kindness, oh, how great!

Moreover, His blessed Word declares that in the ages to come He will show the exceeding riches of His grace in His kindness towards us through Christ Jesus (Eph. II. 7). How great indeed is the grace, how rich the salvation that God has provided for us! In wondrous lovingkindness He deals with us, not according to our deserts, but according to the infinite value of the one offering of His beloved Son, and the infinite delight of His own heart in the One Who offered Himself. Hence we not only get blessing upon blessing as our portion in Christ *now*, but in the coming ages, *in His kindness* towards us through Christ Jesus, He will show us not merely grace, but *the exceeding riches of His grace*. Who can form an

estimate of the inexhaustible wealth of blessing that is thus set forth as the portion of every one that believeth on the name of the Lord Jesus Christ? His kindness surpasses all human thoughts. The foreshadowing of it in the history of David is precious, but what about the substance? Who, indeed, can fathom all the kindness of the blessed Saviour-God?

David delighted to meditate upon the lovingkindness of the Lord. In Psalm XVII. 7, he says, "Show *Thy marvellous lovingkindness*, O Thou that savest by Thy right hand them which put their trust in Thee," etc. (see also Ps. XCII. 2; XXXV. 7; LXIII. 3; CXIX. 76; CXVII. 2).

The prophet Isaiah is also led by the Spirit to speak of Israel's blessing, which is figurative of the blessing of God for every one that believeth to-day, saying, "In a little wrath I hid My face from thee for a moment; but with *everlasting kindness* will I have mercy on thee, saith the Lord thy Redeemer" (Isa. LIV. 8). And this is confirmed by Jeremiah, "Yea I have loved thee with *an everlasting love!* therefore with *lovingkindness* have I drawn thee" (XXXI. 3).

What pains our God has taken to win man's heart to Himself! No greater expression of his lovingkindness towards the children of men could He give than in the gift of His Son. And Jesus died to remove every obstacle which stood in the way, that we might be brought right home to Himself for the joy and satisfaction of His own heart. Yea, He would have us to dwell with Him in the home of His lovingkindness both now and for ever.

Beloved reader, how great will be your condemnation if you neglect or despise such rich grace! Now is the moment to avail yourself, in simple faith, of His great kindness which He has shown towards men in Christ.

E. H. C.

He Died for Me.

IN a village cottage lived an old woman who was shunned and feared by everybody. Old and young alike left her to herself, for her oaths and curses were fearful to hear. She seemed drifting on to perdition, uncared-for by any.

But the Gospel message was brought to the village. The good news of God's salvation was proclaimed. The glad tidings of deliverance from sin's wages and sin's power were told. The hardened sinner heard the story of love to the guilty. Not only so, but the word preached was mixed with faith. She believed, and she was saved. She proved the truth of the words of the hymn—

> He breaks the power of cancelled sin
> And sets the prisoner free.

She was freed from the fear of death and judgment, and she was freed, too, from sin's power.

Great indeed was the difference in her life. The lion was turned into a lamb, and the lips that had uttered curses now told out God's praises.

When ill and thought to be dying she was asked, "Are you afraid to die?"

"What's that you say?" she asked.

"Are you afraid to die?"

With earnestness and joy she exclaimed, "Jesus died for me." That settled the matter for her. She could rejoice in what her Saviour had wrought. Death had no terror for her now. To live was to seek to please Christ—to die was to go to be with Him.

Thus reception of the grace of God reaches to the most depraved, and transforms them completely. The corrupt become pure, the drunken become sober, the profane become reverent. The Gospel is still the power of God unto salvation to every one that believeth. It can reach the vilest sinner in the very gutter of his sins, and can lift him, cleansed from all sin, into the very glory of God.

There is no reader of these lines too bad for Christ. You may be too bad for the company of the pure-minded and holy. You may be even too bad for respectable people of the world to associate with, as the poor old woman was of whom I have spoken; but you are not too bad for Christ to save and cleanse.

You may come, my reader. He will not cast out one who comes to Him to-day. He has died for us, so that we might be set free from all our foes and from all our fears.

Come then to Him now.

FOR YOUNG MEN.

Possession and Enjoyment.

NOTES OF ADDRESS AT A YOUNG MEN'S MEETING.

Read 1 CORINTHIANS III. 20-23.

MY subject is "Possession and Enjoyment." What are the blessings we Christians possess in possessing Christ, and what are the blessings which we really enjoy?

One may be wealthy in the things of this world, but if one is not healthy he cannot enjoy his wealth.

Now if we are Christians at all, we could not be wealthier; but are we spiritually healthy, so that we enjoy our wealth?

The principles of health are found in the prayers of Psalm CXIX. 18, 37; CXVIII. 19.

Psalm CXIX. 37 speaks of *Separation.* "Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way."

Psalm CXIX. 18 speaks of *Meditation.* "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

Psalm CXVIII. 19 speaks of *Exultation.* "Open to me the gates of righteousness: I will go into them, and I will praise the Lord."

There is only one road for Christians to tread if they are really to enjoy the blessings that are theirs in Christ Jesus, and that is the royal road — the road the Lord and Master trod. He could say, "I do alway those things that please" the Father.

God expects all His ransomed people to tread that path, and He gives both the motive and the power to tread it: the love of God is the motive, and the power is the Holy Ghost. Every bit of blessing that has reached us is given to us in God's sovereign love; but if we are to enjoy that blessing we must be suitable to Himself. Enjoyment is conditional upon that.

Now, let me ask, When do you think the prayer of *Separation* should begin? From the moment you have submitted to God and received the Lord Jesus Christ as your Saviour. From the moment that we come under the shelter of the blood, until we get to the glory, we must eat the feast of unleavened bread (see Exod. XIII.). If we are under the shelter of the blood of Christ the path of holiness becomes us. And so as long as we are in the body that prayer may well be uttered, for sin is still in us.

A man came in deepest earnestness to me. He seemed almost overwhelmed as to what he was, and asked what he should do about it. I replied, "Get down before God and say, 'I would rather die than dishonour Thy Name.'" It would be better for a Christian to go straight home to glory if he is not prepared to walk the path of God's holy will here. Whatever the difficulty is, God will stand by us, as He did by Abraham when he was in the very greatest trial of his life, having been told to offer up Isaac. What he learned was that God *was*, and that God is able.

The second step, as I have said, is *Meditation* (Psalm CXIX. 18). We get it also in the first Psalm, where we find, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. (That is *Separation.*) But his delight is in the law of the Lord; and in His law doth he meditate day and night." (That is *Meditation.*) First, Separation, then Meditation. Have you ever prayed this prayer and had the sense of its being answered? "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Have you been so under the control of the Holy Spirit that your eyes have been opened on another world? Paul had his eyes opened on another world, and was marked henceforth by the power of God, and was supremely happy.

Third, *Exultation.* This verse, "Open to me the gates of righteousness," is what has brought me here. I have prayed that every man here may be so led on that he may get to this prayer. That every one might enter the gates of righteousness and anchor his soul within the veil. It may be reached, and it is got at through the gates of righteousness.

If you turn to Psalm XXIX. 2 you will find that we are exhorted (as the margin reads) to "worship the Lord in His glorious

sanctuary," and that verse 9 says (reading again as the margin), "In His temple every whit of it uttereth His glory."

That is the scene into which I want you to enter. You cannot get further than that upon earth.

The moment that we are under the shelter of the blood, the path of holiness becomes us in which God will support us until you reach the home that love has provided you with.

Then there is something more than the blessing, and that is the Blesser.

There is not a glory that Christ can share with us that He will not share; but there is something greater than the greatest blessing, and that is the One Who has blessed you.

It is a wonderful thing when one gets at His feet, and becomes occupied with His glory. And He would have us to be at home there. It only brings out the greatness of the Blesser that such as we can enter into His presence and be at home there.

In entering the Gates of Righteousness the first step is *Death.* We must remember that. The Cross is the only way to the glory of God. Even as for the Lord Jesus Himself when He came to earth to undertake the cause of man He had to die. The Cross is the only pathway to the glory of God. This is because of what God is: He abhors sin. So, in righteousness, Christ had to be unsparingly judged on our account when made sin and bearing our sins. The second step is *Resurrection.* God in righteousness forsook Christ when He was on the Cross, but He was "raised from the dead by the glory of the Father." He has made a way for us. The glory of God has been expressed, and thus a righteous way has been made for us.

When you see Christ in resurrection, you see the gates of righteousness open; and He is not alone, for we are associated with Him beyond death. A man of whom I asked the question, "Do you believe it?" replied, "Yes, but I am not always in the glow of it." Would that we were all of us always in the glow of it!

Thus we see that death and resurrection are the way to God for every repentant soul who believes.

Questions and Answers after Address.

Q. Are righteousness and holiness the same thing?

A. Holiness abhors evil and righteousness deals with it.

Q. Are the things in Corinthians III. for the believer to-day?

A. Yes, everything in title. Everything that Christ the Righteous One won for us at the Cross, and which He shares with His redeemed people.

Q. Is it love to Christ that would lead me into the sanctuary?

A. I think that it is Christ's love to me. When you get a sense of His love to you, love is produced in you.

Q. Was that the joy that was set before Him when He endured the Cross?

A. There is something greater and deeper there, and that is that He was to make God known and provide Him with a righteous way to have many sons brought to glory.

Q. Can we enjoy God's things outside the sanctuary?

A. There are many people who have joy who have not reached the sanctuary.

Q. What do you mean by the sanctuary?

A. To reach the sanctuary is to get, by the Holy Spirit's power, to the scene where the Father and Son are at home.

Q. How are we to be healthy Christians?

A. By giving evil a wide berth, and sitting at the Lord's feet.

Q. What is it to sit at His feet?

A. To be found as in the first Psalm, or as the Apostle exhorted Timothy, to "meditate on these things."

God's Honour, not Ours.

BE as a day labourer only in God's harvest field, ready to be first among the reapers in the tall corn, or just to sit and sharpen another's sickle. Have an eye to God's honour, and have no honour of your own to have an eye to. Lay it in the dust, and leave it there. Never let your own inner life get low in your search after the lives of others.

FOR YOUNG BELIEVERS.

The Christian's Trials.

THERE are two causes which, as we are taught in the Book of Job, bring trial on the saint. First, God shows the transgressions in which man has exceeded, that is, positive faults. Secondly, He withdraws man from his purpose and hides pride from him (Job XXXIII. 16, 17; XXXVI. 7–9). This book gives us full divine instruction as to God's ways in trying the righteous. There we learn another truth, important to exercised souls, who often dwell on secondary causes—that God is the cause, and moves in all these exercises. The origin of all Job's trials was not Satan's accusation, but God's word, "Hast thou considered My servant Job?" God had, and saw that he needed this. The instruments were wicked, or disasters caused by Satan; but God had considered His servant, tried the righteous, but measured exactly the trial—stayed His rough wind in the day of the east wind, abated it in measure; and when He had done His own work (which Satan could not do at all) and shown Job to himself, blessed him abundantly.

He humbles us and proves us that we may know what is in our heart—feeds us with the bread of faith; but it is to do us good in our latter end.

When the trial is met in the truth and power of spiritual life, it develops and brings out much more softness and maturity of grace—a spirit more separated from the world to God and more acquainted with God. Where it is met by or meets the flesh, the will of this—its rebellion—is brought to light, the conscience becomes sensible of it before God, and by the discipline itself, the self-will is, even insensibly, destroyed.

Trial cannot in itself confer grace; but under God's hand it can break the will, and detect hidden and unsuspected evils, so that the new life is more fully and largely developed. God has a larger place in the heart, there is more intelligence in His ways, more lowly dependence, more consciousness that the world is nothing, more distrust of flesh and self. The saint is more emptied of self and filled with the Lord. What is eternal and true, because divine, has a much larger place in the soul; what is false is detected and set aside. There is more ripeness in our relationship with God. We dwell more in the eternal scenes into which He has brought our souls. We can look back then and see the love which has brought us through it all, and bless God with dependent thanksgiving for every trial. Such only purge away the dross and confirm us in brighter, fuller, clearer hope, increasing our knowledge of God, and self being proportionately destroyed. J. N. D.

I am His, and He is mine.

"My Beloved is mine, and I am His."—CANTICLES II. 16.
"I am my Beloved's, and my Beloved is mine."
CANTICLES VI. 3.
"I am my Beloved's, and His desire is toward me."
CANTICLES VII. 10.

LONG did I toil, and know no earthly rest;
Far did I rove, and found no certain home;
At last I sought them in His sheltering breast,
Who opes His arms and bids the weary come.
With Him I found a home, a rest divine;
And I SINCE THEN AM HIS, and He is mine.

Whate'er may change, in Him no change is seen,
A glorious Sun that wanes not nor declines:
Above the clouds and storms, He walks serene,
And sweetly on His people's darkness shines.
All may depart,—I fret not nor repine,
I KNOW that I am His, that He is mine.

He stays me falling; lifts me up when down;
Reclaims me wandering; guards from every foe;
Plants on my worthless brow the victor's crown,
Which, in return, before His feet I throw.
Grieved that I cannot better grace His shrine,
Who deigns to own me His, as He is mine.

While here, alas! I know BUT HALF His love,
BUT HALF discern Him, and BUT HALF adore;
But when I meet Him in the realms above,
I then shall love Him better, praise Him more;
And feel and tell, amid the choir divine,
How fully I am His, and He is mine!

WORDS FOR WORKERS.

Readiness for Service.

IT was a noble statement which David's followers made to him when he was obliged to flee from Jerusalem on account of the usurpation of the throne by Absalom. They said, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint."

They were ready for service. They had no wish to choose the form their service should take. Cost what it might, they would do his bidding and carry out his will. Thus some of David's servants were appointed to stand for his interests in Jerusalem, while others were appointed to go with him as he journeyed from place to place.

And should it not be thus with us? Should we not be ready to do whatsoever is appointed by our Lord Jesus? This is the time of His rejection. The true King has been cast out; a usurper has seized the throne. Now, then, is the time for loyal and devoted servants to show their loyalty and devotedness. And, surely, such should say, "Thy servants are ready to do whatsoever Thou, Lord Jesus, shalt appoint."

It has been well said that if two angels were sent from heaven, one to rule an empire, the other to sweep a crossing, the one sent to sweep the crossing would not be jealous of the one who was sent to rule the empire. Angels are servants who do not their pleasure, but the pleasure of the Lord. And we are privileged to serve Him thus as well.

The upper chamber where the Lord desired to eat the Passover with His disciples was furnished and prepared. All was in order and readiness for Him to occupy it. He had but to send His disciples to ask the goodman of the house to show them where it was. It awaited His use. It was ready to be used when the Master was ready to use it. Are we thus furnished and prepared and desirous of being employed by Him for His pleasure? Are we ready to go or ready to stay as He may deem best?

May reader and writer alike be ready to serve in the place He has marked out for us.

GLEANINGS IN MANY FIELDS.

SOMETIMES my heart o'erflows with song,
And then to others how I long
To tell the Saviour's love to me
That made me His eternally;
For I am saved,—with Christ to me—
"The Son of God, Who loved me."

THE LOVE OF JESUS.

THOU knowest the sun by his glory,
Thou knowest the rose by her breath,
Thou knowest the fire by its glowing,
Thou knowest *My* love by death.

MY heart shrinks back from trials
The future may disclose,
Yet I never had a sorrow
But what my dear Lord chose;
So I drive the coming tears back
With the whispered word, "He knows."

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.

NOTICES.

THE Editor heartily thanks all writers, distributors, and other helpers during the past year. He desires their prayers for continued and increased usefulness for the Magazine during 1908, if the Lord tarry.

He will always be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

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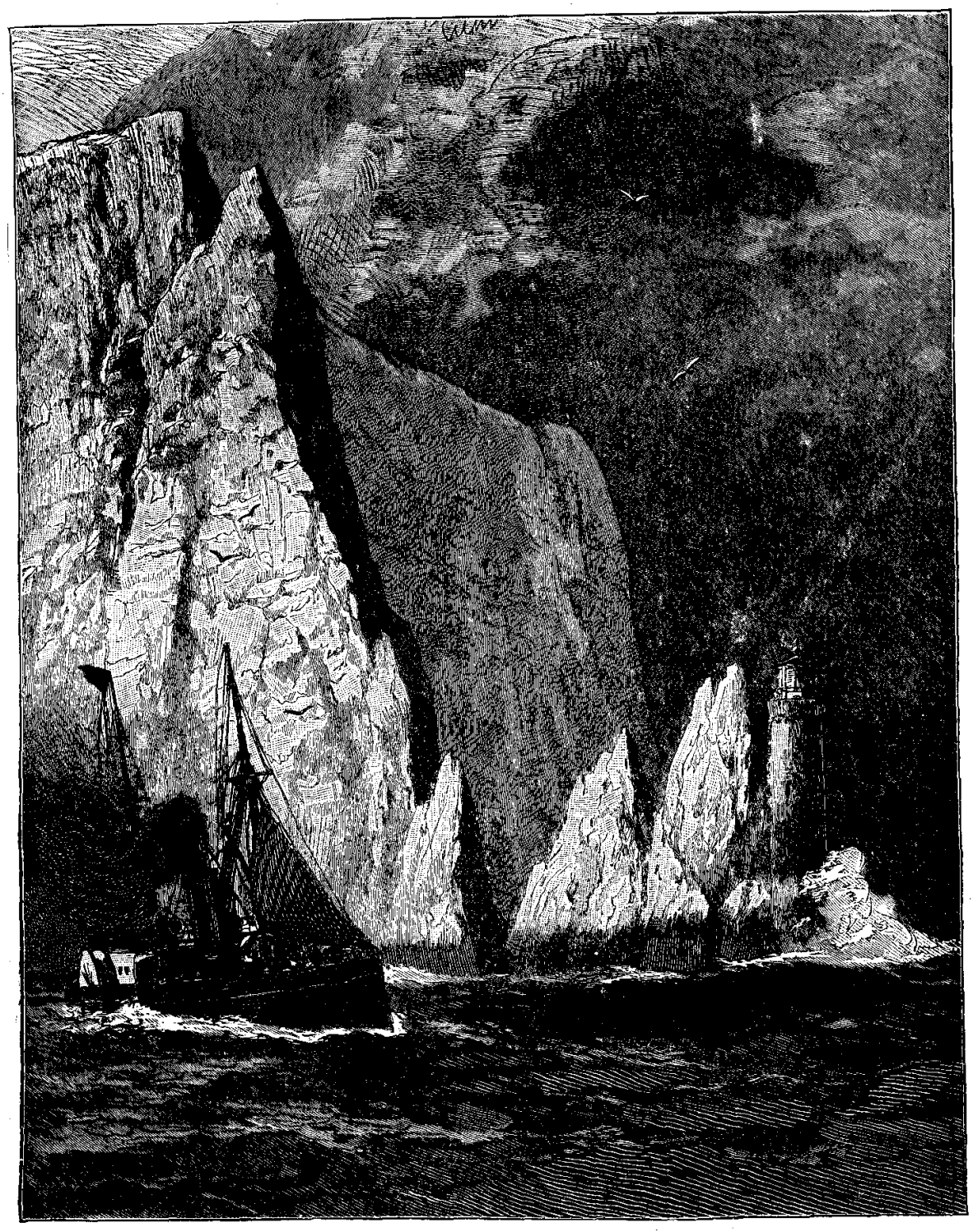


THE NEEDLES.

No. 279

One Penny, Monthly

"Oh! that I could tell."

A SOLDIER stricken with consumption had been discharged as a hopeless case from Netley Hospital. He was incurable. Little by little his life was ebbing away. He was quickly passing along the road of time towards the great terminus eternity. As yet he had not been seriously troubled concerning his soul. He was drifting on—as thousands do—without Christ and without hope.

He had received a written discharge from the army, and this gave him the highest possible character as a man and as a soldier, and he was naturally very proud of it. As yet he had not seen himself as a lost and guilty sinner before God. He had not read "the character" which God gives of us all in which He declares we are sinners, ungodly, without strength, and enemies of His.

One day when spoken to by a Christian, he told how he had a good pension granted him, and showed the paper he so valued, saying, "I only wish I had as good a discharge into the next world." He was told how he might have that without money and without price; that while he had worked twenty years to obtain the discharge from the army, the blood of Christ had purchased forgiveness for all.

A little while after the truth he had heard gave light in his soul, and he received the Gospel in the love of it and was saved.

To the one who had visited him he said, "If you had come and talked to me a year ago about my soul I might have listened, and perhaps given you a civil answer; but I should have turned away and thought no more about it. But I do thank you and Mr. J—— for telling me of the love of God. I knew nothing of it before; now I see why Jesus brought me here. I have that peace which will never leave me."

On another occasion he said, "I think the love of God must shine in my eyes, for I do feel so happy."

After a friend had read to him from the New Testament, he took the book into his hand, saying, "I do not see my name here, but I see the word 'sinner,' and that is all I want. I know myself as a sinner, and Jesus came not to call the righteous but sinners to repentance, and I know He died for me.

"Oh! that I could tell my comrades at Netley, or speak to the men in the barrack-room."

Such was the joy he now knew that he longed to tell others of it. It is ever so when the heart is filled with the blessing the Lord bestows—there is earnest longing that others should know it too.

Do you know it? Do you tell it?

Sins gone from God's Sight.

AN old apple-woman in a country village, after hearing the Gospel preached, believed, in all its simplicity, the wonderful record of God's love, and rejoiced in her newly-found Saviour. She knew that all her sins were washed away by His blood, and that she was saved. One and another tried to shake the old woman's faith, but in vain; her stronghold was God's Word, in which He tells us that His gift is eternal life, and that those accepting Christ shall never perish. And her resting-place was the work of the Lord.

A friend, educated in the doubting school, sought to test the old woman's faith, but her simple reply, "Jesus was delivered for my offences, and raisened again for my justification," stopped his arguments upon the question of her past sins being forgiven.

"Ah! but what about the sins you have committed to-day?" asked the questioner.

"Well," she replied, "when I sin, I go to God and confess what I have done, and He forgives me"; triumphantly adding, "Why, to be sure, ain't Jesus a-sitting up there a-purpose?"

May it be yours, reader, to know in your inmost soul with this simple woman, that "if when we were enemies we were reconciled to God by the death of His Son much more, being reconciled, we shall be saved by His life," for it is "Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

H. N.

The Moth Collector.

A SEASIDE INCIDENT.

THE writer was spending a short holiday near the Needles, Isle of Wight, and was much interested in an account of how a certain nocturnal moth was caught by a London entomologist.

This gentleman made a special journey to Freshwater to collect some specimens of a species which is said to be found in no other part of the British Isles except the South Downs near the Needles.

Shortly after sunset he proceeded along the top of the cliff,

ARMED WITH A POT OF SYRUP

and a brush, and whenever he came to a thistle, he just daubed it slightly with the syrup, and passed on.

About midnight he returned along the same path, but this time provided with a lantern, and as he stepped from thistle to thistle, his innocent victims were found clustering round the syrup, and fell an easy prey into the collector's hands.

What a solemn picture, I thought, of how Satan dupes his victims! He too stalks through the land with his pot of syrup,

DAUBING THE PLEASURES OF SIN

with a delusive sweetness, and soon after, his victims, intoxicated with the poisoned draught, and hardened by the deceitfulness of sin, lose all consciousness of their terrible danger.

You, my unsaved reader, are like the nocturnal moth; you love darkness rather than light, and hate to be exposed to the searching rays that emanate from God's Holy Word, because it tells you that your deeds are evil.

But, remember, if you hide from God's light now—the light of divine love—you cannot get away from death by and by, when the bull's-eye of his lantern flashes upon you, summoning your guilty soul into God's presence, only to be cast for ever into God's prison-house!

The evening of life comes on;

THE DARKNESS THICKENS

round the soul. Sin, the sweet morsel upon which you have fed so long, is dragging you down into a lost eternity. At length a light shines upon you, poor deluded worldling. It is but the lantern of the grim collector—DEATH, who steps from thistle to thistle, fit emblems of the curse, and lays his cruel hand upon his victims. The light that dazzles and affrights them is not from Christ in glory, for upon Him their back is turned; it is but the reflection of the lurid flames of hell, the conscience awakened all too late, the danger perceived when escape is for ever impossible!

Oh, my friend, do turn away from the pleasures of sin, which satisfy but for a moment, and then

LEAVE AN ACHING VOID BEHIND,

and fix your gaze upon the blessed Son of God, Who can meet your every need.

You want to taste of life?

He bids you come to Him, and life eternal will be your portion.

You must have pleasure, you say?

At His right hand there are pleasures for evermore.

Does your poor heart crave rest?

Listen then to His tender words:—"Come unto ME and I will give you rest!"

But mark! Before peace of conscience and rest of heart can be yours, it is necessary that you should have

PARDON FOR YOUR MANY SINS,

and this too is only to be obtained at the feet of the One Who shed His precious blood on Calvary's cross, in order that a full and free forgiveness might be proclaimed to *you*.

"Be it known unto *you* 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."

Instead of the poisoned sweets of Satan's pleasures may you receive the unfailing joys of the Father's love.

F. K.

The All-cleansing Blood.

THE biography of certain texts of Scripture is more wonderful and more valuable than the biography of a hero. If some angel were fully to write out the biography of "The blood of Jesus Christ His Son cleanseth us from all sin," what a book it would make! How many aching hearts and dying heads have been softly pillowed on that verse! It caught the eye of Capt. Hedley Vicars when he was a daring leader in sin, sent him to toss all night on a sleepless bed, and enabled him to rise calmly in the morning believing that it was "true for him." Afterward, while ministering to his men, who were dying by scores of black fever and cholera, in a wretched Greek hospital, he wrote to a friend:—"Should I die now, you know my only confidence is in the cross of Christ, and in the knowledge that the precious 'blood of Jesus Christ cleanseth us from all sin'; words as full of sweetness and power to me now as on the day when they were first made to my soul 'the power of God unto salvation.'"

It was spoken by John Wesley to a highwayman who had robbed him of his purse. Many years after, that man met him as he was leaving a preaching, and told him that verse of Scripture was the means of a total change in his heart and life.

Luther disposed of a long catalogue of his sins which Satan showed him by demanding that his enemy should write those magic words at the bottom.

Butler, the author of the *Analogy*, in his last hours said, "I have read those words a thousand times, but I never felt their meaning as now."

John Brown, of Haddington, on his deathbed remarked, "The Gospel is the only source of my comfort, and every sinner is as welcome as I. How pleasant that neither great sins nor great troubles can alter these consolations! Ever since God dealt savingly with my heart I have never had any comfort in the thought that my sins were small, but in the belief that the blood of Christ cleanseth us from all sin."

Behold the Lamb of God.

JOHN BAPTIST'S cry as he looked upon Jesus is echoed down the centuries and falls on the ears of anxious souls to-day:—

"BEHOLD THE LAMB OF GOD,
THAT TAKETH AWAY
THE SIN OF THE WORLD."

The Baptist beheld Him as He walked on earth in all His spotless perfectness. "A Lamb without blemish and without spot." Of old, the Passover lamb had to be kept up from the tenth day until the fourteenth day of the month. Perhaps those four days spoke of the Lord's pathway here on earth in which His beauty and glory were seen; but He is here no longer. He has died. We may behold Him on the cross of Calvary—the Lamb suffering; the true Passover sacrificed for us. There His blood was shed—shed for us—that blood that cleanseth us from all sin. There was no other atonement possible. The living lamb did not shelter the houses of the Israelites in Egypt; that lamb must die; its blood must be shed, its life be poured out, and the blood must be sprinkled outside the house. That alone would avail for escape from judgment, but it did avail for all who trusted in it. So Christ must be lifted up. He must die for our sins. The judgment must fall upon Him, otherwise we could not escape. No other way was possible. The cup of wrath was full. We deserved to drink it. But He would take it for us.

Now we can "behold the Lamb of God"

IN THE MIDST OF THE THRONE

on high. Christ is glorified there. He has finished the work He came to perform. He has finished it for the glory of God and for our everlasting blessing.

Have you beheld the Lamb of God? He can meet the needs of your conscience, and He can satisfy the desires of your heart and give you to be here in this world with your joy full.

IN A COUNTRY VILLAGE.

FOR THE LITTLE ONES.

My Saviour.

I EXPECT many of my little readers have sung again and again that sweet hymn :—

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then.
I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto Me."

The Lord Jesus *loved* little children when here upon earth, and sweetly called them to Him. He loves little children *now*, and delights that they should come to Him still, though He is at God's right hand in heaven "crowned with glory and honour."

But perhaps some dear one is saying: "*Can* I

COME TO HIM NOW?"

Oh, yes, indeed you may! He can hear from His bright home the voice of a little child; and although He is *so* great, will gladly listen, for His love is as great as when He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God."

When He spoke those sweet words He had not been to the cross to bear the sins of *all* who come to Him; but *now*, dear children, He sits in heaven, having *finished* the work He came to do. His precious blood that cleanseth from all sin has been shed.

What a precious Saviour He is. Happy the girl, happy the boy who can say, "He is *my* precious *Saviour!*"

If you who read this cannot truly say "My Saviour," but would like to be able to do so, just kneel down now and tell the Lord Jesus that you want to be *saved*, that you do wish to enjoy His love, and be one of the lambs of His flock.

He will freely grant you what you ask; make you happy in His love; and, as you seek to please Him, draw near to you, and make Himself precious to you.

Do not delay to come to Him then. Come just as you are, and be made, not only "whiter than snow," but *really happy*, because you have in the bright glory of God a living and loving Saviour, Who is soon coming again!

"I'm his Child."

WHILE visiting in a country village, a child was asked if Mr. —— lived at a certain house there.

She replied, "Yes," and then went on to say what he was doing, and gave other particulars about him.

On being asked who she was, seeing that she knew so much about him, she replied, "I'm his child."

That answer explained all. She was his child and knew it, and so was able to tell others about him.

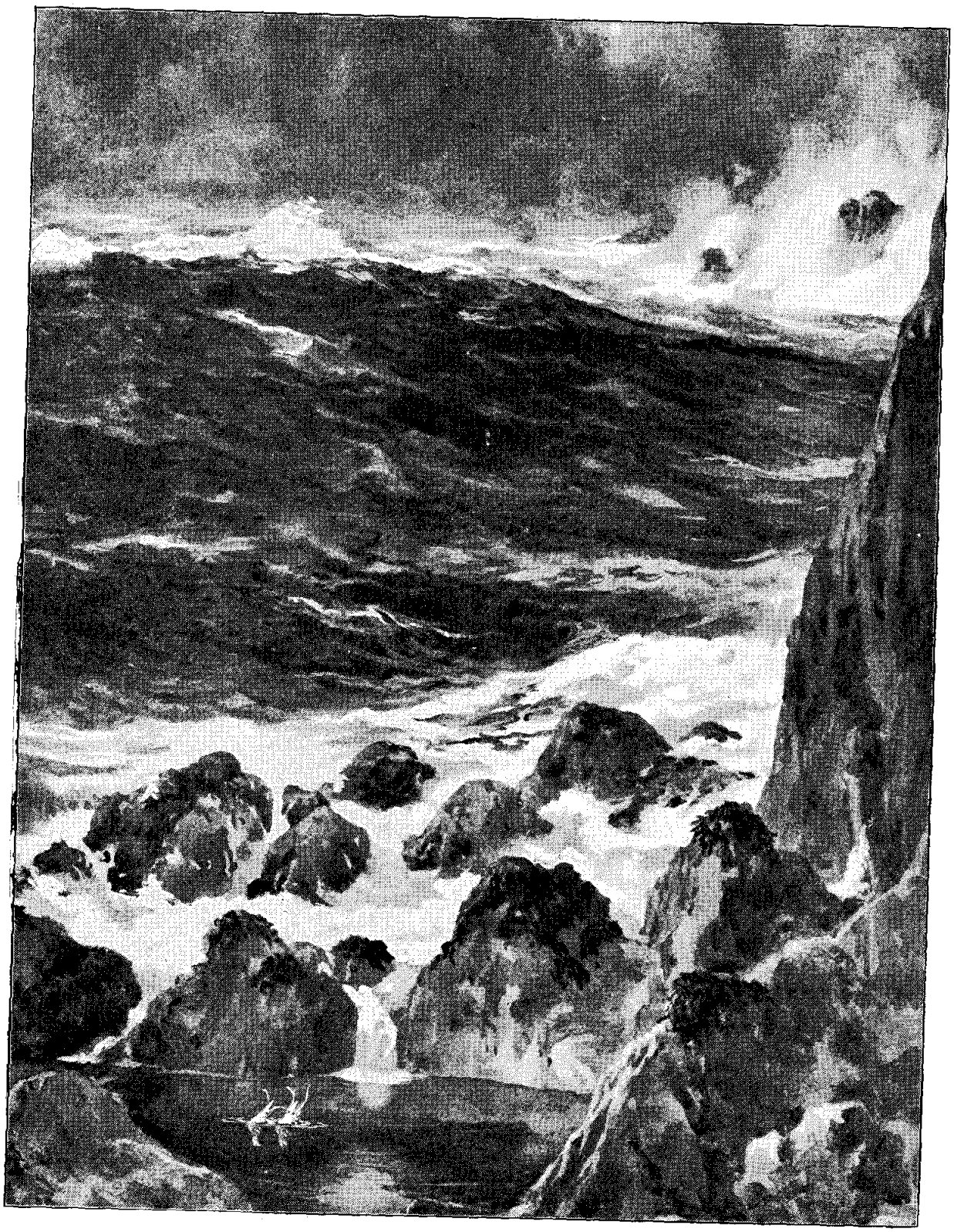
Now, if you were asked about God, could you speak about Him and His goodness, and say, "I'm His child"? Or would the question sound strange to you? Would you turn away, or perhaps refer your questioner to some one else? If you are not a child of God you cannot tell others about Him.

But we who are God's children, and know that we are, should always be ready to tell others about Him.

The child referred to would not have been ashamed of others hearing her say what she did. And shall we be ashamed of others knowing that we are the "children of God by faith in Christ Jesus"?

Surely it is nothing to be ashamed of.

What a comfort in the difficulties and trials of life to know that we have God for our Father, and what a loving Father He is. Can we not tell others of His goodness, and how He watches over and cares for us? The thought, "I'm His child," may well lift us up above everything of sorrow here.



ANGRY WAVES.

FOR THE GIRLS.

Reality.

LET us be real: we may be small, but may that which there is of us be true.

It is not difficult.

If we are believers, we occupy the blessed position of children before the Father, loved with the same love with which He loves His Son. This is for us to enjoy, and take full advantage of: it is not enough to know it; the Spirit of God is here, and in us, to bring us into the reality of it.

Bring God into everything—all we DO, all we SAY, all we THINK. Treat God, and the relationship we are brought into with Him, as an actuality.

"In *all* thy ways acknowledge Him, and He shall direct thy paths," not just what we call the big things (for God has no big or little things); we want Him in *everything* we have to DO.

Balaam said, "The word that God putteth in my mouth, that shall I speak," and the Lord Jesus said when here, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." If we keep near Him, we need not be occupied with what to SAY, for in His company, we shall learn His mind, and thus be *able to speak as He would have us.* This is very important, for as Christians we are here to represent God in the world, and if we speak or act in a wrong way, we give a false impression of God.

"How precious also are Thy thoughts unto me, O God! how great is the sum of them" (Ps. CXXXIX. 17).

"The counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Ps. XXXIII. 11).

How much better then—

To THINK His thoughts than our own, and to know that His thoughts come from His heart, the seat of the affections.

If you have a friend at school, you show your friendliness by keeping before you what she would like, and making much of her. Now, do not be content with knowing that God is your Friend, but

TREAT HIM AS A FRIEND,

and you will learn the reality of His friendship. To know God is the most wonderful thing possible. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord" (Jer. IX. 23). E. C—p.

Only Two.

1. ONLY TWO WAYS. One broad, the other narrow; one leads to destruction, the other to life: many go by the one, few by the other. Which is *your* way?

2. Only TWO SORTS OF PEOPLE. *Many* sorts in men's opinion, *only two* in God's sight: the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are *you?*

3. Only TWO DEATHS: the death of the righteous and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

4. Only TWO PLACES after death: HEAVEN and HELL. The one happy, the other miserable. In the one will be heard for ever songs of joy and praise; in the other weeping, and wailing, and gnashing of teeth. God will be in the one, and angels and saints, and all the redeemed of the Lord; in the other, none but devils and lost souls. Which of these two will be *your* place? *Which, if you were to die now?*

Grace.

GRACE is only for the graceless, mercy for the miserable, salvation for the lost. Stand before God as a sinner, and *nothing else*, and He has nothing to speak to you about but the riches of His grace.

FOR THE BOYS.

The Two Lifeboats.

DURING a recent gale on the south coast of England the inhabitants of the little seaport town of E—— were suddenly aroused about one o'clock in the afternoon by the report of a gun, which was almost immediately followed by a second.

What did it mean? A ship was in danger, and the lifeboat crew must assemble at once. In a few moments hundreds of people were hurrying to the shore, and it was soon seen that the vessel—a Russian schooner—having got out of control, and thus being at the mercy of the wind, had been driven on to one of the dangerous sandbanks at the mouth of the river. There she lay upon the sand while the angry waves swept her from stem to stern, threatening at every moment to take with them the poor men who stood clinging to the masts and anxiously waiting for help.

Soon the lifeboat was launched and away on its errand of mercy. Bravely its occupants faced the wild sea, though at times it seemed that their little boat must be capsized as it mounted the top of some great strong wave and then was lost to sight in the trough of another. Little by little they neared the wreck, in spite of wind and sea and tide, but the surf proved too much for them—they seemed unable to get near enough to save the crew.

What was to happen now? At any moment the masts of the doomed ship might give way and those eight men be flung into the surging waves below. For three long hours they clung there, wet and cold and helpless, the waves around them growing stronger every moment with the rising tide. But God had heard a prayer. On the shore, when the lifeboat was going out, was a little boy only eight years old. His heart was deeply troubled at the plight of the shipwrecked men. Earnestly he had pleaded to be allowed to go in the lifeboat that he might help to save them, but when shown how impossible that was, he had quietly slipped away to his own room and, kneeling there in prayer, asked God to save them every one. A few minutes later, with a bright face, he said, "I have asked God to save those men, and I know He will, because He's told me so." And God did save them.

About four o'clock there came from the opposite direction another lifeboat. For six miles its brave crew had battled with the waves, but now their object was to be gained. Closer and closer they came to the ship, until at last, by skilful management, they reached her side. Then, soon their work of rescue was complete. One by one the eight men jumped, a distance of sixteen feet, into the boat below. They were *only just in time.* Hardly had they got safely away from the vessel's side when the masts, to which they had been clinging, fell with a crash, and in a very short time the vessel was a total wreck.

You are in danger if still unsaved; your *soul* is in danger of being for ever lost. In God's Word it is written, "All have sinned" (Rom. III. 23). "The soul that sinneth, it shall die" (Ezek. XVIII. 4). "The wages of sin is death" (Rom. VI. 23). But there is a way of escape. Will you not take it? Was there one of those eight men who refused to jump into the lifeboat? No, indeed, not one would have been so foolish. Yet souls are found rejecting Christ, Who is the only way of salvation for sinners.

The first lifeboat failed in its work of rescue, and the lifeboat of our own supposed good works must surely fail us. Are you looking for salvation to it? Never can it bring you safe to heaven, for God's Word says, "All our righteousnesses are as filthy rags" (Isa. LXIV. 6). "There is none righteous, no, not one" (Rom. III. 10). What, then, are you to do? Only one thing. "Believe on the Lord Jesus Christ, and *thou shalt be saved*" (Acts XVI. 31). Yes, like the second lifeboat in our story, which faced so much danger and came close to the ship—so Jesus saw us helpless, lost, and ruined, and came where we were (Luke X. 33). He went through the waves and storms of God's wrath, which we deserved; He bore it all for us, and now He waits to save

every sinner who trusts in Him. The shipwrecked men trusted the lifeboat and were rescued. Trust Christ, commit yourself to Him, and you will be rescued too.

And Christ will pilot His own rescued ones through waves and storms and "paths not known," and so bring "them unto their desired haven."

Reader, have you yet come to Jesus? Are you one of "His own"? Perhaps you do want to be. (Oh that there were more souls *wanting Christ!* There is a Christ wanting souls, but how few want Him!) But if you are one who does want Him, hear what He says: "Come unto Me." Come, then, to Him *now;* you may be *only just in time;* to-morrow may be *just too late.*

Be in time . . . be in time,
While the voice of Jesus calls you,
Be in time.
If in sin you longer wait,
You may find no open gate;
And your cry be just too late.
Be in time.

T. A.

Almost, but Lost.

IN the centre of one of the smaller Jersey bays a little island stands, surmounted by a ruin known as "Janvrin's Tower."

Many years ago, so the historians tell us, a skipper of that name was forced to anchor his craft, with all his crew on board, just opposite the place on his return from a long voyage, because the plague had broken out on board. One by one the crew perished, and at last he himself died on the very spot where now stands the ruined tower that bears his name.

The pathos of the story lies, however, in the fact that barely a mile inland in a sunny valley nestled his cottage home with wife and children. As Jersey hove in sight it was ALMOST *home* for him, and yet he missed it. He perished, poor fellow, in sight of home. ALMOST—but LOST.

Reader, you will never be able to say that you were not near to blessing. This is not the first tract you have read, and you are no stranger to the Gospel. It is a familiar sound to you, and yet you have not believed it. You know the value of the precious blood, and yet you have never rested your soul upon it. The way of salvation lies plainly before you, and yet you have not trodden it. "Almost" aptly describes your condition.

Now, I plead for *decision*, decision for Christ, decision in view of eternity. If you honestly review the past you must confess with the prodigal of Luke xv., "I have sinned." If you soberly contemplate the present you will say with Job, "I am vile" (chap. xl. 4); and if you face the future you will utter Isaiah's words, "I am undone" (chap. vi. 5).

But there is a Saviour; once He was crucified that sin might be removed, now He is glorified at God's right hand, and from His seat of power and glory salvation flows to all who turn to Him. Let it be no longer almost, but altogether for Christ.

Indecision is most fatal. If death claimed *you* to-day, you would pass beyond the reach of grace into a sphere where things are fixed and eternal, and the most bitter dreg in your cup of anguish would be the thought that on earth you lived within reach of salvation, and yet you missed it.

Make no mistake, I entreat you, as to your eternal destiny. There is no middle ground. You are either saved or lost, heaven-bound or hell-going; and if, like Agrippa, you are almost persuaded to be a Christian, remember that it must be either *for Christ*, or *against Him*, and it would be unspeakably sad were you to perish eternally, having lived for years on the very verge of salvation.

"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).

F. B. H.

THEY who are not born again, shall one day wish that they had never been born.

WORDS OF PEACE.

A Clear Testimony.

WHILE visiting in South Wales, I called upon a dear old woman of ninety-four years of age. I found her sitting in her chair by the fire. She was in possession of all her faculties, and was still able to read without glasses, and to get about the house, and even, with some help, to walk about a quarter of a mile. She gave me the following account of her spiritual history:—

"When, a child of from six to eight years of age, I heard my father, who was reading aloud, say the words—

'AND CHRIST DIED,'

I felt I had lost my Jesus. *I never had such a loss since.* It so affected me that they had great trouble to stop my crying and comfort me with the assurance that He was alive again and risen." [Note what the angel said to the women who went early to the sepulchre on the first day of the week: "I know that ye seek Jesus, Which was crucified. He is not here, for

HE IS RISEN,

as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that *He is risen from the dead;* and, behold, He goeth before you into Galilee; there shall ye *see Him*" (Matt. XXVIII. 5-7).]

"When about five or six and twenty I became further troubled as to my acceptance. I wanted *to be sure of it.* Then turning to my hymn-book, it fell open at the following verse, on which my eye lighted, and all my doubts were dispelled:—

Why not now, my God, my God?
Ready as Thou always art;
Make in me Thy mean abode,
Take possession of my heart.
If thou canst so greatly bow,
Why, my Saviour, why not now?"

How blessed to see how God deals with souls in grace! And one can say in the language of the Book of Job, written some 3300 years ago at least: "Lo, all these things worketh God oftentimes with man" (Job XXXIII. 29). But one does not often meet a person in whose soul a work of grace first took place some eighty-four to eighty-six years before, who has possessed assurance of her salvation for nearly seventy years, and who can give so clear an account of it after so long a time, to the praise of her Saviour, Whose love and care she has experienced all those years. Glory be to His name!

What an encouragement to any dear child to seek Him early ("They that seek Me early shall find Me"), and so to have the comfort of His company, and the enjoyment of His love all through life. The writer of these lines can testify to the good of it, for the Lord brought him to a saving knowledge of Himself before he was twelve years of age, and must have been working in his soul when he was only five or six, for he can remember thinking of that hymn—

Around the throne of God in heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band,
Singing glory, glory, glory,

and saying to himself, "Supposing you were to die, should you go to make one of that 'holy, happy band'?" "Yes," I thought, "I should. But why?" I said to myself,

"Because the Saviour shed His blood
To wash away my sin."

I was blessed with an earnest Christian mother, and she had taught me that sweet hymn, and often spoke to me of the Saviour she loved, and pressed me to come to Him and trust Him for myself. And though I have often been unfaithful to Him in all the years that have passed since then—over fifty—He has never been unfaithful to me, or to His word—"The blood of Jesus Christ His Son cleanseth us from all sin."

Let me finish this paper with the testimony of one more old person, about eighty-five years of age, who thought she was dying. When asked by the writer, "Is the Lord good to you now, Mrs. Johnson?" she replied in her Lincolnshire dialect, "He's allas [always] good. He's good to live wi'

[with], and He's good to die wi', and He's good all the way through."

Only trust Him, only trust Him,
Only trust Him now,
He will save you, He will save you,
He will save you now.

W. G. B.

The Blessing of the Dying Robber.

"And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise."—LUKE XXIII. 43.

MANY years ago I heard a well-known preacher preach from these words and the prayer to which they are an answer. He said three things were assured to the dying malefactor in this promise. It assured him of *justification* before God. No unforgiven sinner can enter into the divine presence, therefore full pardon was granted to him and he was accepted in the sight of the most holy God. It assured him of *sanctification* also. To be with Christ means likeness to Him and full sympathy with Him. There was given to the dying thief a new nature suited to and in harmony with the life, the objects, and the pursuits of heaven. "Without holiness no man can see the Lord." And it assured him of *glorification.* He would be associated with Christ in His glory and would share His destiny. To be with Christ comprehends all that is meant by eternal glory.

In thinking again upon this promise to the dying thief and all it includes, what has impressed me most is the revelation it affords of the character and grace of the Lord Jesus Christ Himself. The promise leads me to reflect upon Him Who gave it; that He should give such a promise at such a time and to such a character appears to me wonderful.

It reveals His conscious greatness. He had been crucified through weakness and was hanging on the cross in agony, and yet He gives a promise of full and immediate salvation to a dying sinner. Would any good man, or even any man with common sense, dream of giving such a promise as this? Would it not be blasphemy and arrogance extreme? Does not the fact of Jesus giving such a promise prove that He knew Himself to be, even while hanging on the cross, the Son of God and the Judge of men? How great the Lord Jesus appears even in this dark hour. He speaks as only God can speak, and as we think upon this promise given to the dying malefactor we exclaim with the centurion who superintended His crucifixion, "Truly this was the Son of God."

It is, moreover, a proof of His power to save. He to whom this promise was given was a double-dyed sinner, a leader in crime, yet in the fact that such a promise was given him, our Lord engages to pardon his sin, cleanse him from every stain, and make him meet for His home on high. On the cross He proves Himself mighty to save. There is virtue in His atoning blood to deliver the most guilty from sin's doom and power, and to bring them back to God. "He is able to save to the uttermost."

This promise reveals the largeness of His heart. He gave the dying thief far more than he asked; he had asked to be remembered when He came in His kingdom at some future time. Jesus answered, "This day thou shalt be with Me in paradise." The love of Christ exceeds our highest thought. He is both able and willing to do exceeding abundantly above all that we ask or think.

UNRESERVED love when it is known produces unreserved trust. "They that know Thy name will put their trust in Thee." As to His *care*, He feeds the fowls, clothes the lilies, thinks of every individual sparrow, and has numbered the hairs of our heads. As to His *love*, He spared not His own Son, but delivered Him up for us all. As to His *purpose*, He will have us to be conformed to the image of His Son in glory. As to His *wisdom*, He has pledged Himself to make all things work together for good to them that love Him and who are called according to His purpose. Why should we not trust Him? Has He not done everything to win and retain the confidence of our hearts?

FOR YOUNG MEN.

The Giant's Conversion.

"THERE'S no sin I have not committed, except murder!"

The speaker was a man of colossal dimensions, standing over six feet six inches high and of proportionate bulk. From his huge size he often got the name of "The Giant."

The words were spoken in no tone of bravado, but rather to show the exceeding greatness of God's mercy, which could bring such a man as he had been to look up to Him without a fear. That he did not think lightly of his past sinful life was proved by his words—almost the last I remember from him—"I would be willing to have my arms or legs chopped off *if I could lose the remembrance of* the wicked things I have done. I know they are all washed out in the blood of Christ, and that God has said, 'Your sins and your iniquities will I remember no more,' and I have no fears, but it's *the remembrance of them!*"

Of highly respectable family and connection, and of good education, he had been sent from home by his father when he was eighteen on account of his bad conduct. He then sailed for Australia, where for twenty-two years he lived a life of unrestrained wickedness.

"When I got back to England," he said, "I found that eight of my family had died very suddenly, three of them had dropped down dead, and I trembled, thinking my turn may come next."

He had returned almost penniless, but his father's death having left him in comfortable circumstances, he determined to have what he called a "hut" built on the outskirts of one of the Yorkshire dales. "I always had a hut at the diggings," he said.

A prettier room than the sitting-room of his "hut," with its conservatory filled with choice ferns and flowers, and its large bay window overlooking the beautiful country round, it would be hard to find. In this out-of-the way spot he settled down.

Possessed of a violent, ungoverned temper, and of physical strength in keeping with his giant-like proportions, his frequent mad drinking bouts made him for years a terror to the people of the quiet dale, who always ran into their houses if they saw him coming.

But the time came when in God's mercy the thought of death, and of "after this the judgment," began to weigh heavily upon him, and he made some great changes in his life, gave up his drinking habits, got married, and attended church and chapel. But none of these reforms brought any rest to his conscience, and as time went on his past sins rose up in still blacker array before him. His distress was increased by finding he was powerless to bring his hitherto uncontrolled temper into subjection, and that in spite of his efforts he was really more quarrelsome than ever.

He seems to have been in heathen darkness as to the Gospel—God's good news—"that Christ Jesus came into the world to save sinners" (1 Tim. i. 15), and that His blood "*cleanseth* from *all sin*" (1 John i. 7). How fully this would have met his need! How perfectly it meets the case of *every* sinner, not only of the grossly evil and profligate character, but that of the refined, amiable, and respectable sinner also, for in God's sight both are on the same platform—"*sinner*" the name of both equally. The *humbling bit* to human pride is what God says, "There is no difference: for all have sinned, and come short of the glory of God" (Rom. iii. 22–23).

His distress of soul soon got noised about, and a Christian gentleman hearing of it went to see him. And now he hoped to find out how he could get rid of the heavy load of his sins. During a walk he unburdened his mind and told of his unavailing efforts.

"Ah! I see where you stand," said his visitor, when he had finished. "You must *go to God* about it."

The much-looked-for advice was not what he expected it would be. As yet it conveyed no meaning whatever to him, and he was both disappointed and angry.

"I was very nearly hurling him into the beck when he said it," he exclaimed afterwards. No doubt he thought he should have been told what more he could *do*, what greater efforts and more earnest resolves he could make; but his friend had sought to turn his eyes away from all this to the God "with Whom we have to do," Who has so graciously said, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. I. 18). But *how* can God be *just* in doing this? some one may ask. The answer is, *Because* "Christ died for the ungodly" (Rom. v. 6). He died, "the just for the unjust, that He might bring us to God" (1 Peter III. 18). *Therefore* God can be "just and the Justifier of him that believeth in Jesus" (Rom. III. 26).

Another also called to see him, and advised a more regular attendance at church and closer attention to certain prayers in the Church Service, as that which would in time give his mind relief and enable him to exercise more self-control, but this was too much for one already irritated by his fruitless efforts in this direction.

"Man," he roared, "have not I been doing it for the last two years, and what better am I for it?"

But the time soon came when the teacher and the taught exchanged places, the latter putting before the kind-hearted but unconverted man *God's* plan of salvation, as opposed to man's own efforts and religious observances; but it is to be feared the "teacher" never understood the finished work of Christ, as years after, when the "giant" was thought to be at the point of death, he was praying at his bedside that "he might die *in peace*." The sick man, suddenly recovering from his half-unconscious state, heard the words and they thoroughly roused him up. "Die *in peace*, man! Why, *that* was settled years ago."

That a man is not saved by his own efforts, religious observances, or good works is shown by *every scripture* where the Gospel is set forth. For "*by grace* [the free favour of God] are we saved, through faith, and that not of ourselves: it is the gift of God, *not of works*, lest any man should boast" (Eph. II. 8, 9). "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. IV. 5).

Good works are the fruit and proof of true conversion to God, and are like the fruit on a tree, which does not *make* the tree alive, but shows that it *is* alive. The Apostle Paul, in writing to Titus, said, "These things I will that thou affirm constantly, that they which have believed God might be careful to maintain good works" (Titus III. 8).

Months passed, and our poor friend was still in the same sad plight, haunted with the stinging remembrances of the past and with the dread of death, and of God's judgment in the near future. But one winter's night (a night ever memorable afterwards, of which he always promptly gave the hour and full date as that in which he had "passed from death unto life") he was sitting brooding over the fire. It may be in his heart he was "going to God about it," crying to Him in his helpless distress. His wife, who had not yet got peace either, was reading a book which had been sent to them, called *Grace and Truth*, when she suddenly exclaimed, "Why, Ted, this must be what *you* want!" He read the passage pointed out. "Ah! that's it," he cried, jumping up in the greatest excitement and delight.

"Don't *you* see it, woman?" he shouted, as he saw her astonished look. "Why! it's as plain as a pike-staff. *Don't you see it?*"

At last his mind had been turned to the atoning death of Christ. He saw that it was for *him*, a sinner, and that in virtue of it his sins were gone from the sight of God, having been borne by Christ on the cross. "His own self bare our sins in His own body on the tree" (1 Peter II. 24). No wonder it made him a happy, rejoicing man, and that henceforth his chief subject of conversation was God's wonderful salvation for the sinner who turns to Him. E. A.

IN olden times mariners never went out of sight of land, and it was an immense advance when they ventured to embark on the high seas trusting the chart and compass alone The Word of God is the chart for Wisdom's children, and their compass is a simple faith which ever turns with steady purpose to the Lord.

FOR YOUNG BELIEVERS.

Be in Earnest.

I TRUST your own heart may be greatly refreshed and cheered, and souls eternally saved for the glory of our blessed Lord, Who alone is worthy.

See that you exalt Christ and make *very, very* much of Him. He, and He alone, is able to meet and perfectly satisfy every longing, every aching void of the human heart, whether it be in saint or sinner.

Time is fast slipping away from us. Swiftly and silently we are borne on the bosom of its great wave and being carried to the shore of eternity. The past sinks into oblivion in the minds of many, but not in the mind of God. He records with untiring hand and unerring accuracy all the dark blots that have stained its page. Yet many are apparently regardless; they rush on through life's busy and ever-changing scenes as if it were all a delusion and empty dream, from which they may wake up in the lake of fire.

Some in the garb of religious hypocrisy are going at lightning speed toward the yawning gulf that waits to swallow them up, going on to a lost eternity—without hope, without God, and to remain in those fearful "withouts" for ever.

What an end! How terrible is the inevitable doom of the unrepentant! Yet God in the riches of His boundless grace and matchless love has brought us to His beloved Son, has forgiven us, justified and blessed us with every spiritual blessing in Christ Jesus, and entrusted to us that great and glorious message of life and peace that we might carry it to others.

Oh! how little have we entered into the unlimited breadth of His infinite mind with regard to the blessed Gospel. How little have we responded to His great love! How little have we consecrated ourselves to Him Who veiled the riches and splendour of His heavenly glory, Who endured the cross with all its shame to bring us back to God, and set us before His face in perfect righteousness!

Oh! may God Himself by the power of the Holy Ghost inflame our hearts with His love, and give us strength and mighty energy to go forth, in absolute dependence upon Himself, with the blessed Gospel, and prove in reality that it is still the power of God unto salvation to all who believe.

Live, live to 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.

Jesus Himself.

LUKE XXIV. 15.

THERE'S One alone the soul can save,
And make the timid spirit brave:
'Tis He Who triumphed o'er the grave,
Jesus Himself.

There's One alone the heart can cheer,
His love can drive away each fear;
In sorrow's hour He doth draw near,
Jesus Himself.

There's One above, all doubts can chase;
All darkness flees before His face;
He is the sinner's hiding-place,
Jesus Himself.

There's One alone can conquer sin,
And victory for the tempted win;
Can fill the soul with peace within,
Jesus Himself.

There's One alone can ope the eyes,
And gladness give for tears and sighs;
Can lift our thoughts beyond the skies,
Jesus Himself.

To-day He's just the very same
As when from heaven to earth He came;
He understands, He knows our frame,
Jesus Himself.

To-day may He draw near to thee,
Whatever thy condition be;
May you with clearer vision see
Jesus Himself.

F. B.

TRUE humility does not consist in thinking much of self, nor in thinking too little of self, but in not thinking of self at all.

A CHRISTIAN is bought with a price, and has nothing to do but glorify God.

WORDS FOR WORKERS.

The Work of Conviction.

IT is to be feared that, in many cases, the work of conviction or repentance is very superficial.

It strikes us, too, that at times, in our great anxiety to bring the soul into peace, we interfere with the work of conviction. We go before, in place of following after the Holy Ghost. This is very serious. It is a perilous thing to tamper with God's work in the soul. It is most marvellous grace that deigns to use us; but let us beware of how we run before the Holy Ghost.

It is our place to mark His operations, not to mar them. If, for example, we meet a soul under conviction of sin, it may be that the work is not yet complete; it may be only in progress. What should we do? Seek to hasten the individual into a confession of faith in Christ—to extract from him an acknowledgment of peace with God? By no means; to do so would be to damage the precious work of God in the soul. What then should we do? Seek to follow in the wake of the Holy Ghost—to be His instruments in carrying on the work which He has in hand. He will assuredly perfect His own work; and if we are waiting on Him, He will teach us what to do, and how to do it; what to say, and when to say it.

If Ananias had gone to Saul one hour before the close of the "three days," he would have gone too soon. Those days, we may rest assured, were serious days—days which left their impress on the whole of the apostle's after-history—days never to be forgotten. We doubt not they were days during which his eyes—closed upon the external world—were turned inward upon himself, and backward upon his ways.

And are we not warranted in asserting that it would have been an injudicious, if not an unhallowed intrusion, had Ananias gone to interfere with the deep and holy work which was going on in the soul of that remarkable man? Unquestionably; and so it is in every case. We may depend upon it that we only injure souls if we attempt to urge them, by *our* work, one hair's breadth beyond the actual point to which the work of God has conducted them. C. H. M.

GLEANINGS IN MANY FIELDS.

THE way to get our faith increased is by increasing our knowledge of God. Make it the supreme business of your life to get better acquainted with God.

THERE is nothing more galling than to be dependent on some one we have no confidence in; and, on the other hand, nothing gives such rest and peace to the heart as dependence if there be perfect confidence in the person on whom we depend.

AUGUSTINE said the difference between a sinner and a saint is that the sinner hides *from* God and the saint hides *in* God.

LET come what will come,
God's Will is welcome.

A HEART full of graces is better than a head full of notions.

THERE are sadder hearts than yours: go and comfort them and that will comfort you.

NOTICES.

THE Editor heartily thanks all writers, distributors, and other helpers during the past year. He desires their prayers for continued and increased usefulness for the Magazine during 1908, if the Lord tarry.

He will always be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

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EDITED BY INGLIS FLEMING.

ON THE LOOK-OUT.

No. 280

One Penny, Monthly

Saved from the Sandbank.

BANG! The loud report of a detonator waked us from sleep, and in our half-conscious condition we wondered what it could be that roused us so early that summer morning.

The sound of hurrying feet and excited voices as men raced along the roads increased our interest.

Upon inquiry we found that they were hastening to the pier to man the lifeboat.

A small vessel was in distress upon a sandbank several miles from the shore. The captain, finding himself in peril and that he was unable to save himself, had shown a flare, and this signal had been observed by watchers on a lightship. They in turn had signalled to the coastguard station, and the "look-out" there had fired the detonator. Thus all were prepared to assist directly the signal of distress had been made. Soon another report told us that the lifeboat was off to the rescue, and then we watched her progress with interest until she became a mere speck upon the horizon. What would be the result of that mission of mercy?

Our thoughts turned to the sinner who is in danger of eternal judgment. He is perishing; he needs succour, though perhaps he knows it not. Thank God, there is a Saviour able and ready to save. Directly the distressed cry "Lord, save me!" goes up from a penitent sinner, that cry is heard, and there is no doubt of the result—salvation is assured. The publican in the temple cried, "God be merciful to me a sinner," and went down to his house justified. He was cleared from the guilt of his sin before God. So David tells us that he said, "I will confess my transgressions unto the Lord," and then adds, "Thou forgavest the iniquity of my sin."

You are in need, for *you* are a sinner. Have you ever owned it? Have you ever confessed your sins? The Saviour is ready to save you. Are *you* ready to be saved?

Perhaps you say, "I am not good enough to be saved." It is not a question of goodness, but of badness. Are you bad enough to feel your need of a Saviour? If so, there is a Saviour willing and waiting to save you just as you are.

A few hours passed, and then eager eyes discovered the lifeboat returning, and after a while another explosion called "the landing party" together on the pier in order to receive the crew and any they might have on board.

Happily the vessel had been got off the sandbank by the help of the lifeboat, and her brave crew were cheered and cheered again as they landed in safety on the pier. Their mission was accomplished, and they were welcomed back, joyful in having afforded the necessary assistance.

And there is joy in the heart of the Saviour when a sinner is saved by Him, and He calls His own to rejoice with Him.

Blessed Lord, we hear Thy voice,
Saying, "Friends, rejoice with Me";
And our hearts are glad with Thine own deep bliss,
We can share Thy joy in a scene like this,
And throughout eternity.

Death-bed Repentance.

WE doctors, who live among death-beds, know that there is scarcely in any case the power to dwell on a subject that is new; the faintness, distress, and pressure of disease, all baffle the enfeebled mind in any attempt to grasp a new object; besides, the senses are often partially clouded by opiates which we dare not withhold. It is a miserable delusion to count on such moments. SIR JAMES SIMPSON.

Come.

WHEN Christ saith "Come unto Me," He does not say, First love and then come. No! Come to Him that you may be made to love Him. He does not say, Come, because you are melted into contrition, but that you may be. Come, not because you have a deep conviction of sin, but that it may be made deep. *Extracted.*

An "Empire-builder."

WITHIN a tomb hewn out of a giant rock, in a quiet secluded spot in the heart of the Matoppo Hills, lies the great "Empire-builder," so called.

He selected this spot for his grave in commemoration of what was probably the most heroic act of his life.

Armed with only a switch, he rode into the camp of the savages, who were swarming in the Matoppo Hills, and called an "Indaba," or council of chiefs.

He carried his life in his hands, but they listened to him patiently, and finally the chief Induna said, "It is peace, my father."

This decision was ratified by the other chieftains, who presented to him a flag of truce under which the rebels took the oath of allegiance to the British throne.

Undoubtedly this man reached the pinnacle of fame, and though his career was short, yet in the brief time he amassed millions of money.

This man's time, his energy, yea, his whole being, in spite of his impaired health, seemed to be directed to that never-to-be-forgotten country—South Africa.

History repeated itself in him. "Man being in honour abideth not." "They call their lands after their own names." They "leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations" (Psalm XLIX.). How wonderfully the Psalmist depicted things in their true character! Moved by the Spirit of God, he could portray that which would appear on the surface years after.

But let us ask, Is there nothing else save earth and time worthy of consideration? What about the one thing of eternal moment? What about the soul—that major part of man which, though he may not be over-willing to admit even its existence, will live as long as God lives? But who can tell us about it? One, and only One! God Himself, the great Life-Giver, may surely speak, and when He does speak, demand a hearing. Listen, then. "What shall it profit a man if he shall gain the whole world and lose his own soul?" Mark, "his own soul." You must at least face that question, be you an empire-builder or a street-beggar. It is written of one who fared well in this world, "who fared sumptuously every day," and was clothed in purple and fine linen, that he opened his eyes in hell at last. His awakening came all too late. In forgetfulness of God he had lived his time out here, and must now spend a never-terminating eternity without Him.

What is the pursuit of your life? You are, perhaps, engrossed with business, pleasure, and the like. Your ambitions may be great, your prospects all that you could wish for. Not that you aspire to be an empire-builder, but you intend some day to become rich, and then retire upon what you have realized. But stay! Do you never think about your soul and its destiny? Have you never sat down for five minutes to consider your position, should death, the king of terrors, unexpectedly interrupt your plans? If you were wise you would surely consider the possibility of such an event. You possess something which far exceeds all else in value.

YOUR SOUL IS AT STAKE.

It is written: "The redemption of their soul is precious." God has taken an account of it in a wonderful way. Redemption's work has been accomplished. Jesus, God's blessed Son, came forth to do that mighty work in order that man might not perish but be eternally saved. He does what man could never do. He gives life, man takes it. The recent war has been proof enough of this: "their feet have been swift to shed blood." But Jesus is the Life-Giver. Calvary's cross tells the story. There He took the sinner's place and suffered in his stead. There He proved His willingness to suffer. There was told out God's heart of love. There the precious blood flowed from His pierced side, and that precious blood is sufficient to purge the guilty conscience, to wash away the sins of years. "It is finished!" were the words that fell from His blessed lips. Yes; He finished the atoning work. God was, and is, satisfied with that work, and has seated Him Who did it at His own right hand in the highest

heaven, and from that place the good news of free forgiveness is being sounded forth far and wide, while everlasting blessing is the portion of those who, by faith accept it. Accept it now before it be too late.

Thy love, by man so sorely tried,
Proved stronger than the grave;
The very spear that pierced Thy side
Drew forth the blood to save.

E. I. E.

Christ for me.

THE wages of sin is death. Adam died; his children, all his posterity in the past, have died—with two exceptions, Enoch and Elijah. All his descendants now on earth, who remain in their sins, will die also. Unconverted sinner, *you* are one. You will die. "*It* is appointed unto men once to die" (Heb. IX. 27). You *may* die to-day. You *might* die as you read this. Are you ready to die? You shrink at the thought; death fills you with dread. Why? Because of what comes after. If death were all, if that were the end, what have you to fear? Ah! there *is* a hereafter. Your own conscience tells you so. But what is infinitely more reliable, *God says so.* "*After this* the judgment." Nothing could be plainer. *After this*—after what? After death. Judgment, swift, certain, inexorable, eternal. How will you meet it?

Millions and millions and millions of sinners have died since Adam—Jews, heathens, Mohammedans, professing Christians. Where are they? In eternity; and in eternity *lost* or *saved.* Lost now, or saved now. Whilst on earth was the time for that great question to be settled, as to where they would spend eternity. And it is *here*, and *now*, that that question must be settled with regard to yourself. "Behold, *now* is the day of salvation" (2 Cor. VI. 2).

Where is the population that lived before the flood? In eternity. Where is the whole race of Israel, from Abraham to Christ? In eternity. Where are the vast populations of the four great Gentile empires, Babylon, Medo-Persia, Greece, and Rome? In eternity. Where are the vast hordes of barbarians that swept down upon the Roman empire? In eternity. Where are the vast masses of the great nations of Europe up to the present generation? In eternity. Where are the myriads who have peopled Asia for hundreds of years past? In eternity. Where are all who have passed from this scene by death in the four quarters of the globe? In eternity. Where are all your relatives and friends who have died? In eternity. Where are all on the globe at the present moment going? Every moment, nearer and nearer, and nearer still, to *eternity.* And *every one* of all those myriads, who passed into eternity unsaved, is lost—*lost for ever.* Where and how, dear reader, would *you* spend eternity if you died this moment? With *Christ*, or in *hell?* saved, or lost?

E. H. C.

Everyday Maxims.

WHATEVER is worth doing, is worth doing WELL.

"What shall we DO that we may work the works of God? This is the WORK of God, that ye believe on Him Whom He hath sent" (John VI. 28).

Do everything in its proper TIME.

"Now is the accepted TIME; behold, now is the day of salvation" (2 Cor. VI. 2).

Keep everything in its proper PLACE.

"Seek ye FIRST the kingdom of God and His righteousness" (Matt. VI. 33).

Put everything to its proper USE.

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

Wilful waste makes woeful WANT.

"Because I have called, and ye REFUSED; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your CALAMITY; *I will mock when your fear cometh*" (Prov. I. 24).

CHRIST'S WORK, NOT OURS.

IT is not what we can do, but what Christ has done that saves us.

AT PLAY.

FOR THE LITTLE ONES.

On his Birthday.

E—— W—— was a bright little fellow, whose father worked at a very large ironworks at B——. Often he was to be seen at play with his friends, or going to meet his father as he came home to his dinner.

One day, as it was nearing dinner time, his mother said to him, "Father will be here soon."

E—— went away, saying he was going fishing. Little did his mother think it was the last time she was to see her darling boy alive. Off ran the little boy with some of his playmates to an old disused quarry which had a spring on the side of the bank, from which the water trickled down into a very deep pool at the bottom. As he was casting in his line the wind blew off his cap, and reaching forward to grasp it he lost his balance and fell head first into the water.

His playmates, very much alarmed, ran away and told what had happened; but when he was got out of the water his life was gone. Poor little E—— was only eight years old. How unexpectedly he was called away! How would it be with you, dear young reader, if you were thus called? Could you say, "It is well with my soul"?

If not, remember you are not too young to die. Perhaps you say, "I am not ready to die." Then I have some good news to tell you: "The blood of Jesus Christ His Son cleanseth . . . from all sin." What blessed news this is for a sinner! Yes, and I believe that in virtue of the blood of Jesus I shall meet E—— in heaven.

Shall I meet you there? If you are not yet saved, own to the Lord Jesus that you are a sinner, and put your trust in His precious blood. Then you will be able to sing from your heart—

Though my sins were red like crimson,
Deep in scarlet glow,
Jesus' precious blood has made them
White as snow.

F. T.

Christ's Care for Children.

O LORD, how good and kind Thou art,
To care for little ones like me,
And show the love that's in Thy heart
By dying for them on the tree.

Lord, teach me now to *know* that love,
So wonderful and great and free,
Which brought Thee down from heaven above
To suffer and to die for me.

For well Thou knewest Thou must die,
Ere the best blessing love would give
Could rest on children such as I,
With Thee eternally to live.

Thou, now, art risen from the dead,
And gone into that heav'n so bright;
But we are by the Spirit led
By *faith* to seek Thee, not by *sight*.

Oh! Saviour, draw my heart to Thee,
That I may love Thee and adore,
And that my life down here may be
Such as each day will please Thee more.

And make Thy presence, Lord, to me,
And all Thy wondrous love and care,
A daily bright reality,
Until I meet Thee in the air.

Then all Thy love I'll better know
When with Thee in that glory fair;
But grant me grace while here to show
In Thy *reproach* I too would share.

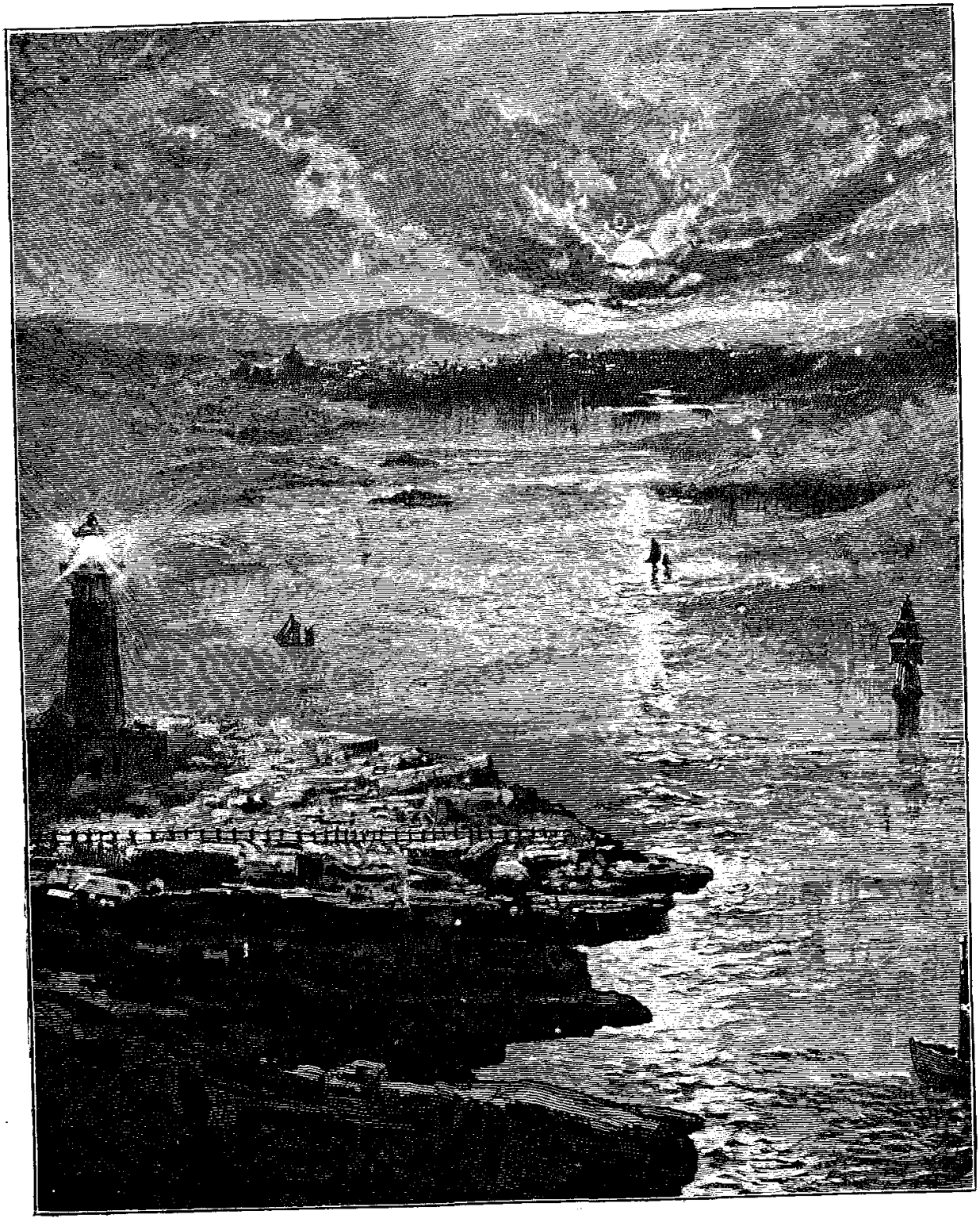
S. M. A.

"Me too!"

IN a village near Ramsgate, which, as you probably know, is down by the seaside, there lived a little girl named Jane.

One day she was present at a Gospel preaching. The preacher had told them how "Christ Jesus came into the world to save sinners." He then invited them all to come to the Lord Jesus in order that they might be saved. Little Jane, hearing the invitation given to all, started up, saying "Me too!"

Of course everybody was surprised; but the preacher was pleased to hear her simple words. They showed that she was listening to the good news of God's grace. It was not long before Jane knew Jesus as her own Saviour. Do you know Him as yours? The invitation to come to Him is still given, and it is for you.



"SHINING THROUGH THE NIGHT."

FOR THE GIRLS.

The Lighthouse and the Lifeboat.

AN ALLEGORY AND AN APPLICATION.

LIFEBOAT.

I WOULD rather be a lifeboat than a lighthouse any day. Aye, what stirring scenes I have witnessed in my time—the wind whistling round the lifeboat house, tearing, shrieking, thundering, roaring, shaking the place, as if trying to blow it into the sea. Then the booming of the minute gun, telling of some good ship in distress. Then the lifeboat-house gates opened, strong arms laying hold of me. Then the plunge out of the dark lifeboat-house down the gangway into the surf-covered sea, and the brave hearties leaping into their places and throwing out their oars over the gunwales, and off. Then to be tossed to and fro like a cockle-shell, the sport of the waves, and yet always to right oneself and live through it. I would rather be a lifeboat than a lighthouse.

LIGHTHOUSE.

Well, neighbour, I'm not of your opinion. True, you have a noble mission, and you do your work well, and I'm proud of you, and you come in where I cannot. True, my life seems humdrum compared with yours. To do nothing but stand summer and winter, fine weather and foul, seems poor work compared to yours. But then you are required only occasionally—I'm always at it—*shining all through the nights*, and that counts in the long run. True, I'm dependent on the oil in the lamps, and to the man who keeps polishing the reflector, and it looks as if I did nothing. I don't even light up myself, but then, I'm *always shining all through the night*, and where you save one life, I save a hundred. So I am thankful to be a lighthouse and not a lifeboat, much as I admire you, neighbour. I wouldn't for the world run you down, but I'm thankful for *my* lot.

And again the light flashed out over the dark wave, and many a mariner thanked God for the kindly ray.

* * * * *

Christian reader, perhaps you yearn to be a spiritual lifeboat, to be a missionary lifeboat in the dark heathen seas of China, India, Africa, or engaging in definite aggressive gospel work. Thank God if you do, and thank God if He calls you to it and gives you power for it. But it is just as important to be a spiritual lighthouse. It may be in your school, among your class, not able to say much or do much, and yet your life seems humdrum indeed. Well, *shine*—keep shining—summer, winter, fair weather or foul. But to do that you will need the full supply of the oil of the Holy Spirit, He must be ungrieved within you, and you will need to keep your reflectors bright—so that Christ may shine out of you. We are not called to light ourselves, that is, to draw attention to ourselves, but to reflect Christ steadily. "*Not I, but Christ*," and "*For me to live is Christ*," should be our daily mottoes.

And perhaps by the quiet unconscious beauty of life fed by the oil of the Holy Spirit and reflecting Christ, there may be less stirring times than is illustrated by the lifeboat, but not less *serviceable*, and you may always be shining—in school, at play, at home, in the tram, in the train, always, everywhere.

Perhaps some of you sorrow over a dear one who is not saved, and you want to win that one for Christ. Shine, especially shine in stormy weather and on dark nights—you understand. May God help you indeed to shine for Him.

A. J. P.

Is Christ this to You?

HE is altogether lovely,
The fairest of all the fair,—
His beauty eclipseth ever
All beauty everywhere.
He is brighter by far, and better
Than the brightest and best of earth;
His love is my boast and my glory,
For my heart has proved its worth.

FOR THE BOYS.

A Black Man's Conversion.

IF we read in the eighth chapter of the Acts from the twenty-sixth verse to the end we shall find the story of a black man's conversion. Let me first speak about

THE MAN HIMSELF.

Verse 27 tells us he was "a man of Ethiopia." Now get the map of Africa and look for Abyssinia and Nubia. That is the portion of Africa which was then called Ethiopia. It was the land of Ham, who was one of Noah's sons. "Ham" means black, and the inhabitants of Ethiopia—that is, all the descendants of Ham—are black people. So this man was doubtless black. This man had travelled more than a thousand miles from his home to Jerusalem to worship. He was

A GREAT MAN,

being treasurer to the queen of his country; he kept all her money and treasures, so you can understand how powerful he was. But his greatness did not satisfy him. Possibly his sins made him restless, and having no doubt heard of the Temple, and the sacrifices for sins at Jerusalem, off he went on his

GREAT JOURNEY,

part of which lay across a desert. In such a desert there is scarcely anything to be seen around but sand—scarcely any trees and very few shrubs. The sun is very hot too, and makes travelling trying. The great Ethiopian went the whole way to Jerusalem, however, and was returning. As he sat in his chariot he was reading from the prophet Esaias. You see he had got something at Jerusalem anyway.

Now God in His

GREAT LOVE

sent His servant Philip to explain to the great black man this book, and to preach to him of Jesus. Now notice, while Philip explained it, the black man got three things which made him go on his way home rejoicing. First he got

GREAT RELIEF

for Philip showed him that the book spoke of Jesus, Whose name means "Jehovah the Saviour." Perhaps Philip told him that all had gone astray like silly sheep, but that God had laid on Jesus the iniquity of us all. He would tell how Jesus died, and how His precious blood was shed, which makes the soul white and clean. This would be glad tidings indeed to his hearer. Then Philip would also tell him of the greatness of Jesus, how He was the Son of God, and having risen from the dead, was now alive for evermore at the right hand of God. This ever gives the believer

GREAT REST,

and the black man would enjoy this.

Then Philip would tell him of the love of Jesus, and how that love never changes—that having loved His own and died for them, He loves them right to the end, and is coming for them to take them out of this poor sinful world to be in His bright glory home. All this would give him cause for

GREAT REJOICING.

Now come to Jesus just as you are. He is very near you, though in heaven, and He loves you, and died for you, to wash the black stains of sin from your soul and make you white and clean, that you might live with Him for ever.

Jesus can all your sins forgive
And wash away their stain,
And fit your souls with Him to live,
And in His kingdom reign.
Only trust Him now.

The Greater than Joseph.

THE Scriptures, from Genesis to Revelation, are full of Christ. Upon every page, in type or shadow, in history or prophecy, in the gospels or epistles, there shine in ever-varying glory the beauties and excellencies of this wonderful Person.

No more striking type is found in the Scriptures than that of Joseph. At the very outset of his thrilling story lies the fact that Joseph was dearly loved by his father Jacob (Gen. XXXVII. 3), reminding us how that in those past, distant ages before the world was Jesus was ever the delight of the Father's heart; when, as the Scriptures say, He was "as One brought up with Him." God loved Jesus; Jacob loved Joseph.

But, further, we notice that not only was there this intensity of affection between the father and the son, but in the hearts of his brethren there was the most cruel jealousy, the most bitter hatred. "They hated him."

How persistently they dogged his footsteps that they might put this loved one out of sight, and how cleverly they thought they had done so in the ingenuity of their jealousy when they sold him to the Ishmaelites! Has this no counterpart in the One Who fulfils all types? Indeed it has. Men sought, with bitter hatred in their hearts, to get rid of Jesus. See them as they take up stones to throw at Him, but "His hour had not yet come"; in the majesty and the glory of His holy Person He could walk through the midst of them. Yet again, when they speak religiously of their father Abraham, and He, in the majesty of His Person, could answer, "Before Abraham was, I am," in their blind zeal they took up stones to throw at Him. How wonderful that there in the midst of them stood the One Who made Himself known to Moses as the "I AM."

And yet, such was the stoop that He took, so low did He come in the grace of His heart, that He could take little children in His arms and bless them; that He could be made sin for us, and thus go down into the horrible pit, in order that our souls might be brought to God. How one marvels at the grace of Him—God over all, blessed for evermore—Who could sit at Jacob's well and ask a poor outcast woman for a drop of water. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Friend, if in your heart there is no response to such grace as this, then it clearly shows that you are "sitting in darkness and in the shadow of death." Oh! that the searchlight of His omniscient eye might probe the deep recesses of your moral being, discovering to yourself, in His grace, all that you are and all your need, only to be followed by the flood of Divine love which, however dense the darkness, however deep the sin, is waiting to wash all that sin away with the precious blood of Jesus. Will you, then, not turn to Him now and trust in the efficacy of that precious blood?

Further, let us notice that Joseph's brethren were in a land of famine, and they were told by Pharaoh, together with all the inhabitants of the land, that if they wanted their need met they must "go to Joseph." How easily this is applied to the present generation. This world is a vast famine-smitten, plague-smitten, leper-covered land, but how blessed to know that those who feel their need, who hunger and are thirsty, can have their desire perfectly met by going to the true Joseph Who now sits upon the throne of God.

Notice, too, how that when his brethren were in Joseph's presence he knew them, but they did not know him. And so, as *you* get into God's presence, God knows all about you, though you may know very little of Him. The beams of His holiness might well strike terror into your heart were it not for the fact that He waits to meet the need of your soul by opening the floodgates of His love, so that the sin which the light reveals may all be put away.

Says Joseph, as he makes himself known to his brethren, "Come near to me." Oh! the love and the grace of the heart of the blessed Saviour Who can say to hopeless, hell-deserving sinners, "Come near to Me. I have made it possible for you to reach the very heaven wherein I sit. The righteous basis has been established, by which the guiltiest child of Adam can have free, full, perfect pardon. Oh! hasten then to His arms of mercy, unburden your conscience before Him, and receive freely, without money, without price, all the grace which He waits to bestow.

"Blessed is he whose transgression is forgiven, whose sin is covered." May you then repent and turn to Him and know this blessedness, and know it NOW.

A. E. M.

WORDS OF PEACE.

A Real Saviour for Real Sinners.

I AM not able to say with certainty the words in *Grace and Truth* which brought "the giant" of whose conversion we wrote last month into the knowledge and joy of salvation, but I am told the scripture he specially rested on was the verse he afterwards placed over his mantel-shelf—"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24). In a well-thumbed part of his old book, I find the following passages marked with black pencil. Probably it was one of these, that his wife pointed out to him, which brought him to see God's rich provision for him in the Gospel.

"My salvation depends solely on the work and Person of Jesus Christ our Lord."

"The *knowledge* that I am saved depends solely on the Word of God."

"He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 10-12).

"A man is saved the moment he accepts Christ, on account of Christ having died in his place. He knows that he is saved when he believes the record God gave of His Son."

"In a word, then, what shall I do? Take the lost sinner's place and *claim* the lost sinner's Saviour."

"He is a real Saviour for real sinners."

"My only qualification for such a Saviour is that I am such a sinner."

"And now I believe my sins are not on me, not because I *feel* them gone, for I do not, but because *God says* they were laid on Christ" (Isa. LIII. 6).

For many years our friend visited his neighbours and the farms in the outlying districts with Gospel periodicals and books, telling them in plain, unvarnished words their fate for eternity if they refused God's offered mercy. But to the last he retained many of his rough ways and expressions which, though wonderfully modified, must often have proved a stumbling-block to those he tried to bring to the Saviour, so there was but little known fruit from his labours. "It only took effect on two or three," he said. "One was a man I used to go to see over in the dale there, who was very ill. Every time I went I took a fresh Gospel verse to read to him, but nothing I ever said or read made the least impression on him. One evening, however, I went again, for I heard that he was worse. The snow lay thick on the ground, up to my knees in places. After I started I began to think what I should read to him this time, and then it struck me that I had never once asked God what I should give him, and I stopped and said, 'Lord, if Thou art sending me to this man, give me a verse for him,' and then this came to my mind:—

'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.' Now this was one I had never used before, and I did not know where to find it. I had my Bible in my pocket, but the Bible concordance was at home and I always used it when I wanted to find anything; and I turned back for the concordance. 'But, no,' I thought, 'if God is sending me I shall find it,' and I went on. Still the thought of how foolish I should look made me turn back three times for that concordance. At last I got so excited that the sweat poured off me, and I knelt down in the snow and prayed, 'Now, Lord, let this be a token. If Thou art sending me with a message to this man, let me find it when I get there.' When I got to the house, I said to him, 'I've a message from God for you.' I sat down and began turning over the pages of my Bible. I was terribly excited, and the sweat rained off me. At last I saw it there in the Acts. (Acts XIII. 38.) I jumped up and read it out to him. 'Be it known unto

you therefore, men and brethren, that through this Man [Christ Jesus] is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things.' There, *that's God's message for you.* Good night.' I never saw him again, for he died next morning; but before he died he gathered them all around him and said, 'Now, remember, *I'm saved*'; and I believe he was," and the big man's face twitched, and his eyes filled with tears.

Have *you* received this message as from God, dear reader, offering you "forgiveness of sins" and "justification from all things"? If not, oh! think of the awful eternity which lies before you, "where" (as our Lord Himself says) "their worm dieth not, and the fire is not quenched" (Mark IX. 44). Could you plead that you had been deceived and lulled into a false security by the teaching of man, while all the time you had the Word of God within your reach? *There* God offers you a full, free, and eternal salvation on the ground of Christ's atoning death and blood-shedding; but He shows also that an eternity of endless woe awaits you if you refuse it. "How shall we escape if we neglect so great salvation?" (Heb. II. 3). F. A.

A Common Mistake.

"I CANNOT get peace, because I find in my heart so much that is evil." Ah! then you are indeed ignorant of God's righteousness; you are going about still to establish your own righteousness; you have too much pride to be beholden to God's free grace for all, and to submit yourself to the righteousness of God. Know that it is only *the ungodly* whom He justifies for Christ's sake; and if you were not ungodly, then you could have no part or lot in Christ Jesus—you and Christ would not suit each other. He is not the godly man's, but the sinner's Saviour. *Your* way is—to be godly, that you may be justified. *His* way is—to justify you, that you may be godly. Take God's way, and you will find it to be the way of peace. The godliness, the worth, the all which you need you will find in Christ—and nowhere but in Christ.

"It is Finished."

"IT"—What? The atoning work, the propitiatory sacrifice, the perfect work of the Son of God. That by which alone God can save from wrath, the work for sin, for guilt, for ruin, for cleansing, that which makes nigh, which brings to God, which makes peace, which gives a divine title to heaven, which perfects the conscience, which reconciles to God, on which every blessing is founded, which has satisfied the claims of the throne of God, which has glorified God by the settlement of the question of sin.

"Is," not "will be," not "may be," not "may possibly take place," not in the future, not even in the *present*, but in the *past.* It was true 1800 years ago, and leaves no room for a present work to be wrought, or anything in the future to be performed. "It *is* done, once and for ever."

"Finished," completed, accomplished, perfected, nothing to add, nothing to make up, no tears to shed, no sighs to heave, no feelings or experiences essential. The work is finished, all is settled, claims all met, debts all paid, God glorified, sin atoned for, justice satisfied.

"It is finished!" blessed words! The dying utterance of a dying Christ. "It is finished!" Sinner, there is life for thee in these words. There is salvation for thee in these words. There is forgiveness and cleansing from sin in these words. These three words contain fulness of redemption, fulness of blessing, and future glory to be revealed. They are the expressions of the completeness of the work that forms the basis, the ground, of all God's dealing towards thee. "It is finished" are words which contain the truth of what has opened heaven to thee, with its joys, its glories, its pleasures. Ah, you will need an eternity to understand their deep and precious meaning. It will only be as you gaze upon the Lamb Who was slain, and think of His decease which was accomplished at Jerusalem, that *that* divine utterance will unfold its depth the more to your wondering soul.

Reader, have you trusted your all upon this matchless work of grace and love?

FOR YOUNG MEN.

The Law and the Gospel.

NOTES OF AN ADDRESS TO YOUNG MEN, BY E. E. C.

READ TITUS II. 11–15.

11. "For the grace of God that bringeth salvation hath appeared to all men,

12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14. Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

MANY believe that God thinks and feels toward them as they do towards Him. This proves they are still on the ground of law. If they had read their Bibles rightly they would have seen that "by the deeds of the law no flesh shall be justified in His sight." Many think that the law was given that man might reach to heaven by it; but the Bible does not teach this. It declares that the law came in to show that sin is exceeding sinful. The plumb-line may reveal that the wall is not perpendicular, but it never puts it straight. Therefore, what man needs is salvation. The law exposes him and shows him his need, and if he comes to Christ in repentance there is grace and forgiveness awaiting him.

If we cast ourselves upon His grace, *what about to-morrow?* His mercy will sustain us all along the journey.

Then *we need teaching.* We must sit at the feet of Jesus for this.

There is *righteousness,* which is towards men; piety, which is towards God; and sobriety, which relates to yourself. We are to live thus in this present evil world. We have to walk carefully here, but verse 13 presents *a good look-out!* "Looking for the blessed hope and the glorious appearing." Are you looking? The appearing refers to the time when the Lord Jesus Christ will be displayed, and everything will come under His beneficent sway.

"*Who gave Himself for us.*"

It means that the love of Christ was so great that only the throes of Calvary could show it out.

Christ gave Himself thus that we might be a *peculiar people.* If you want to be peculiar let your peculiarity be seen by your being a man "zealous of good works." We are to come out in the character of Christ.

This is the end that He has in view, that we may be here for a little while walking apart from the evil of this world and standing for Him. See to it, then, that you are true to your colours and come out boldly for Him. The more you are true the more men will believe in your Christianity.

* * * * *

Q. You stated that if a man kept the whole law he would live on the earth; what did you mean?

A. The law if kept would enable a man to continue to live on the earth; "the man that doeth these things shall live in them."

Q. Is it only by the law that we know what sin is?

A. Yes. God gave the law that sin might appear exceedingly sinful.

Q. In the seventh chapter of Romans it states that "the law that was ordained to life, I found to be unto death."

A. Yes; it slew the man who could not keep it.

Q. I thought that the life promised to those who kept the law was spiritual life?

A. No; it only promised a continuance of life on earth.

Q. Is not spiritual life "in Christ"?

A. Yes; it must be in Christ.

Q. Could Christ have always lived on earth?

A. Yes; but He laid down His life on behalf of others.

Q. Verse 14 speaks of our being redeemed from all iniquity. What does it mean?

A. The word should be lawlessness. He would bring you into subjection to Himself.

Q. Lawlessness is sin?

A. Exactly.

Q. Before Christ came, how did people get to heaven?

A. Romans III. shows you how God could righteously pass over the sins of men before Christ died, in anticipation of the death of Christ. "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just and the justifier of him which believeth in Jesus" (Rom. III. 24–26).

Q. Were all men under the law until Christ came?

A. No; only the Jews. God must have a standard—the heathen will be judged according to the light he has, the Jew according to the law, Christendom according to the light Christendom has.

Q. What is worldly lust—verse 12?

A. If you come to Christ you turn your back upon everything in the world and all that rules it.

Q. In Romans VIII. we are told that the righteousness of the law is fulfilled in us?

A. If you have Christ as your life you produce what God requires—by the Spirit of God.

Q. "Hath appeared unto all men." What about the heathen?

A. It is *for* all men, and young men here might carry it to the heathen.

Q. Are you likely to be successful abroad if you do not begin at home?

A. I think not.

God with us.

THE question is asked, Is Christ God as well as the Son of God?

Holy Scripture, God's sure and infallible word, shall give the answer.

Psalm XLV., quoted by the Holy Spirit in Hebrews I., says, "Thy throne, O GOD, is for ever and ever." This is distinctly spoken of the Son of God.

Isaiah VII. 14 prophesied that one whose very name means "GOD WITH US," should come into the world. Matthew I. 23 applies this to Jesus and identifies Him as Emmanuel.

John I. 1 emphatically declares that Christ was not only in the beginning with God, but actually WAS GOD.

Christ Himself proclaimed to the Jews that He is the eternal self-existing One. See John VIII. 58. Before Abraham was I AM. Romans IX. 5 declares Christ to be over all GOD BLESSED FOR EVER.

Colossians II. 9 tells us that even now a man in heaven all the FULNESS OF THE GODHEAD dwells in Him.

1 Timothy III. 16 declares Him to have been whilst here GOD MANIFEST IN FLESH.

1 John V. 13 declares Jesus Christ to be THE TRUE GOD.

These scriptures from the Old Testament, the Gospel, and the Epistles all concur in declaring Christ to be God.

May your wisdom be to rest on these plain statements of Holy Writ, and refuse all infidel reasonings. Do not attempt to *argue* with unbelievers on these subjects. Live Christ and preach Christ to them, whilst resting your own soul upon the grand fact that the once lowly Jesus is the Eternal God.

H. N.

Are you a Christian?

"THE disciples were called Christians first at Antioch" (Acts X. 26). Some answers to the question, "What is a Christian?" are found below. Let us ask ourselves how far they are true of us.

A Christian is one who believes on Christ in his heart.

A Christian is one who confesses Christ with his mouth.

A Christian is one who is a disciple and follower of Christ.

A Christian is one who loves Christ, lives Christ, and is like Christ.

Suitable questions addressed to H. N., 102 Grove Park, London, S.E., will be answered on this page, the Lord willing.

FOR YOUNG BELIEVERS.

Members one of Another.

EVERY Christian is a member of the Church of God, and there is no member of the church, how obscure soever, whose faith and conduct do not affect in some measure all the members.

Hence, if a Christian be walking loosely or carelessly, if he be out of communion, if he fail in prayer, watchfulness, or self-judgment, he is really injuring the whole body. The only effectual safeguard against evil is to be in communion with God about it. When we look at evil in the light of the holiness of God, we not only look at the act, but at the principle; and if the principle be unsound, it matters not what the result may be—we should have nothing to do with it.

Difficulties.

AS to our circumstances and the difficulties of the path. If we are not walking in dependence we are walking in self-will and sin. If we had more confidence in God we should be more in the spirit of dependence about everything.

"Regions Beyond."

FATHER, in days gone by
Thy people sought Thy face,
Longing that souls might be
Reached by Thy saving grace.
Thou gav'st the answer then,
In blessing far and near;
Saving the souls of men
From sin and guilt and fear.
Father, save!

Bowing together here—
Thy people of to-day—
Thou dost, in Jesu's name,
Drive unbelief away.
Faith's holy confidence
Is resting now on Thee;
O Thou that hearest prayer,
We would Thy blessing see.
Father, save!

Think of those distant lands
Where lived Thy saints of old;
Let Naaman's leprous home
Again of grace be told.
Let Israel's captive souls
Hear of Thy gospel free;
And Zion's hills resound
With songs of liberty.
Father, save!

Let Egypt's ebbing grace
As tidal waters turn;
Nor let her rulers now
Thy gracious dealing spurn:
Let Pharaoh's starving land
Again her Joseph see,
In Jesus Who has died,
And risen again to Thee.
Father, save!

Down Eden's valleys, Lord,
Let living waters flow:
And Adam's fallen race
Thy full salvation know;
And 'midst the thorny woes
Euphrates knows so well,
May those who know its balm
The Saviour's mercy tell.
Father, save!

And oh! not there alone,
But far across the wave,
How China's plaint awakes
The prayer that Thou wilt save!
Her millions passing on
Approach a fearful end.
O God! stretch forth Thine hands,
And mighty blessing send!
Father, save!

But how the heart grows faint,
And then o'erflows in grief,
Thinking of India's sons,
So long without relief;
While Afric's weary hosts,
Down-trodden and oppressed,
Seem silently to stand,
Yearning for heavenly rest.
Father, save!

Let all our hearts arise,
Alive with heavenly glow;
Moved by Thy Spirit, Lord,
With love's deep stream to flow.
And if in foreign lands,
Or this, Thou bidst us roam,
Oh for Thy mighty power
To call Thy wanderers home!
Father, save!

W. H. W.

IT is human to stand with the crowd, it is divine to stand alone.

WORDS FOR WORKERS.

Encouragement for Workers.

"AN old Puritan doctor writes a book more than two hundred years ago, called *The Bruised Reed*, which falls into the hands of Richard Baxter and leads his penitent spirit to its trust in Christ. Baxter's ministry is like that of a giant in his strength, and when he dies his *Call to the Unconverted* goes preaching on to thousands to whom Baxter himself had never spoken with human tongue. Philip Doddridge, prepared by his pious mother's teaching, hears this piercing 'call,' devotes the summer of his life to God, and becomes a 'burning and shining light.' Doddridge's *Rise and Progress of Religion in the Soul* fell into the hands of Wilberforce, and led him to thought and prayer. Wilberforce's *Practical View of Christianity* cleared the faith and fired the zeal of one in the sunny south, and he wrote the simple annal of a Methodist girl which has borne fruit in every quarter of the globe, for who has not heard of Legh Richmond and *The Dairyman's Daughter?* The same book had a ministry in the bleak north, and in a country parish found out one who was preaching a Gospel which he did not know, and he embraced the fullness of the glad tidings, and came forth a champion for the truth, 'furnished in all things and ready,' until all Scotland rang with the eloquence of Thomas Chalmers. And what is the moral of all this? Why, that there is not one who need live in vain; that, though your sphere be the humblest, there is some one whom you can reach and rescue; and that for the poorest there is a vast field of toil and an awaiting recompense of honour."

The above words of a well-known author may well encourage all of us who endeavour to tell the story of God's salvation to others. It may be that you have been toiling for God through fierce opposition and bitter disappointment, and yet you seem to have had little or no success, never seeing any brought to the feet of Christ through your efforts. Well, are you because of this going to give it all up and leave the field of active service defeated and disappointed? Think for a moment of the incidents mentioned and take fresh courage. Retire afresh into the inner sanctuary of God's presence and lay your heart bare before Him. Examine well your motives, if they have been pure, whether you have been working for His glory or only for self-praise. Then out again to this great world of men, your soul aflame with the great love of Christ, to labour on through "good report and evil report," scattering the good seed, and remembering that the Master's eye can see where it drops and His hand can reach those you have tried in vain to win. R. E. W.

GLEANINGS IN MANY FIELDS.

OH, Thou who dost my soul deliver,
And all its hopes uplift,
Give me a tongue to praise the Giver,
A heart to prize the gift.

CAN I be stem, and another be wheat?
Can I be shell, and another be meat?
Another be head while I am feet?
If God will.

WHAT we *do* depends on what we *are.*

To get good flowers, plant good seeds.

NOTICES.

THE Editor will be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

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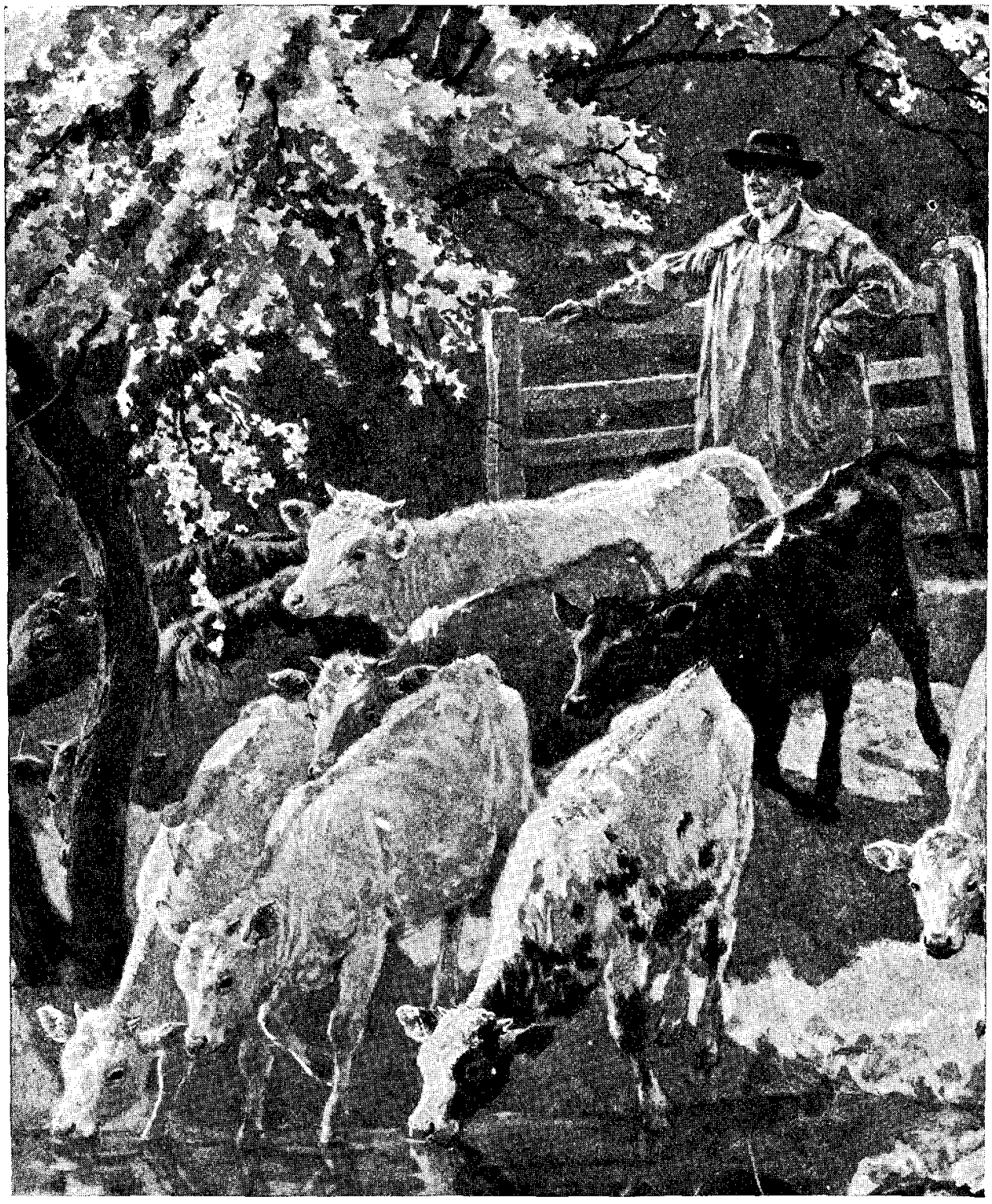


CATTLE-DRIVING.

No. 281 One Penny Monthly.

Sheep and Pigs.

IN the compartment of a railway carriage were six travellers — two ladies and three men, one of whom was a preacher of the Gospel, and another who professed to be an infidel. At another station a Christian cattle-drover entered the carriage. The preacher then handed tracts round, which were accepted by all save the infidel. He refused, saying he never read such trash, and that he had two daughters at home whom he would not allow to read the Bible. He went on to assail the Word of God, and all that the preacher could say seemed in vain.

"May I be allowed to say a word, sir?" asked the cattle-drover. "I am a cattle-drover, and sometimes I drive sheep, and sometimes I drive pigs. Master went to market the other day and bought some sheep, and I had to drive them home. Near master's farm there is a narrow lane, with nice green grass all through, and a pond at the far end. You should have seen those sheep go for the grass when I got them in the lane. How they nibbled it, bleating, as though cheering one another on; and when they had put their noses in the pond, they seemed as fresh as though just off the Downs.

"Well, the next week master sent me to drive some pigs home from the market. I was vexed when I got them into that lane to see how they began rooting up the grass to get at the worms and dirt, and I drove them on as fast as I could. And when they came to the pond, in they went, stirring up all the mud, and got home filthier than they started.

"Now, sir," said the drover, turning to the infidel, "you are like those pigs. Thousands of dear souls find food and comfort in God's Word, but you do not; and because it does not suit your stomach, you would try and spoil it for those who could live on it. And whilst God made the worms to do His work in nature, so He has been pleased to write down in His Word—the Bible—things that you call unfit for reading. And, as far as I can see, He has written down these dark sins in the lives of men (things that we should leave out, if we had had to write their lives) to show that it is *vile sinners* His grace can save. Yes, sir, He shows them up just as He sees them, and yet He says, I can save the vilest, for the 'blood of Jesus Christ, God's Son, cleanseth from all sin.' Take my advice, sir—give up finding fault with God's blessed Word, but believe its message, when it says, 'All have sinned, and come short of the glory of God,' and accept His offer of salvation, to be had through faith in Jesus Christ; and if you will not do that, at any rate stop spoiling the grass for God's sheep."

The infidel was silenced. The reality and earnestness of the simple Christian evidently surprised him, and he had nothing more to say during the journey.

The Word of God declares men's sins that we may shun them. Such passages are beacon-lights to warn men against the rocks of evil, and in no wise to lead them on to them.

Christ's Marks.

WHEN a man in the East buys a slave, he generally tattoos him; that is, he puts some indelible mark upon him, by which he may know him; just as a farmer marks his sheep. So Paul, having been bought by Christ, says he bore in his body the marks of *his* Master. And what were those marks? *Stripes.* He had stripes "above measure." Five times he received forty stripes save one; thrice was he beaten with rods; and these left their marks, as there was no mistake about a flagellation with rods, formed, as they were, of elm twigs. The afflictions of Paul were not only in his soul, but in his flesh (Col. 1. 24); and he bore about in his body the dying of the Lord Jesus. Not for any crime; but because he could not hold his tongue, but would go about speaking well of his new Master. And he well knew that if he suffered with Him and for Him, they would be glorified together. "If we suffer with Him, we shall also reign with Him." G.

Yourself.

THERE are some fifteen hundred million human beings alive on earth at this moment; and yet, although there are so many, you are distinct from all!

Have you ever thought that you live a life all your own? You feel, move, think, speak, act, and have a measure of capabilities peculiar to yourself alone.

You have joys and sorrows, hopes, expectations, fears, all your own. Others may eat, drink, sleep, suffer as you do; but you have a personal life apart from all others.

Amid this vast crowd you live alone. You have your own individuality. You may enjoy many associations and possess many links. Your life may be allied with that of others who are dear to you as your own soul; but they and you are distinct. Your life revolves in its own orbit.

Then, have you thought that you are an inhabitant—one among all these millions—of the earth, a planet fair and beauteous, spite of the decay and death around?

Here your lot is cast. Here you have to live according to the conditions of life on earth. Your lot may be one of trouble or otherwise; but, like all others, you spend its few and quickly passing years in circumstances more or less identical with those of the human family at large. Yet you are only yourself.

Further, have you ever asked why you should have been born? Why these pains, tears, sorrows? Why should your span of life be limited? Why should death supervene? Or again, why should you enjoy an intelligence which is not shared by the brute creation? What is the meaning of a conscience—a knowledge of good and evil, of right and wrong? Why this sense of responsibility? And then you have your own responsibilities. Others have theirs, but you have your own. This is the chief question of all. Man alone is morally responsible. He is accountable to God, his Creator.

Such thoughts force themselves on the attention of every one. But, seeing that the idea of rendering account to God is a cause of alarm, the questioner is left in great perplexity.

We fear and dread God because we have sinned against Him; and to this fact our conscience bears witness. Hence, "the day of judgment" is anticipated with anxiety; its unknown issues fill the heart with foreboding.

But are we left in the dark? Has Heaven shed no ray of light on our way?

Have we no revelation from God? If not, we may grope on helplessly in the darkness. Nothing but light from on high can bring relief.

But light has come! God has revealed His mind and His heart. This is His record: "God so loved the world [mark the word], that He gave His only begotten Son [a gift of infinite worth], that whosoever [not excluding yourself] believeth in Him should not perish [our natural doom], but have everlasting life" (John III. 16).

Read most carefully this brief record of God's revelation. Do not say that you know it already. Weigh every word over and over again. Who can fathom the depths of the three words, "God so loved"? or who, but He, could measure the wickedness of that world which (none the less) He did so love? or who could truly appreciate that infinite gift, the only begotten Son, Whose death alone wrought, or could work atonement? or who could dream of such a result of faith in Him—the present possession of everlasting life? Yet this is a part of the wondrous revelation God has given.

Place yourself in the middle of that verse—let its "whosoever" be yourself; and find that you, yourself, are an object of God's boundless love, and a possessor of eternal life through faith in His only begotten Son.

J. W. S.

The Moment after Death.

HOW often do we hear speculations as to what is the next thing after death!

If our minds were disabused of preconceived notions, and we were to listen to the voice of God in the Scriptures, it is very clear that when death overtakes a man, it is only his organic body that dies—that which, at best, was but the casket that contained the jewel: the spirit of

man does not die. Man has "body, soul, and spirit" (1 Thess. v. 23; Heb. iv. 12). The soul is evidently connected and identified with man's affections, love or hatred, his lusts or desires, and even with his appetite (Deut. xii. 20; Ps. xlii. 1, 2; lxiii. 5; Isa. xxvi. 9; Heb. x. 38; Zech. xi. 8).

The spirit is the man himself, and is identified with the mind, intelligence, and judgment (1 Cor. ii. 11; Acts xvii. 16; Ps. cvi. 33).

If this be so, when man dies it is only the body which dies ("Dust to dust" was not spoken of the soul), and will be raised again, either as being a Christian with his sins forgiven, and therefore "blessed" (Ps. xxxii. 1, 2), and "holy" (Eph. i. 4; Col. i. 22; see Rev. xx. 6), in the "first resurrection"; or else in the final resurrection for appearance before the "Great White Throne" for judgment and the "lake of fire." The *spirit* is, in the meantime, *somewhere* existent, "for *all* live unto Him" (Luke xx. 38; Rom. xiv. 8, 9). God is again and again called "the God of the *spirits* of all flesh" (Num. xvi. 22; xxvii. 16; Heb. xii. 9), never the God of the *souls* of all men.

Those who speak of the unsaved soul as not being immortal, in the sense of its having an everlasting *existence*, ignore the manner in which he derived life—by the inbreathing of God's breath into his nostrils, and forget also the Apostle Paul's statement (Acts xvii. 28), "*in Him* we live, and move, and have our being." So that while God exists, must His creature man also.

For the saved spirit, I suppose it is enough to draw attention to the mount of transfiguration to prove that they are in glory: i.e. the spirit or conscious part of man! So Paul could say, "Having a desire to *depart* and be *with Christ*" (Phil. i. 23), and "Absent *from* the body, present *with* the Lord" (2 Cor. v. 8); and Peter could speak of "*putting off* this tabernacle" (2 Peter 1–14).

With the unbeliever—the unsaved man—the picture the Lord Himself gives when He draws aside the curtain and allows us to look for a moment into the unseen world, is true—"The rich man also died, was buried, and in hell [Hades] he lifted up his eyes, being in torment," in a conscious entity, and spoke of some he had still left on earth—his brothers. Mark how solemnly sudden the descent—

Death,
Burial,
In Hell!

Now, from all this it seems very plain that the *moment* the last breath is drawn and the *spirit* is clear of the body and its infirmities (which operate upon the organism of the shell, tabernacle, or body), it has perfect consciousness of its fitness or its unfitness for heaven!

The poor suicide thinks to escape from his wretched consciousness himself! and instead finds he has been hopelessly duped by the devil, in whose service he has been enslaved so blindly and willingly, only to discover that he has served an honest master as far as the "wages" go, for *he* never cheats his slaves out of that. "The wages of sin is death," but the receiver has a consciousness that he can *never* get away from himself, and he has cut himself off from *all hope*.

With the Christian how different! He can sing:—

> O how we thirst the chains to burst,
> That weigh our spirits downwards;
> And there to flow, in love's full glow,
> With hearts like Thine surrounded!

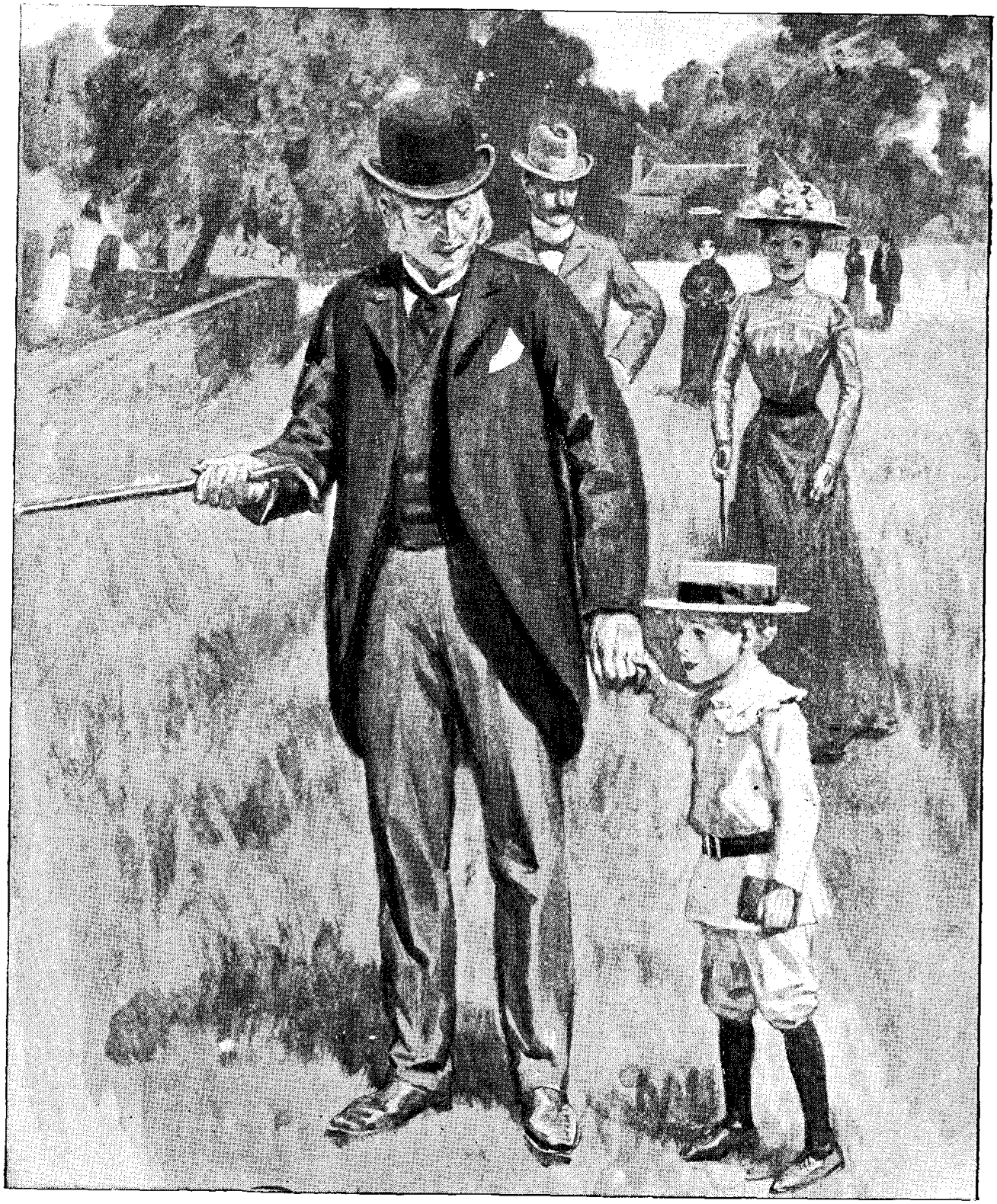
But with the unbeliever he seeks his pleasure in *this* life, and leaves, as he says, the next "to chance," that is, "*if* there is any next," as he speaks.

Stop, dear unsaved reader—you are on the brink of eternity! Only a breath, a beat of that heart of yours, separates you from "the lake of fire" with all its everlasting reality of woe and its endless torments! A few more heart-beats, a few more clock-ticks, and then—a lost eternity! O think, think, before it is too late, I beseech you! *Now* you *may* be saved! Put it off or from you, and to-morrow *may* be too late!

Dear fellow-believer, for *you* time cannot speed you too quickly to your eternal inheritance in the bright glory with Jesus!

> Take a step forward:—just picture the moment
> When all that is earthly must fade from your sight!
> How will you value the things you *now* live for?
> How will they look in *eternity's* light?

G.



TAKEN HOME.

FOR THE LITTLE ONES.

Taken Home.

"WILL you take me home to my mother?" said a little boy to an elderly gentleman. The child had missed his nurse and was lost, and being frightened ran up to the kindly-looking gentleman and asked him to be his guide and protector.

"Where is your home, my little fellow?" he was asked.

"My home is in —— Street, and my mother is there. Oh, do please take me to her."

Taking the boy's hand the gentleman said, "Yes, my boy, you may trust me. I will take you safely home if I can."

It was not long before the anxious parents welcomed their darling, clasping him in their arms, and thanking the one who had brought him to them safely.

Now notice—(1) he was lost; (2) he looked to another to take him home; (3) he was, then, soon restored to his parents.

Sinners have wandered away from God. They are lost. Isaiah LIII. 6 says: "All we like sheep have gone astray, we have turned every one to his own way." In that we are all alike. We all need salvation by Another. Now, to whom can we look? It is of no use to look to any of our fellows. They are sinners and need salvation themselves. The greatest of this world's emperors, conquerors, statesmen, or millionaires are not great enough. Every one of them is a sinner. Every one of them is exposed to death, and after that the judgment. They cannot save us. Neither is any angel great enough. The archangel, even, mighty in power as he is, is not able for this. No! as the hymn says:—

> None but Jesus, none but Jesus,
> Can do helpless sinners good.

Shall we not look to Him, then? The little boy, feeling his need, looked to the gentleman and trusted him to take him home. The Lord Jesus is able to save and willing to save as well. He invites us to trust Him. It is He Who says to us, "*Look unto Me*, and be ye saved, all the ends of the earth" (Isaiah XLV. 22). *We* may look to Him, for "all the ends of the earth" are invited to do so. He will not fail us. He has never failed any one who looked to Him and trusted Him to be his guide and protector. He will see us *home*. Right the way through He will conduct us. He has said, "I will *never* leave thee nor forsake thee," and He will surely bring us to the end of our way in safety.

The gentleman asked the mother to inquire why it was the little boy had singled him out of so many hundreds who were passing along the same street. The answer the little fellow gave to his mother was, "BECAUSE HE LOOKED SO KIND."

"I love children," he replied; "your little boy was right; he trusted me, and I am glad he could trust me."

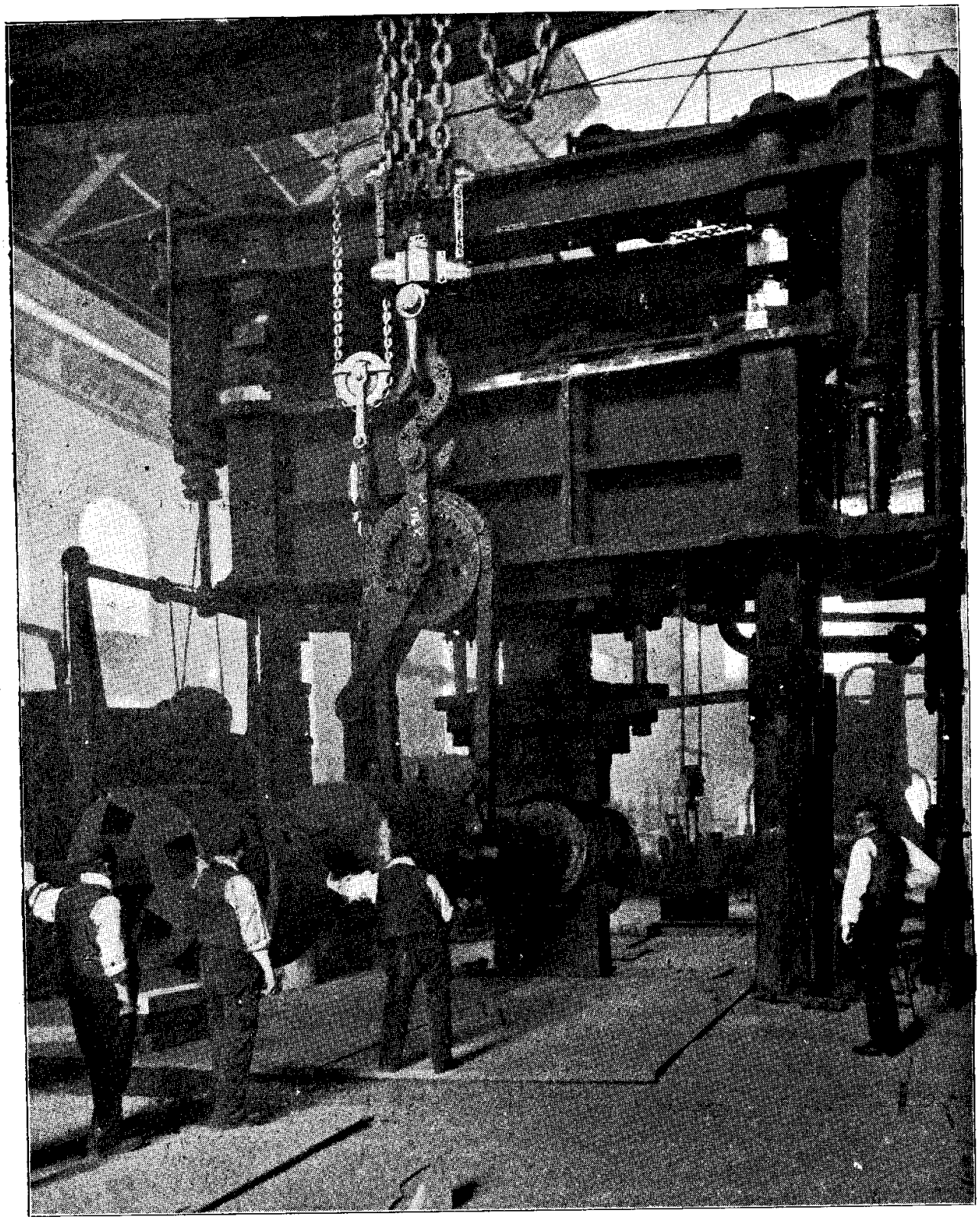
But what was the kindness and love of that gentleman to the kindness and love of Jesus? In all His pathway kindness showed itself and love was seen. He fed the hungry multitudes, not forgetting the children. He healed the sick boy, He raised the dead girl, He welcomed the little ones and abundantly blessed them. He was kinder, far kinder, than the disciples. He was more loving, far more loving than they. We may well trust Him, and He is glad indeed when we do so.

His kindness and love took Him into death itself so that we might be blessed. His kindness and love led Him to pity us and to suffer in our stead.

> He knew how wicked men had been,
> And knew that God must punish sin;
> So out of pity Jesus said,
> "I'll bear the punishment instead."

Well may we thank Him. Well may we yield our lives to Him, and seek to glorify His name.

"I will take you safely home *if I can*," the gentleman had said. Do you notice that he used an "if"? Perhaps he was not sure whether he would be able to find the house. Besides, he might not live to complete the kindness. There is no "if I can" with the Lord Jesus. He is able to save all the way through. He is the Son of God. He *can* keep us, and will never suffer one who trusts Him to perish.



A STEAM HAMMER.

FOR THE GIRLS.

The Captive Sparrow.

ONE morning when coming downstairs the writer found a poor little sparrow that had lost its way and flown indoors. It had settled on the window ledge, and was vainly trying to escape by beating itself against the panes of glass. On being approached it seemed terribly frightened, and squeezed itself down between the middle bars of the open window, trying to put as many obstacles as possible between itself and its would-be deliverer. Poor little thing! If it had only known what kindness was in the heart of the one that was trying to save it, *how gladly would it have given up all its* resistance, and trusted itself in those strong hands. Shall we learn a lesson from the sparrow, and see how much we are like it?

Firstly, it had gone astray, and was lost, and we read: "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" (Isa. LIII. 6). "The Son of Man is come to seek and to save that which was lost" (Luke XIX. 10).

Secondly, it was frightened of the one who could save it, and tried to free itself; but all its struggles were in vain.

So by nature we are afraid of God and feel that we are unfit for His presence, and perhaps try to be better, and saying our prayers and reading the Bible, and hope by these means to gain heaven; but God's Word tells us: "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus III. 5).

At last the poor little bird was quite tired out with its fluttering, and remained quiet; then it was taken in the hand, and set free to fly about in the place of liberty that God had given it, and many a chirp of pleasure did it utter.

Now, dear young friends, have you found out that you are lost? God knew that you could not do anything to save yourselves, or get rid of those many sins which you have done, so in love and pity He gave up His own dear Son, our Lord Jesus Christ, that He might bear the punishment due to us. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. v. 6). "Who His own self bare our sins in His own body on the tree" (1 Peter II. 24).

Almost a Christian.

TAKING his Bible from the bookshelf one day, a young man opened it at the Acts of the Apostles, and was reading that remarkable twenty-sixth chapter in which Paul relates his conversion and subsequent life of service for his Lord and Master. Whereupon Agrippa, moved to the quick by Paul's powerful style and pathos, was impelled to exclaim, "Almost thou persuadest me to be a Christian."

When suddenly, *as if moved by an unseen hand*, a small volume fell from the bookshelf on to the table beneath. Looking upon its open page, his eye caught these words; they need no comment of mine to explain their appropriate application to one who, like himself, was a communicant, *but was not converted*:—

So near the door—and the door stood wide!
Close to the port—but not inside!
Near to the fold—yet not within!
Almost resolved to give up sin!
Almost persuaded to count the cost!
Almost a Christian—and yet Lost!

Saviour, I come, I cry unto Thee,
Oh, let not these words be true of me:
I want to come to the point to-day,
Oh, suffer me not to turn away;
Give no rest till my soul shall be
Within the Refuge!—Safe in Thee!

And God used this striking coincidence to arrest his earnest attention. Surely it was a voice of warning from God Himself. There and then he got "within the Refuge," and was safe in Christ. No longer was he a Christian in *name* only, enshrouded in the garb of a lifeless profession, but a Christian in *heart*, a true believer in the Lord Jesus Christ.

If you are still unsaved, beware lest the "bitter wail"—"ALMOST, BUT LOST!" be true in your case.

A. F. M.

FOR THE BOYS.

The Victory of Kindness.

DO you know where the "Black Country" is? Sometimes, when I have asked that question, I have been told that it is in Africa, or where the negroes live. No, the "Black Country" is much nearer home than these places. It is not far from the middle of England. The county of Staffordshire is called the "Black Country." Can you tell me why? Well, it is because of the collieries and ironworks that abound there, which make the whole of the district so dusty and dirty that it has been given the title "Black." In many parts of it the roads, instead of being brown, are quite black with coal grit, while the "thud" of the steam hammer is heard resounding in many quarters.

In the heart of this area is the town of Walsall, and in the centre of the town there is a statue. It is made of white marble, and represents a Miss Dora Pattison. This lady qualified as a hospital nurse, and went from her lovely country home to take charge of the Cottage Hospital in Walsall.

She found that many of the people were as dark in their souls as well could be, and sometimes she was rudely and roughly treated. On one occasion as Miss Pattison was passing along the streets, to do what she could for a patient, a stone was purposely thrown at her by a boy. It struck her a violent blow, cutting open her forehead. Was not that unkind of the boy? She had never wronged him in any way. Nothing but goodness had marked her as she went about; but without having given him any reason he had done the harm to her.

And it was thus that men dealt with Christ when He was here. He was treated with scorn and hatred. As a little babe just born He had no place found for Him, only in a manger out of which the cattle used to feed. When He was grown up He had to say: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

"NO ROOM FOR CHRIST"

was what men said by their actions, and as the proverb states, "Actions speak louder than words." Then, at last, when they would bear with His presence no longer, they cast Him out.

He had ever gone about doing good. He had fed the hungry, healed the sick, comforted the sorrowing, forgiven the sinful, blessed the children; but though He had loved them, they had hated Him, even as the Scripture said, "They hated Me without a cause." He gave them no reason for treating Him thus.

Why did they act so cruelly, then? The reason was found in their own hearts. They were sinful—as indeed we all are—and just as a thief loves darkness, so that he can hide his evil doing, they loved darkness and hated the light. The Lord Jesus was light, and showed what they were, and they would not put up with this. They could not bear to be told of their sin and need of salvation, so

> Those kind hands which did such good,
> They nailed them to a cross of wood.

But how have *we* treated Christ? Have we found room for Him in our hearts to-day? Or are we saying by our actions, even if our lips do not utter it, "I do not want Christ; I will not have Him"?

Many years ago I was at tea one evening with a friend of mine at Ealing, and we were talking together of how the Lord Jesus had no room found for Him when He was in the world. My friend turned to his little girl, and, calling her by her name, which I think was Elsie, asked, "Have you any room for Jesus?" What do you think she answered? It was a most beautiful reply, I thought. Very simply she said, "Every room, father." Ah! that is how it should be with us all. *Every* room of our hearts should be for Him. He is surely worthy of all the rooms, not only of one poor room, or even of the very best room. He is worthy of *every* room. He has bought us with His blood and we belong to Him altogether. Have you ever owned this, or are you treating Him with cold neglect? It may be you would not throw a stone at Him with your hand, as the boy did at Miss Pattison, but does your heart reject Him?

What do you think that lady did when the stone struck and wounded her? Without a word of anger, without a threat of punishment, she passed on quietly to do her service of love. Do you not think she must have learned of Jesus? You will remember how He said, when on the Cross, "Father, forgive them, for they know not what they do." And He not only prayed for His enemies, but He died for them, too. A well-known hymn says—

> No man of greater love can boast,
> Than for his friend to die;
> Thou for Thine enemies wast slain,
> What love with Thine can vie?

There is, indeed, no love like the love of the Lord Jesus.

But Miss Pattison was to have her revenge in a way that the boy little expected. She was soon to be able to heap coals of fire on the head of her enemy. His evil was to be overcome by her good.

Before very long a colliery explosion occurred in the neighbourhood. Some of the injured sufferers were taken to the hospital. One of them was a lad—the lad who had thrown the stone. Miss Pattison at once recognized him, and said to herself, "Aha! this is the boy who threw the stone at me."

She had him in her power now. How would she treat him, do you think? What would you have done?

Well, Miss Pattison did the very best she could for the one who had done the very worst he could for her. She took the greatest care to treat him with all the tenderness possible. Little by little he began to mend, and the kind nurse was most glad when he was able to sit up. She rejoiced in being able to help him back to health and strength. By the skill, attention, and kindness shown towards him he was soon convalescent. Thus she returned good for evil. She was acting in a little measure like the Lord Jesus. And this is the way He would teach us to act. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. v. 44).

He suffered for us, as 1 Peter iii. 18 tells us—

CHRIST - - God's beloved Son, His anointed.
HATH - - It is a work He has finished.
ONCE - - It is never to be repeated.
SUFFERED No one can ever know or tell how great those sufferings were.
FOR US - On our account, in our room and stead.
THE JUST - He was the righteous One Who never sinned.
FOR THE UNJUST - We who were unjust, unholy, ungodly, unclean.
THAT HE MIGHT - And only He could do it.
BRING US - Out of darkness and distance and danger.
TO GOD - Right back to Him from Whom we had gone so far.

The boy was completely broken down by the kind nurse's treatment of him, and one evening he was seen to be weeping. Looking up at Miss Pattison, who bent over him, and seeing the cut in her forehead, he said—

"I threw that stone."

"Why, did you think I did not know that?" she replied.

"You knew that, and yet you have nursed me like this!" he exclaimed.

Her gentleness and kindness had triumphed. From that time there was nothing in his power the boy would not have done for her. He was ready to serve her in any way he could.

And so it should be with us who know what Christ has done for us. We should be ready to serve Him wherever we can and whenever we can. He will give us the power for this, and as we keep in His presence we shall become like Him. Then soon we shall see Him, and be with Him for ever.

Boys Wanted.

CHRIST *wants* you ALL, both good and bad;
Christ died to ransom every lad.
Come, then, to Christ, come, boys, and be
Fresh, sweet and bright and brave and free—
Free from the sin which but destroys;
Fresh with the love that never cloys—
Come, and be happy, Christian boys.

S. J. B. C.

WORDS OF PEACE.

Searched, Saved, and Satisfied.

IN ordinary life many people greatly object to meet those who have very searching eyes. Some, unconsciously to themselves, seem to look you through and through as if they could search into your secret thoughts. It is not pleasant to sit opposite such individuals.

Who would care to have the secrets of his life made manifest on the wall of a sitting-room where friends were being entertained? What hope would any criminal have if he had to stand in the assize court in the presence of a judge who could read his secret life's history?

How, then, will those feel who have escaped the iron hand of the laws of their country when they awake to find themselves in the holy presence of the great Searcher of hearts?

When people see themselves in their guilt and corruption, their desire is well expressed in the words of the Greeks to Philip in John XII., "Sir, we would see Jesus." Now Jesus is set forth in different aspects for men :—

1st, AS PROPHET.
2nd, AS SAVIOUR.
3rd, AS LORD.

AS PROPHET.

"Sir, I perceive that Thou art a prophet," said the sinful woman at Jacob's Well. The Pharisees had not this perception of His glory as a prophet. Who gave her eyes to see it? By what light did she perceive that a wearied Man Who had asked her for a drink of water to quench His thirst was a prophet? Why was He known as a prophet to a Samaritan woman?

The Judge was there, though He had not come to judge. He let the very searchlight of God's holy presence shine upon her unholy life, and she stood condemned in His holy presence. "Thou hast had five husbands; and he whom thou now hast is not thy husband." This was the revelation of the hidden secret.

HER SIN HAD FOUND HER OUT.

Her conscience was stirred, and began to work in earnest. How much better it is to have conscience wakened upon earth, where there is hope of getting its sores healed, than to suffer the agonies of remorse for ever. It is terrible indeed if an awakened conscience gets lulled to sleep again by the opiates that conduce to *false* peace.

"Peace, peace when there is *no peace*," is but a deplorable state produced by the devil's delusion.

AS SAVIOUR.

When conscience is truly awakened, it is then we are prepared to see the special glory of Christ as Saviour. The fear of death and judgment arising from the pangs of an enlightened conscience makes us glad to embrace the Saviour God has sent.

Man needs a Saviour both from the guilt and from the power of sin. If the sense of guilt is not removed by the blood of Christ, tormenting fear will abide. If the power of sin in him is not broken, he might go back to evil ways and wallow in the mire. The precious blood of Christ the Son of God can do the former, and the love of Him Who shed His blood can do the latter.

"Christ died for our sins" is the beginning of the Gospel message to sinners. His bloodshedding was the fullest evidence of His death. He had died as a Victim for sin's awful guilt. We who believe rejoice to look back and say of Him, "Who His own self bare our sins in His own body on the tree." "The Lord hath laid on Him the iniquity of us all." If He had not died for my sins and borne the just penalty of them, I could not call Him *my Saviour* from the guilt and the consequences of my sins.

Anxious soul, look to the Saviour now in heaven, for He Who once suffered for sins, the just for the unjust, is now there. As you behold Him, can you not say—

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

By bearing sin's awful judgment Jesus has broken the power of death, which sin brought into the world. He has thus delivered us

who believe from its terror. We no longer dread the foe, because we see him vanquished. We see Jesus risen as the mighty Conqueror of death.

NOW WE LOVE HIM. WE CANNOT HELP IT.

It could not be otherwise. Love was the natural outcome from the heart of Jonathan to David when he beheld David dealing the deadly blow to the man who kept Israel's hosts in terror.

Until David encountered Goliath and wrought salvation, Jonathan and all Israel were in terror of their lives. But when David defeated the giant of Gath there was no occasion to fear.

My sins made me afraid of death. Had I no sins to account for, death would be no terror. It was sin that brought death, as it was Israel's failure that brought them under the power of the Philistines, of which Goliath was the representative.

But as David utterly defeated the bold champion of Gath, so Christ, dying for our sins, has defeated death and broken Satan's power for all who believe.

When we believe this in the simplicity of the faith of a child, we rise above all fear. The love of David took the place of the fear of Goliath in Jonathan; so the love of a Greater than David takes the place of tormenting dread in us when we believe in Christ risen and triumphant.

"WE TRIUMPH IN THY TRIUMPHS, LORD."

It is the love of Him, our precious Saviour, that saves us from sin's awful power. If we did not love Him first as Saviour, we should not be in the least disposed to put ourselves under His direct authority or control.

AS LORD.

When we put ourselves under His control or power as Lord, that means absolute submission to His claims in our inner and outer life. Every motive in the inner, as well as every practice in the outer life, must be under His direction and absolute dictatorship. Nothing must be allowed to subvert His control over us. If the love of Him as Saviour holds us, we are only too glad to yield unfeigned obedience to Him as Lord. Obedience is the proof of love—our love to Him.

If that love begins to wane or grow feeble in our hearts, we cease to be so submissive—that is, leaving first love, which is most grieving to His love for us. Nothing grieves true love like the want of love in the object it loves and seeks to serve.

It is when we crown Him as Lord in our hearts that we begin to find something in us that does not like (but absolutely resists) His authority. Scripture calls this "the flesh." This is the principle of sin in us that resists the Spirit, and thus resists the claims of the Lord Jesus over us. Before we crowned Him as Lord in our hearts, it held complete sway over us.

Now, when He would lead us in one direction by the indwelling Spirit, it will not go that way. This is what makes its true character so manifest. This it is that makes us feel, as never before, how sinful the flesh is and how weak we are to resist and overcome it.

There is

NO GOOD TO BE FOUND IN THE FLESH.

This is a painful experience, but it is wholesome and necessary to keep us humble.

To have learned the character of the flesh will save us from many a fall, for we shall no longer trust in ourselves. Those who have learned this would never say, "Though all men should deny Thee, yet will not I." Indeed, they would say the very opposite. Their language in the presence of temptation would be, "Lord, keep me, or I shall surely fall a prey to anything which the flesh or Satan might tempt me to dishonour Thee."

IF THE TEMPTATION WAS PRESENTED AND THE POWER WITHDRAWN, WE KNOW NOT WHAT WE WOULD DO.

It is only as we live daily in communion with, and dependence upon, the Lord that we are kept from falling under the power of the threefold alliance of evil—the world, the flesh, and the devil. But if we thus live, we shall enjoy all the strength of His unchanging love. This will fill our life with satisfaction and joy. In this way we shall have our minds and hearts satisfied and set at perfect rest.

P. W.

FOR YOUNG MEN.

Prayer.

NOTES OF AN ADDRESS BY E. E. C.

Read LUKE XVIII. 1.

FIRST let me ask, Do you pray? *Are all here praying men? Have you begun to pray?* I do not ask, Have you begun to say prayers? Doubtless the Apostle Paul said prayers before he was converted, but the time came when it was said of him, "Behold, he prayeth." Prayer is the utterance of a need.

An infidel on the West Coast of Africa found that he had a desperate need, and he prayed to God and was blessed, and this turning to God is the way of blessing for any man.

If you pray, how often do you pray? "Men ought *always* to pray."

If there is a backslider here, and he will go over the past, he will find that his first slipping away was in the neglect of prayer.

Do you pray aloud? If you can find a place where you are alone, and pray aloud, you will not be overtaken with sleepiness. A man would never have to be wakened after having fallen asleep at prayer if he had prayed aloud.

Then *continue* in prayer. Moses with the burden of Israel, the people of God, upon him, was forty days and forty nights on the mount with God. The measure of his communion was the measure of his intercession. He prevailed, and the people were pardoned.

Joshua lay upon his face from morning to evening. The Lord said, "Get thou up, there is iniquity in the camp." Yes, sin must be put away if we are to prevail. Then later on, when the five kings came out against Israel, Joshua commanded the sun and moon to stand still, and he was heard, and a great deliverance wrought.

"Men ought always to pray." Do not limit God. This was Israel's sin. They doubted His ability. The Lord directs us to ask, seek, knock, and assures us that those who do so shall be answered.

Then be importunate. The widow appealed to the judge who had *power*. The man who asked for bread appealed to his *friend* for help. They would not take "No!" for an anwser.

God has often to test us, but if our request is according to God's will, we may *continue* to pray, and it will be granted. If we have to wait, two things will be brought about: the thing we ask for will be given, and the patience we need will be produced.

Elijah was a man of prayer, and what a man of power he was! His prayers availed to open or shut heaven.

If you trace the history of such men, you will find that they were giants in faith and knew how to lay hold of God.

When a young man in Birmingham asked how it was he found it so much easier to go out to preach than to spend a night in prayer, I replied, "The devil does not mind how much you preach so long as you pray little."

Some may say, *I do so little to serve God.* Then go in for the service of prayer. In prayer, as in all else, we have the perfect example in Christ! Again and again it is recorded that He prayed. Alone on the mountain top or in the desert place—away from the intrusion of men—He prayed.

Let it be prayer. Telling God a great deal He knows is not prayer. God wants us to ask Him for something. Is something affecting you? Is something on your soul? Is your pathway difficult? Then pray to God about it.

It is well to get another brother, or more if you can, to join you in prayer to God, and to lay hold on God for something definite. There must be agreement as to the things desired.

* * * * *

Q. How can we get into the true spirit of prayer?

A. The true spirit of prayer is got by praying.

Q. Should we not wait till we feel like praying before we do pray?

A. If you do not feel "like praying," all the more need to cry to God to give you the spirit of prayer.

Q. If you believe that God will give you what you ask, why persevere?

A. The Word encourages us to importune.

Q. Can everything be brought to God in prayer—for instance, the question of employment?

A. Yes, everything. God has a place for each of us to shine in, and if we are sure we are in the right place we can look to our Heavenly Father to provide for all our needs.

Q. Should our prayers be directed to God the Father?

A. Some prayers should be addressed to God the Father, some to the Lord Jesus. If you want guidance for service, you go to the Lord Jesus. If you want bread and cheese or a coat, you go to God our Father.

Q. Is there a difference between repetition and importunity?

A. Yes. The heathen thought by saying the same things over and over again they would be heard. We are exhorted to go into our chamber and make our request to God, and whilst importuning say, Not *my* will, but *Thine* be done.

Q. Is there any difference between prayer and supplication?

A. Prayer may be a simple request; supplication is earnest and heartfelt desire to get the thing for which you ask.

Q. We ought not to hurry over prayer, ought we?

A. I only wish there was more power to keep longer on our knees.

"In the Beginning."

Question.

THE Bible says that Adam and Eve were created in the beginning. According to Biblical chronology the world is only six thousand years old, whereas geologists say the world is millions of years old. Are their statements true?

Answer.

I cannot find any statement in the Bible which says, "Adam and Eve were created *in the beginning*."

The first verse of Genesis reads thus: "In the beginning God created the heaven and the earth." When this *beginning* was we are not told, nor are we informed whether anything else was created at that time. The narrative passes over all mention of anything but the important fact that creation had a Creator. Both heaven and earth came into existence at His bidding, and demonstrate His almighty power and Godhead (Rom. i. 20).

The second verse describes the state of the earth when God commenced to prepare it as an abode for man. It tells us "the earth was without form, and void; and darkness was upon the face of the deep." This was its condition when God the Spirit moved upon the face of the waters.

Between the first and second verses, for aught we know to the contrary, a large space of time might have intervened. The narrative in Genesis only describes the various steps by which the earth assumed its present state. It took six days, in which "God spake and it was done, He commanded and it stood fast."

The first day we read of light, then on each successive day some fresh display of power and goodness until on the sixth day "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). Thus man was formed *last*, and then God rested on the seventh day.

Thus Scripture, in its earliest pages, throws a flood of light on the origin of man and matter. Our wisdom is to reverently accept this revelation, and not listen to the infidel reasonings, under scientific names, which seek to undermine faith in God and His Word. You would be surprised if you knew how frequently geologists have changed their conclusions during the last half-century, whereas the Bible never changes; it is the unchangeable, unalterable Word of God, and our wisdom is to say of its statements, "God says it, and I believe it because God says it."

H. N.

FOR YOUNG BELIEVERS.

Why am I left here?

IT is an important thing to remember that I am left in this scene for the Lord. I may be in business, but I am not left here to do business, but to be for the Lord's pleasure.

It is right to provide things honest in the sight of all; nevertheless, the object for which I am here is not to provide for myself, or get on, or find comfortable circumstances, but to live Christ and seek that connected with His glory. "Seek first the kingdom of God." If set here for the Lord the Father cares for me.

He is then not only my Father, but is a Father to me. Then the mind can be free—take no thought—because He cares for me. With the mind free, the heart can now enjoy the Father's love which is resting on the family here—the same love which rested on the Son when in this scene. Loving with such a love, the Father takes great pains to train me for Himself, so that my delight may be in the One His delight is in. The result is growth in holiness. What is unsuited to God is abhorrent to me, and what is of Him is loved more and more. This will go on all through the journey, and then to satisfy His own love, He will take me with all the family home—the Father's House. That is to be in the nearest relationship that is possible for creatures to be brought into. Nothing less would satisfy Him. Surely the result of enjoying this must be to awaken a deeper desire to be here for the Lord, and only for Him to the pleasure of our Father. May this be so with writer and reader. G.

COULD YOU PRAY THIS PRAYER?

IN the preface to the first English Bible we find the touching prayer: "God grant us to ken (know), and kepe well Holy Writ, and to suffer joiefulli some paine for it at last."

WORDS FOR WORKERS.

"Blessed are ye that sow beside all waters."

CH! ye servants of the Lord, be encouraged. Ye that labour in the Master's blessed work, be cheered! Ye lovers of souls, go on! Ye that go forth weeping, bearing precious seed, ye shall doubtless come again with rejoicing, bringing your sheaves with you. Ye that preach the Son of God—Jesus—as glad tidings, pardon for the guilty, forgiveness for the sinner, salvation for the lost, justification for the ungodly, be assured your labour is not in vain; "the husbandman that first laboureth must be partaker of the fruits." Continue. Be not weary. Preach the Word; scatter the seed; cast in the net again and again.

Some little time ago a few Christian young men went every Lord's Day afternoon and preached the Gospel in a court or enclosure of small houses in one of the poorest parts of Bristol. The blessed Master was with them, they knew, and helped them each time to do so, but for some time they saw no result.

One Monday, a man that lived in the court was suddenly stricken down by an alarming illness, from which the doctor gave no hope of recovery. He had long been weakly and consumptive, and the attack was so severe that the doctor feared it would make very short work of him.

The fear of death came upon him—distress and anguish; his soul was weighed down with the burden of his sins, and what troubled him most of all was that he had never once listened to the preaching of that little band of young men that had brought the Gospel every Sunday afternoon to his very door. God had stretched out His hand, he had not regarded, he had set it all at naught.

He went down on his knees and cried, "O God, only spare my life till next Sunday, and how I will listen." He counted the days as they passed slowly by—Tuesday,

Wednesday, Thursday—still spared—Friday, Saturday. He thanked God, and now counted the hours, in soul anxiety, and on Sunday, at midday, had his bed drawn near the window. At three o'clock the young men sang their Gospel hymn, and preached, after which he sent out to them to come in and speak and pray with him.

It was real work in his precious soul—the work of God—the work of grace—the work of Divine power. There was repentance toward God, and before the young men left him, there was faith toward the Lord Jesus Christ. The ground was all prepared, the seed fell into good ground that afternoon. The sin-sick needed the Physician, and found Him. The sinner needed the Saviour, and received Him. There was joy in the presence of the angels of God above, and joy in that court on earth, that afternoon, over that one sinner that had repented. They magnified God and spake His praise.

God was pleased to lengthen the days of this now dear disciple for a few years. He shone as a bright light amid the surrounding darkness, till the Lord was pleased to take him. He had great love for souls; opened his cottage for a little weekly Gospel meeting in the winter time, and placed a chair outside his door for the preacher to stand on in summer time; and any ill or dying around he would get to know of, and take one and another to speak to them about their souls, and tell them of the Saviour's love.

Thus did God much bless His Word, and encourage this little band of His servants.

W. F.

GLEANINGS.

THE question of speaking to souls is a question of personal love to the Lord. Do not say you have no gift for it. Do you love Christ? If so, you will never lose an opportunity of speaking a word for Him.

G. V. W.

A LITTLE WHILE.

A LITTLE longer for His service here,
A little longer His beloved to cheer,
A little longer, then His voice we'll hear,
And be with Him for ever.

HE who works in the field of the world
Must work with a faith sublime,
For the seed he sows must lie in the earth,
And wait for God's own time.
But nevertheless the harvest is sure,
Though the sower the sheaves may not see;
For never a word was spoken for Him
But will ring through Eternity.

THE subject-matter of our sermons should be CHRIST. He must be the foundation, and also the top stone of our spiritual building—the Alpha and Omega of our preaching.

GOD only knows how blessed He could make us if we would let Him.

IF you would be a good reaper keep close to the Lord of the harvest.

NOTICES.

BOYS and girls abound everywhere. Some of them have heard the simple Gospel, many have not. Most of them would receive a booklet in which the good news is told. To provide such for those who wish to spread the glad tidings among young people, the following Gospel booklets have been written:—

Size $6\frac{1}{2} \times 4$, *on tinted paper. Price Two Shillings per hundred. Illustrated.*

YOUNG HERO SERIES

1. Smith's Perilous Swim.
2. Joquille: The Brave Shepherd Lad.
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SCATTERED SEED.

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VIEW IN DUBLIN.

No. 282 One Penny Monthly.

Too Late!

I WAS standing with a friend in one of the quadrangles of Dublin University at a time when the usual term examinations were about to commence. It was a little before ten in the morning —the hour at which the doors of the examination hall are closed. The college bell was sending forth its deep and measured peals, loud enough to be heard to the remotest parts of the city. All was excitement in and about the hall, as students arrived and formed into groups, anxiously speculating upon their prospects. There might be seen many a pale and careworn face, confirming the wise man's experience that "much study is a weariness to the flesh"; and there were many, too, who had left some of their preparation to the last, and who seemed almost disposed to chide the minute-hand of the clock, as it moved too rapidly towards the eventful hour, and cut short their hasty glances at books and manuscripts, with which they ought to have been familiar beforehand.

The quadrangle was now being rapidly cleared of the busy crowd of gownsmen, for all were directing their steps to the hall. At length the hour of ten arrived—the last warning-bell was rung, and the massive doors were closed.

As we stood without, we saw the Provost and Examining Fellows enter the hall, and no sooner had the last entered than there arrived in the quadrangle a young man in breathless haste. He likewise was come to attend the examination, but, alas! it was "too late"—the doors were closed, and the porters were not at liberty to open them. We learned that he was a young man of considerable promise, and that his prospects in life mainly depended upon the result of his University career. But from a habit of irregularity he had left himself too little time to travel the distance between his home and the college, and, meeting with an accident by the way, when at length he arrived "the door was shut." How he afterwards fared we did not hear, as business called us elsewhere.

Reader of these lines, you too have prospects before you, and of infinitely greater moment. Is there no danger of your being "*too late*"? The Lord is coming to take all who are washed from their sins in His blood to Himself. Are you washed? Or death may come to you at any moment, and if you are not a believer in Christ, "after death the judgment." Be persuaded ere it is "too late." Oh, the agony of those words "Too late"! Oh, the unspeakable distress of those who, at the coming of the Lord, find that it is "too late." "Behold, NOW is the accepted time; behold, NOW is the day of salvation." I.

To-day.

THERE'S a Stranger, meek and lowly,
Gently knocking at the door;
He is anxious to deliver you from sin:
It is Christ the loving Saviour,
He has been there oft before,
And you always have refused to let Him in.

Since the tender years of childhood
He has lingered near your heart,
Though He never was invited to remain;
But your long unbroken silence
Seemed to say to Him "Depart";
Yet He tarries still in love and knocks again.

When your heart was filled with sorrow
And your eyes were bathed with tears,
When some cherished one was taken from your side,
You have heard the same One knocking
That you heard in other years,
Anxious still to enter in and there abide.

As the orb of day was setting
In the far-off golden west,
When the world was bathed in night and lost to view,
You have heard this Stranger knocking
When you went away to rest,
When He seemed to speak to no one else but you.

Do not keep Him longer waiting,
Gladly let Him in to-day,
He will make your life a heaven here below;
Though your sins may be as scarlet,
He will take them all away,
He will cleanse you even whiter than the snow.

* * *

"WHEN once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

LUKE XIII. 25.

The Value of a Man.

THE value of a man! Such was the interesting headline which caught my attention as I scanned a paper which had just been forwarded to me through the post.

It was a money value for a man that the writer of the article had in view. He wished his readers to estimate their worth aright, so that they might insure their lives to the proper amount. And he sought to prove that men do not set sufficient value upon their lives.

But how was that value to be arrived at? perhaps you ask. The writer showed that according to mortality tables a man had probably a certain number of years to live.

That he probably earned a certain sum a year beyond the cost of his own living.

That he must multiply this last amount by the number representing the probable years of his life remaining to him, and so he would arrive at his own value.

Thus supposing, according to the tables, a man had twenty years to live, and supposing also that he earned fifty pounds a year more than his living cost him, he would be worth

ONE THOUSAND POUNDS.

One thousand pounds! Is this the value of such a man, or of any man, whatever his prospect of life or earning power may be?

One thousand pounds! Is this the worth of a man?

Listen to the voice of the Son of God: "What shall it profit a man if he shall gain the whole world, and lose his own soul?" In one scale the soul of man is placed, in the other the whole world, and the value of a man is seen to far exceed the value of the whole world. I do not know at how much you value your present life, but do *you* value your soul aright? Do *you* set the proper price upon it?

The little span of your life, be it twenty or seventy years more that you may live, will soon be past and you will have reached eternity. What will you be benefited by all you may have gained in the world, then, if your soul is lost and you are for ever outside the only realm of blessing?

Oh, the value of a man! There seems but one place where his worth can rightly be seen, and that is the cross of Jesus the Son of God.

In order that any man might be saved the Lord Jesus must suffer and die. He must endure the awful judgments which man's sins called for, if the redemption of man's soul was to be accomplished. And in order that He might die for us He became man, in His wondrous grace giving Himself for us. None other was great enough to secure salvation for a sinner. He only could save you or me or anybody.

There was none other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in.

Value your soul aright, reader, and flee, even now, to Christ, that you may be saved.

Now.

NOW! A short word; a shorter thing. Soon uttered; sooner gone! Now! A grain of sand on a boundless plain. A tiny ripple on a measureless ocean! Over that ocean we are sailing; but the only part of it we possess is that on which our vessel at this moment floats. From the stern we look backward, and watch the ship's wake in the waters; but how short a distance it reaches, and how soon every trace disappears! We see also some landmarks farther off, and then the horizon closes the view; but beyond, that ocean still rolls far, far away. Memory contemplates the few years of our individual life; history shows us a dim outline of mountains; science tells us that still farther back, out of sight, stretches that vast sea; reason assures us that, like space, it hath no boundary; but all that we possess of it is represented by this small word—Now! The past, for action, is ours no longer. The future may never become present, and is not ours until it does. The only part of time we can use is this very moment—*Now!*

Oh, listen to the voice of warning *now!* "Awake, thou that sleepest!" Awake *now!* "Seek the Lord while He may be found!" Seek Him *now!* "Believe in the Lord

Jesus Christ, and thou shalt be saved!" Believe *now!* "Strive to enter in at the strait gate" *now!* Offer the prayer "God be merciful to me a sinner" *now!* Too much time has been wasted already. Lose no more. This may be your only opportunity! Seize it *now!*

Now! for time is short and death is near and judgment threatens! *Now!* for in eternity it will be too late, and your next step may land you there!

The only season of which you can be sure is *now!*

The only season in which you can work is *now!*

The purpose may not last till to-morrow; fulfil it *now!*

Fresh difficulties will flood the channel to-morrow—wade it *now!*

The chain of evil habit will bind you more tightly to-morrow; snap it *now!*

Living to God is a work for every day; begin it *now!*

Sin exposes to present miseries; escape them *now!*

Holiness confers present joys; seize them *now!*

Your Creator commands; obey Him *now!*

A God of Love entreats; be reconciled *now!*

The Father from His throne invites; return *now!*

The Saviour from His cross beseeches; trust Him *now!*

The Holy Spirit is striving in your heart; yield *now!*

"Behold, *now* is the accepted time; behold, *now* is the day of salvation!"

Extracted.

What is He to You?

I CALLED to see an old Christian widow. Another aged woman, one of her neighbours, was in her little room. We began to speak of Christ and God's salvation. As this was the first time I had seen her neighbour, I asked if she knew the Saviour. Her face lit up as she exclaimed, "*I have seen Him, and it was the beautifullest sight I ever saw.*"

"How was that?" I asked.

"Oh," she said, "you know, I had a sort of vision of the Lord, and He was so wonderful, nothing like the picture of Him in the almanac left at my house. I saw Him, really saw Him, and *He was beautiful.*" Her wrinkled old face lit up as she spoke of having seen her Lord.

The Bible says that "God speaketh once, yea twice, . . . in a dream, in a vision of the night." It has pleased God many times to speak to people in dreams, but though this is true, it is better to have something more stable than dreams to rest upon for salvation.

It is safer to rest upon the grand unchangeable statements of God's Word. You can always open your Bible, put your finger on such a verse as Romans VIII., "Who is He that condemneth? It is Christ that died, yea *rather*, Who is risen again, Who is even at the right hand of God, Who also maketh intercession for us." This always remains true. Your memory may fail, you may forget a dream; your feelings may change, but the Word of God abideth ever. It is a sure, changeless witness to Christ and His finished work, Christ and His risen glories.

But my chief reason for telling you of the old lady's dream is to ask if your spiritual eyes have ever gazed upon a risen Saviour. Have you seen Jesus enthroned in glory? I meet many believers who are looking at Jesus on the cross, and have not followed that same Jesus up to the glory of God. Have you had the eyes of your heart directed to a *living Saviour?* Jesus, Who was dead, is alive again. Faith can see Him.

See Him, without one of the sins He had on the Cross.

See Him, outside and beyond death and judgment.

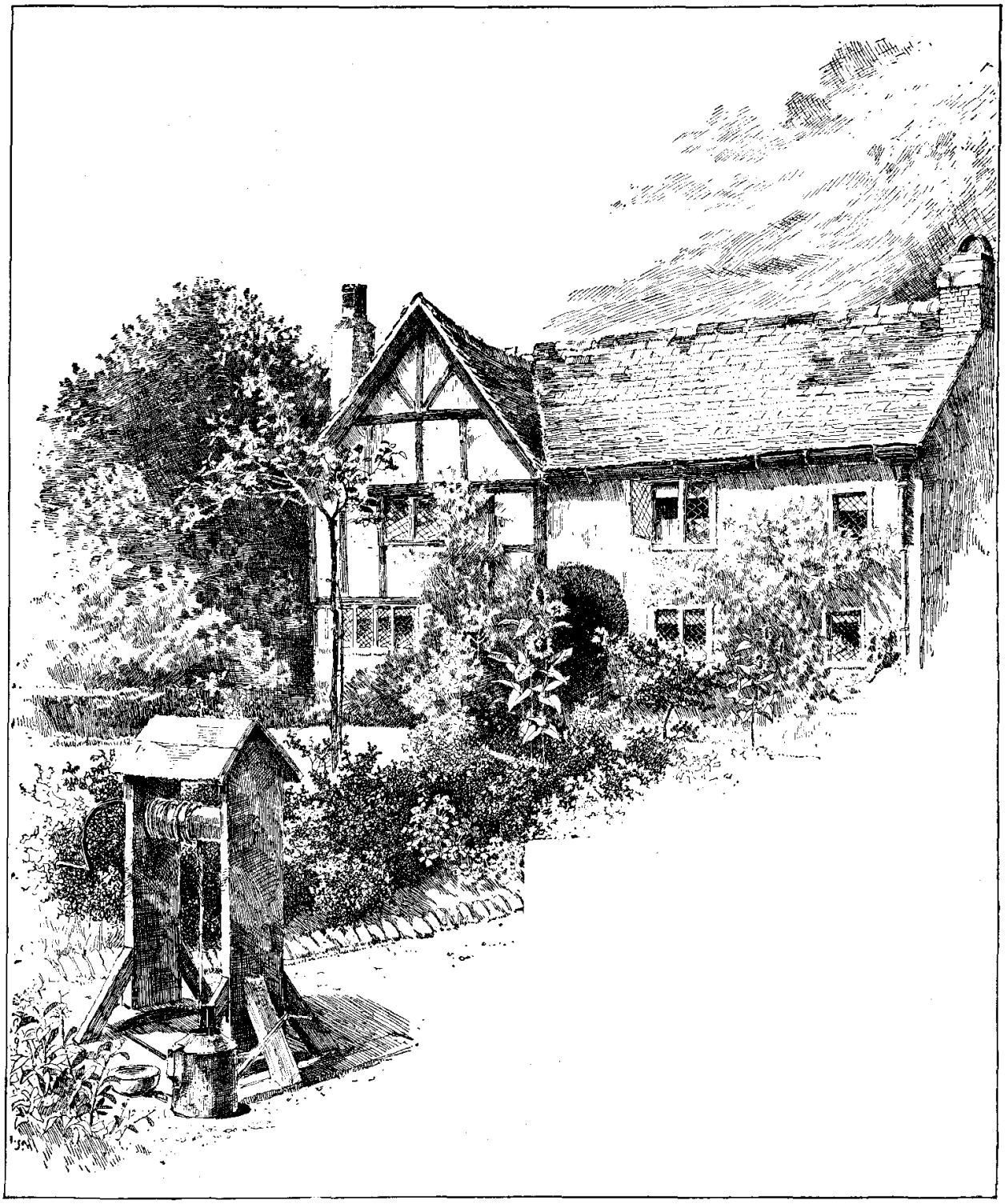
See Him, crowned and seated at the right hand of the Majesty on high.

See Him in the very best place in heaven, because of what He did on earth for God's glory and your salvation.

But each believer will soon not only see Jesus by faith as now, but actually see Him. See Him *as He is.*

How shall I meet those eyes?
Mine on Himself I cast,
And own myself the Saviour's prize,
Mercy from first to last.

H. N.



A COUNTRY WELL.

FOR THE LITTLE ONES.

Thirsting, or never thirsting—Which?

SOME things are connected only with *time*, whilst other matters relate to both time and *eternity*.

We wish to tell you something about water from the earth and water from heaven.

In a lonely ravine in the upper part of the pretty village of Hutton, in Somerset, we noticed a draw-well of pure clear water from the limestone rock.

THIS WELL IS OVER SIXTY FEET DEEP.

An aged woman, living in a cottage close by, upon whom we called, told us that many years ago she was the means of getting this well sunk. The previous water supply was only drained from the surface into a tank, and was not fit to drink. So she brought these facts before the squire who owned the property, and he had the well sunk.

We read a few verses from the fourth chapter of John's Gospel about the water at Jacob's well, and the living water from heaven. She was much arrested by the wonderful conversation between Jesus and the woman at the well of Samaria. You remember that Jesus, sitting weary with His journey,

ON THAT LONELY WELL OF SYCHAR,

said to the woman bearing the pitcher, "Whosoever drinketh of this water *shall thirst again*. But whosoever drinketh of the water that I shall give him *shall never thirst*, but the water that I shall give him shall be in him a well of water springing up into everlasting life." This soul-thirsting woman of Samaria got her immortal soul satisfied for ever, through believing in the blessed Saviour of sinners Who sat there on the well —Him Who is "the fountain of life."

That kind Hutton squire was kind in providing a well that had so much to commend it, but it did not satisfy his aged tenant's soul for the coming eternity. Before we left her, however, we quite think the Lord graciously opened her heart to

BELIEVE ON THE LORD JESUS CHRIST,

Who came not to call the righteous but *sinners* to repentance. We see one here and another there getting their souls satisfied, but what about *you*, dear reader? Can you truly say:—

I heard the voice of Jesus say,
"Behold, I freely give
The living water—thirsty one,
Stoop down and drink and live."
I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

If this verse is not true of you, you are running the very grave risk of thirsting for ever, where neither Hutton well water nor living water will ever come to meet your need!

J. N.

Calling for You.

JESUS is calling, tenderly calling,
Even the youngest of children to-day,
Welcoming ever, never, oh! never
Any who come to Him sending away.

Jesus is waiting, patiently waiting,
Stretching His arms to the children in love,
Longing to take them, like Himself make them
Fit for His beautiful heaven above.

W. A. I.

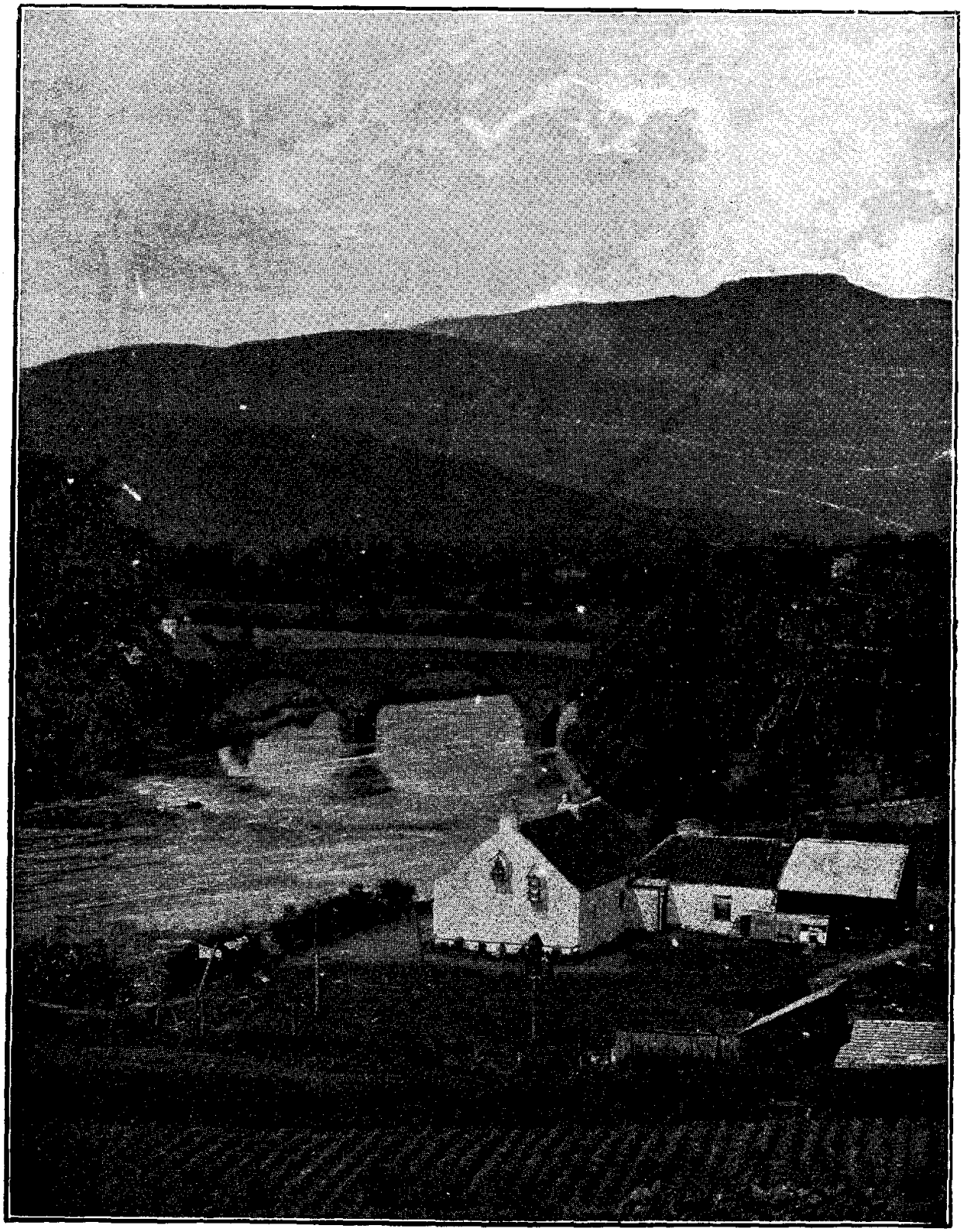
The Lord's Call.

"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

"And the Lord called Samuel again the third time. . . .

"And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for Thy servant heareth" (1 Sam. III. 7–10).

"Jesus called a little child unto Him" (Matt. XVIII. 2).



A HIGHLAND HOME

FOR THE GIRLS.

A Poppy Gained, a Life Lost.

A LADY was gathering a posy of wild flowers near the Clifton Suspension Bridge, Bristol. Stooping to pick a poppy from the edge of the steep cliff she overbalanced, and with a loud scream fell on to the rocks beneath. She secured the flower, but she lost her life in doing it. When her lifeless body was picked up by a boatman who had seen her tragic end, the scarlet poppy which had cost so much was found grasped firmly in her hand.

Was it worth while? Of course not; but the lady did not for a moment realize her peril. She had no thought of the price she would have to pay for the flower which would fade so soon.

And thus it is with thousands to-day with regard to their souls. They risk their eternal well-being for the flowers of temporal pleasure and earthly honour, which will all fade and die. In the light of eternity all the things of time will be seen to be of comparatively little value. And yet many men give their whole thought in the endeavour to improve their temporal position, and regard not the importance of the great "For ever" towards which they are being hurried as the years of their life pass away.

And the end comes unexpectedly to most, finding them unprepared—unprepared because they have never taken their true place as sinners before God and believed the good news He sends in His Gospel concerning His Son.

The lady lost her life for a poppy. *You*, perhaps, are losing your soul for love of pleasure, success in business, or the attainment of worldly honour. What will it profit you?

You may get what you aim at; you may gain school and college distinctions, or worldly applause and glory, but it will sooner or later be lost to you, and what will you have for eternity?

A Birthday Letter.

THIRTEEN years old now, dear G——. What shall I wish you for your birthday? I cannot do better than wish you "the blessing of the Lord in fullest measure," for "it maketh rich, and He addeth no sorrow therewith."

You have reached the first of your "teens" now, and the bud of your life opens to the flower more and more. And what shall the flower be? For whom shall its fragrance be given? There is but One Who is worthy of it. There is but One Who has right to you. The One Who gave Himself for you that you might be His, and His for ever. We are His by purchase. The precious blood which has washed our sins away has bought us, so that we belong to Him. But His delight is that we should belong to Him in another way. That is by our own free gift of ourselves to Him. We read of some who "first of all gave themselves to the Lord." Was not that a lovely first gift? I wonder if you have ever given yourself as a present to Him, to be His servant for time and for eternity. There is true happiness in His service, and there is no happiness in serving self.

David, when he had to flee from Jerusalem because Absalom had usurped the throne, found many of his followers faithful. They said, "Behold, thy servants are ready to do whatsoever my lord the king may appoint." They gave themselves to him for his service. So David bade some of them go into Jerusalem and stand for him there, and others were allowed to go with him wherever he went. They did as he chose for them.

Now, in this day of our Lord's rejection, we as His servants may say, "Choose Thou for me, Lord!" and He will give us the needed power day by day to do what He chooses for us.

We have no might of our own; but all power is in His hand, and if we keep near and commune with Him His power will flow through us for the help of others and for the praise of His name.

Now good-bye, God bless you.

Your loving father,

* * *

FOR THE BOYS.

The Young Highlander.

WHEN journeying to Scotland by steamer, a young Highland soldier was put on board at Gravesend, whose wan pale face and enfeebled frame told the sad tale better than words—that he was going home to his friends in the north to die. It was most touching to observe the tender care which was shown him by the soldiers on board; one or another would be always by his side, helping him to move, watching him as carefully as a nurse would watch a child. The passengers, too, touched with compassion, gave him fruit or cooling drinks to moisten his burning lips. I prayed that God would enable me to lead the young soldier to that water which if a man drink he will never thirst again, and other Christians on board also lifted up their hearts for him. Sitting beside him on the rough mattress that is spread on the fore-deck for the soldiers and sailors, I asked him what he thought of the future. Tears filled his eyes at once. "What makes you sad?" I asked. "Four days ago," he replied, "I thought I should die to-day." "Do you then fear to die, poor dear fellow?" I anxiously inquired. "No, sir, I never thought about that, but I feared I should not see the people at home again." He could say no more—his voice was choked as he thought of the people at home. "The Lord," I said, "will doubtless spare you to reach your home, and grant you to see your mother in the cottage at Bannockburn again; but do, I entreat you, think about your soul. You must very soon die, and then your soul will either go to heaven or to hell. If you die unsaved, you will never see your mother in heaven, who you say loves Jesus—*you will never get home.* Jesus calls you to-day, and even now, this very day, ill as you are, sinner as you are, which you have acknowledged, you may be saved." He seemed thoughtful, and I having prayed, and repeated some of Jesus's own words, such as these: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life"; "I will in no wise cast out"; "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"—left him to rest as well as he could.

It is oftentimes easy to plead with a dying man, and beseech him to come to Jesus, for one feels how short life is; and how sweet it must be to a helpless sufferer to hear that nothing has to be done by the sinner to fit him for mercy, for Jesus has finished the work on the cross. Nothing has to be done to obtain God's love, 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."

We felt sure that the young man would receive the truth, and have since heard that he died, looking unto Jesus, about a week after he reached his mother's house.

True and blessed are the words of the Lord Jesus, "Him that cometh to Me I will in no wise cast out."

Have you been to the Saviour, dear reader? If not, come now; He is able and willing to save to the uttermost all that come unto God by Him. His heart yearns over the sinner—He says to you in tenderest love, "Why will ye die?"—"I will in no wise cast out." He bore the punishment of sin in His own body on the cross, that He might give pardon and life to every one that comes unto Him for salvation.

"And whosoever cometh I will not cast him out.
Oh! welcome voice of Jesus, which drives away
our doubt:
Which calls us—very sinners, unworthy though
we be
Of love so free and boundless—to come, dear
Lord, to Thee."

What do you rest upon?

NOT upon works that I have done,
Nor frames and feelings felt by me;
Upon *no merits* of my own
I rest for my eternity.

Upon God's well-beloved Son,
Upon His death of woe for me;
Upon the work which *He has done*,
I rest for my eternity.

An Indian Soldier's Conversion.

IT was on the morning of the storming of Delhi, during the Indian Mutiny in 1857 of historic fame, that J. C——, of the Royal Horse Artillery, saw his lost condition, and turning to "the God of all grace" learned that there was mercy even for him. For four months the handful of British troops with which he served had been fighting against tremendous odds. Two causes combined to thin their ranks: many had fallen in the frequent encounters with the enemy, and many more had fallen a prey to cholera. They had passed through scenes that no pen can depict or language describe, enduring privation and hardship enough to make the stoutest heart quake. Not the least of these were the peculiar trials of the clime: first, the burning heat of an Eastern sun, and then during the heavy rains being kept day and night at their guns. At last the fearful life-and-death struggle came, when about six thousand men took a walled city, seven miles round, with a defending force of thirty thousand; and after six days' hard fighting not one armed mutineer or rebel remained alive within the city. The loss to the victors was about a quarter of their number.

It was very early on the morning of 14 September that the great stronghold was stormed in three places by as many columns, composed of about half the besieging force. About sunrise, with the object of engaging a battery of the mutineers and keeping them occupied while the infantry entered the breach made in the walls, the order was given to the Horse Artillery, "The troop will advance at a gallop," and they dashed on to the conflict. J. C—— knew what an effectual enemy they had to cope with, and as they galloped on he looked at the rising sun, and the thought rushed into his mind, "That is the last sun that I shall ever see." But he was not prepared for death. The sins of a wild, reckless course flashed across his mind, and for the first time in his life he prayed, and in real earnest too. What was passing within found expression in the publican's prayer, "God be merciful to me a sinner." When they had their guns within easy range of the foe, they halted under a murderous fire of grapeshot from the mutineers within the walls. But J. C—— was preserved and plucked as a brand "out of the fire." When the enemy first fired upon them, J. C——'s horse being killed under him, he was thrown violently to the ground. The sudden fall stunned him, and he lay senseless on the sod. The enemy fired a second and a third round, and then ceased, to open fire no more; for the British infantry, having fought their way in through the breach, drove them from their guns.

J. C—— soon recovered a little, and raising himself on his elbow, saw around him the sad result of the firing. Most of his comrades were killed. God, to Whom he turned, had in His mercy heard his prayer, and not only saved him from eternal perdition, but preserved his life here. From that time he was the Lord's—one of the brands

PLUCKED FROM THE BURNING,

saved just at the very verge of destruction and when escape seemed impossible. He had an eventful career afterwards; and though he often failed the grace that saved him, yet it never failed him. "But," my unsaved reader may say, "what has this to do with me? I was never in such circumstances, and never expect to be."

Many a time, may be, hast thou listened to both warning and entreaty. Be wise in time. God's time is *now*. He waits to be gracious. Turn not away, for still there is mercy for thee. Now is the day of salvation. *Accept* His offered pardon, and eternal glory will be thine. *Reject it*, and ere another sun rise thy doom may be eternally and irrevocably fixed and sealed. Then turn at once to Him Who is "mighty to save"—a just God and a Saviour—and thou shalt obtain mercy at His hand—be brought *now* into the favoured family of God, and receive an eternal inheritance among those who are sanctified through faith in Christ Jesus; and in the Father's house above sing the eternal praise of the One Who came into this world of ours to die, "the just for the unjust, that He might bring us to God."

WORDS OF PEACE.

Wisdom's Children:
Are You One of Them?

ONE who had been high-born now lay in great soul-agony. He was heard to cry vehemently, "Oh, that I had a telegram from heaven to tell me that all my sins had been forgiven!" He had lived a wild and reckless life. His self-will, pleasure-seeking, and utter disregard of God had now to be faced in his dying hour. All his past life recoiled upon him, and he was not at all prepared to meet it. Repentance deep and real had been worked in him. His heart was broken for his neglect of God which he could not atone for. The Gospel message sent to him by the God he had treated so ill, but Whose mercy he now sought so eagerly, was, "To Him give all the prophets witness, that through His name

WHOSOEVER BELIEVETH IN HIM SHALL RECEIVE REMISSION OF SINS"

(Acts x. 43).

On those simple words he rested in view of the judgment throne. Sweet rest filled his heart as the result. The ploughing up of the soul in the holy light of God always shows its utter corruption. When all the life of self-seeking and disregard of God's holy will is brought to bear on the conscience, it is a terrible moment in a man's history. Repentance towards God is produced thereby; without this repentance there would be no confession of sin to God nor any desire to seek His pardoning grace in Christ Jesus our Lord.

"Wisdom is justified of all her children." Such is the statement of the Lord Jesus. The children of wisdom are those who justify God and condemn themselves. Wisdom ever puts God in His right place, and when He is put in His right place in the soul self-condemnation is the sure result. God always justifies those who condemn themselves. Pride exalts self and dethrones God. Humility debases self and enthrones Him. Self-condemnation and God-exaltation are always found where there is

TRUE REPENTANCE.

Repentance is as necessary for the good, amiable, upright man, like Job, as for the depraved and sordid. The one may have gone to greater lengths of open wickedness than the other; and yet in the sight of Him Who sees not as man sees, both are alike guilty. "For there is no difference: for all have sinned and come short of the glory of God" (Rom. III. 22, 23). But those that Jesus said He came to call were "sinners," the very ones whom the self-righteous religionists despised and slighted.

"I CAME NOT TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE,"

He said. It was the haughty self-righteous people in that day who scorned and derided Jesus. His mission and ministry to sinners, whom Scripture calls the LOST, seemed to have provoked them, and drawn forth the expression of their contempt and hatred of Him.

This is surely a serious consideration for all to-day who take the same self-righteous ground. The Lord Jesus is no Saviour for such people. They feel not their need of a Saviour, and therefore they do not desire Him. Their need is as great, but they are blinded and deadened by a false religion.

The greatest medical scientist of the last century, when he was asked once in private what his greatest discovery had been, promptly replied, "That I have a Saviour."

How pitiable is the state of those who fail to see their need of a Saviour. They are much more to be pitied than those on earth when the Lord Jesus came here in flesh. Why so? Then His name was not professed, Judaism was the accepted religion; but to-day multitudes have adopted the name of Christ. They have been baptized in the name of the Lord Jesus. They have a form of godliness, but deny the power thereof. "Thou hast a name that thou livest, but art dead," is spoken of such.

Wisdom utters her voice in the streets. The Lord Jesus does so to-day, yet the vast multitude heed Him not. He stands out-

side the house of His professed friends and calls loudly to gain the ear and heart, but few answers are given. "Behold, I stand at the door and knock," He cries. Who has opened to Jesus? Who has enthroned Him in the heart as Saviour and Lord?

To whom will Jesus say, "Depart from Me, all ye workers of iniquity"? Will it not be to those who shall come too late to His door for mercy? He once knocked at their door and was refused admittance. They shall knock at His door, and shall be cast from thence.

Those who merely profess the name of Christ now, may say in that day when their call is refused, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." But He shall say, "I know you not whence ye are" (Luke XIII. 25, 26).

BEWARE OF A FALSE PEACE.

Nothing is so delusive and soul-destroying as false peace, resting in false security, and all the while utterly insecure. The sinners of Jerusalem blinded themselves to the solemn fact, and were helped in their delusion by false teachers, who cried, "Peace, peace when there is no peace."

"The Jews, sire," was the answer given to a prince by one from whom he desired a single argument for the existence of God.

"THE JEWS."

Just look at them to-day. Read their history from the moment the Roman armies battered down their walls, burnt their magnificent temple, destroyed their mansions and palaces, looted their stores, and took men and women as prisoners to be sold as slaves. Has that solemn judgment no voice to Christendom, and its vain and empty professors who love not our Lord Jesus? "If God spared not the natural branches, take heed lest He also spare not thee" (Rom. IX. 21).

WAKE UP, PROFESSOR.

While mercy is near and the long-suffering of God delays to strike the final blow, "Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter" (see Ezek. XXI. 9, 10). How very much more might such symbolic language be used now. Few believed it then, but it was fulfilled to the letter notwithstanding. The sad results are felt and witnessed to-day on the Jewish race. "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all" (Jude 14, 15).

Repentance is offered as the door of escape. It is a great mercy on the part of God to open such a door and keep it open so long. Instead of God casting men down to hell as He did the angels that kept not their first estate, He sent a Saviour for men. And "now is the day of salvation."

Without a Saviour there could not be a "day of salvation." A day of salvation would be mocking language had God not provided and sent a Saviour to mankind. "Christ Jesus came into the world to save sinners" would be vain language if sinners did not need a Saviour. The "chief of sinners" embraced Him gladly, though once he hated Him and showed the madness of a zealot in persecuting those who owned Him Lord.

Then when the Lord Jesus appeared to him in glory when he was on the road to Damascus, at once

BOWING TO HIM AS LORD

in true repentance, he owned His claim and became His faithful servant. There is no salvation for those who will not submit to His claims and own Him as Sovereign of their heart and life. Hence the word says, "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised Him from the dead, THOU SHALT BE SAVED" (Rom. X. 9). This is God's word, and these are God's terms. Those who submit and gladly accept Him get the blessedness of peace with God. Peace with God is through our LORD JESUS CHRIST (Rom. V. 1).

Guilty, conscience-smitten, depressed sinner, Christ's blood can cleanse thy guilt away and make thy conscience clean and pure. If you submit to Him as Lord, His power can break the chains that sin has forged around you. "The blood of Jesus Christ, God's Son, cleanseth us from all sin. Sin shall not have dominion over you."

P. W.

FOR YOUNG MEN.

The Christian as a Soldier.

AN ADDRESS TO YOUNG MEN BY E. C. CURTIS.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."—EPH. VI. 10–20.

A CHRISTIAN is viewed in many different ways in Scripture. These verses bring him before us as a soldier. They also describe the nature of his enemies, and show him the only armour suited to meet the foe.

The enemies are described as very powerful. A wise soldier never makes light of his enemy. It is good for us to weigh well the meaning of verse 12: "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." This scripture tells us our foes are spiritual, and that they dwell in the heavenlies. It may surprise some to think of *wicked* spirits being in heavenly places; but we must remember the Scripture speaks of more heavens than one. The highest heaven is the immediate dwelling-place of God; there they cannot go, but in the lower heavens they find a home, and from thence act upon men. We see their deadly influence in the corruption of men's minds, and in the unholy doctrines promulgated by men who profess to be God's servants, whilst their utterances prove that they proceed from a darkened understanding blinded by the god of this world. We cannot charge these wicked spirits with all the sins we are guilty of, for we have a corrupt, fallen nature which, without external influence, will produce noxious fruits unless restrained by divine power; but it is upon man's fallen mind as well as body they act.

The Christian is heavenly in his birth and associations. In Ephesians I. 3 he is blessed with every spiritual blessing in the *heavenlies.* In chapter II. 7 he is seated in the *heavenlies* in Christ Jesus. In chapter III. 10 the Church is the vessel in which the all-various wisdom of God is displayed to the principalities and powers in the *heavenlies.*

It is specially against the conscious possession and enjoyment of the heavenly portion of the believer that the wicked spirits marshal their forces. Just as Israel had to fight an earthly foe to possess and enjoy an earthly Canaan, so we to-day have to encounter the opposition of Satan and his fallen angels. You recollect when Joshua was starting to conquer Canaan, an armed man, with a drawn sword, presented himself, who told him he was captain of the Lord's host.

We also have a Captain. Under His banner we are called to fight. He has all power in heaven and in earth. We are to be "strong in the Lord and in the power of His might," but if we are to stand we must have the ARMOUR. First to stand for what is already ours, then to go forward and possess more.

The first piece is the *Girdle of Truth.* Truth must be the girdle of your loins. An ungirded man lets his garment trail in the mud and mire of this world. A girded man braces himself up by the knowledge and practical application of the truth to his words and ways, and by this means his heart is kept with all diligence, so that neither mind nor affections are entangled by the evil around.

The next piece of armour is the *Breastplate of Righteousness.* This is practical righteousness.

In our everyday conduct we are to do

what is right in every relationship in which we are found. We need to look well to our walk and ways, and to be ever on our guard against the smallest departure from right doing. This is not to fit us for heaven, but to enable us to meet the enemy here.

The righteousness which fits us for heaven is not our own, but God's. It is apart from works, and is called the righteousness which is of God by faith. It is because we already possess this we are to put on the breastplate of practical righteousness in our everyday life. Having this on, the enemy seeks in vain to draw our affections away from divine things; our breasts are covered.

Next we read of "feet shod with the preparation of the *Gospel of Peace.*" This means you are to be so consciously in the enjoyment of the peace the Gospel brings, that you are ready to run with a message of peace to a needy soul in the next street.

Then, above all, you need the *Shield of Faith.* When the battle is raging and the fiery darts of the adversary are flying, when he insinuates that God has forgotten or forsaken you, then remember that in God your trust is to be. It is in His might your confidence is to be placed. Faith in God and His Word is our shield. Satan once brought a great temptation to bear upon me, and if I had not had the Word of God to meet him I should have fallen.

Next we have the *Sword of the Spirit.* The sword is the one weapon suited for aggressive warfare. The sword of the Spirit is the Word of God. Never let a day pass without reading some portion of the Word of God, even if you have to debar yourself from a little sleep for it. Show me a man mighty in the Scriptures and withal prayerful, and I will show you a man used of God to souls.

The Christian is to be a dependent man. He is to *pray always* with all prayer and supplication in the Spirit. For whom is he to pray? *All* saints and Christ's servants. He is to take in the whole range of Christ's interests in the earth, whether among His saints or in the Gospel. Do you pray for those servants whose ministry is especially in the Gospel? Would it not be well if you could hear some evangelist you know saying to you, "Pray for me that my mouth may be opened and utterance given me to make known the mystery of the Gospel"? And as a result you make it your business to specially mention him in prayer to God, and if you are able, add two or three other names as well.

The Word of God and prayer are the divinely appointed means of your being equipped to be in this world for God.

* * * * *

Q. Will you explain more fully what is meant by spiritual wickedness in high places?

A. The seat of evil is in the lower heavens, not in the heaven of heavens, and the wicked spirits are fallen spiritual beings, who for some unrevealed reason are allowed to oppose the Christian who seeks to realize his heavenly portion.

Q. Will you say something of the preparation of the gospel of peace?

A. It means that you are in the good of the Gospel yourself, and you have your feet shod ready to carry the gospel of peace to others.

Q. What is the helmet of salvation?

A. It is the practical appropriation of the words in chapter II. 8, "Ye are saved." You are to lift up your heads in the consciousness that by God's grace you *are saved*, and this salvation all the hosts of hell cannot rob you of.

Q. How can a Christian deliver souls?

A. If you are used to the conversion of a soul, you say God did it, but God says you did it. See James v. 20: "He that converteth a soul from the error of his ways shall save a soul from death."

Q. Is there any reason why we are not told of any armour for the back?

A. You are never to turn your back to the enemy.

Q. In studying the Scripture, are we to use the mind or the heart?

A. The things of God are greater than the things of earth, and your affections go after that which your mind is set on. You will be ever learning. It shows the vigour of a man when he goes in for that which he will never be able fully to follow or lay hold of.

Q. When do we take the armour off?

A. Not till we get to heaven.

FOR YOUNG BELIEVERS.

Salvation.

SALVATION in the dictionary is said to be "preservation from destruction," and men commonly use it in that sense. For instance, we speak of being saved from drowning, etc.

In Scripture, however, "Salvation" is spoken of in several ways, and we propose to speak very shortly of three.

A known "Salvation" is spoken of in 2 Tim. i. 9, Eph. ii. 5, and Titus iii. 5. It is brought about by the operation of God; the Holy Spirit bringing the sense of the Love or Mercy of God into our souls, that Love and Mercy having been expressed and declared by Christ Jesus. So that a *present salvation from sin* and its penalty—death—can be known and enjoyed down here.

But whilst that is to be a present reality, made good to us by the Holy Ghost when we have believed on the Lord Jesus Christ as our Saviour, we need an all-the-way-home Saviour, and so we find that we are "saved by His life" (Rom. v. 10).

"He is able to save to the uttermost [right through] those that come unto God by Him, seeing *He ever liveth* to make intercession for them." We cannot do without *His saving help all the way.*

In Rom. x. 9, "Salvation" is connected with belief in the heart, as to His resurrection and confession with the mouth of His Lordship. Keeping His Lordship before us, and consequently the One Who has *rights and authority over us*, as well as the One Who dispenses all God's favour *to us*, would settle many questions and determine our path. Thus we should be *saved from going wrong* and mixing in ways unsuitable to Him.

The third way in which we would speak of Salvation is in its *completeness;* consequently our *bodies* are connected with it.

"Salvation which is in Christ Jesus" (2 Tim. iii. 15) looks on to its full display in Glory. So also does 1 Thess. v. 9: "God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ"; and Heb. ix. 28 reads: "Unto them that look for Him shall He appear the second time without sin" (apart altogether from that question, which was taken up and settled at His first coming) "unto salvation." This includes *conformity to the image of God's Son.*

What do you, my reader, know of God's great salvation, which is connected with His beloved Son? May our hearts be more and more attracted to our Saviour, Who died to obtain it, Who carries on His saving work in the Glory, and Who is soon coming to complete it. Then in bodies like His own we shall praise Him for ever. E. C—P.

GOD'S PROMISE.

GOD hath not promised
Skies ever blue,
Flower-strewn pathways,
Always, to you.

He hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But He *has* promised
Help from above—
Unfailing sympathy,
Undying love.

DIVINE LOVE.

DIVINE love makes you its object, yet never makes you self-centred as natural love does. In divine sympathy you are drawn away from your weakness or sorrow to a scene of imperishable bliss, to where He is Himself.

TAKE CARE OF YOUR TIME.

"REDEEM your precious time," said George Whitefield, in writing to a friend; "pick up the fragments of it that not one moment be lost. Be much in secret prayer. Converse less with man and more with God."

TAKE HEED TO THYSELF.

A CHRISTIAN never falls asleep in the fire, or in the water, but grows drowsy in the sunshine.

WORDS FOR WORKERS.

True Work.

THE smallest act of service, the meanest work done under the eye of Christ, done with direct reference to Him, has its value in God's estimation, and shall most assuredly receive its due reward.

There may be a great deal of work done, there may be a great deal of activity, but if Christ be not the immediate object before the heart, if His guidance and authority be not fully owned, the work must go for nothing.

TRUE DISCIPLESHIP.

A DISCIPLE of Christ is one that gives up himself to be wholly at Christ's disposing, to learn what He teacheth, to believe what He reveals, to do what He commands, to avoid what He forbids, to suffer what is inflicted by or for Him in expectation of that reward which He hath promised.

I WILL GUIDE THEE.

"I WILL bring the blind by a way that they know not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

A WARNING WORD.

THE present is a time when many are running to and fro, and knowledge is increasing. The desire to know much, even in spiritual things, may be the witness that God Himself is not known in reality. To know Himself is life eternal. J. G. B.

IF I do not get by Scripture into nearness to God in heart and conscience, I have not learnt the lesson it would teach me.

GLEANINGS.

IF our eyes were on the end more
Our way would brighter be;
If our knees in prayer we'd bend more
Our hearts would lighter be.

Is the path difficult?
Jesus directs thee.
Is the way dangerous?
Jesus protects thee.

Faint not and falter not,
Let the word cheer thee,
All through the coming way,
He will be near thee.

I KNOW nothing stronger than the grace of God, nothing weaker than myself.

GOD'S first act after man had crucified His Son was to open a way into His presence. "The veil was rent."

MAY we know no yesterday but the cross, no to-day but the enjoyment of His love, no to-morrow but a home in glory.

THERE is always bondage in eye-service. Heart-service is true freedom.

TIME there was, but it is gone.
Time there may be—who can tell?
Time there is to act upon;
Help me, Lord, to use it well!

I AM independent of everything, for I am the object of the heart of One Who is superior to everything.

CHRISTIAN, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes:
Watch and pray.

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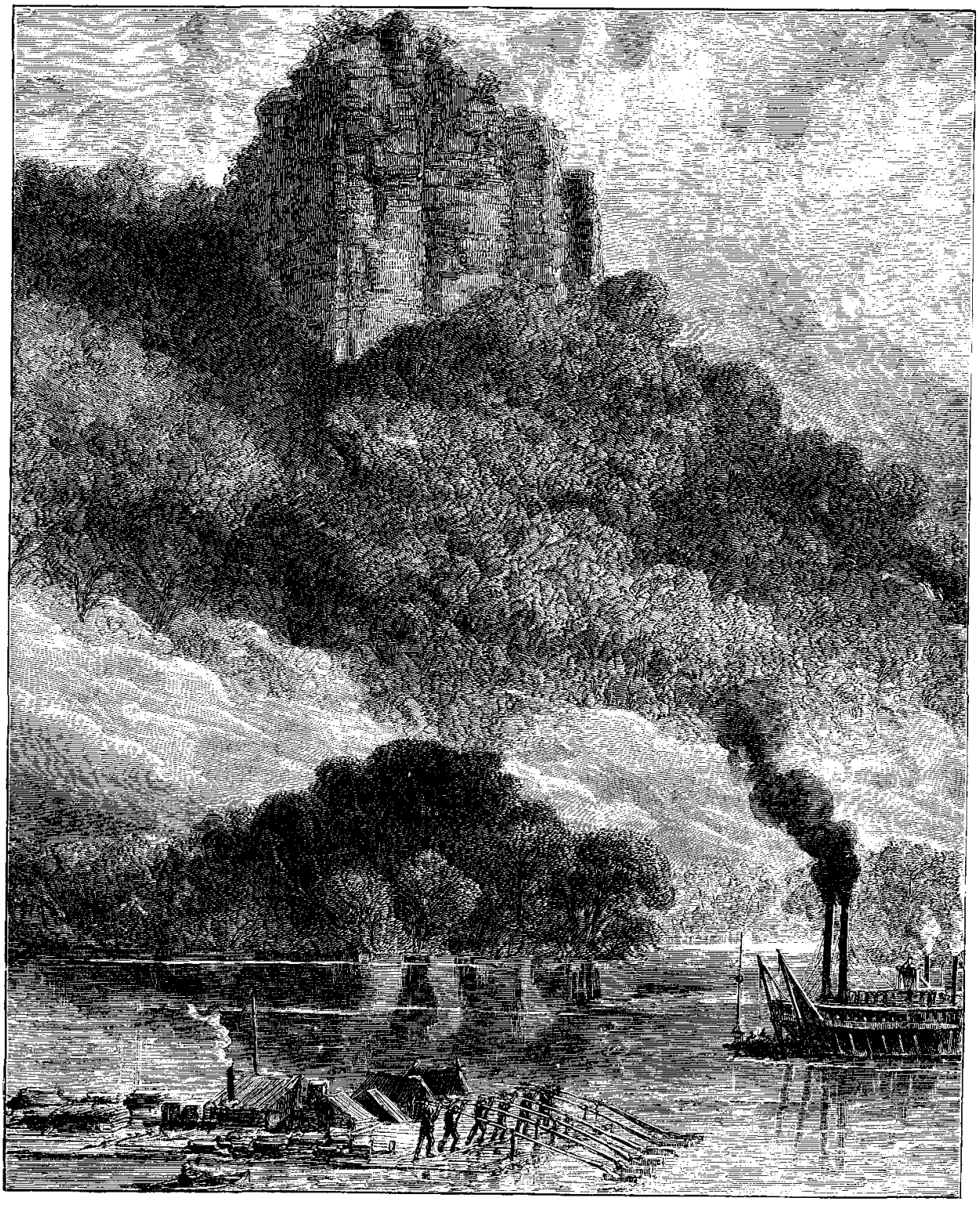

ON AN AMERICAN RIVER.

No. 283. One Penny Monthly.

Wearing the Red.

"I BELONG to the *red;* I wear the *red!*"

This was the hopeless cry of a young man who was dying in an American reformatory.

It is the custom in that institution to clothe new-comers in a red suit of clothes. If their conduct is satisfactory they are next clothed in blue. Then if they continue well-behaved they are allowed to wear ordinary clothing. These changes are of course encouragements to observe the regulations of the reformatory.

The young man of whom we write had never gained a change of garments. He still wore the *red.* He felt the shame of it. It was evidently a burden upon his spirit, for again and again he referred to it when spoken to kindly by friends who visited the reformatory.

He seemed to despair of anything better for time or for eternity. He was stranded in sin—he wore sin's colour—and the colour clung tenaciously to him.

There was no repentance on account of his evil—no turning in faith to the Saviour of Whom he had heard.

His real name was never known to the authorities; he would never tell it. "No one knows my name, and no one ever will know," was his reply to one who sought to learn something of his early life and surroundings.

He thought there was no hope for him, and thus blinded he drifted on from day to day, and so passed from time into eternity.

But, thank God, there is *abundant mercy* with Him. The one who wears the red of sin can find forgiveness and salvation. God's own gracious invitation is to such.

"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."

Here we learn that though one wears "the red," he may draw near and find cleansing and blessing.

The dying thief wore "the red," but turned in faith to the Saviour suffering by his side, and was not cast out. That day he was in Paradise with Christ. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." It fits the believer for the presence of a holy, sin-hating God, Who Himself gave His Son that we might be blessed. How happy are they who are no longer wearing the red of sin, but clothed with the white garments of salvation!

Christ still says, "Come unto Me." Will *you* not come?

Thoughts of Christ.

THE WORLD'S THOUGHT OF CHRIST.

LET Him be *crucified.*
We stand on Satan's side;
No beauty we
Can in Him see—
LET HIM BE CRUCIFIED.

THE FATHER'S THOUGHT OF HIM.

Let Him be *glorified,*
My claims He satisfied,
Yea, all My will
He did fulfil—
LET HIM BE GLORIFIED.

THE CHRISTIAN'S THOUGHT OF CHRIST.

Let Him be *magnified;*
In love for me He died.
In life, in death,
In every breath,
LET HIM BE MAGNIFIED.

WHAT THINK YE OF CHRIST?

My Religion.

"BE good, do good, and good will come of it. That's the best religion going." Is it? Let us see.

"Be good," *you* say. The *Bible* says, "There is *none good* but One, that is God" (Mark x. 18).

"Do good," *you* say. The *Bible* says, "There is *none* that *doeth good,* no, not one" (Rom. iii. 12).

Awkward statements these, for one of your religion. Had not you better own that you are a poor vile sinner, and cast yourself upon the sovereign grace of God?

"Oh, that I were that Dog!"

THE conversion of Colonel James Gardiner, who fell at the battle of Prestonpans, was remarkable. He was at the time thirty-one years of age. He had for many years previously pursued a wild course of sin. In his boyhood and youth he had been addicted to various forms of intemperance, had engaged in three duels, and was plunging headlong along the way of transgressors.

But a godly mother's prayers were following the wayward prodigal, and at length while he was staying in Paris her prayers for his conversion were answered.

He was but waiting for the hour to arrive to continue his course of riot in a somewhat new form, when he was suddenly filled with a profound sense of his sin and ingratitude. He thought he heard the voice of the Saviour saying—

"HAVE I SUFFERED ALL THIS FOR THEE, AND ARE THESE THY RETURNS?"

and was bowed with shame and repentance.

From that hour he entered on a new career. He was henceforth to be marked as one who not only walked in a Christian path but as one who earnestly sought the blessing of others.

Not long after his conversion he went to visit in the house of a nobleman. There, at his own wish, a number of his former companions in gaiety and sin were invited to meet him at dinner. During the meal he was twitted and ridiculed. At the close he courteously and solemnly told them of his purpose to press forward in his new course, and spoke with such spiritual power that all their opposition was silenced.

He spoke of his former ungodly life, declaring that a life of sensuality was but a life of miseries, and that happiness was now his portion in believing on and following Christ.

So earnestly did he speak that the host said—

"Come, let us call a new cause: we thought this man mad, and he is in good earnest proving that we are so."

His whole life bore witness to the change which had been wrought, and all around him recognized the reality of it.

He soon learned that the secret of strength for a truly Christian life lay in prayer and in daily reading and meditating upon the Word of God. Two hours in the early morning were usually spent by him in this way; his practice being to rise at four o'clock and to remain till six o'clock thus occupied.

He sought to abound in the work of the Lord, and found great joy in His service.

Very different was his present experience from that which he had known when unconverted. Then he was counted merry and called happy, but he was in truth miserable. Knowing his wretched condition of soul, his conscience had given him no rest, and though on the surface he had been gay and careless, yet no true joy was his. Once as a dog passed him he groaned in himself, and said—

"OH, THAT I WERE THAT DOG!"

Now in seeking to follow in the paths of peace he found abiding joy and satisfaction.

His surroundings were ofttimes most difficult, but he found grace sufficient for him day by day.

When after his conversion he received a challenge to fight a duel, he, of course, refused, answering—

"YOU KNOW I AM NOT AFRAID TO FIGHT, BUT I AM AFRAID TO SIN."

Thus, amid exceptional circumstances, he sought to glorify God in his path.

This story of the turning to God of one of the chief of sinners may well encourage every reader of these lines who is interested in the things of God.

It may encourage the anxious, convicted sinner, as it shows that even one who had gone so far in evil may be blessed and saved by Christ, and then enabled by the power from on high to walk so as to please God and be of help to others.

It may encourage Christians who feel their weakness to give themselves to prayer and to the diligent reading of the Scriptures.

It may encourage workers to be constant in season, out of season; for a mother's prayers and early teaching, together with the Christian instruction of godly relatives, sowed seeds which bore fruit in after years, and the seeds we sow may have similar result.

"Himself, or some other Man?"

"OF whom," asked the Ethiopian eunuch of Philip, "speaketh the prophet this? of himself, or of some other man?"

Not of himself we may be sure. Isaiah seldom mentions his own name. In chapter I. he informs us that he was the son of Amoz, and in chapter VIII. he tells the name of his own son; whilst in chapter VI. he condemns himself as "a man of unclean lips"—that, besides a word of cheer to King Hezekiah in chapter XXXVIII., when the proud Assyrian had invaded the land, is all he has to say about himself. But he has much to say about another man! He introduces this other man in chapter VII. as the Son of the virgin; in chapter VIII. as Immanuel; in chapter IX. as the Mighty God; in chapter XLII. he writes of Him as God's "elect in Whom His soul delighted"; and, having thus declared the glory of His person, he says in chapter LIII. that He was led as a lamb to the slaughter, and that as a sheep is dumb before his shearers, so He opened not His mouth. It was this last statement of the prophet which was being read and pondered by the eunuch when Philip joined him in the chariot.

The Ethiopian was perplexed. Could the prophet have been foretelling his own death? Not likely. Then whose? Who would have allowed himself to be led unresistingly to death?

That is not the way of man! He defends himself and his reputation to the utmost! All that a man hath will he give for his life! And yet here was one who made no defence—no attempt at it! Who could he be?

"Some other man?"

Ah, yes! And this question gives the occasion for the preaching of JESUS to this stranger from a distant land.

How golden the opportunity thus granted to Philip! *Jesus* is the name of the humbled Son of God. He should be so called because He should save His people from their sins; but its meaning is *Jehovah-Saviour*—Lord and Deliverer. Not yet Lord and Judge, as He will shortly be, but Saviour from sins and their necessary judgment too, the sins of His people, and more beside, a glorious Saviour. This is unfolded in chapter LIII., and there Philip found the storehouse of all the treasure he promised to the inquiring eunuch.

This chapter speaks of Him as "the arm of the Lord"—the strength, the power of God unto salvation. It gives us a beautiful unfolding of the substitutionary work of the Lord Jesus. His work, notice, more than His person, but His work in atonement when He made His soul an offering for sin—the sins of others; and that work done, He receives the palm of victory and, in resurrection, divides the spoil with the strong. Why? Because He poured out His soul unto death and was numbered with the transgressors (distinct from them, yet numbered with them), and bore the sin of many, and made intercession for the transgressors! Oh! theme divine, deathless, and inexhaustible.

This was the "other man" spoken of by the prophet and preached by the evangelist; and sweetly fell the tale on the ears of the inquiring traveller. The story of this "other man"—the only man worthy of being named God's Man—the sinner's Saviour—won the heart and cleared the darkness from the soul of the eunuch. He believed and went on his way rejoicing! What he could not find in Jerusalem nor in the Temple he found in "Jesus."

And that goes without saying, for He alone is the fountain of living waters; and wise is that servant of Christ who directs troubled souls to Him alone. He is all-sufficient.

"None but Jesus, none but Jesus
Can do helpless sinners good."

J. W. S.

Nothing to do.

"THERE *is nothing to do!*" for, being born dead,
You must needs have another to work in your stead;
And Jesus, in Calvary's too awful hour,
Has done all the work in such marvellous power,
That, raised from the dead, He is off'ring to you
Even life everlasting, and nothing to do!
No! *nothing to do*, until saved from your sins,
When the "*power of doing good only begins*"!

THE LITTLE GLEANER.

FOR THE LITTLE ONES.

The Little Gleaner.

AT one of the fishing villages in Devonshire there lives a little orphan girl. She may often be seen climbing in and out of the boats which have been beached on the shore. The kindly fishermen allow her to glean in their boats, and she picks up the small fish which have been left by them. These she can sell for a penny or two or use for her own food. Very likely some of the fish she finds have been left on purpose for her when the other fish were put into their baskets by the fishermen.

The blessed God in His goodness has a special care for the orphan, for those who have no parents to care for them.

Do you remember a verse which says, "When my father and my mother forsake me, then the Lord will take me up"?

It means that the love of the Lord is greater than the love of even a father or a mother. A father or mother may forsake a child, but the Lord will never forsake one of His own, and will always show special care for those in special need.

The little orphan girl may teach us some lessons.

1. She has need.

2. Kind friends provide for her in her need.

3. She gathers what is provided for her by them.

We are all in need. As sinners we are not fit for God's bright home. Our sins would shut us out from His presence and from happiness. We cannot be really at peace until our sins are blotted out.

God in His grace has provided for us in our need. He has given the Lord Jesus to die for us. He sent His Son to be our Saviour. And the Lord Jesus came and gave His life for us.

We should gather what is provided for us. It would be very foolish of the little orphan girl if she did not glean the fish left for her. It would be quite as foolish of us to neglect God's great gift of salvation. Will you not turn to the Lord Jesus now and speak to Him about your sins? Tell Him all about them and take Him to be your Saviour now. He is willing to save you. Are you willing to be saved by Him?

The Lost Copper.

MANY years ago a strange sight was seen in the city of Washington. A gentleman was bending low and searching in some mud, and a little girl was doing the same. The gentleman was Abraham Lincoln, the President of the United States. The little girl had dropped a copper coin. While looking for it she had been crying, and one of her sobs was heard by the President as he passed by, and he stopped and asked what was the matter.

"I HAVE LOST A CENT"

was her answer.

Pitying her, Abraham Lincoln stayed and helped her seek for it until it was found.

Was not that kind of the President?

Can you tell me of One—greater than any president or king or emperor — Who has stooped to help us?

The Lord Jesus bent low that He might reach us. *We* were lost and could not save ourselves. But He came from on high and was born a little babe—pure and holy—in Bethlehem. But He must bend lower than that—He must *die* for sinners—if sinners were to be saved. And so on Calvary's Cross He suffered and died for us, and thus opened the way of salvation and blessing for all. He is alive again now, and we can thank Him for all that He has done. And we can turn to Him in all our troubles and difficulties, for He delights to hear and help us.

I wonder if that little girl ever knew who had helped her. If so I am sure that President Lincoln's simple, kindly act would often be remembered by her. *We* who trust the Lord Jesus do know who has helped us. And He loves to be remembered by us. We owe everything to Him, and we should live unto Him Who died for us and rose again.

SCENE IN RUSSIA.

FOR THE GIRLS.

The Velvet Book.

ONE of the most carefully preserved and jealously guarded of registers in Russia is the *Barhatnaïa Knega* or *Velvet Book*. It contains the names and genealogies of the nobles of Russia, and is kept in the heraldic office at St. Petersburg. Being bound in the richest of crimson velvet, it has received its name *Velvet Book*. To be enregistered within its covers is a valued distinction.

Earnest endeavours have been made by many powerful and wealthy families to secure the admission of their names within its exclusive covers, but generally without success. The privilege is coveted by many, but obtained by very few. The honour is priceless in value. Thus though every effort is made by intrigue at court and the exercise of all the resources of wealth, it is usually made in vain; entrance is not to be gained. Few indeed of the vast population of the Russian Empire can rejoice that their names are inscribed in that select volume, and probably no reader of these lines has or ever will have that honour. There are many readers of these lines, however, who have far higher honour, for their names are enregistered in heaven. The Lord Jesus said to His disciples when they returned to Him after fulfilling the mission with which He had entrusted them, "Rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven" (Luke x. 20).

How little it will matter to us a hundred years hence whether we have had our names inscribed in any important register on earth. How much it will matter if our names have been written in the Lamb's book of life. Before the great white throne a throng will stand to be judged, every one according to his works. Then "whosoever" is "not found written in the book of life" will be "cast into the lake of fire." The second death, which is the lake of fire, will be the portion of all those whose names are not entered in that book.

Is *your* name written there?

"Ye Would Not."

WHAT depth of pathos there is in the words of the Lord Jesus, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; *how often* would I have gathered thy children together, as a hen doth gather her brood under her wings, *and ye would not!*" (Luke xiii. 34). They give the yearning pleading of the Saviour with those whom He had come to save. His hands were stretched out to them, in love and mercy. He *would* have gathered them to Himself, He would have sheltered them from the coming judgment on account of their sin. He *would* have enriched them with blessings beyond all human thought. He was willing, nay, He had left heaven itself in order to do it, but *they would not.*

Many may say that a nation that could refuse such a Saviour deserved all the suffering and sorrow that came upon it only a few years later; but before any condemn them they would do well to pause and ask themselves the question, "Could Christ say those words of me to-day: 'How often would I have gathered you . . . but *ye would not*'?" Has not Christ often sought to draw you who read these lines to Himself? He would have you find in Him all you need—the forgiveness of sins and every blessing that God is ready to bestow on those who own His Son as their Lord. But perhaps you have repulsed Him, refused to listen to His voice of love. If such be the case, refuse Him no longer. You cannot doubt His love and willingness after such tender pleading. Why seek for happiness in everything and everybody else and turn away from the only One Who can give it? Christ is the Saviour you need.

If you perish in your sins you will not be able to blame God. The words we have referred to, spoken by Christ Himself when on this earth, would condemn you, "Ye would not"; or, again, has He to say of you, "Ye will not come unto Me that ye might have life"? (John v. 40). Oh! turn to the One Who loved you enough to die for you. Turn to Him now. B. L. R. H.

FOR THE BOYS.

The Two Small Silver Coins.

HOW very early do we learn the use of money! What attraction it has for the young as well as the old! Well does the writer remember finding a sixpence on the pathway when a boy, and the pleasure it gave him to go home and say, "Mother, I've found a sixpence!"

The object of this paper is to show that a small coin—the smallest silver coin we have in circulation—may do a great deal of harm or a great deal of good. All depends upon the use to which we put our money.

There was once a threepenny-piece lying upon the floor. An idle boy entered the room where it lay and picked it up. Without inquiring or caring whose it was, he put it into his pocket, and thought it was pleasant to spend it for his own delight. Not long after this he stole a shilling, and so went on until he became a confirmed thief. He did not intend all this when he stole that first coin, but Satan always carries his votaries a step beyond where they intended to go. At last, in one of his robberies, he committed murder and was condemned to death. His sad course being suddenly brought to an end by confinement in prison gave opportunity for serious reflection, and in his confession he said that he could look back to his first theft of the threepenny-piece as the beginning of his downward course and the cause of all his misery and crime.

Shall we not let the foregoing story serve as a caution to us, not merely to warn us against the sin of theft, but against sin of every kind? If I could impress you with nine golden words found in Proverbs i. 10 as I was once impressed by them, you would gain more than an earthly fortune. It came about in the following way. A gentleman consented to give an address at the Sunday-school where I attended. He began by saying, "My young friends, there is a verse upon which I wish to speak to you: '*My son, if sinners entice thee, consent thou not.*'" Like every true servant of Christ, he left a mark behind, and although not one word is recalled of what he said, this impression remains—BEWARE OF THE FIRST STEP IN A WRONG PATH.

There was another threepenny-piece, which was not a *stolen* one, but a *given* one. The little boy who received it resolved to employ it for JESUS. (We can do nothing for Jesus until we accept what He has done for us. Have you thought over the verse of a hymn you perhaps often sing, which says

> Till to JESU'S WORK you cling
> *By a simple faith*,
> "Doing" is a deadly thing—
> "Doing" ends in death."

It is well to carefully ponder over these lines. This is the way into true blessing. The work of Jesus on the cross has set God free to forgive us. God is able to cleanse our sins away by the precious blood which flowed from Jesus' side, and He does it the moment you believe this good news.)

With the threepenny-piece our little friend obtained some Gospel tracts, and had them put into a box of things that were to be sent to a missionary in India. Now mark the results of this simple, unselfish, loving act. The son of a great chief was staying at the house of the missionary, whose wife taught the youth to read, and gave to him one of the little boy's tracts. The reading of this tract resulted in the young chief finding Jesus as his Saviour. Soon after this the young convert went back to his mountain home, taking the tract which had been used to his blessing and many others besides, to scatter among the people of his native place. Tired of idolatry and all the unsatisfying forms of heathen worship, multitudes eagerly read those tracts; and in one year from that time *fifteen hundred people* in that neighbourhood had given up idolatry and begun to inquire about the *Lord Jesus*, of whom the little Gospel leaflets spoke.

We are apt to look at our meagre resources and argue that because we have only a little time, *or a small amount of money*, or a little strength, it is not worth while to do anything for that One Who has done so much for us—all the while forgetting that there is a great power in little things, as the small drops make up the

mighty ocean, and the single grains of sand form the sea-shore belt and cover the vast deserts of Africa and other lands. In like manner our small but united efforts for the Lord will produce a harvest of blessing to man and eternal glory to God.

Moreover, such work *abides*. We might inquire where the seven great wonders of the ancient world are—earthquakes, fires, and other things, in the course of time, have destroyed six of them. The Pyramids alone remain. Yet considering the time taken and the millions of money required in building them, and the valuable lives sacrificed in raising such large structures, the Pyramids have been of little use to any one. How different is the work done in affection for the Lord Jesus Christ—*it passes into eternity*.

A. F. M.

Not prepared to die.

ON a Saturday afternoon in November, 187–, a train left the L—— station for a country town. The signal "All right" had been given, and as it proceeded on its way the passengers settled themselves down to wile away, as best they might, the time which must intervene before they could reach their destination.

Scarcely had they done so when strange sounds were heard; then came a jolting, rocking motion of the carriages, and in another moment it became apparent to every one that the train was off the line. At once all was consternation and confusion; while, in the same carriage with the writer, a woman madly attempted to spring out, when she would undoubtedly have been killed by a train that swept by, if her husband had not held her back.

Clasping her hands, she wildly exclaimed: "I am not prepared to die here!" the agony expressed in her countenance telling how true were the words she spoke.

In the midst of the excitement which prevailed, I turned to a young lady who had been sitting quietly by my side, and inquired if she were prepared in case the accident should prove fatal to any of us?

"I am in my heavenly Father's care," was her reply, and remarked what a blessed thing it was not to leave salvation to the last moment.

In the consciousness of the same Divine guidance that led Philip to "go near" to the eunuch, I repeated, loud enough for all in the compartment to hear, those solemn words: "It is appointed unto men once to die, but after this the judgment" (Heb. IX. 27), following it up with the succeeding verse: "So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation."

"I have a daughter who is ready," said the woman who had attempted to spring out of the carriage.

"Yes, but that is not *yourself;* salvation is an individual thing. I presume you are trying to be good enough to merit heaven?"

"Yes, sir."

"Such people are lost. They do not want a Saviour. Christ came to seek and to save those *who are not good*. He came 'not to call the righteous, but sinners to repentance.'"

Another woman then said: "I know who you are; you are Captain B., who was blown up at Sheerness." She then related to them around her the circumstance of the explosion of the gunpowder magazine on board the *Camperdown*, to which the writer added the account of his conversion while in the hospital, and spoke to them of the free, full, and everlasting salvation to be found in Christ. While doing so, quiet was restored, and all in the carriage listened attentively. . . .

What would be the result of the few words spoken can be known only in eternity; but the Divine command is, "Be *instant* in season and out of season." "In the morning sow thy seed, and in the evening withhold not thine hand."

In about an hour the train was again got upon the rails, and proceeded on its way, the writer still urging upon his fellow-travellers to be warned by the accident of the uncertainty of life, and that we are here to-day and gone to-morrow.

J. B.

WORDS OF PEACE.

"Christ for me."

THE Lord Jesus Christ is brought before us in the Scriptures under many titles and in many and varied ways. These are all of unspeakable value to us as believers upon Him. Even though we may not be able to understand the meaning of His different names and titles, yet every one of them speaks forth some special glory of His person and work.

Let us think a little of a few of them, linking each with one of the letters which form the word Christ. As is well known, that word signifies Anointed, just as Messiah does also. Messiah is from a Hebrew word, and Christ from a Greek one.

Aaron was anointed to be a priest; David was anointed to be a king; Elisha was anointed to be a prophet. They were all set apart as God's servants for different offices, and they all pictured and pointed on to Christ. He is the One Whom God had always before Him, and He would have Him before us.

The first title I would speak of is

CAPTAIN.

Christ is the Captain of our salvation (Heb. II. 10). He is the Great Leader chosen by God to bring us all home to glory. Where is He? He is in glory at God's right hand. He has passed through all the sufferings of the cross, and is seated in heaven. We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour. Yes! the One Who by the grace of God tasted death for us is now exalted on high. We can look back and think of Him in all the untold agonies of the tree of Calvary, bearing our sins and purging them away for ever; but we can look up now and behold Him in all the untold glories of the throne of God in perfect rest. And He is the One Who will safely bring to glory all who put their trust in Him. He is "the same yesterday and to-day and for ever." His love will never alter; His power will never fail. He is able to bring His loved ones on their way, and He will see them to the end of their journey.

Then He is the

HEALER.

It was written of Him in Psalm CIII., "Who forgiveth all thine iniquities; Who healeth all thy diseases" (*v.* 3). In all His blessed ministry here we see Him going about doing good and healing all that were oppressed of the devil, for God was with Him. There was no sickness or disease that He could not cure. The blind received their sight and the lame walked, the lepers were cleansed and the deaf heard, and the dead were raised up. None were too helpless or hopeless for Him to relieve. One who was suffering from a disease of twelve years' standing and who had spent all she had possessed upon doctors without gaining relief, came to Jesus, and touching Him was immediately made whole. A little girl twelve years of age who was ill, and whose father had gone to ask Jesus to come to heal her, died before the Lord reached the house; but He raised her to life again. All these kind deeds attract our hearts to Him.

And *we* were all diseased in soul and needed healing too. But to heal our souls Christ must suffer and die. So we read in that lovely verse of Isaiah LIII.: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

He is the

REDEEMER.

It is written of Him, "In Whom we have redemption through His blood." We were in slavery to sin; we were under Satan's power just as the children of Israel were in slavery to Pharaoh in Egypt. They were redeemed by blood and redeemed by power; the blood of the passover lamb sheltered them from the judgment they deserved, and the power of Jehovah brought them out from the place of bondage. Christ is our passover (1 Cor. v. 7). His precious blood has sheltered us from the judgment we deserved, and we are now "in Him" free from all that

which once held us bound, "redeemed to God" by His blood. We no longer belong to the world; we no longer are under the power of Satan; Christ hath set us free. Soon He will return for us and redeem our bodies too, making them like His own glorious body. For *this* we wait; but already we can say we know we are redeemed by the precious blood of Christ (1 Peter I. 18, 19).

He is the

INTERCESSOR.

Though in heaven, Christ never forgets His own. We are in a world of trial and temptation and trouble. Moreover, we have no strength of our own. If left to ourselves, we should fall completely. We need Christ for the present just as we needed Him for the past. We could not do without His death for us. We cannot do without His life for us. He died for us on the cross; He lives for us on the throne. Five things are spoken of Him in Romans VIII. 34, 35. Let us read the words. "It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ?" Here are the five things—

Christ has died.

Christ is risen again.

Christ is at God's right hand.

Christ makes intercession for His own.

Christ loves them with a love that is unchanging.

Are these not blessed subjects for our meditation? Yes! He Who died and rose again, He Who lives on high and loves us eternally, now prays for us unceasingly. His interest never flags; His intercession never wearies. Thus we have power given in answer to His constant prayer, and can prevail over the foes that beset us in our path.

He is the

SHEPHERD

of our souls. It has often been pointed out that He is called the good Shepherd (John X. 11), the great Shepherd (Heb. XIII. 20), and the chief Shepherd (1 Peter V. 4). If you examine these verses, you will find that "the good Shepherd" is connected with His death, "the great Shepherd" with His resurrection, "the chief Shepherd" with His coming again. Thus the past, present, and future are provided for in Him, the Shepherd. As the Shepherd He cares for His own, He is concerned about the sheep, He keeps them, watches over them, provides for them, and protects them in all their goings. Abel kept the sheep, Moses led the sheep, David fought for the sheep. And these are all figures of Christ and of the way He shepherds the sheep of His flock. How well it is for us to be thus guided and guarded by Christ. Once we were "as sheep going astray, but are now returned unto the Shepherd and Bishop" of our souls (1 Peter II. 25).

Lastly, He is the

TEACHER.

He instructs His people in the mind of God. And how much there is to be learned from Him. But He delights in teaching us. You will remember that Mary of Bethany sat at His feet and heard His word. She listened while Christ unfolded to her the blessed thoughts of His heart. Martha, her sister, wished her to come away and help prepare a meal for Christ; but the Lord would not have Mary disturbed. He rejoiced to instruct one who was willing to learn of Him, and said, "Mary hath chosen that good part which shall not be taken away from her" (Luke X. 38–42). We may choose that good part to-day. In the quiet of our own rooms we may sit at His feet. As we ponder over His blessed words and consider what is set before us in the Holy Scriptures, we may count on Him to give us understanding in all things and to lead us on from one lesson to another.

May He be more and more to every one of us until we see Him.

Surely every heart that knows Him must delight to say—

"My heart is fixed, eternal God,
Fixed on Thee;
And my immortal choice is made;
Christ for me.
He is the Prophet, Priest, and King,
Who did for me salvation bring;
And while I live, I still would sing,
Christ for me."

I. F.

FOR YOUNG MEN.

Peace.

AN ADDRESS TO YOUNG MEN.

By E. E. C.

MY subject is Peace. I want to call your attention to it in three aspects. The first is

PEACE FOR THE CONSCIENCE

This we read of in Romans iv. 23–25; v. 1–2.

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

This is a work done *for* us. It is entirely outside ourselves. A transaction between God and Christ alone. Jesus was delivered for our offences. The sins we had committed were borne by Him on the cross, our guilt nailed Him there, and produced far deeper anguish than the actual nails, though His bodily sufferings were indeed great; but it was for our offences He was delivered. Having made full and complete atonement, in His death, He was raised again for our justification. He Who had our sins was raised from the dead without them. The burdened conscience sees all its guilt transferred to the sin-bearer, and faith being active, it appropriates the work of Christ, discards all merit in self, and learns that it is he who worketh not but believeth on Him that justifies the ungodly who is privileged to enjoy Peace. We have peace with God through our Lord Jesus Christ. Keep the eye fixed on Christ raised from the dead; appropriate the blessed fact that He did not carry one sin out of the grave. His resurrection sets us on a righteous basis with God. In death He has removed every disturbing element. All that came in between God and our souls was met there, and righteously removed, so that God can receive us without a tarnish on His glory. Faith sees this and enjoys peace with God.

The second Peace I want to bring before you is

PEACE FOR THE HEART.

Will you turn to Philippians iv. 5–7?

"Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

This peace does not depend on a work done by another. It depends in a certain way on yourself. These verses contain specific directions as to the way and manner of its enjoyment. The precious blood of Christ eases a sin-burdened conscience; prayer and supplication, with thanksgiving, is the divine remedy for a care-burdened heart. This is a provision of which we may daily and hourly avail ourselves. As fast as the cares come roll them on to God. If you do not get rid of them the first time, go again and again. Do not go expecting that God will in every case remove the cause of the care, but go with the sense in your soul, *God cares for me,* so I will go and tell Him all about it. A youth told his teacher that he had found out God answered prayer. He had lost something he valued very much, so He prayed to God about it. "Did you find it?" asked his teacher. "No," said he, but God made me happy to do without it." The peace of God filled him.

I recollect being greatly burdened with care, and spoke to a fellow-Christian about it. He told me I did not know the blessings of Philippians iv. I turned to the scripture, got alone with God, poured out my cares into His ear, spread it all out before Him, with the result that peace stole over my heart and I lost my burden. Take your cares to God. If you do so the peace that surrounds God and in which He dwells will garrison your hearts. Is God ever troubled? Never! The word casting all your care upon Him may be translated "unloading";

God does not want you to carry your burden, so unload, and leave the load with Him in exchange for His peace.

Now do not let us confound the two things. If we are perplexed about our circumstances it does not affect the work of Christ. Peace *with* God very largely depends on the resurrection of Christ. There is much preaching that stops short at the cross of Christ.

We must never forget that Christ is an actual man in heaven at the present moment, with all the feelings and affections He possessed down here. He lives for us. Having taken manhood He will be a man for ever.

Your peace does not depend on what you are for God, but what He is and has done for you. He gave Christ for you, and Christ, having finished the work, ascended up where He was before, and you are viewed as in all His acceptance there. You have no acceptance of your own. You are to rejoice in hope of the glory of God, and know with Divine certainty that you will as surely be there as Christ is there.

If your conscience is at peace as to your sins, and your heart at rest as to your circumstances, you will be free to think of a third aspect of peace.

THE PEACE OF CHRIST.

The Lord Jesus Christ ever enjoyed unruffled peace as a man down here. "My peace I give unto you," He said to His own.

When the disciples were gathered together, the Lord came into the midst, saying, "Peace be unto you." This was the salutation of the risen Saviour as He came into the company He had loved and watched over, and He still delights to come wherever two or three are gathered together and breathe the words, "Peace unto you," filling the whole atmosphere with the rest and peace of His blessed presence.

Do not forget that every bit of peace we enjoy is the *result* of the death of Christ upon the cross.

If you are enjoying and possessing peace in the ways we have alluded to, it should fit you for the privilege of being the bearer of peace to this sin-troubled world.

What is the best way to read the Bible?

TO begin with, it should be read daily and read consecutively from Genesis to Revelation. Some find it profitable to read two chapters in the Old Testament in the morning and one in the New at night. By treating the Psalms as belonging to the New Testament, the whole Bible would be read in about a year.

There are many Christians who have never read the Bible through, though it is the only book God has inspired.

Each book should be *studied* to learn (1) its relation to the whole, (2) its special design, (3) the plan upon which it is built, and (4) the way it is worked out in detail.

These particular subjects should be studied —prophecy, typology, chronology, dispensations, the person, work, and offices of the Lord Jesus, God as Father, the Holy Ghost and His office, the Lord's coming and kingdom, grace, government, faith, works, etc. The way in which certain truths come out in various aspects in the Scriptures is deeply interesting. For instance, it has been said that in the Pentateuch we get *the figures*, in the Psalms *the feelings*, in the Gospel *the facts*, and in the epistles *the fruits* of the Gospel.

Lastly, it cannot be sufficiently emphasized that all our reading and study should be in a prayerful and worshipful spirit—prayerful because it is only as the Holy Ghost teacheth that we learn aright, worshipful because the Bible is the Word of God, the testimony of the revelation of Himself in the Living Word—Christ—the revelation of the way of approach to Him in Christ by virtue of His death and resurrection, and appropriated by us by faith—the full unfolding of our place and portion in Christ and the practice flowing therefrom.

We should be men of one book. All our reading should centre around it, and if the intimate relation between the Living Word and the Written Word is seen, our reading and study will not merely inform us, *but form us*, and this last is the test of all Bible study.

A. J. P.

FOR YOUNG BELIEVERS.

"Ready."

I. Ready to PERISH.

DEUT. XXVI. 5.

LORD Jesus, we were wand'ring far from Thee
When Thou didst see us in our misery,
Lost, *perishing*, undone, no God or hope—
But Thou in grace to meet our need didst stoop.
We did not *ask* that Thou shouldst come to die,
That we might share with Thee that bliss on high;
In love, and in obedience Thou wouldst come,
And on the cross we know that *all was done.*

II. Ready to PARDON.

NEH. IX. 17.

The God of tender grace to us draws near,
Revealing His great love that casts out fear,
And tells of *pardon, free*, to all who come—
Who plead the merits of the work now done
By Christ, His Well-Beloved Son, made sin,
That those who trust in Him may enter in
To heaven itself, where joys ne'er pass away;
Be with Him, like Him there, through endless day.

III. Ready to FORGIVE.

PS. LXXXVI. 5.

How sweet it is to know *He will forgive;*
It is His great delight to make us live;
For this He sent His Son to die below,
That, trusting Him, forgiveness we may know.
He does not ask that we some *work* should do,
The work is *done*, on Christ fell *all* our due,
And we go free, nor can the judgment fall
On those who've answered to the Saviour's call.

IV. Ready to SAVE.

ISA. XXXVIII. 20.

The burden rolled away, what peace we know!
As those redeemed in love from hell below,
Our sins removed, in wondrous grace *wiped out*—
All *cast behind His back*, no fear or doubt
Have we who trust, His word is tried and sure,
His Name of love our souls would e'er adore;
Ready to Save was He—well may we sing,
Our songs of triumph to the Saviour bring.

V. Ready to GO IN.

MATT. XXV. 10

We wait our precious Saviour's face to see,
For we shall share His joy eternally;
Made fit to join Him in His home above,
We ne'er shall cease to praise His grace and love.
No thanks to *us*, that we are ready now
To meet Him when He comes, for *He* did go
Beneath God's judgment, and His wrath 'gainst sin;
Believing this, we're *ready to go in.*

VI. Ready to be REVEALED.

1 PETER I. 5.

Kept—yes, kept by GOD, in power divine,
For soon we shall come out with Christ to shine;
We've nothing *here*, 'tis *all* reserved *above*,
Where He is gone, in yon bright home of love;
Salvation full and free—shall be revealed.
Oh! day of wondrous joy, when all the sealed
Of God shall *with His Christ* have part.
What tongue can tell the love of God's own heart?

VII. Ready to DIE.

ACTS XXI. 13.

And yet if called to wait for Him awhile,
Seek grace to bear the burden or the trial,
Which His own hand permits on us to come;
May we—His saints—the race with patience run.
We "have not yet resisted unto blood,"
But *we have learnt to trust His living word.*
Then let us *now* OURSELVES deny, that we
May *live to Him*, Who died to set us FREE.

H. S. H.

What is a Christian?

A CHRISTIAN is one to whom CHRIST Is All Now.

A Christian is one who can say, CHRIST is everything, I Am Nothing.

"If any man suffer as a Christian" (that is, as one who believes upon Him, confesses Him, learns of Him, follows Him, loves Him, lives Him, and is like Him), "let him not be ashamed, but let him glorify God on this behalf" (1 Peter IV. 16).

MATTHEW V. 16.

"So shine," Christ saith,
"That men who see
Thy works of faith
And charity,
May glorify
Thy God on high."
O Master mine,
My heart incline
JUST SO TO SHINE.

DIVINE love makes you its object, yet never makes you self-centred as natural love does. In divine sympathy you are drawn away from your weakness or sorrow to a scene of imperishable bliss, to where He is Himself.

J. B. S.

WORDS FOR WORKERS.

WHITEFIELD'S SAYINGS.

"REDEEM your precious time," said George Whitefield, in writing to a friend; "pick up the fragments of it that not one moment be lost. Be much in secret prayer. Converse less with man and more with God."

ON another occasion he remarked, "You blame me for weeping when preaching, but how can I help it when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and for ought you know you are hearing your last sermon and may never have an opportunity to have Christ offered to you."

HE also said that while he was waiting in London to sail for America: "Early in the morning, at noonday, evening, and midnight, nay, all the day long, did the blessed Jesus visit and refresh my heart. Could the trees of a certain wood near Stonehouse speak, they would tell what sweet communion I and some dear souls enjoyed with the ever blessed God there. At other times I would be so overpowered with a sense of God's infinite majesty that I would be constrained to throw myself prostrate on the ground and offer my soul as a blank in His hands to write on it what He pleased."

GLEANINGS IN MANY FIELDS.

YOU must learn by your necessities and His resources.

YOU may lean on the bosom of Divine Salvation with eternal confidence.

BY nature we know separation from God, but in Christ we know separation to Him.

WE must know Scripture as the power of God (Matthew XXII. 29). If He say, He can do it; if He promise, He can make it good, and it is the business of faith to learn what He has said and to know the power that will accomplish it.

KEEP your heart open to Himself, and He will pour in only light which, though at first it may rebuke, will for ever gladden.

MARY chose the good part which should remain with her. Let us cultivate the principle of hidden satisfaction in Christ; it is the beginning of eternal communion.

O THOU by long experience tried,
Near whom no grief can long abide;
Where'er I roam my home I see,
Secure of finding all in Thee.

GOD'S fire in the heart soon melts all the lead in the feet.

THERE is no easier way for exalting yourself than criticizing the defects of others, for you give your hearers the impression that you are free from the faults you condemn.

THE servant of the Lord should be known by his *savour* as well as his service.

IF satisfied with Christ, you envy none.

IF the Jew gave a tenth, what should the Christian give?

THERE is no escaping the great detective conscience.

IF God gave us all we "wanted," we might have much that we were sorry for.

NOTICES.

THE Editor will be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

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Comforting Words.

ISAIAH XL. brings before us prominently the might and majesty of the Lord. "He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

In solemn language He appeals to the children of men: "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is

STRONG IN POWER;

not one faileth."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding."

For the comfort of His people we find that the greatness and glory are for them, and "that He giveth power to the faint, and

TO THEM THAT HAVE NO MIGHT

He increaseth strength."

Israel, which has broken down, is encouraged to look to Him. He fails not. And He will come in for their blessing.

"Behold, the Lord God will come with a strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom."

The arm that rules for Him and can put down every enemy is the arm that gathers the tender and weak ones among His people. His arm and His bosom, His power and His love are for His own. Now these words of gentleness and grace are for our encouragement to-day. The weak and the weary are welcomed to Him. The Lord Jehovah Who speaks in Isaiah XL. is the Lord Jesus Who speaks in Matthew XI., saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Blessed are those who rely upon Him and upon Him alone. He gives pardon to the sinful, power to the weak, rest to the weary, comfort to the sorrowing, and succour to the tried.

Come to Him. Lean upon Him. Look for Him.

"Lord Jesus, I Surrender!"

IN one of the Washington hospitals was a young soldier who was anxious to be saved.

When asked by a visitor the serious question "Are you saved?" he had honestly answered, "No, sir," and earnestly inquired "What shall I do?"

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

"Say that again," he requested.

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

Steadily looking at his friend, he said, "Is that all?"

"Yes, that is all I can say, nothing more; there is nothing, nothing more."

The young soldier closed his eyes for a few moments, and then raising his right hand, he cried—

"LORD JESUS, I SURRENDER!"

and joy and peace shone upon his face.

How simple is the way of peace to those who give up all hope of gaining it by any merits of their own!

> "The good-for-nothing, hopeless ones
> Find mercy on the spot,
> For thus the Gospel message runs,
> 'To him that worketh not.'"

Directly the sinner finds himself without righteousness, without goodness, and without strength, and is prepared to receive *all* as God's free gift, salvation is near at hand.

Blessed indeed is the man who after a life of self-will is brought to own the rights of Christ and to surrender to Him, saying—

> "Nay, but I yield, I yield,
> I can hold out no more;
> I sink by dying love compelled,
> And own Thee conqueror.

That is a moment of supreme blessedness and the beginning of never-ending joy.

Man's Heart and God's Heart.

THE Lord Jesus was at Jerusalem. It was at the time of a great religious festival and many people had flocked to the city. Some of these professed to believe upon Him. "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man."

THE HEART OF MAN

was exposed. Yes! Man's heart—my heart—your heart—is well known to Him. We may hide ourselves from one another—seeking to disguise our real condition under a respectable and even religious exterior, but God knoweth our hearts.

A well-known preacher tells how, as a boy, he used sometimes to move a plank which lay across a sodden piece of ground near his home. It was curiosity led him to do this. When the plank was lifted up many sorts of worms and insects would be seen wriggling about and hurrying away from the light—they loved the darkness and hated to be exposed to the sun's rays. So with our sins—the plank, so to speak, of a good moral life covers them. It hides from view much that is hideous and which will not bear looking upon. The Lord, however, sees beneath the plank. He knows *all*. Our thoughts, our words, our ways, are open to His holy gaze. *Nothing* can be hidden from Him. And a day is coming when all that is covered will be brought out into the light, for "there is nothing covered that shall not be revealed."

Can *you* bear to have the plank removed? Can you face the coming out of *everything*, even of that which has been kept from your dearest friends and relatives? It may be that your life has been as good as the life of most. Outwardly there may not be much amiss, but as "he thinketh in his heart, so is he." Our thoughts test us; they show what we are; they are kept under the plank and not even our bosom companion knows *all* that is in our bosom. It is well that it is thus. It would not be for our profit to know all the evil that nestles in the heart of one another, it would only contaminate and corrupt. But the Lord knows *all*. He has said that out of the heart "proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man" (Mark VII. 21–23).

This is the heart of man to which He would not commit Himself when He was in Jerusalem, and that heart remains the same to-day.

When Nicodemus, the ruler of the Jews, came to the Lord Jesus he was met with the serious statement "Ye must be born again." He came desiring to be taught by Christ, but was told, so to speak, that only those who were born again could be scholars in His school. And solemnly these words apply to men to-day, for "except a man be born of water and of the Spirit, he cannot see the kingdom of God." No learning or culture, no education or refinement of manner, no observance of religious rites and ordinances can alter man. He must be born again. The spring is corrupt at its source; no distillation of its waters will render it pure—it will give forth foul waters still. Man is totally corrupt and he *must* be born again.

Nicodemus marvelled and multitudes have marvelled since, but the solemn fact remains that a man in his natural condition is utterly unsuited to God and cannot perceive or enter into His kingdom.

Do you say these are hard sayings and strong words? Heed them well nevertheless—they are the words of the Son of God, "Ye *must* be born again." The same truth is conveyed in His other words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Now how do you stand with regard to all this? Your heart is exposed—you are unfit for heaven, unfit for God, and moreover you are unable to make yourself fit. The more you stir a muddy pool, the more the mud is seen and the worse it appears to be. So the more you stir your own heart, the more will its evil be manifested. You need Christ—you need Him to be your Saviour—and you need Him at once.

In John III. 16 the Lord Jesus unfolds what is in

THE HEART OF GOD.

If man's heart has evil in it towards God, God's heart has good in it towards man.

That wonderful verse discloses the greatness of God's love: "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."

The God Who knows us altogether has Himself provided a way of blessing for us—a way of blessing for all. He has loved the world—so loved the world that He gave His only begotten Son. A measureless love gave a measureless gift, and gave it for a world of sinners. He knew the world, He loved the world, He gave His only begotten Son for the world. Who shall rightly declare such love? The Son of God alone could fully reveal the heart of God. Creation might tell His power and wisdom. Providence might show His care for the creatures He had made. Redemption alone could reveal His wonderful love.

The source, the subject, and the scope of the gospel are seen in this verse.

God Himself is the *Source* of the gospel. It was He Who, unasked by us, gave His Son, His only One, His well beloved, that men might rightly be brought nigh to Himself.

The Lord Jesus, the Son of God, is the great *Subject* of the gospel. He is preached as glad tidings. All blessing for guilty man is found in Him. All that we need—pardon, peace, power—are wrapped up in Him. He has come, He has suffered, He has died, He is risen again, He now sits at God's right hand, He will soon return for His loved ones and then with them to reign. Through Him is preached the forgiveness of sins, in Him all who believe are justified from all things. By His precious blood sins are cleansed, by His death and resurrection the way of life is opened up.

The world is the *scope* of the gospel. Not an elect few, but the world. Not the Jewish nation, but the world. Not the civilized and cultivated only, but the world at large. God's love was towards the world, His gift was for the world. The risen Saviour sent His disciples forth with the good news, and they were to go into all the world. There is no limit to its scope. The promises were made to Abram and his seed. The law was given to one nation. The gospel is for all the world. None are excluded. It is all-embracing—sufficient for all and to spare.

If "the world" includes everybody, "whosoever believeth" opens the door for anybody. Blessedly simple is the message of the Saviour. "Whosoever"—Jew or Gentile, bond or free, learned or ignorant, young or old.

If "the world" throws its arms of grace around everybody, "whosoever" clasps to its bosom every one who believes upon the Son of God. But mark, it is whosoever believeth *on Him*. The Son of God, Who has died and risen again, is the object of faith.

The man who sees himself exposed, no longer believes on himself as being fit for God. He hears the gospel telling of boundless blessing through Another, and believes on Him. He reposes his faith, his confidence, his trust in the Son of God and that which He has done.

To the one who believes upon the Son of God the blessed assurance is given that he shall not perish. Perdition shall never be his portion. He deserves it, he has earned it as sin's wages, but he shall never see it, because Christ has met his need and borne his guilt.

"But have everlasting life." Instead of perdition, everlasting life; instead of the darkness of sin, the light of love; instead of the ruined sinner's distance, the nearness Christ enjoys.

This is the thought of God for man. His heart has thus told itself out. Have you known and believed the love He has shown?

We can bear to have our hearts exposed when we know His heart revealed. The love of His heart covers, righteously covers, the hatred and evil of our hearts. The work of the Lord Jesus blots out all our guilt and fits us for His presence. His death removes us as sinners, so that we may be before God in Him as risen again and share His place of acceptance and favour.

I. F.

A BRIGHT SEASHORE.

FOR THE LITTLE ONES.

On a Bright Seashore.

AMID a throng of children at a service on a bright seashore, sat a girl of ten or eleven years. She was full of childish glee, and delighting in her holiday on the coast. But a new joy was to be hers now, the joy of salvation. She had long known that she was sinful, and indeed she had been wilful and trying in her ways to those around her. Now she heard of One Who was able to save sinners like herself, able to save from evil temper and selfishness and every other form of evil, as well as able to save from the fear of death and judgment.

She not only heard of Him, but she came to Him, and putting her heart's trust in Him found rest and peace and happiness.

Jesus calls all to come to Him. He will make dark lives bright and bright lives brighter in the knowledge of His love. Never yet did He send away a child who came to Him. However naughty and bad we have been, we may come to Him to cleanse us and to save us. And He will make our lives useful to others as we follow Him day by day.

Can you say—

"We sing a loving Saviour,
Who left His throne above,
And came on earth to ransom
The children of His love;
It is an oft-told story,
And yet we love to tell
How Christ the King of Glory
Once deigned with men to dwell.

We sing a holy Saviour;
No taint of sin defiled
The Babe of David's city,
The pure and stainless Child.
Oh, teach us, then, Lord Jesus,
Thy heavenly grace to seek,
And let our whole behaviour,
Like Thine, be mild and meek.

We sing a mighty Saviour,
Whose voice will raise the dead;
The sightless eyes He opened,
The famished souls He fed:
Thou camest to deliver
The lost from sin and shame;
Redeemer and Life-giver,
We praise Thy Holy Name."

What would you ask?

A CHRISTIAN was speaking with his younger brother about Bartimæus and how the Lord Jesus gave him his sight.

"What," said he, "would you have asked from Jesus if you had been blind?"

"Oh!" said the boy, with an earnest look upon his face, "I should have asked Him for a nice little dog with a collar and string, to lead me about."

Ah! poor Bartimæus asked for something more than that, did he not?

Do you remember how the Lord Jesus said, "What wilt thou that I should do unto thee?" He, as it were, said, "I will give you anything you wish."

And what did he wish for? Not for a dog and a collar and a chain. No, he wished for sight, and so cried, "Lord, that I might receive my sight."

He believed the Lord Jesus could give him power to see, and so he asked for that.

And the Lord Jesus gave it to him, saying, "Go thy way; thy faith hath made thee whole," and at once he was able to see and began to follow the Lord Jesus along the road which He was going.

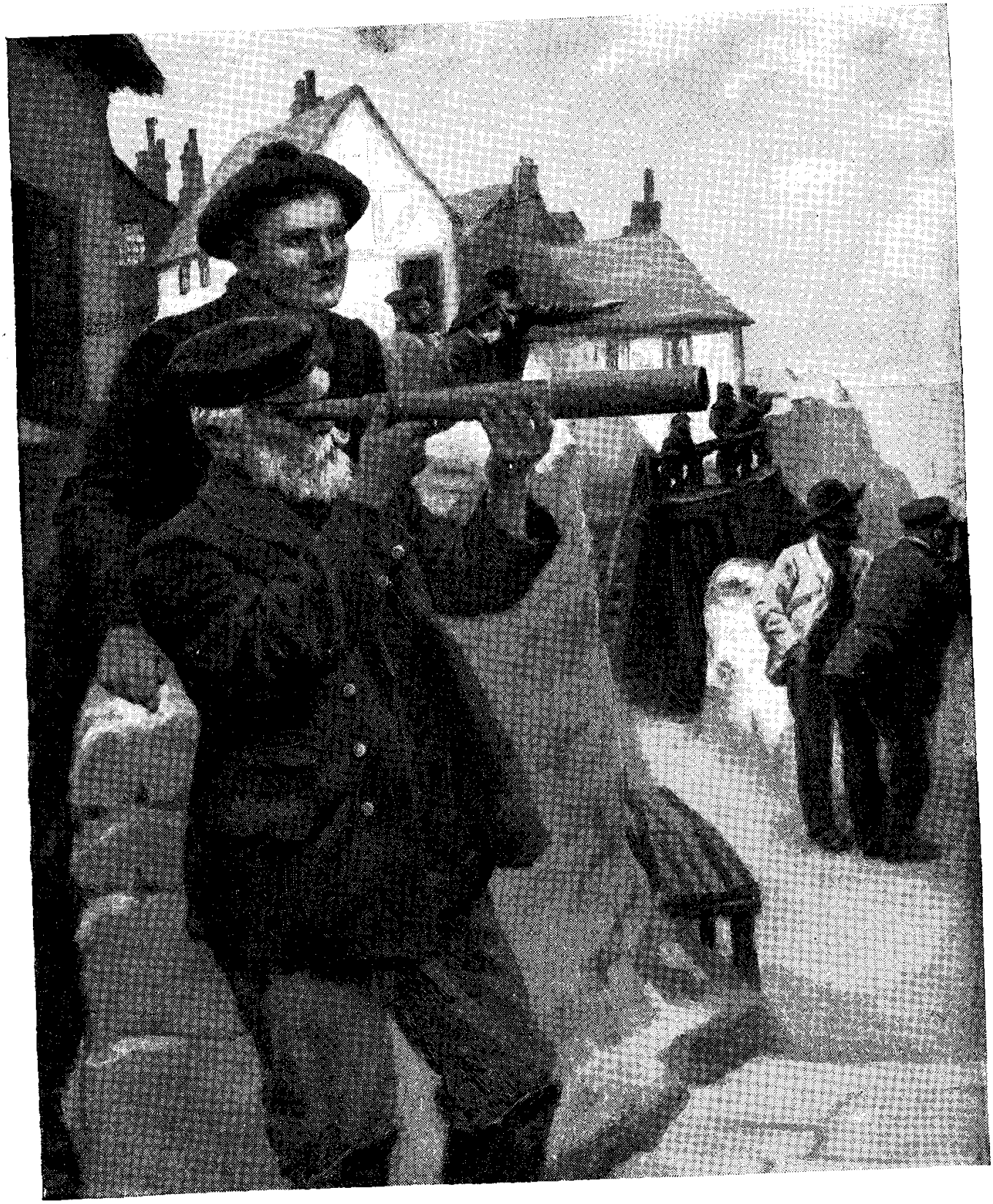
Have you thought of asking the Lord Jesus for anything you need? He is alive in heaven now and can hear our requests.

What would you ask Him for if He said, "What one thing shall I give you?" Would it be a toy or a bicycle, or what would it be, I wonder?

You need cleansing from your sins, you need salvation for your soul, you need to be made fit for heaven. Will you not turn to the Lord Jesus now and ask Him for these things? Call upon Him and He will bless you as He blessed Bartimæus. His own word for us is, "Whosoever shall call on the name of the Lord shall be saved."

Many children have called upon Him and have ever found Him ready to save and ready to give all that they needed—never was a child sent away without His blessing.

Have you come to Him for His blessing?



WATCHING.

FOR THE GIRLS.

How Lily was Saved.

BENDIGO was the name of a gentleman's favourite riding horse, of which his children were all very fond.

The stable yard was parted from a large meadow by a low wall, over which little Lily climbed one fine day to gather daisies. While thus happily engaged, she suddenly heard bellowing behind her a great bull, and turning, saw to her dismay the animal rushing towards her. Tightly clutching her flowers, she ran with all her might back to the place where she had entered, with the angry beast gaining rapidly on her.

Twice she tried to mount the wall, each time missing her footing, and at last she lay in a trembling heap on the grassy sward.

But God had His eye on Lily, and meant her to grow up and be His servant.

Attracted by the unusual noise, old Bendigo came to his wall, and, seeing his little favourite on the ground, reached his head over, and fastening his teeth into the child's dress lifted her gently, but quickly, into the yard, just as the bull had lowered his horns ready to toss her, and then the faithful animal kept his eye on the enraged beast till help came.

Thus we see how well Jesus took care of this little child. He has watched over you, and He wishes you to know Him as your Saviour. So come to Jesus just now, and tell Him all that you have done. Perhaps you have given way to bad tempers, and done many naughty deeds. You know you can never enter heaven in your garment of sins, but as Jesus came " to seek and to save that which was lost," He came to save you, and if you believe on Him, you will be saved both now and for eternity.

You may be very young, but you are not too young to die, and you are not too young to come to Him. How well it would be should you be called into God's presence to-morrow, if you could go into heaven as one saved by the Lord Jesus!

The Two Look-outs.

THE Lord Jesus Christ is coming again.

In His closing ministry to the disciples we find His distinct promise to them concerning His return. His words were, " 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."

From Bethany He ascended to heaven, after having companied with His loved ones during forty days. Thus He was parted from them, a cloud receiving Him out of their sight. He had gone away. But two angels, who appeared to the sorrow-stricken disciples, said, " This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Ever since that time His coming again has been the hope of His people; they are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus II. 13). And soon to them that look for Him shall He appear (Hebrews IX. 28).

Are *you* on the look-out for *Him?* Are you watching for His return? Can you say of Him, " He is My Saviour, and I long to see Him and to be like Him "?

In the tenth chapter of the Hebrews we find those who have no such prospect. They are those who have turned their backs on Christ. They have no Saviour. What lies before them? A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

How different are these two look-outs! One look-out is for Jesus—the other look-out is for judgment.

Which is before you?

To those looking for the Lord Jesus He will come, and changing their bodies and making them like His own, He will take them to be with Himself.

To those who love Him not, judgment will come, cutting them off and plunging them into hopeless and eternal ruin.

FOR THE BOYS.

Anthony's Conversion.

ANTHONY was converted. First the truth had dawned upon him that he was a sinner, utterly unfit for God, and then the good news that "Christ died for the ungodly" had shed its light into his soul, giving him rest of conscience. Now he longed that others should know the Saviour too, and confessed Him openly.

His wife became very bitter against him, and said, "I will set to and see how much that man can bear." The natural heart hates Christ. Men hated Christ when He was seen here personally; now they hate Him as He is seen in His people.

Anthony saw what his wife was after, and turning to the Lord, cried for His help, saying, "Lord, I will set myself to show her how much Thy grace can do."

As days passed by she became more and more aggravating, and Anthony became more and more careful to do everything to help her in the house. He would light the fire, and say, "Lord, let the fire burn with Thy love." He would clean her boots for her, and say, "Lord, let the boots shine with Thy grace."

He would fill the pitchers at the well, and say, "Let them brim over with Thy love"; and as he placed the kettle on to boil, he would say, "Let it boil over with Thy love."

Thus it went on for months, until one Sunday evening when, on reaching home late after a prayer-meeting, he found that the door was bolted and barred against him, and that his wife had gone to bed and would not let him in.

At first he felt like breaking the door down, but the grace of Christ was enough even for this trial, and he overcame the temptation. Then quietly going down to a hedge he waited there. It seemed to him that the Lord came and stood by him, and speaking in prayer to Him, the time passed away.

About half-past two o'clock his wife came out sobbing, and saying, "Anthony, can you forgive me?" Grace had broken down all her antagonism, and she too had learned her sinfulness and need.

"My dear, I have nothing to forgive," he kindly replied.

"Don't say that," she answered. "Kick me, do anything to me."

Taking her by the hand, Anthony led her indoors, and together they knelt in the kitchen and sought God's gracious blessing; and another soul found it true as of old that "this Man receiveth sinners."

Anthony's life had borne out what his lips had professed, and thus he had overcome evil with good, and had been the means of the conversion of a sinner from the error of her ways.

What we *are* is greater than what we *say*. It is only as we abide in Christ in our pathway that His power is with us in our witnessing for Him. Our words will be weak and unprofitable to others if our ways are not consistent with the truths we profess.

Praying and practising, like Anthony, will give effect to our preaching, and thus we shall be of help and blessing to others.

The Way of Escape from Judgment.

NOTES OF AN ADDRESS TO YOUNG PEOPLE

I WANT to speak to you about three words commencing with the letter J. The first word tells us of what we all deserve. What is it?

"JUDGMENT."

Yes, that is it. Judgment is our wages. It is thus a solemn word for a sinner to think about, is it not? You see we are *all* sinners, and sin must be judged by a righteous God. He cannot and will not treat sin as a light matter. No! He will judge the secrets of men by Jesus Christ. And the day is fixed. He hath appointed a day in which He will judge the world in righteousness. How terrible will that day be for the unsaved!

David of old cried to the Lord, "Enter not into judgment with Thy servant, for in

Thy sight shall no man living be justified" (Ps. CXLIII. 2). He felt that he could not be cleared if he were judged. He knew he must be condemned.

And do not we know that too? If we look back over our lives we must see how they have been marred by sin. Blots and smears of sin stain every page of our history. We have not served God; we have served different kinds of evil. Some of us have gone one way, and some of us have gone another way; but we all have gone our own way and done our own will. As sinners we have death and judgment to face. "It is appointed unto men once to die, but after this the judgment" (Heb. IX. 27).

How shall we escape? What can we do?

I remember how I shuddered as I thought of the future. I knew that after a few years at most I must meet God, and I knew that I could not answer Him for one of a thousand of my sins. Then I thought I would turn over a new leaf and seek to fit myself for Him. I would be religious and give up all my evil ways. Then to my dismay I found that I was not only guilty, but that I was without strength. I was unrighteous and could not alter my condition. I could not be my own Saviour. After my vain struggles were proved to be useless, and I was giving up in despair, I learned what God had done. I felt my need of a Saviour, and then found that God had already provided the Saviour I needed. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John III. 16).

Judgment is our wages; Jesus is God's gift.

Yes, **"JESUS"**

is the second word.

Instead of the judgment I deserved, God had given Jesus. He had sent Him to bear the judgment and thus to open the way of salvation for sinners—for me.

Yes, Jesus is the way of escape from judgment, and He is the only way. No one can possibly be cleared from his sins apart from Jesus. There is none other name under heaven given among men whereby we must be saved. If our own name would have done, the Lord Jesus need not have come from glory, He need not have become a man, He need not have suffered and died for us. But our own names called for judgment. Our own names would only bring to remembrance our many sins. Our own names spoke of self-will and disobedience and transgression. Judgment was our portion for all this.

"Jesus" speaks of salvation and forgiveness and peace and gladness and justification and power and glory. It speaks of all that a guilty, helpless sinner needs.

All that we could possibly claim from God was the judgment our many sins merited. But God is rich in mercy, and sent His only Son that salvation might be ours, instead of the judgment we deserved.

When I found that I could not do the work needed to put away my sins I was hopeless of ever being set free. But I found that the Lord Jesus had done the work needed to put away my sins when He suffered and died upon Calvary. I learned too that He Who had been delivered for my offences had been raised again for my justification, and that as one who believed upon Him I was justified from every charge.

Judgment is our wages. Jesus is God's gift.

JUSTIFICATION

(this is the third word) is the believer's portion. To be justified is to be made right. The believer on the Lord Jesus is made right with God.

He is justified by Christ. He is the One through Whom it is brought to pass.

He is justified by Christ's blood. In Christ's death our sins are blotted out.

He is justified by God's grace. It is all of free favour and not by our works.

He is justified by faith. Faith is the hand stretched forth to receive the proffered gift.

He is justified from *all* things. Every charge has been gone into and settled at the cross of Christ.

He is *now* justified. It is a present blessing to be known and enjoyed on earth.

He *knows* he is justified. The Word of God is the resting-place for faith, and it declares that by Christ all that believe *are* justified from all things.

Are *you* justified?

WORDS OF PEACE.

The Love of God.

Rom. v. 8; Rom. viii. 38, 39; Eph. i. 3-6.

THESE scriptures present before us three aspects of the love of the blessed God—in the past, in the present, and in the future. The first gives us His love toward us when we were far off; the second His love to us now that we are numbered among His people, but in the midst of trial and difficulty here; the last shows His love in complete repose, and us in the joy of that love, where no trial or difficulty can ever enter.

The first two are the love of God out of doors; the third, His love indoors, if I may so say.

We know the love of God away from home, but it is another thing altogether to know that love at home. Let us look at the passages a little more in detail. Romans v. presents the truth of "God for us" when we were still in the far country—still ungodly, still strengthless, still enemies, still sinners. His love was set upon us then, and came forth to us where we were in all our darkness and distance. Then Christ died for us. Died that He might deliver us. Died not that He might put away our sins and leave us in the distance, but that He might put away our sins and close in His death all that we were as sinners before God, so that He might bring us nigh according to the thought and pleasure of God.

Now in Christ we are justified from every charge. All we have done, all we were in ourselves—all has been fully met, and the death of Christ completely answers any and every accusation. The love of God was towards us when afar off, and we are cleared—have access into His favour, and can make our boast in hope of the glory of God.

But though we can rejoice in hope of the glory, we are not there yet. On the contrary, we find ourselves in the midst of a scene of trial and difficulty and, it may be, of persecution too. However, the faithful love of God pursues us through all the ins and outs of our journeyings—it never fails, and nothing present or to come can separate us from it. This is what is brought before us in Romans viii. 33-9. The same love which was towards us when sinners is upon us as saints, and all things are made to work together for good to them that love God, to them who are the called according to His purpose. We may think the road rough and hilly. The clouds of trouble may lower above us, and enemies may surround on every side, but God will shape all by His powerful hand and cause every circumstance to work out our spiritual blessing. All the details of our way are interwoven to bring about our advancement and benefit.

We may not understand some of the twists and turns in our path, but He understands them all.

I have often sat and watched my mother knitting. The needles seemed opposed one to the other—first one was filled, and the other empty, and then the one that had been full became empty, and the one that had been empty became filled. What did it mean? What was my mother doing? Well, I had confidence in her. I knew she was not at play; she was not wasting time. By and by I saw a little collar or cuff complete and learned what all the stitches meant. But my mother knew all along from the very first stitch, and every movement of her hands was in view of the end which she desired to bring to pass.

And thus it is with the love of God. Every stitch which He makes is perfect, and though we may not understand always the why and the wherefore, yet we may know the love that pursues us untiringly, and may well have confidence that all will work for good. Never one stitch has to be undone. All that God effects abides, and He is set on our blessing, and nothing can change His purpose—His purpose of love. Do the stitches seem ugly and incomprehensible? He would have us draw nearer to Himself, and as we do so, He will give us intelligence in His mind and make known to us His ways.

Infinite love has placed us each in the position most suited to our welfare; we could not make a change with another which would be to our advantage. Our God is sufficient for all our path and maps our life and

moulds our surroundings with His own end in view. Well may we trust Him. Well may we praise Him.

Now all this of which I have spoken is the love of God in its activities towards us, first when we were far off from Him in Egypt, and then when brought near Him in the wilderness. But there is a scene where the love of God is at rest, and of this Ephesians 1. verses 3–6 speaks. The apostle's heart rises in praise to the God and Father of our Lord Jesus Christ, Who has "blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having" marked us out for sonship "by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

Here the love of God is seen at home. In its own circle. In the scene of which it is native. That same love came forth to us when far away—came forth to meet every foe, to overcome every obstacle, and so to free us that we might be at home in that love for ever. The heart of our God will not rest until He has accomplished this—until His purpose is fulfilled—His object completed, and we as many sons before His face can exult in that love eternally. He chose us in Christ for this, that we might be holy and without blame "before Him in love." His own joy will be to have us there. His heart's delight to see us before Him—in full accordance with all that He is—the work of His own hand—and "in love." Love is the heavenly soil in which we are planted, the heavenly sunshine which falls upon us, and the heavenly atmosphere which we breathe. And all this in the nearest place which could be given.

"As sons, like Him, with Him to be."

God marked us out for "sonship . . . to Himself." That He might place us before Him in all the joy in which our Lord Jesus Christ is there, and we responding to the love that has been revealed, giving God "of His own," loving Him Who first loved us.

All this is brought about for God and for us "by Jesus Christ." In order to accomplish it the Son of God became man, and after His perfect life of faithfulness and obedience to God, He Who knew no sin was made sin for us, that we might be made the righteousness of God in Him. The cross tells out God's condemnation of all that we were, but opens the door to all that God is. God's righteousness is shown and God's love is expressed. The Son of God had said, "Lo, I come to do Thy will, O My God," and by that will we are sanctified—set apart for God by the offering of the body of Jesus Christ once for all. This was the way love took to bring us nigh, writing "Finis" to the first volume of our history and committing it to the fire of judgment at the cross, so that we might stand with a risen Christ free from all that we were, and thus begin a new volume in the knowledge of the love of God, which has thus become our eternal portion.

But the joy of knowing love in its rest is not limited to the future. The Spirit of God is given to us in order that we may taste its blessedness now, and in company with others likewise blessed He leads us into the circle of cloudless peace and gives us the earnest of all we shall know when ushered into the Father's house.

He has triumphed. He has won us for God, and gives us to enjoy our place as sons before the Father's face. The love which He knows and to which He responds is the love which we know and to which we respond too. He brings us, by the Spirit, to share His delights with Him, now directing our hearts into the love of God.

It may be but for a little while that we enter this place of rest and delight; but we enjoy in that little while something of the love of God in its rest as though we were already at home. The home joy comes to us ere we go to it. Then, refreshed and gladdened, we go forth again unto the scene where the love of God is active to prove His care until we reach the Father's house and dwell in love for ever, where trial and difficulty can never come.

May the love of God be better known by us all.

FOR YOUNG MEN.

The "I Am."

JOHN VIII. 20–30.

NOTES OF AN ADDRESS TO YOUNG MEN BY A. J. P.

MY object in reading this scripture in John's Gospel is to present before you the Lord Jesus Christ as the "I am." This truth covers the whole of this Gospel, and whatever the subject introduced in it Christ Himself is always the solution.

There is a very solemn expression in verse 24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." From this statement of our Lord's it is very evident how necessary it is to have a true knowledge of Christ. John's Gospel is the book in which Christ asserts Himself as being one with the Father. (For a mere man to do so would be blasphemous, but it is all-important for a Divine Person to show Who He is—that we may know Him.) And we find the Lord Jesus speaking of Himself as the "I am" in two ways, one in connection with His deity and the other in connection with His manhood.

When He had said, "Your father Abraham rejoiced to see My day: and he saw it, and was glad," the people objecting, said, "Thou art not yet fifty years old, and hast Thou seen Abraham?" To this the Lord replied, "Verily, verily, I say unto you, Before Abraham was, I am." He is truly God. A sure test for any who profess Christianity is, "Do you believe that Christ is God the Son?"

When the soldiers came to the Garden of Gethsemane to take Him, was another occasion on which He assented that He was the "I am." He asked them, "Whom seek ye?" They replied, "Jesus of Nazareth." He answered, "I am." The One they sought as Jesus of Nazareth was none other than the "I am." Well may we adore and worship Him as we behold Him, the "I am," yield Himself up into their hands.

Again and again we see this truth of His person shining out in the writings of the apostle John, the Lord linking it with many figures of Himself.

Thus we find:

I am the Light of the World.
., ,, Bread from Heaven.
,, ,, Door.
., ,. Shepherd of the Sheep.
,, ,, Way and the Truth and the Life.
,, ,, Resurrection and the Life.
,, ,, Root and the Offspring of David, and the
,, ,. Bright and the Morning Star.
,, ,, Alpha and the Omega.

Everything of blessing for men depends upon Him. Apart from the illuminating power of "the light" in Christ, all men are in darkness. There is no true sustenance apart from Him; we must feed upon Him, "the Bread." And, again, every approach must be through Him, for He is the one and only door. All is found in Himself.

When He went secretly to the Feast of Tabernacles and saw men in their need, He cried, "If any man thirst, let Him come unto *Me* and drink." To Philip's request, "Shew us the Father," He replied, "He that hath seen *Me* hath seen the Father." Yes! Christ is the solution of every difficulty, the answer to every question.

We have these two words, "I am," in the Old Testament also. It is the title that brings before us the unsearchableness of His being. It is of great importance to know both the Old and New Testaments. The Lord Jesus, seen "as come in flesh," in the New Testament, is the same glorious One Who appeared in various ways in Old Testament times.

Q. You mentioned that when they came to take Christ He replied "I am," but verse 5 of chapter XVIII. says "I am He."

A. "He" is in italics (showing that it is not represented in the original).

Q. Did the soldiers not consider Him an impostor?

A. Yes; but when Christ replied "I am" they fell backward to the ground.

Q. Is the title "I am" of the New Testament the equivalent of the title Jehovah of the Old?

A. Yes.

Q. Did the Jews recognize the significance of Christ's reply?

A. No; for they pressed forward after they had recovered themselves. Previously the Jews could not take Him, for His hour was not yet come; but now that His hour was come, the Father vindicated Him in demonstrating the power of His assertion, "I am."

Q. Would you say if we believe not the "I am" to-day we shall die in our sins?

A. It says so here. It is a remarkable statement in John's first Epistle, chap. IV. 3: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come, and even now already is it in the world." From this scripture we learn how widely the spirit of Antichrist is working to-day. Many confess *not* Jesus Christ come in flesh. The expression "Jesus Christ *come* in flesh" implies a previous existence.

Q. What do you mean by the deity of Christ?

A. That He is God. The Lord Jesus Christ veiled His glory and became a man.

Q. Will you say a little about the twenty-fifth verse of John VIII.?

A. The Lord refers to His constant testimony. He was always existent. When He was here on earth God was on earth, and now that He is in heaven Man is in heaven.

Q. Verse 28 seems to imply proof. Will you explain?

A. Every one in virtue of His death is going to know Who He is.

Q. When the Jews came to take Jesus He asked them, "Whom seek ye?" They reply, "Jesus of Nazareth." In answering He said, "If ye seek Me, let these go their way."

A. In saying this He really gave Himself into their hand—like the lamb led to the slaughter in Isaiah LIII.

Another Chance.

Question.

WILL those who have departed this life have another chance of salvation?

Answer.

One word in verse 26 of Luke XIV. settles that question.

"Between us and you there is a great gulf fixed; so that they which would pass from hence to you *cannot;* neither can they pass to us, that would come from thence."

This is the reply to the rich man who lifted up his eyes in hell, being in torment, and who asked for a little water to allay his thirst.

That one word CANNOT settles the question. However intense the sufferings of the lost, however deep the compassions of the saved, a *fixed* gulf exists which effectually and eternally bars the way. It is an impassable gulf and an eternal gulf, for it is *fixed*, and forms an insurmountable barrier.

I am aware that it is often urged that Christ, during the time between His death and resurrection, did descend to hell and liberate the lost in Noah's day; but this is simply a perversion of the scripture. 1 Peter III. 18 speaks of the Spirit, the Holy Spirit, who used Noah as His mouthpiece in speaking to men in his day, and as a consequence of their disobedience to that message they are *now in prison.* It is a very solemn warning to us, to-day, not to neglect the testimony of the Holy Spirit through God's servants. The gospel is preached, with the Holy Ghost come down from heaven, and the Thessalonians received the gospel in power and in the Holy Ghost (see 1 Thess. V. and 1 Peter I. 12).

So this scripture, so much relied upon to prove hope after death, really gives a most solemn warning that the prison-house of hell is for ever the portion of those who reject the testimony of the Holy Ghost in the gospel.

Again, John III. 36 warns us that all who die impenitent unbelievers in the Son of God have the wrath of God *abiding* on them. To die in unbelief is to seal all their other sins upon them, and that eternally, for the wrath *abides.*

Then what motive will exist by and by which does not exist now? It is man's perverse will and natural love of evil which keeps him away from God. He will carry that lost nature with him unchanged.

No, there is not a ray of hope held out in the Bible, or in the teachings of our Lord or His apostles, of any future day of grace. Behold, *now* is the accepted time, *now* is the day of salvation. H. N.

Questions may be addressed to H. N., 20 Elderslie Road, Eltham, Kent.

FOR YOUNG BELIEVERS.

Saint or Sinner?

"TO all that be in Rome beloved of God, *saints* by calling" (Rom. i. 7).

"Then drew near unto Him all the publicans and *sinners* for to hear Him" (Luke xv. 1).

"Unto you is born this day in the city of David a *Saviour*, Which is Christ the Lord" (Luke ii. 11).

There is a word in each of the above verses which I wish to emphasize.

"SAINTS," "SINNERS," "SAVIOUR."

The first two words are in the plural number, the last is in the singular.

There are many "Saints," many "Sinners," but only one "Saviour."

The word *saint* has, however, lost much of its meaning as used in the verse quoted. Two Greek nouns are used in Scripture for "saints." The one employed in Romans i. and 1 Corinthians i. 2 includes *all believers*, and is sometimes given the meaning of "consecrated," "set apart," "holy" ones. It marks as "saints" a class, viz. all who have put their trust in the Lord Jesus Christ as their Saviour.

This is altogether apart from their conduct, which should, however, correspond with their position as those "set apart" in sovereign grace by God. In the case of the Corinthians they certainly failed in this correspondence.

The second Greek noun signifies "pious, godly ones," and is of practical import.

As a "saint" a believer may be described as—

S Saved (1 Cor. xv. 1).
A Awaiting (1 Thess. i. 10).
I Instant (1 Cor. xv. 52).
N Never ending (1 Peter v. 10).
T Triumph (2 Thess. i. 10).

The word "sinners" denotes a class to which all "saints" once belonged, for in Romans iii. 23 we read: "All have sinned and come short of the glory of God." Out of this condition "saints" have been delivered, having been delivered from the power of darkness and translated into the kingdom of His dear Son (Col. i. 13). It is not that saints do not sin (although in 1 John ii. 1, 2 we see that they are written to in order that they should not, and yet that perfect provision for it is made by our God and Father in the person and work of His dear Son), but that in the eyes of God they belong to a different class of persons.

A "sinner" may be described as a—

S Self-satisfied (Rom. i. 21).
I Ignorant (Acts xvii. 23).
N Nobody (Acts. x. 34).
N Neglecting (Heb. ii. 3).
E Eternal (Rom. vi. 23).
R Redemption (Eph. i. 7).

What makes the difference between the two classes?

It is *what they think of Christ.*

His name of "Saviour" tells of God's perfect provision to meet the need of every sinner.

We may take up the letters that form the word "Saviour," and see that He is a

S Sure (Isa. xxviii. 16).
A Almighty (Heb. i. 3).
V Victorious (Mark xvi. 6, 7; Col. ii. 15).
I Instant (Acts xvi. 31).
O Only (Acts iv. 12).
U Universal (Rev. xxii. 17).
R Received (John i. 12).

Have you received Him? Trust Him now, for there is salvation in none other.

Mark also this solemn fact, that if you do not receive Him you reject Him.

Reader, to which class do you belong? Are you among the "Saints" or among the "Sinners"?

In one class or the other you must be, for there is no middle class.

E. C—p.

LOVED AND LOVING.

TEACH me to love with love as pure and free
As the vast love wherewith Thou lovest me—
Love as unfettered as the deepest sea,
That having learned to love, I may love Thee.

WORDS FOR WORKERS.

"What wilt Thou?"

WHAT wouldst Thou have me to do, Lord?
Show me my task for to-day;
Lowly or high as Thou wilt, Lord—
Only give strength to obey.
Neither an hour, nor a lifetime,
Dare I place out at my will;
That is my Lord's part, and mine is
Simply His plans to fulfil.
Whispers conflicting I hear, Lord!
Counselling all the days through;
'Tis for Thy counsel I wait, Lord:
What wouldst Thou have me to do?

What wouldst Thou have me to be, Lord?
What in Thy vineyard to-day?
Busy or still as Thou wilt, Lord,
Only Thy servant alway.
Never a work in that vineyard
Dare I choose out at my will;
That is the part of the Master—
Mine His commands to fulfil.
Truly Thy servant I am, Lord,
Truly mine eyes are on Thee;
Take Thou life's choice from mine hand, Lord:
What wouldst Thou have me to be?

Lives unsurrendered to Thee, Lord,
Freely, whatever the cost—
Fair though they look in the world's eyes,
God counteth misspent and lost.

E. G. C.

So preach that those who do not fall out with their sins will fall out with you.

NOW the sowing and the weeping—
Working hard and waiting long;
Afterward the golden reaping,
Harvest home and grateful song.

REMEMBER that whatever God gives you to do from moment to moment is the very best thing you could possibly be doing, and you little know where and when the Lord will meet you.

EACH one has a place to occupy, a responsibility to discharge, and you and I are at this moment either promoting the interests of the house of God, the body of Christ, the Church, or helping on the godless schemes of a world yet stained with the blood of Christ and the blood of His martyred saints.

GLEANINGS IN MANY FIELDS.

THE man who walks with God draws more attention to God than he does to himself.

FOR all the world forsake not Christ, but all the world forsake for Christ.

THE earliest test of orthodoxy was "Lovest thou Me?" and a better one has not been discovered.

HE who fears God need fear none else.

No road is good if it leads to a bad end.

TRUTH loves to be looked in the face.

A SUNBEAM in the heart is bound to light the face.

TIME is a ship which never anchors.

A WEAK believer and a strong Christ can do all things (Phil. IV. 13).

THE Bible is the only looking-glass into which vanity can never look.

IF you fear God, Satan will be afraid of you.

NOTICES.

THE Editor will be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

MSS. which, if suitable, will be heartily welcomed, should be sent to—

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SCATTERED SEED.

EDITED BY INGLIS FLEMING.

THE NIAGARA FALLS.

No. 285. One Penny Monthly.

A Message for Mother.

A SIMPLE statement of fact:—

"He died in Lat. 21, 3 N., Long. 38, 17 E. He was buried in Lat. 22, 35 N., Long. 37, 26 E., in the Red Sea."

What sorrowful news for all those whom it concerned. But while there was much that was deeply affecting in the passing away of A. J. S., there was also much cause for deep thankfulness to God.

At an age when life was just opening out with all its unknown possibilities before it, it came to a beautiful ending. Although being at sea in the midst of untoward surroundings, and at a time when he would have greatly appreciated the love, care, and attention those at home would have so gladly bestowed upon him, and whom he ardently longed to see once more before he died, he was so in the joy of salvation as to be able to say, "Tell mother I am quite happy, for I am resting in the Lord by faith."

Quite happy! Was not this a triumph of *Redeeming Love?* He knew the Lord—in Whom alone salvation and blessing is—in such a way as to find in Him security, enjoyment, and rest.

We all feel we need Him in the dark days, but whether the days be dark or bright, we cannot do without Him.

> We want Him here each hour of need,
> Shall want Him too in glory.

And, blessed be God, He is accessible to all and at all times.

Happily for our young friend, the ship's doctor was a Christian and often conversed with him on the things of God which were so dear to them both. It was he who kindly sent the news of the lad's home-going to the sorrowing mother. Only a few days ago, as I stood waiting to cross the Docks—the bridge being open—the ship on which he died passed through, and I saw his little room where he had spent many joyous hours.

In spirit I went over all the story again—his breathing his last, the slowing down of the engines, the burial service, the weeping shipmates, and the committing of the body to the deep, to await "The morrow of the glory and the psalm, when He shall come."

My heart was full, but the very grateful remembrance came that already his spirit was "*for ever with the Lord.*" May we, who are His, seek now to give Him the undivided affection of our hearts, so that should He call us hence away before He comes, we shall be perfectly happy in the knowledge of His love and what He has been and can be to us.

C. A.

"Harden not your hearts."

A GENTLEMAN calling to make a purchase at a shop close to the Niagara Falls raised his voice and spoke loudly as he asked for what he required.

The mighty roar of the great cataract almost deafened him, and he felt a difficulty in hearing his own voice unless he spoke in high-sounding tones.

But to his surprise he was told that if he spoke in his ordinary way they would hear him. They were so used to the thunderous noise that they scarcely noticed it at all, and though at first they had been affected as he was, now they were in no wise disturbed by it.

And is it not thus with multitudes who listen to the warnings of God's servants as they tell of the day when God will judge the secrets of men? When first the thought of it comes before them they are alarmed, and almost ready to cry, "What must I do to be saved? How shall I escape?" But unless the voice of mercy which has awakened them is responded to at once, they little by little become accustomed to the thought of the wrath to come, and are lulled to sleep even in the midst of peril.

O sinner, flee from the wrath to come! Hearing the Gospel without obeying it will but harden your heart. Your responsibility increases every time you neglect God's great salvation. If you are exposed to the danger of eternal judgment, awake and escape to Christ.

Remember it is written, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

An Earnest Appeal.

ALAS! poor blinded worldling, how little you know of God's great salvation, and how little you know the doom that awaits you for your unbelief! Not only exposed to the King of Terrors every moment, but this very night, it may be, whilst you are fast asleep, the Lord Himself may come! In a moment, in the twinkling of an eye, every saved one will be gone, and you, poor Christless sinner, be left behind. Or else, in the midst of the world's business or pleasure, when all seems prosperous—a good harvest gathered in, prices high, a large business doing, many getting rich—then suddenly, without a moment's warning, far and wide, men, women, and children will be missed. My reader, would you go—caught up to meet the Lord? (1 Thess. iv. 17). Or would you be left behind, to wake up, when it is too late, to the awful reality that the long and widely opened door of grace is shut at last—shut close, and shut for ever, upon the Christless profession of Christianity, and you with it?

And then comes judgment upon judgment sweeping the scene during that hour of great tribulation, such as was not since the beginning of the world to this time—no, nor ever shall be—closing with the manifestation of the Son of Man, the rejected Christ, with all His saints and angels, to avenge Himself upon His foes, and gather out of His kingdom all things that offend. Then "every eye shall see Him" (Rev. i. 7). Then shall the bold infidel blanch with fear as his eye quails before the searching gaze of Him Whose eyes are as a flame of fire. Then shall the poor Christless professor find, with his mask torn from him, the utter worthlessness of his sham religion, and stand a naked sinner before the Judge, to face an awful reality of eternity without Christ. Then shall the poor pleasure-seeker of this world learn the utter vanity of his pursuits, and reap the fruit of his self-pleasing and forgetfulness of God in hopeless misery, where pleasures are unknown.

Reader, again we appeal to you. By the mercies of God, by the solemn realities of eternity, we beseech you, "Be ye reconciled to GOD." Perfect love awaits your return. If the solemnities of judgment and hell will not arouse you, may the blessed boundless love of the Saviour God break you down. "God so loved"—think of it!—"God so loved the world, that He gave His only begotten Son." Oh, reader, what more could He do? "That whosoever"—that is, you, me, everybody, anybody that—"believeth in Him should not perish, but have everlasting life."

The holiness of God demands the eternal punishment of the impenitent; but the love of God has provided a Saviour, and grace keeps open the door of mercy, lingering over a lost world. Grace without limit or bound, eternal, infinite, awaits all those who bow in self-judgment before God, and now come back to Him. Christ is the way. Believe on Him; believe now. And you, yes, you, who deserve hell, shall never perish, but have—mark, have—everlasting life. Have it now—in Christ, in God's Son, and with Him when He comes, "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). But the fearful—or cowardly, who never decide for fear of the consequences—and unbelieving, and all classes of sinners, "shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8).

Eternity, eternity lies before you. Will you have Christ? Christ, holiness, and glory; or self, sin, and hell? May God in His infinite grace give you to say now from the heart—

"My immortal choice is made—
CHRIST FOR ME."

Certainty or Uncertainty.

TREAD softly, we enter the chamber of death! It is a spectacle for men and angels; heaven is interested in the scene. The racking cough will soon be over, the laboured breathing past, the death-sweat gone from the brow; and, "absent from the body," the ransomed spirit of this child and servant of God will be "present with the Lord."

WAITING FOR FATHER.

FOR THE LITTLE ONES.

Who is precious to you?

IF I could come to each of you and ask you what you called precious, I suppose I should get a variety of answers! Some would mention one thing, and some another. Perhaps you would speak of diamonds and pearls, though I do not suppose many of my young readers are the possessors of such gems! Then there is gold, the most precious of the metals which are used for coins, and many other things that are all counted precious.

Some of you have loving parents, and you value them above all else, and delight to be in their company, and feel the time long when you have to wait for them. They are precious indeed.

But I know some who, if I were to ask them what is most precious to them, would not speak of any person or thing on earth, but would tell with delight that a *Person in heaven* was dearest of all.

A well-known preacher, when a youth, preached his first sermon from the text, "Unto you therefore which believe He is precious." He had learned when quite young (not older perhaps than some of you) the preciousness of this Person.

I write now just to commend Him to you, especially to you who are growing up, and yet who do not know and do not love Him of Whom the inspired writer says that He is "the chiefest among ten thousand, yea, He is altogether lovely."

I wish I could speak of Him as He deserves to be spoken of, but I cannot. He is, I assure you, supremely worthy of your *best* days; worthy that you should, while young, and with life (as we speak) before you, yield yourselves to Him, owning Him your Saviour and your Lord. It is a grand thing to have an *object* in life, an object *worth* living for and worth dying for too; indeed, an object of daily delight. There are many things in the world that appear very pleasing, for it has attractions and pursuits in great variety, but do they satisfy?

Ah! no, they do not. Thousands who have drunk deep of what the world has to give would testify thus. Captain Hedley Vicars, who was killed in the Crimea, had gone in for a large share of what the world could afford in the way of pleasure and excitement but, as a young man, he found something far better in a living Saviour at the right hand of God. Shortly before he met his death he wrote these words: "In Jesus I find all I want of happiness or enjoyment; and as week after week and month after month roll by, I believe He is becoming more and more lovely in my eyes and precious to my soul."

That is a grand testimony from one who once had loved the pleasures of sin; but who, through sovereign grace, had had his eyes opened to behold a *worthy* object for his heart, even Christ Jesus the Lord.

But perhaps some one is saying, "I don't want to be religious." I am not asking you to be merely religious; I want you to have an object for your heart for time and for eternity.

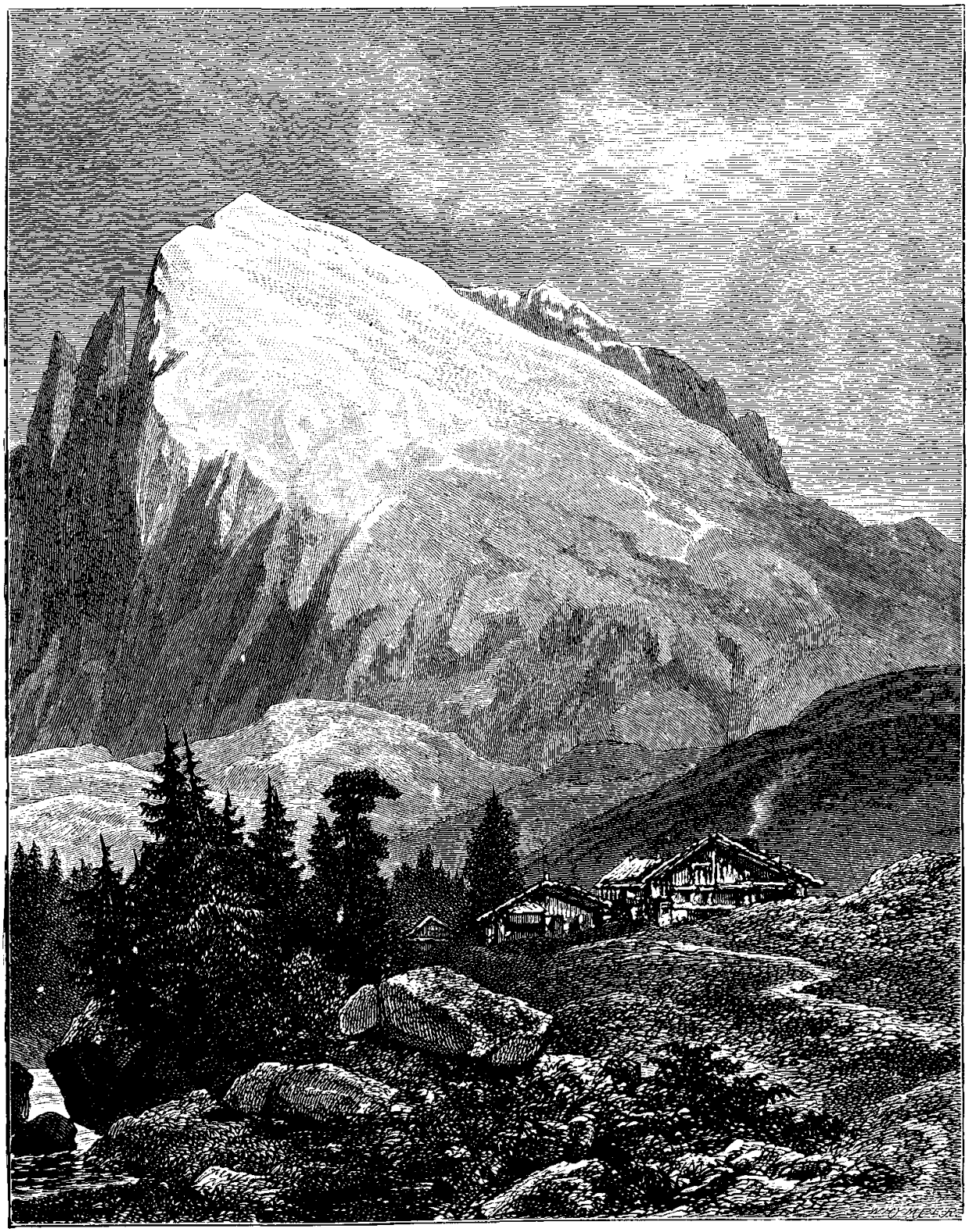
He has a *claim* upon your love, for He died for you. Oh! the charms of His dying love! It has charmed thousands, and tens of thousands. Has it never charmed you? Has the story of the Cross, where the most lovely One ever seen on earth, One upon Whom death had *no* claim, gave Himself up to suffer untold agonies and to die for ungodly ones who loved Him not?

Is He not worthy that henceforth you should live, not for yourselves, but unto Him?

I wish I had begun to live for Him while I was a boy at school. Alas, I did not. Do not you keep away from Him; but come to Him while young. Come now. He will receive you joyfully. Your sins shall all be forgiven, and your heart made glad with a gladness the world cannot give, and that it cannot take away.

May the language of your heart be—

"O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy, I sought so long,
The bliss till now unknown.
Now none but Christ can satisfy,
None other Name for me!
There's love, and life, and lasting joy,
Lord Jesus, found in Thee!"



AN ALPINE SCENE.

FOR THE GIRLS.

"Why?"

A FAMOUS Alpine climber, Mr. Harold Spender, tells of an unexpected climax to one of his feats.

With two companions he had scaled one of the most difficult peaks, and descending found refuge from the storm and night in the cottage of a goatherd. The three men, half frozen and exhausted with the long and terrible strain, but glowing with triumph, crouched before the fire.

The goatherd's wife, a dull old woman, stood looking at them silently for a while, and then pronounced a single word:

"Pourquoi?" (Why?).

Spender declares that he and his companions looked at each other with an expression of surprise on each face. They had risked health and strength, and life itself. "Why?" What had they gained?

There was no answer. The one word struck, as if upon a blank wall, awakening there consciousness of useless struggle and suffering and danger.

The snow fell outside, and the mist shut out the hills. They did not talk to each other. Each was asking himself "Why?"

There are other heights in the world, besides those in the Alps, which men try to scale to as little purpose.

The man who gives his life to the gathering of millions; the young wife who spends her husband's hard-earned wages in aping women of fashion; the college boy who is struggling to show his manliness by leading the fast men of his class; the religious hypocrite who desires to be thought pious by his fellows—all are climbing barren heights, at the top of which is neither profit nor honour.

Most of us have tried some of this Alpine climbing in our day, till some honest, discerning soul like the goatsherd's wife stood in our path with the searching and solemn query—"Why?"

"WHEREFORE do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isa. LV. 2).

The Two Inscriptions.

IN the quiet and well-kept grounds of the Paddington Cemetery two beloved servants of the Lord rest side by side.

One of them has given us the legacy of some very beautiful hymns, the other has left behind him the memory of a life spent in the service of his Lord.

It might indeed be said of them, they "were lovely and pleasant in their lives, and in death they were not divided."

On the headstone of the hymn-writer is found this triumphant inscription:—

In joyful assurance
of rising
to an endless day.

From early manhood to a ripe old age his life had been one of service and devotedness to God. But was it this that gave such glad certainty as to the future?

Turn to the other inscription, that of a Christian scholar, for the answer:—

Unto Him that loved us,
and washed us from our sins
in His own blood.

Both would have told us that it was all of grace, that they owed all to the mercy of God; and that their bright hopes rested upon the death and resurection of the Lord Jesus. They could both say,

Fruit of Thy toil, Thou bleeding Lamb!
These joys we owe to Thee,
Then take the glory, Lord!—'tis Thine!—
And shall for ever be.

We, too, may know "through faith in His blood" the certainty of such a comforting hope. E. C.

Hidden.

FROM my troubles and my sorrows,
And from *all* distracting things,
Gracious Father, I have hid me
In the shadow of Thy wings.
'Neath the shelter is my refuge,
For Thy Name's sake, keep Thou me
In the secret of Thy presence,
Where my soul is close to Thee.
Thou hast hid me! Thou hast hid me!
Lord of lords and King of kings,
And my spirit calmly nestles
In the shadow of Thy wings. E. G. C.

FOR THE BOYS.

The Orphan Boy.

IN a retired New England village lived a poor orphan boy. Unlike many whose lot has been to shift for themselves and meet with hardships, poverty, and want, kind friends had provided him with the comforts of a home, good food, and suitable clothing.

But, in spite of all this kindness, a lead-like load of sorrow oppressed the poor boy's heart. He always wore a look of sadness. There was no lightness in his step, or wish to join in the sports of his schoolfellows. For not only were his parents dead, all his family lay buried in the silent grave. Little wonder then that he was sad and sorrowful.

A Christian gentleman, who was spending a Sunday in this village, heard of the boy's sad history, and greatly desired to have a little conversation with him, in the hope of leading him to the best source for comfort under his heavy load of sorrow. Seeing the boy walking slowly by himself towards that part of the graveyard where his dear parents lay buried, he quietly walked towards him, and coming up to him laid his hand upon his shoulder and kindly said, "You have no father, John?"

"No, sir," he replied.

"Nor mother?"

"No, sir; nor brother, nor sister." And he burst into tears.

"Did you ever think, John," inquired the gentleman, "how kind a father God is to the orphan, and what a friend Jesus is to the friendless?"

Yes, John was not a stranger to these things. His dear departed mother had often whispered them in his ear, when he was but a little child, and yet he knew not what answer to make to the question the gentleman had asked him.

"John," said this stranger, "do you know any one who has more need than you have of God for Father, and Christ for a Friend?"

"No, sir," he replied, "I *do* need such a Friend."

"And have you never yet asked God to make up the loss of father and mother by giving you Himself?"

"I have prayed to God every day; my mother taught me to pray, but I fear I have never prayed aright." Here his voice trembled with emotion, and he looked up into the gentleman's face, as if to say, What must I do?

Seeing the great desire of the dear boy to understand and enjoy these blessings of which he spoke, he invited him to his room; this invitation was willingly accepted, and in a few minutes they were in heart-to-heart talk about the way of God's salvation.

It may be you have not experienced such great loss and keen sorrow as John had, though your life has not been without its sorrows. God uses trial, as in John's case, and trouble and difficulty in the lives of others, to show to you and me the changing, fading nature of all things on earth. Those who love us best may die, our dearest friends may fail us when we most want them; these things show us our great need of one true lasting Friend, Who will never fail or forsake us, even Jesus. Do you know Him?

Let us return in thought to the gentleman's room, and listen to the earnest conversation they held. In a few brief words the boy was told of God's promises to every repentant, returning sinner. He listened earnestly, for this good news came, truly, "as cold water to a thirsty soul."

HE WAS EVIDENTLY ANXIOUS TO BE SAVED.

"Do you think, sir, that I can become a Christian *now?*" he doubtfully asked.

"Without doubt," was the answer; "for God says, '*Now* is the accepted time, *now* is the day of salvation.'" And turning to the fifty-fifth chapter of Isaiah, he read to him those refreshing and precious words: "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. . . . Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

His eye kindled with hope, and with

great earnestness of heart he asked, "Do you think, sir, that God means that for *me?*"

"He means it for you, John, if you are thirsty," was the reply. "To all who would be happy is the invitation addressed."

At length, at John's request, they both were found upon their knees, and prayer was offered to God that He would show John the path of life, and help him to drink of the true fountain of happiness. Then there was a pause, as they remained upon their knees, waiting for the blessing.

The silence was at last broken by the words, "You must pray for yourself, John."

Bursting into a flood of tears, he said, "I can't pray, sir; I'm too great a sinner."

He was then assured that he was just the one whose prayer God would love to hear, and was asked if he did not remember the prayer of the publican. He paused for a moment, and then, with voice choking with sobs, he cried, "God be merciful to me a sinner."

Difficulty after difficulty presented themselves in the mind of this young seeker after true happiness, but as they arrayed themselves before him, so soon were they dispelled by the truth of God's Word. We may rest assured that this will always remain true, if we read it in meekness and dependence upon God Himself.

Just as the publican went down to his house justified rather than the proud Pharisee, so the blessing came to the subject of our paper. From that hour John's life became peaceful and happy. His sorrow was healed, his heart was comforted, and his mind, instead of being like a landscape on a dark and cloudy day, was now like a landscape bright with the sun's rays beaming all over it.

May you be encouraged by John's example to become a Christian *early*. Youth is truly the best time to begin the Christian life. Oh, think of His precious atoning death! Jesus' blood was shed to remove sin from between us and God—our sin. Or we must be banished from God's presence by reason of that sin! What love has been shown to us! Can you slight it, or remain indifferent to it? Do you not see in Jesus One in Whom your soul can believe, and rest upon? There is no security in your ruined and wrecked self. Do as John did; confess yourself to be a sinner. Then shall your sins be forgiven, peace shall take the place of storm, and the look of sadness shall be changed by the presence of heavenly joy. Thus with bright face and quick pace, you will go forward in hope of seeing the Saviour, Who has loved you and given Himself for you. What brightness there is in Himself for us, and

> Every ray was purchased for you,
> By the matchless love of One,
> Who has suffered in the shadow,
> That we might see the sun.

A. F. M.

A Common Mistake.

"I PRAY to God, night and morning, every day, for forgiveness, and I believe in the end forgiveness will be my portion," said one to me.

At that time he had not one right thought about God. It was therefore my happy privilege to point out to him the truth as set forth in Luke VII. 41–2: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" The creditor had the right to demand payment. The fact that the debtors were bankrupt did not alter their responsibility to meet their liabilities. This is beyond dispute. But the creditor chooses to *forgive.* Now the question at once arises, "Can the creditor afford to do this? for in the ordinary course of things, where a creditor is found doing this with his debtors, he runs the risk, sooner or later, of becoming a bankrupt himself. But not so the blessed God. The fact is, another—God's blessed Son—has answered to all His holy and righteous claims. And because of His great and finished work on Calvary's Cross, God is now righteously free to offer to all forgiveness of their sins. Therefore the anxious sinner need not pray to God night and morning *for* forgiveness, but may accept, here and now, what God so graciously offers to him in Christ.

WORDS OF PEACE.

"That is what I Need."

"The blood of Jesus Christ His Son cleanseth us from all sin."—1 JOHN i. 7.

IT is deeply interesting and touching to the heart to witness from time to time the wondrous ways of a Saviour-God in doing His own blessed work in saving poor lost sinners. Ah! it is His work, the work of God, the work of Divine power and love, and it ever bears all the blessed marks of His wonder-working hand.

God does not use angels to set the Gospel before poor sinners. Saved and pardoned sinners God employs to do this, for they can speak that which they know, and testify that which they have seen of the Saviour's love and power to save with an everlasting salvation all that come unto God by Him. He may use an angel to direct the anxious sinner to send for a servant, as in Acts x. 5, or to direct a servant to go to an anxious soul, as in Acts VIII. 26; but it is not theirs to prove, as these, the cleansing virtue of that blood.

The writer was privileged some time ago to witness God's blessed work in the conversion of his landlady. Being often brought through this connection into contact with her, there sprang up in his heart a deep desire for her soul's eternal welfare. Naturally she was kind, amiable, and very right in her ways and dealings, but always kept a perfect silence and marked refusal when anything as to the soul and God, and a hereafter, and our need of Jesus the Saviour and Friend of sinners, was alluded to. She would always close and draw tightly in her lips, and assume an impenetrable silence.

She had been brought up amongst Unitarians, and had evidently fallen under the influence of their awful and darkening errors. "O God! work in her soul! O God! come in and deliver from the blinding darkness of soul-destroying error," we prayed and cried to God. He did, blessed be His name, all at once. A grave internal malady came suddenly upon her, and the doctors said a major operation must be performed without the least delay. They told her, too, that it was of so serious a nature that only three cases out of every hundred survived, while not to undergo it would mean certain death from the disease.

She went at once into the Bristol Royal Infirmary, and on that bed God used the few preparatory days before the operation, with death so near in view, to give her to see her ruined state. She feared to die. . . . She needed a Saviour, and, blessed be God, He at once revealed to her His remedy for her need.

Exactly opposite her bed, hung on the wall, was a large clear text—"THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN." "Bless God," she said, "that is what I need. I have often heard of it before. I now put all my trust in it and in the blessed One who shed it." She found peace. God also brought her safely through the operation, and she came out of that abode of suffering a new creature in Christ Jesus, magnifying and praising God. Soon a little meeting was held at her house for the gospel to be preached, in the hope that her husband, who was a hay farmer, but a godless and drinking man, might hear the glad tidings and be saved.

Oh! that the writer could raise a warning voice by this little paper to Unitarians and all who are being influenced by their soul-destroying doctrines. Listen, he beseeches you, for unbelievers in the Son of God are in soul-peril! If salvation is on the ground of faith in Him, as stated in the Word of God—the Bible—(both Old and New Testaments give their witness to Him) AND IT IS, you are certainly lost to all!!! Salvation is only and entirely by GOD THE SON—the Son of God—the Son Jesus Christ, and His atoning death and blood-shedding upon the Cross for sinners.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also" (1 John II. 18, 23).

"That all men should honour the Son, even as they honour the Father. He that

honoureth not the Son honoureth not the Father which hath sent Him" (John v. 23).

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins" (John VIII. 24).

"I and My Father are one" (John x. 30).

"Ye believe in God, believe also in Me" (John XIV. 1). Oh! heed these words of God. W. F.

The Only Name.

WHEN the light of the Lord's glory fell upon Saul of Tarsus the language of a broken heart and submissive spirit came from his lips. He at once put himself under the authority of Jesus as Lord. He said, "Lord, *what wilt Thou have me to do?*"

When the broken-hearted, penitent jailer came to Paul and Silas in a terrified condition asking, "What must I do to be saved?" the immediate reply given was, "Believe on the LORD JESUS CHRIST, AND THOU SHALT BE SAVED" (Acts XVI. 31).

"Neither is there salvation in any other," said Peter; "for there is none other name under heaven given amongst men, whereby we must be saved." The name of Jesus is the only name for salvation. How exclusive! All other professed reformers of mankind are shut out. Jesus means, JEHOVAH the SAVIOUR. "He shall save His people from their sins." Salvation from the guilt and awful consequences of sin, as well as from its power, is comprehended in that salvation.

When the aged Simeon embraced the infant Jesus—Jehovah the Saviour—he said with joyful exultation, "Lord, now lettest Thou Thy servant depart in peace, . . . FOR MINE EYES HAVE SEEN THY SALVATION."

When some one spoke to the celebrated London preacher, John Newton, about the conversion of the heathen, he simply said that he never despaired of the conversion of any man since God had converted him. He had been notorious as a slave-dealer and a licentious, blaspheming prodigal when the grace of God laid him low at the feet of Jesus, and he was brought to own Him as Lord.

When a poor sin-sick man on the coast of Malabar heard the glad news of a Saviour's love and of His precious blood being shed to atone for sins, he unspiked the sandals that caused him such pain and brought the blood from his weary feet. He had worn them at the direction of his priest, in order to help put away his sins, but now rejoiced in the full assurance of the forgiveness of his sins. The bleeding feet of a sinner could not atone for sin. The guilty conscience could not be cleansed or the troubled mind find peace by such means. The knowledge that atonement has been made by the precious blood of Jesus casts out all tormenting fear from the guilty soul. The one who learns this from the Word of God can rest in full assurance. The blood of Christ alone is the ground of our justification, and therefore the righteous basis of peace. "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9).

The Work of Atonement is Done.

AN elderly Christian remarked that it had taken him forty years to learn three simple facts.

The first was that he was unable to do anything to save himself from God's judgment on account of his sins.

The second was that God did not expect him to do anything.

The third was that Christ had done it all when He suffered and died upon the Cross, and that all the sinner had to do was to rest on what He had done.

"Be it KNOWN unto you therefore, men and brethren, that through this man—Christ Jesus—is preached (or announced) 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" (i.e. the law of works). *The wise take God at His word,* and accept the forgiveness He so very freely offers, and thank Him for it.

FOR YOUNG MEN.

"Be filled with the Spirit."

NOTES OF AN ADDRESS TO YOUNG MEN.

By E. E. C.

IF you have "received the Holy Ghost" you should desire to be "filled with the Spirit."

Why, then, are believers not filled with the Spirit?

There must be some serious hindrance.

Let me illustrate this hindrance.

At St. Helena I saw over against where Napoleon was buried, a hollowed stone into which water from a spring is continually running, and overflowing from it. It was, however, not full of water on the occasion of which I speak; for this reason—the little stone basin was half filled with stones.

Now, that hollowed stone is like our hearts when they are partly filled with the world and its things. If they are so, we should get down on our knees and take out the stones. Yield yourself to the Lord. Let Him point out to you what hinders your being filled with the Holy Spirit and seek His grace to judge it and remove it. The hindrance may be worldly pleasure, or fleshly gratification. Football or cricket, newspapers, smoking, worldly companions may all be hindrances. Some are affected by one thing and some by another. Each one must learn for himself what his special hindrance is.

(In reading I would advise you not to read what you do not care to remember. If anything is not worth remembering, it is not worth reading.)

Will you not seek the Lord's presence and pray that He will point out each hindrance, and enable you to put it away in order that the Spirit of God may be unhindered in you?

Do not think that the filling with the Holy Spirit necessarily takes place once for all.

We read of the Apostle Paul being filled with the Spirit three times, Peter three times, Stephen and others twice.

You will find that those who are filled with the Spirit are—

A happy people (Eph. v. 19).

A thankful people (Eph. v. 20).

A submissive people (Eph. v. 21).

If you are "filled with the Spirit," your household will know it, your business associates will know it, the results will be seen in every circle, and everything will be affected by it. Rivers of living water, not mere trickling streams, will flow forth from you with vivifying influence (John vii. 37–39).

If you are filled with the Spirit I do not know where you may be sent. It may be to China, Africa, or other lands where multitudes hold out shackled hands asking, Who will come over and help us? Or you may be called to stay at home. The Lord desires to fill us that we may be His witnesses wherever we may be.

We are exhorted thus, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The Spirit of God may easily be grieved. Do you ask in what way? Corrupt communications, bitterness, wrath, evil speaking, and other similar things will grieve Him.

Instead of looking for holes in one another's coats, so to speak, and enlarging them by exaggeration, let us seek to mend any we may happen to see. It is, of course, very easy to drop into evil speaking. But this grieves the Holy Spirit.

One may speak that which is true of a brother's faults, but, if unnecessary, it is not kind, and we are to "be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

(*Question*) Will the filling of the Spirit be sudden?

(*A*) Experiences will differ. Some no doubt are filled suddenly as in cases recorded in the Acts.

(*Q*) Are not some filled at conversion?

(*A*) There is no reason why they should not be.

(*Q*) Are emotions necessary?

(*A*) I think not. Although there may be emotions.

(*Q*) Shall we know when we are filled?

(*A*) I think others will know it, and there will be a wonderful calmness and fulness of joy pervading you.

(*Q*) Will there not be a sense of relationship?

(*A*) You will have the joys of relationship in full measure, but when you are sealed with the Spirit it is with the Spirit of sonship—the Spirit of adoption.

(*Q*) What is the difference between being sealed and being filled?

(*A*) The Spirit Himself is the seal—that is when you are marked off as God's. Being filled is for power, for testimony.

(*Q*) Is every Christian sealed with the Holy Ghost?

(*A*) Yes. He is not really a Christian, in the true Scriptural sense, until he is sealed.

(*Q*) How is it many pray for the Spirit?

(*A*) Because they do not know He has come.

(*Q*) May Christians pray to be filled with the Spirit?

(*A*) Yes. The exhortation is "Be filled," and we may pray to answer to it.

(*Q*) Can a man lose the Holy Ghost after having once received Him?

(*A*) No. He is sealed "until the day of redemption." The Holy Spirit may be grieved and may have to occupy a man with his failure, but He never leaves him.

(*Q*) What is the quenching of the Spirit?

(*A*) That is more in regard to another. Some one may speak in a meeting and may not be up to your level. He speaks according to his measure, and you may throw cold water upon him—many have done it—and thus quench the Spirit in a brother.

(*Q*) Are we to expect the Holy Ghost in the same power as recorded in the Acts?

(*A*) We should be exercised if not, for the Spirit's power is just the same, although there may not be the same actual manifestations; failure on our part does not touch His power.

(*Q*) You said Peter was filled twice; is it a continual state?

(*A*) I think the servant is filled for special service.

(*Q*) How do you connect the gospel with being filled?

(*A*) When Christianity was introduced into this world it was in the power of the Holy Ghost. Those who preached the gospel on the day of Pentecost were all filled with the Holy Ghost. The blessed Lord Himself so entered upon His ministry (see Luke III. 1-18).

(*Q*) Ought we not to be careful of the motive for asking to be filled?

(*A*) That is important. If we ask to be filled that we may be known in the world as men of power our prayer will not be answered, but if we ask this that we may glorify God, we shall get our request.

Was not this Love?

IF God be righteous, and judges sin, can He exercise love to us in all its fulness—towards us who are sinners? Now here it is the death and atonement of Christ come in. The blessed Lord willingly undertook this task, to glorify God perfectly, and prove infinite love to us, and yet maintain God's perfect righteousness. He bore our sins—was made sin for us. He drank the bitter cup of death and judgment which our sins had filled. He gave Himself for us, and was bruised for our iniquities, and wounded for our transgressions. Was not this love? Oh! reader, was it not? Yet there God's righteous judgment against sin was fully maintained, so that what I see there was not the least allowance of it. What could show it like the death of the Son of God when He was made sin for us? Could He not be spared? How then can any, persevering in rejecting mercy through Him? Was it possible this cup could pass unless He drank it? It could not. For whom then shall it, if not drunk by Him?

And see how the notion of mere dying under the hands of wicked men destroys all the glory of the Cross. I read, Christ gave Himself, offered up Himself. Here I find the holy perfectness of His own soul in a way that nothing else shows. What love! What devotedness! What giving Himself up to the Father's glory! "No man taketh it from Me," says He, "but I lay it down of Myself" (John x. 18). "The prince of this world cometh, and hath nothing in Me; but that the world may know that I love the Father, and as the Father hath given Me commandment, even so I do" (John xiv. 30, 31).

J. N. D.

FOR YOUNG BELIEVERS.

What can I do for my Saviour?

AT the request of a friend, a child of God went to visit L., a dear girl who was dying of consumption in a neighbouring village. L. was found to be very weak indeed, only being able to speak in a whisper at intervals, while her racking cough was most distressing.

Miss —— soon learned that the poor sufferer, having accepted Christ as her Saviour, was relying alone on His finished work. However, she realized that her time on earth was short, and she wanted to be reassured as to her soul's safety. She also feared death and having to meet God. She had not known fully His perfect love which casteth out all fear. He had proved His love by giving His own dearly beloved Son to die for her; but she had not yet been brought to enjoy its full results. The full knowledge of the love of God gives boldness in view of the day of judgment, because as "Christ is, so are we in this world" (1 John IV. 17, 18).

Romans V. 1–12 and 18–21 were read to her, and the words, "Therefore being justified by faith, we have *peace* with God through our Lord Jesus Christ: by Whom we have *access* by faith into this grace wherein we stand, and rejoice in hope of the glory of God," seemed to flash their light into her mind. After requesting the portion of Scripture to be read again, she desired to see it and read it for herself. Handing back the Testament, she remarked, "O! it's beautiful; I didn't know it was in the Bible; please read more."

Having talked over this part for some time, Miss —— read Romans VIII., which opens with the blessed statement, "There is therefore now *no condemnation* to them which are in Christ Jesus," to the eagerly listening girl, and shortly afterwards left.

Some few visits followed, L. each time grasping still more of the precious truths of God. On one occasion she found her very much cast down, and asked what was troubling her. "Well, miss," she replied, "I shall soon be going, and it seems such a pity that one so young as I should pass out of this scene so quickly; my hopes have been so bright, yet now I shall never realize them."

"Well, L., 'we know that if our earthly house of this tabernacle were dissolved, we have a building of God . . . eternal in the heavens,' so our hopes are brighter than ever. They are as sure and secure as God Himself." This seemed to greatly comfort her.

"As my time here is so short," she now asked, "what *can* I do for my Saviour? I have realized settled peace so recently that I seem to have

SCARCELY DONE ANYTHING FOR HIM

and am very weak now."

"Well, dear, you can thank Him for what He has done for you, and pray for the loved ones you will leave when you depart to be for ever with Him in His bright home."

"Can I? but I cannot kneel. If I pray whilst on my back, will the Lord hear and answer my prayer?"

"Yes; He will hear and answer you even though you are on your back; a 'fervent prayer' availeth much, and we are told to pray always; but we have our work to do, so cannot always be kneeling, though no doubt it is a right attitude when possible."

"Then I will. Oh, I wish that A—— was converted, and that mother was as happy as I am! I will pray for them."

L. died very peacefully in the following autumn, but her prayer was answered about nine months afterwards. Her sister was brought to the Lord, and her mother, who had been a Christian for some years, though much tried in many ways, enjoyed for the first time in her life the truth contained in the verse: "My sheep shall *never* perish, neither shall any man pluck them out of My hand."

Thus we see how the Lord answers the prayer of even the feeblest of His saints, so let us not get weary. It is oftentimes the case that "one soweth and another reapeth," but God will ever give the increase to that which is done in faith and dependence upon Him.

WORDS FOR WORKERS.

"Do the work of an Evangelist."

2 TIMOTHY IV. 5.

IT was in view of a time of trouble and difficulty in the Church of God, that the Apostle Paul, writing to his son Timothy, said, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

And these words of encouragement from the aged soldier of Jesus Christ to the young soldier of Jesus Christ are given to us for our comfort to-day.

Times may change—circumstances may alter—difficulties may increase—but the servant of the Lord must go on in His service, and not be turned aside from it whatever the condition of things around him. He must fill up the full measure of his ministry whatever others do or say.

"Watch," "endure," "do," "fulfil"—these are words of force and earnestness.

"Watch thou in all things." The servant must take heed to himself and to the teaching. He must guard the truth with jealous care. He must keep himself from every false association. He must preserve himself from evil in every form. He must go on.

"Endure afflictions." Trials and sorrows—difficulties and persecutions from the world and possibly from those who profess Christ's holy Name. All such he must bear with patience. There is One Who has all power in His hand. He will see him through. He must go on.

"Do the work of an evangelist." The need of souls is as great as ever. The heart of God is as full of grace as ever. The value of Christ's atonement is as immense as ever. The power of the Holy Ghost is as vast as ever. The work of an evangelist is to be done. To make God known and to deliver souls from the power of the enemy is the servant's blessed privilege. He must go on.

"Make full proof of thy ministry." He must give full measure—pressed down and running over. With his heart engaged in the gospel proclamation and his spirit yearning over those who hear him, he is to abound in the work of the Lord. He must go on.

GLEANINGS IN MANY FIELDS.

TRUE doing springs out of true being.

"I AM born for God only." "I wish to have my whole being swallowed up in the will of God."—*Henry Martyn.*

"MY prayer is that the Lord my God may be glorified in me whatever it may be by life or death."—*Captain Allen Gardiner.*

CHRIST ONLY.

MAN'S help and angels both combined
Could never reach my case;
Nor can I hope relief to find
But in Thy boundless grace.
No voice but Thine can give me rest
And bid my fears depart;
No love but Thine can make me blest
And satisfy my heart.

GOD only knows how blessed He could make us if we would let Him.

THE greatest truths are the simplest; so are the greatest Christians.

NOTICES.

THE Editor will be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

MSS. which, if suitable, will be heartily welcomed, should be sent to—

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SCATTERED SEED.

EDITED BY INGLIS FLEMING.

FOUND.

No. 286. One Penny Monthly.

Found.

THOSE who have been lost, alone know the joy of being found. When one is benighted in a fog on a wild mountain, or wandering in the darkness on a trackless moor, not knowing which way to turn or what dangers may be encountered, then the cry rises from heart and voice, Lost! Lost!! Lost!!! Then indeed relief is welcome. A friend with a light is a friend indeed at such times.

Have you ever been lost and found, thus? Probably not.

But do you know that as a sinner away from God you are lost? Lost and yet not knowing that you are lost. Wandering on in darkness, without Christ as a Saviour, without hope for eternity.

Oh! sinner, if you are living without God you are lost. If your life is wholly taken up with present things, you are lost. If you look back, you may see a life of sin, far away from God. If you look forward, you may see the judgment throne where you will be judged according to your works. Then it will be too late to be found. Now the way of blessing is open. Now the Saviour seeks the lost. Now is the time of salvation for the lost. Do not slight it. Do not neglect it. Do not rest until you are able to sing:—

I was once far away from the Saviour,
As vile as a sinner could be,
And I wondered if Christ the Redeemer
Could save a poor sinner like me.

I wandered on in the darkness,
Not a ray of light could I see;
And the thought filled my heart with sadness,
There's no hope for a sinner like me.

And then, in that dark, lonely hour,
A voice sweetly whispered to me,
Saying, "Look unto Me!—I have power
To save a poor sinner like thee."

I listened, and lo! 'twas the Saviour
That was speaking so kindly to me;
And I cried, "I'm the chief of sinners:
Canst Thou save a poor sinner like me?"

I then fully trusted in Jesus;
And oh, now a joy came to me!
My heart was filled with His praises
For saving a sinner like me.

"To-day, while it is called To-day."

I PASSED an evening with a young man, at the house of a common friend. He was well read on several subjects, most amiable in his disposition and manners, and evidently dissatisfied with himself—a sceptic rather than a confirmed infidel. He seemed to take a great interest in my conversation, and I saw I had made a considerable impression on him. But it is easy to silence, more difficult to convince, and impossible, by human effort alone, to convert. "Not by might, nor by power, but by My Spirit, saith the Lord."

He was asked when he meant to give the subject of Christianity honest and diligent attention, and he replied—

"I am going to Birmingham to-morrow to form an advantageous partnership in a leading firm. It will take me two or three months to complete all the arrangements, and then, I assure you, I will read and think as you have advised."

"But what if you should die before the arrival of the time you fix? I hear a very solemn warning, 'This night shall thy soul be required': and then whose shall those things be that thou hast provided?' Depend upon it, you are deceiving your own heart. '*To-morrow*' is a fatal delusion, and has been the ruin of thousands. He who defers the duty of the moment may never see the 'more convenient season': and if he does, will be less inclined than ever to embrace it. You might at least begin with an hour or two a day, till you have more leisure."

"It is impossible, sir. I cannot spare a moment. My whole time and thoughts will be engaged in getting into the business of the house, and a proper attention to it at first may affect my future life."

"What, sir, is this the sound exercise of reason?"

I forget his reply, or whether he made any. We parted for ever, and I heard *that he was buried before the end of a month.*

"Much Soap."

HOW much dirt there is in the world! And how rival manufacturers affirm that they produce the best article for cleansing it away! Judging by advertisements and placards, this is a day of "much soap."

But there is another kind of pollution much more difficult to get rid of than outward dirt; it is *moral* pollution. This engages the thoughts of wise men and philanthropists. The question of which they seek a solution is: How can we cleanse men's minds, so that their habits and ways shall be beneficial, and not detrimental, to the rest of mankind? Again we might say, although in a different sense, it is a day of "much soap."

But God's eye rests upon us. If we are so polluted before each other's eyes, what are we before His? It is written of Him, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. I. 13). Isaiah the prophet saw His throne, high and lifted up, with the seraphim flying before Him with veiled faces and feet, and as they flew they cried ceaselessly, "Holy, holy, holy, is the Lord of hosts." Before that thrice-holy God Isaiah shrank abashed, and cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (Isa. VI. 1–5). Dear reader, have you had consciously to do with this holy God, and have you found yourself defiled and unclean by sin?

Here come, the most important of all questions: What shall be done to render the soul of man clean before God? How then can man be justified before God? or how can he be clean that is born of a woman?

Men have various answers. Some speak of reformation, and the leading of a better life. Some speak of good works, as they judge, and acts of kindness to men. Others urge the ordinances of the Church and religious zeal.

Truly we might say, even with respect to this, it is a day of "much soap."

But now hear the Word of God. "Though thou wash thee with nitre, and take thee *much soap*, yet thine iniquity is marked before Me, saith the Lord God" (Jer. II. 22). All man's most earnest efforts, most diligent observances, can never cleanse away one guilty stain. If *works* could have atoned for sins, then should the works of the law have perfected us. But it is written, "By the works of the law shall no flesh be justified" (Gal. II. 16, etc.). If *ordinances* could have saved, then should the sacrifices of the law have given us peace. But it is written, "It is not possible that the blood of bulls and of goats should take away sins" (Heb. X. 4). Oh, reader, if you are trying the "nitre" of works, and the "much soap" of religious ordinances, be warned; it is all in vain; your iniquity is still marked before God, and eternal destruction in His wrath is before you.

But what saith the Scripture? "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John I. 7). Oh, what blessed news! That which nitre and much soap cannot effect, is accomplished by His precious blood. Those who were seeking blessing by works of the law, and who thus brought themselves under its curse, may now say, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. III. 13). Those who were diligently occupied with the religious offerings which left them as far away from God as ever, may now say, "By one offering He hath perfected for ever them that are sanctified" (Heb. X. 14). Every poor sinner who believes in Jesus may re-echo with joyful heart, "The blood of Jesus Christ cleanseth us from all sin." ALL SIN! It leaves not a stain behind. Full atonement has been made by it. The claims of God's righteousness have been fully met. God's holiness has been fully vindicated. His nature has been perfectly glorified.

The poor sinner who believes is eternally blessed.

In conclusion, we ask you then, dear reader, In which is all *your* trust? The "much soap" of your own efforts and ordinances, or the precious blood of Jesus Christ, God's Son?

J. R.

The way in which God secures Holiness through Grace.

IS sin made light of? Is it tolerated? Does the blessed God, when He receives a returning prodigal to His bosom, in sovereign grace, without one upbraiding look or expression, lead us to suppose that sin has become a whit less odious or abominable? By no means. . . . The Cross has added force and solemnity to every one of the divine statutes against sin. God has proved, by the bruising of His beloved Son, that His hatred of sin was only to be equalled by His love for the sinner. *A crucified Christ* declares God's hatred of sin; *a risen Christ* declares the triumph of His love for the sinner. The death of Christ vindicates the law; His resurrection emancipates the soul of the believer, while both these together form the basis of all practical holiness, as we learn in the sixth chapter of Romans. "How shall we, that are dead to sin, live any longer therein?" "We are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "That the body of sin might be destroyed, that we should no longer serve sin." When the father received the prodigal, he did so in a way altogether worthy of himself, and of the honour of his house. He could not receive him otherwise. He could not allow him to continue in the rags of the far country, nor in the habits thereof either. The husks and the rioting had all to be laid aside. His dress and habits were now to correspond with his new position. *Fellowship with the father* henceforth became his grand characteristic. He was not put under a dry code of rules as a servant, as he himself had sought to be. No; the manner of his reception, the principle on which he was to be dealt with, and the position to be assigned to him, were all in his father's power, and, being in his power, we can easily see what his *will* was. He should either be received with a kiss or not at all; he should either be seated at the table or not enter the house at all; he should either get the place of a son or nothing. In short, it was the father's grace that arranged all for the prodigal, and happy was it for him to have it so.

But, oh! how could the prodigal think lightly of sin in the light of such extraordinary grace? Impossible. He was most effectually delivered from the power of sin by the grace which reigned in his reception, and in his position. It was truly such as to set sin before him in the most fearful colours. "Shall we sin, because we are not under the law, but under grace? God forbid." Yes, God forbid. It cannot, it must not be, my reader. Grace has set us free—free not only from the penalty of sin, but free from its power—free from its present dominion. Blessed freedom! The law gave sin power over the sinner; grace gives him power over sin. The law revealed to the sinner his weakness, grace makes him acquainted with the strength of Christ; the law put the sinner under the curse, no matter who or what he was; grace introduces him into all the ineffable blessedness of the Father's house—the Father's bosom. The law elicited only the cry, "O wretched man that I am!" Grace enables him to sing triumphantly, "Thanks be to God, Which giveth us the victory." These are important differences, and such as may well lead us into deep thankfulness for the truth that "we are not under law, but under grace."

If anything were needed to prove that nothing but grace can form the basis of holy service, the spirit and bearing of the elder brother in our beautiful parable would most fully prove it. He thought he had ever been a very faithful servant, and his heart rebelled against the high position assigned to his younger brother. But, alas! he understood not the father's heart. It was not the cold service of formalism or legalism that was needed, but the service of love, the service of one who felt he had been forgiven much, or rather those deep affections which flow from the sense of redeeming love. All practical Christianity is comprehended in that word of the Apostle; viz. "We love Him, because He first loved us." God grant that we may all enter more into the sacred power of these simple but most precious truths!

APPLE GATHERING.

FOR THE LITTLE ONES.

The Time of Fruit.

DO you know what it is to go into an orchard and help to pick the sweet apples and pears from the trees, and then, sitting down in the shade of one of the trees, enjoy eating some of the fruit?

There is a lovely verse which speaks of such a scene. It is in the Song of Solomon, chapter II., verse 3. "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

This "apple tree" speaks to us of Christ. He is better than any other "tree." He is the Saviour we need. He is the Helper we need. He is the Friend we need. "Under his shadow" we all may rest. He calls us to come to Him to find rest. Of His fruit all may eat. He has food and refreshment for all.

Can you say "I" have "sat down under His shadow"? Have you come to Him? If not come to Him now. This is "the time of fruit," the time of blessing. Come before it is too late.

"Right Before!" "Right Behind!"

"RIGHT BEFORE!" shouted one of the porters.

"RIGHT BEHIND!" cried another.

The guard turned on the green glass of his lamp, and holding it high above his head blew a shrill whistle, to which the engine gave what seemed to be a sympathetic snort, and the train moved on its way.

Reader, we are both travellers to eternity, and it is wisdom to inquire, "Is it right before? Is it right behind?" What about yourself? Look back a minute. What do you see? If you do not know the value of the precious blood of Christ, I will tell you what you see. Do not be offended. You see sin, nothing but sin. How then can you say "Right behind"? "Ah," you reply, with one of old, "art thou come to bring my sin to my remembrance?" Yes, that is what I want to do. But you ask, "What about yourself?" Well, I look behind, and —would you believe it?—every sin of mine has been blotted out by the blood, and therefore I do not see one, and—wonderful truth!—God does not either. He has given me His word for it: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. XLIV. 22). A teacher in explaining this passage wrote the word "SIN" on a piece of paper, and said to a child, "How does that read?" "S-I-N—sin," said the little one. The teacher then filled her pen with ink and dropped a big blot on the word, and asked, "Where is it now?" "Blotted out," was the reply. Yes, thank God, every sin is blotted out. He says it. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

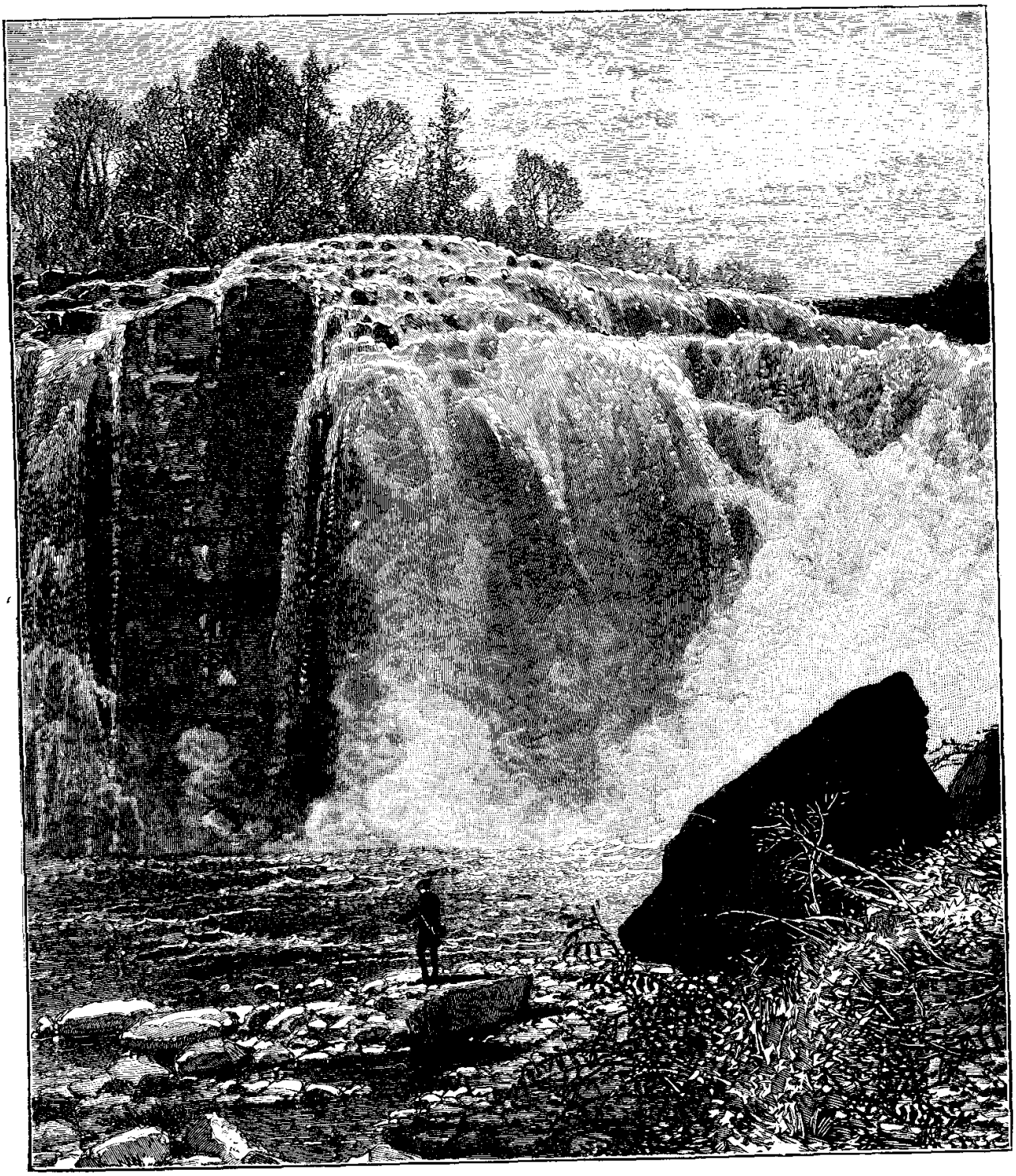
"It is Christ that died," cries the Apostle, "yea rather, that is risen again—Who is even at the right hand of God." See Him on the cross settling the question of sin; then behold Him up there as God's blessed witness to faith that the sin question is fully settled.

Now, it is only when you know it is "right behind," that you will have the assurance of its being "right before." It is useless talking of turning over a new leaf. The past must be settled ere the future can be assured. Young people will read these lines, and those beyond the midday of life, and some perhaps with the snows of winter over their furrowed brow. But let me declare to one and all what the Word of God will bear me out in: that an eternal morn of joy or an eternal night of woe is before you. I affectionately ask you, then, is it "Right before"? May you be able to reply, By the grace of God, it is:

"RIGHT BEFORE!"

"RIGHT BEHIND!"

S. J. B. C.



"ONWARD, BUT WHERE?"

FOR THE GIRLS.

"None other Name."

SWIFT as yon swallows fly,
Airy and light,
Glance the brief moments by,
Out of thy sight.
Broad as yon river flows,
Shining as fair,
All thy life-current flows,
Onward, but WHERE?

Think of ETERNITY,
Trav'ler, in time;
Birds have their voice for thee,
River and rhyme.
Waste not the sunny hours,
Golden and few;
Else when the tempest lowers,
What wilt thou do?

Oh, come to Jesus now!
Soon 'tis too late!
Gladness shall crown thy brow,
Love banish hate.
All the old enmity
Sunk into shame,
JESUS thy joy shall be,
NONE OTHER NAME!

A Girl's Revenge.

IN the southern part of Africa there lived two men who, through a quarrel, became bitter enemies to each other. Time passed on, and then one of these men found his enemy's little girl in the woods, at some distance from her father's house. In a fresh fit of passion he seized her, and cut off both her hands! He then sent the dear, innocent child home screaming, saying to her, "*I have had my revenge.*"

Years rolled away, but God, Who had watched this cruel deed, caused the one who was guilty of it to reap a long harvest of sorrow, for what we sow we surely must reap. The man had grown old, his prospects had been blighted, he was now grey-headed and worn out. The child whom he had maimed had also grown to almost a young woman. Again they met—but under what changed conditions! for he had come to her father's door to beg for something to eat. At once she recognized him as the heartless man who had cut off her hands. Going into the hut, she ordered the servant to bring him bread and milk, as much as he could, and then sat down near him to watch him partake of what her kindness had prompted her to give.

When he had finished, she dropped the covering that hid her handless wrists from view, and, holding them up before him, exclaimed, "I have had *my* revenge!" repeating the very sentence he had uttered when he inflicted such terrible sufferings years before. At this the old man was overcome with surprise, and overwhelmed with humiliation. It was an experience strange and new to him. Had she abused him with vindictive words, and refused to minister to his needs when he came to her father's door, he would have but received his deserts. But such kindness as this was uncommon.

Behind all this there was a secret—the dear girl had become a Christian. In her own case, the evil of her heart had been overcome by the good in God's heart—good that had led Him to give Jesus to bear "on the tree" all the judgment which her sins deserved. His atoning, cleansing blood had been applied to her conscience, and she was purged from sin. How different is this from the trying to improve one's self, to patch up the rags of a sinful life, in order to merit His favour and forgiveness. Our very state, as sinners, has brought out the goodness of God toward us. When this is believed, we see that nothing but grace will do for us, and we give ourselves up as verily guilty and entirely lost. Jesus then becomes everything to us, the worthy object of our faith. In Him we learn the deep meaning of those words, "God is love."

Thus the beautiful and Christlike conduct of this injured girl stands out as a striking contrast to that of her heathen enemy. May the Christian girls who read this paper be attracted to imitate her heroic action. Do not take vengeance into your own hands; return *good* for *evil.* Leave retribution to God, Whose ways are perfect, and thus, as a consistent believer in the Lord Jesus, fulfil, as did the subject of this story, those two often forgotten verses at the end of Romans XII. A. F. M.

FOR THE BOYS.

Dick Jones and the Colporteur.

"WHO'S there?—What's wanted?"

"May God's peace be on this house!" said the colporteur, in a low reverent voice, as he stood, one foot on the ground outside, and the other across the threshold.

A change passed instantly over the woman's face. Its expression softened. But she did not invite the stranger to enter.

"Go—go!" she said in a hurried voice. "Go away quickly! My husband will be here directly, and he——" she paused, leaving the sentence unfinished, as if reluctant to speak what was in her mind.

"Why should I go away quickly?" asked the stranger, as he stepped into the room, taking off his hat respectfully, and seating himself in a chair. "I wish to see and speak with your husband. Mr. Jones, I believe, is his name?"

"Yes, sir, his name is Jones; but he does not want to see you."

"Does not want to see me? How do you know who I am?"

"I do not know your name, sir," answered the woman timidly, "but I know who you are. You go around selling good books, and talking to the people."

"True enough, Mrs. Jones," said the colporteur seriously, yet with a pleasant smile on his face as he spoke, "and I have come to have a little talk with your husband and see if I can't get him to buy some of my good books. Have you a Bible?"

"No, sir; my husband says he hates the Bible. When we were first married I had an old Testament, but he never could bear to see me reading it. Somehow it got lost. I always thought he carried it away, or threw it into the fire. He will not talk to you, sir. He will not have your books. He is a very bad-tempered man sometimes, and I'm afraid he'll do you harm."

But instead of showing any alarm or anxiety at Mrs. Jones's account of her husband, the stranger commenced opening his bag, from which he soon produced a plainly bound copy of the Bible.

"How long is it since you were married?" asked the colporteur, as he opened the Bible and commenced turning over the leaves.

"Twelve years ago next May, sir."

"Then you have not read the Bible yourself, nor heard anybody else read it, since you lost the Testament?"

"No, sir."

"You shall have that blessed privilege once again in your life," said the stranger, raising the book towards his eyes and making preparation to read.

"Indeed, sir, I'm afraid. I'm looking for my husband every minute," interposed the woman. He's always said he would kick out of his house the first Bible-seller that dared to cross his doorstep, and he will do it. He's very wicked and passionate sometimes. Do, sir, please go away! If I had money I'd take the Bible and hide it from him; but I haven't. Please don't stay any longer. Don't begin to read. If he comes in and finds you reading, he'll be mad enough to kill you."

But for all this the colporteur sat unmoved. As the woman ceased speaking, he commenced reading to her. When the colporteur finished the chapter, he raised his eyes to the face of the woman, and saw that it was wet with tears. At that instant a form darkened the door. It was the form of Dick Jones.

"Ha!" he exclaimed in a harsh voice. "What's this? Who are you?"

Comprehending now the scene before him, Jones began to swear awfully, at the same time ordering the stranger to leave the house, threatening to kick him from the door if he did not move instantly. The tearful wife stepped between her husband and the object of his wrath; but he swept her aside roughly and with curses.

"Go, before I fling you into the road!"

And the strong man, every iron muscle hard with anger, stood towering above the stranger's slender form, like an eagle above its helpless prey.

"Bless the Lord, O my soul, and forget not all His benefits."

Low yet thrilling was the voice in which those words found almost spontaneous utter-

ance. He had taken no forethought as to what he should say. Hither he had come at the prompting of duty, and now, when a raging lion was in his path, he shrank not back in terror, but, resting in a divine power, moved steadily onward.

"Clear out from here, I say!" The voice of Dick Jones was angry still, yet something of the evil purpose was gone.

"The Lord is my light and my salvation: whom shall I fear? The Lord is my strength and my life: of whom shall I be afraid?"

Neither loud nor in self-confidence was this spoken, else it would not have fallen on the ears of the evil-minded man with so strange a power.

"Why have you come here to trouble me? Go now—go before I do you harm," said Dick Jones, greatly subdued in manner, and sinking into a chair as he spoke.

The colporteur, moved less by thought than impulse, opened the Bible which had been closed on the entrance of Jones, and commenced reading. All was now still save the low, gentle voice of the stranger as he read from the Holy Book. The wife of Jones, who had stood half paralysed with terror in a distant part of the room, whither an impatient arm had flung her, seeing the wonderful change that was passing, stole quietly to her husband's side and, bending her head, even as his was bent, listened with an almost charmed attention to the Word of Life, as read by the man of God, who had penetrated the dense moral wilderness in which they had so long dwelt.

"Let us pray."

How strange those words sounded! They seemed spoken as from the heavens above them, and by a voice that they could not disregard.

Brief, yet earnest, was the prayer then tearfully made, and responded to with tears. When the colporteur arose from his knees, what a change had taken place! The raging lion had become a lamb; the strong, wicked contemner of the good was gentle and teachable as a little child.

Once more the colporteur read from the Holy Book while the man and his wife listened with bent heads and earnest, thoughtful faces.

"Shall I leave you this Bible?" said he, rising, at length, and making a motion to retire

"If you will sell it to us," said Dick Jones.

"It is yours on any terms you please. The price is low. I have other good books, but this is the best of all, for it is God's own book, in which He speaks to His erring, unhappy creatures, saying to them, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' Read this first, my friends; read it in the morning as soon as you rise, and in the evening before you retire; read it together. In a few weeks I hope to pass this way again. Shall I call to see you?"

"Oh, yes, do call," said Jones, his voice trembling, though it was plain he struggled hard with the flood of new emotions sweeping over him.

"May God's peace rest on this house!" The stranger stood with lifted hands and head bent reverently for a moment. Then turning away, he passed from the door, and in a few minutes was out of sight.

A month later the colporteur came again that way. How different was his reception at the house of Dick Jones! The moment the eyes of the latter rested upon him, it seemed as if a sunbeam fell suddenly on his rugged features.

"All is well, I see." The colporteur spoke cheerfully and with a radiant smile. "A Bible in the house is a blessing to its inmates."

"It has been a blessing to us," said the happy wife, her eyes full of tears. "Oh, sir, we can never be done reading the good book. It seems sometimes as if the words were just written for us. Oh, yes indeed, sir, a Bible in the house is a blessing to its inmates."

"If this were the only fruit of my labour," said the colporteur, as he walked slowly and thoughtfully away from the house of Dick Jones an hour later, "it would be worth all the toil and sacrifice I have given to the work."

And with a stronger heart and a more earnest purpose he went on his way.

J. S. A.

WORDS OF PEACE.

No More Conscience of Sin.

AT the crucifixion of Jesus the veil was rent, and the holiest opened; what God was within the veil then shone out in all its fulness. When grace reveals this to me, I get confidence. I see God holy and expecting holiness. True; but the peace of God is in knowing what He is to us, and not what we are to Him. He knows all the evil of our hearts.

Nothing can be worse than the rejection of Jesus. Man's hatred is shown out there, and God's love to the full. The wretched soldier (who, in the cowardly impotence of the consciousness that he could with impunity insult the meek and lowly Jesus, pierced His side with a spear) let out in that disgraceful act the water and blood which was able to cleanse even such as he. Here God's heart was revealed; what He is to the sinner; and this is our salvation.

Death and judgment teach me redemption. God judged sin indeed in sacrificing His well-beloved Son to put it away. It must be punished. Jesus bore the blow; this rent the veil, and showed out what God really is. The very blow that let out the holiness of God put away the sin which His holiness judged.

The perfect

CERTAINTY OF GOD'S LOVE,

and the perfect cleansing of the conscience, is that which the defiled and trembling sinner needs. "By the grace of God" Jesus Christ has "tasted death." Death, the wages of sin, is seen in the cross of Jesus as the consequence of "the grace of God." "Out of the eater came forth meat, and out of the strong sweetness." Were any one to demand of me a proof of God's love, I could not give more than God has done in that "He spared not His own Son." None other could be so great. But then, it might be asked, may not my sin affect me? No; God knew all your sin, and He has provided for it all: "The blood of Jesus Christ His Son cleanseth us from all sin."

In real communion the conscience must be purged; there can be no communion if the soul be not at peace. We read here, "By one offering He hath perfected for ever them that are sanctified." There is very frequently the confounding of what faith produces with what faith rests upon. Faith always rests upon God's estimate of the blood of Jesus as He has revealed it in His word; faith rests on no experience.

Jesus said, "Lo, I come to do Thy will, O God!"—"by the which will we are sanctified by the offering of the body of Jesus Christ once for all."—We are sanctified;—it is not that which is proposed for our attainment; it was the good will of God to do it, and the work is done, to bring our souls back unto Himself. Jesus has said, "It is finished." But then there must be the knowledge of this also, in order for us to begin to act. You might have a person willing to pay your debts; nay, you might even have them paid; but if you did not know it you would be just as miserable as before. We are not called upon to believe in a promise that Jesus should come to die and rise again. The work is *done*. He "sat down at the right hand of the Majesty on high," when He had by Himself purged our sins. But then this is not sufficient for me. I must *know* that the work is done; and, therefore, He sent down the Holy Ghost to be the witness that

GOD IS SATISFIED.

Knowing perfectly their guilt and amount, God has declared, "Your sins and iniquities I will remember no more." Faith rests on this: "God is true"; "He that hath received his testimony hath set to his seal that God is true." The Lord said to Israel in Egypt, concerning the blood of the paschal lamb, "When I see the blood I will pass over." Could there be hesitation if we were in a house marked with the blood on the doorpost? Should we not know that He would pass over? Faith is always divine certainty. God has said, "I will remember no more." This is the ground on which we enter into the holiest. "The worshipper once purged" has "no more conscience of sins."

God has found His rest in Jesus. Our

peace and joy depend upon knowing this. Were anything more necessary, it could not be His rest. God is not seeking for something else when at rest. None else could have afforded this. "God looked down from heaven to see if there were any that did understand, that did seek God; they were all gone out of the way; there was none righteous; no, not one." But God bore witness unto Jesus, "This is My beloved Son, in Whom I am well pleased." God is well pleased in Christ;

GOD RESTS

in His Son, not merely in His life—though that was holy and acceptable unto Him—but in His work on the cross.

Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," and that meets our need. When He shows His glory to the angels, He points to what has been done by man. In man was God glorified; as in man, the first Adam, He had been dishonoured. Christ reversed all this. "Now is the Son of Man glorified, and God is glorified in Him"; which God recognizes in straightway glorifying Him. Righteousness cannot be looked for from the creature, but the fruit of righteousness will; the thing itself is only in Christ.

God is not a grudging giver. Did Satan, tempting Eve, question this in the forbidden fruit? He has given His Son; He rests in Him; the sinner likewise rests there. What can man do for me? Nothing. If I were to come to him to deliver me from death, could he help me? No. He might fill my hand with those perishing things which could only swell the triumph of death and decorate the tomb, but there his power ends.

In Jesus God has found His rest; this is mine also. I know it from the testimony of God's truth. Have you found rest in God's rest? If you say, I have not, will you say that God has not found His rest there? Will you look to your own heart? In that you can never find it; it is only in Jesus, Who hath said, "Come unto Me, and I will give you rest." Would that all knew the perfect rest to be found there!

J. N. D.

Mighty Weapons.

"ABOUT the year 1826 a regiment of British soldiers was stationed at Maulmain, on the Bay of Bengal. The men were regarded as amongst the most depraved in the country, even the outward forms of religion being neglected, and wickedness appearing to reign supreme.

"On one occasion one of the men, in a drunken fit, without any particular provocation, shot a sergeant of his corps, and was subsequently condemned to death for the crime.

"Before his execution a missionary obtained access to him, and, through the blessing of God, was made instrumental in his conversion.

"His earnest and affectionate pleadings with the prisoner so moved the sentinel on guard that he too was led to hearken, and requested, as a favour, to be admitted whenever the missionary visited the condemned man. This soldier not only attended himself, but told his comrades of the manner in which the missionary pleaded with the criminal, in such affecting terms, that many others were led to attend; and after seeing their comrade die in peace in Christ, notwithstanding the offence he had committed, they requested the missionary to come to their barracks and talk to them in the same way.

"This he very gladly did, and ere long about one hundred of them professed the faith of Christ.

"Many of these men remained faithful to their profession and became diligent students of the Bible."

The foregoing facts were given in a letter written in 1832 from Madras, and show how mighty are the weapons used in that warfare which the Spirit of God has been carrying on since Christ ascended on high. God delights in mercy, and uses whom He will in exercising it. This He will carry on until the last lost one is found.

Reader, are you amongst those whom He has found?

The Lord Jesus says, "I am the door: by Me if *any man* enter in, he shall be saved."

FOR YOUNG MEN.

An Appeal to Christian Young Men.

"I FIND it very difficult to lead a Christian life," said a young man to me lately.

He had been converted, and had to a certain extent confessed that blessed fact to many; but yet, like multitudes in similar circumstances, he found the Christian life *difficult*. And why? Why should a life of practical godliness be difficult? Why do we find many, specially amongst the young Christian men of the day, oppressed by what they call the *difficulties* of the way? They believe; they accept the Word of God; they refuse to be caught by the infidelity that surrounds them; they desire to live for Christ; they thankfully own the value of His blood, and admit in measure His claims over them as their risen Lord; and yet with all that they complain of difficulties, and of their inability to live up to the standard. Now, where does the fault lie? Granted that salvation is known and enjoyed, that eternal life is consciously possessed, and that the experience is that of Romans VIII., as contrasted with Romans VII.; that is, that the soul has acknowledged that "*in me (that is, in my flesh) dwelleth no good thing*," and that, on the other hand, it can truly say, "*There is therefore now no condemnation to them which are in Christ Jesus. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit*" —if it can really through grace rejoice in this liberty, then how comes it still to find *difficulty?*

Clearly that difficulty is not one that arises from ignorance of doctrine. The soul in this case does not require truth in order to deliver or set it free from sin. That deliverance is known. No, the hitch does not lie there. A clear gospel has been heard and accredited; and the soul, so far as mere knowledge is concerned, is right enough. Lack of scriptural information is not the point. Thank God for a firm grasp of a gospel that delivers the soul from the entire question of sin, and that places it before Himself in conscious acceptance! But this does not touch the *difficulty* in question.

Truth is moral as well as intellectual; and seeing that we are made of heart as much as of head—the heart having far more influence over us than the brain—it is necessary to own this effect of the Word on our ways. The heart is king, and the other members are its vassals. The *will* is liege-lord, and ever claims the throne.

Now, young men, what you want is a heart—*a heart devoted to Christ.* Oh, how difficulties vanish before the omnipotence of a devoted heart! It is *half-heartedness* that is the cause of all your trouble. You are ashamed of Christ. Your confession of His name is sadly restricted. You often play the coward. Your flag is not nailed to the mast. Oh, what liberty of soul is found in making a final committal of yourself, and in taking a stand of uncompromising decision for the Lord! Reservation is fatal. To hold Christ in one hand and the world in the other is misery to yourself and dishonour to Him. A divided heart means chronic defeat.

You plead circumstances. Well, proper circumstances are no hindrance; but if your line of life is improper, that is, *unscriptural*, leave it. Better be poor with Christ than rich without Him, or with only a part of Him. God will never fail the man who follows the Lord. *Christ wants followers.* True service flows from true following. If you do not follow you cannot serve; and in order to follow there must be heart-affection.

Difficulties is not the word. Say that they are *impossibilities*, and then you will know in whose strength to face them. The path of faith is not difficult—it is impossible.

To cross the Red Sea was impossible; yet faith marched through dry-shod. To traverse the desert was impossible; yet faith was fed by the food of angels, and refreshed by water from the rock. To pass the Jordan

was impossible; yet again faith walked through the flood, and placed her foot on the shores of promise.

If a thing be only difficult we will face it in our own strength, and perhaps be beaten. If it be impossible, we repudiate all confidence in ourselves, and go forward in the grace and power of the living God, and the mighty giant falls by a stone from the sling. "Grasshoppers"? Yes, but God can use "a worm to thresh a mountain," and a Paul to establish the Church.

Courage, dear young fellow-Christians! Throw your hearts unreservedly into the interests of Christ, and speak no more of *difficulties*. Love knows none.

Three years after I was converted I went on my knees and asked the Lord the meaning of, "*That they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again*" (2 Cor. v. 15).

And the result? Well, I saw it had been *self hitherto*, but it was to be *Christ henceforth*.

Ah! the sweetness of His love Who died for me filled my soul, and now His claims as risen Lord asserted themselves worthily over my affections. A new vista opened, and a new life lay before me.

You will find it in full power if you read the Epistle to the Philippians.

In chapter I. Christ is the Life.

In chapter II. Christ is the Pattern.

In chapter III. Christ is the Object.

In chapter IV. Christ is the Power.

There we find Christ both the Motive, Power, and Object of the Christian life. What more can be needed?

There is a new motive—not self, but Christ; a new power—not natural energy, but Christ; and a new, blessed, and worthy object to command my entire life—not my poor, ignoble interests, but a living, loving, glorified Saviour.

"One thing I do," said the Apostle Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Did Paul sit at the foot of "Hill Difficulty" and shed effeminate tears of faithless irresolution? Did he shrink from the lions that terrified "Timorous" and "Mistrust"? Far from it! No; man of like passions though he was, his heart was so intense, and his pursuit so keen, that none of these things moved him, neither did he count his life dear unto him, so that he might finish his course with joy. Happy man! Bright, victorious witness!

I am persuaded, dear young fellow-Christian, that these wretched difficulties are but the phantoms of half-hearted indecision, and that they would vanish like vapour if you had but the moral courage to put down your foot in the bold, gracious refusal of all that is of the world.

The first injunction in the Book of Proverbs is, that you say "*no*" to evil (see chap. I. 10, etc.). Oh, the immense moral power of that virtuous little adverb! Moses knew its value when he "refused to be called the son of Pharaoh's daughter." And our life, in order to be complete and full-orbed, must be negative as well as positive. Each coin has its reverse and its obverse. Each true Christian must assert his "*no*" as well as his "*yes*"—"*no*" to sin and the world, "*yes*," by grace, to Christ and His blessed ways.

Go and bathe your heart, dear friend, in the ocean-fulness of His love. Let it be suffused by and satisfied with the story of His grace; and then seek that you *henceforth* may be marked by one bright idea, the glory of Him Who died for you and rose again.

J. W. S.

THE Christian while he lives must pray, for he only lives while he prays.

WHO hath God hath all; who hath Him not hath less than nothing.

IT is unrighteous in me to act differently to what God is to me.

ADVERSE circumstances are opportunities for the exercise of faith.

SATAN'S smile is worse than his frown.

THAT which does not bring Christ in shuts Him out.

FOR YOUNG BELIEVERS.

"The Spirits in Prison."

Question:

I AM at a loss to understand the following verses. "By which also He went and preached to the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah" (1 Peter III. 19, 20).

Will you please explain who went, and when? and are they now in prison to whom He preached?

Answer:

If you look at the end of verse 18, ch. III., you will see that when Christ was put to death, it was the Holy Spirit Who quickened Him. "By which" refers therefore to the Spirit, *not* to Christ. He is the "Spirit of Christ." See chapter I., *v.* 11: "Searching what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

That verse clearly shows that the "Spirit of Christ" used the men who wrote the Old Testament, and made them the channels by which God's mind was communicated to others.

It was the same "Spirit of Christ" who used Noah, as God's mouth-piece, to warn the ungodly world that judgment was coming. Christ did not go to Noah personally, but the "Spirit of Christ" spoke through Noah.

Those to whom he spoke, took no heed of God's warnings. They went on in indifference, eating and drinking, marrying and being given in marriage, until the flood came and destroyed them all. Their bodies found a watery grave, their spirits were consigned to the "prison," where all unrepentant sinners are detained, awaiting the judgment of the great white throne; when all "disobedient" men shall be judged according to their works, and find their portion in the lake of fire.

It was not Christ who went in person, it was the "Spirit of Christ." It was not *after* they were in prison, but *before*, when they were living men on the earth, *before the flood.*

There is no such thought in the passage as that Christ's disembodied spirit went down into hell and preached during the time His body lay in the grave. He distinctly committed His spirit to God His Father. He also assured the dying thief that he should be with Him in paradise the same day. Christ's Spirit therefore was with the Father in paradise, not "in prison."

Now the practical application to the Jews to whom Peter was writing was this: he tells them that the gospel is preached "with the Holy Ghost sent down from heaven."

The Holy Ghost in ch. I., *v.* 12 is the same person as "the spirit of Christ" in *v.* 11. It was not Christ personally who was preaching at the time Peter wrote his epistle.

Christ had preached, been rejected, and gone to heaven.

He had sent down His Spirit, the Holy Ghost, Who carries on the gracious work. He once spoke through Noah. He now uses many instrumentalities, but whenever a soul gets blessing, by receiving the gospel, it can always be traced directly to the work of the Holy Spirit.

He cannot be *seen* now any more than then, but all who reject the *gospel preached with the Holy Ghost sent down from heaven, will, if they die in disobedience, find themselves in "prison,"* the same prison, with those who heeded not His messages in Noah's day.

It is a most solemn warning to each and every one not to be "disobedient" to the glad tidings the gospel brings. As we die, we remain. If death finds us "filthy and unjust," or the Lord comes, we shall be "filthy and unjust still." Scripture never holds out the smallest hope of a "preaching" *after* men are dead. As the tree falls, so it lies. They that have done evil shall come forth unto the resurrection of damnation.

A similar preaching to Noah's is going on now. Neglect its warnings, or turn away from its gracious appeals, and just as the flood came, and destroyed their bodies, and their souls were shut up in the prison house of hell, so surely will yours, only you will be twice as guilty, for you have been warned of God by seeing what happened to them.

So the answer to your first question, "Who went?" is, the Holy Spirit, the "Spirit of Christ," not Christ personally.

Second, "When did He go?" In Noah's day.

Third, "Are those now in prison to whom He preached in Noah's day?" Yes, they are imprisoned waiting the judgment of the great assize, when the dead, small and great, are judged according to their works.

Would you escape that judgment? Believe, then, the witness of the Holy Ghost, Who testifies to every believer "their sins and iniquities will I remember no more" (Heb. x. 15–17). H. N.

WORDS FOR WORKERS.

Nothing Forgotten.

"NOT a single thing in which we have served Christ shall be forgotten. Lazy, alas! we all are in service, but all shall come out that is real, and what is real is Christ in us, and this only. The appearance now may be very little—not much even in a religious view, but what is real will abide. 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 the hireling his 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."

BE STRONG.

"BE of good courage, dear brother, be strong, and He shall establish your heart. Read the first chapter of Joshua, and look to Christ. He is faithful and full of love. All we have to do is to go on peacefully doing His will and ever looking to Him for help."

GLEANINGS IN MANY FIELDS.

DAYS, weeks, and months shall have an end;
Eternity has none.
'Twill always have as long to spend
As if 'twere just begun.

A CHRISTIAN is one whose object is Christ.

"GOD'S ear attends the softest call,
His eye can never sleep."

THE motive of all our service should be Christ's glory.

THERE is no strength but in weakness (2 Cor. XII. 10).

HOW you look upon things seen depends upon how you look upon things unseen.

GRACE brought Christ to where sin brought us.

YOU are formed by the food you feed upon.

HE gives to us that we may give to Him and to others.

GOD has often a great share in a little house and but a little share in a great one.

NOTICES.

THE Editor will be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

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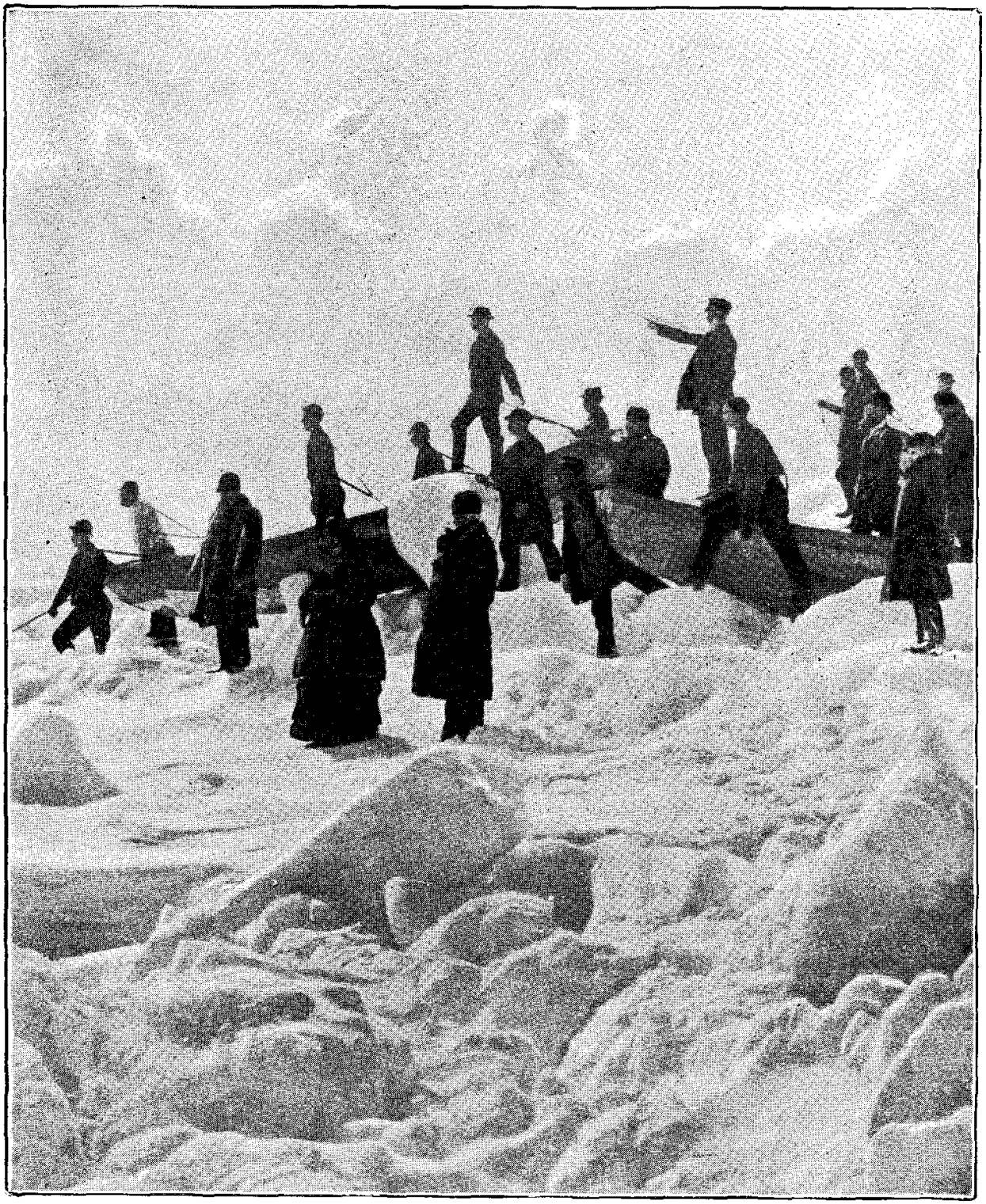


"GOOD NEWS FROM AFAR."

No. 287. One Penny Monthly.

Good News from Afar.

THE gospel is good news—good news from God—good news for sinners.

The gospel tells of Christ the Son of God, Whom God gave to die for us on the cross so that He might righteously bless us. It tells how He died and rose again for us. It tells how He has finished the work He came to do, and has thus opened the way of salvation for all. It tells of a welcome to every one who comes now in the day of salvation. It tells of complete pardon, of perfect peace, of everlasting salvation, of eternal life for "whosoever will."

Have *you* believed the good news?

What shall the end be of them that obey not the gospel of God?

"There were Two."

PEOPLE say sometimes, "I shall take my chance with the dying thief." Ah! but with which of them? "There were two." These were the words I heard from an open-air preacher as I passed on to the Railway Station at C——, and my mind has again and again recalled that solemn story of Luke XXIII., "*There were two.*" Yes, indeed, one went from the side of the Lord Jesus to the paradise of God, the other from His side to an everlasting hell. Man in his enmity against the blessed God, preferred a murderer to His Son—asked life for the life-taker; but nailed the life-giver to the cross. Release unto us Barabbas, but away with Jesus, "crucify Him! crucify Him!" Two things met in that cruel cross: the enmity of man to God, and the love of God to man. The heart of man was there displayed in all its malignity and hatefulness; and there, too, the heart of God was manifested in His wondrous mercy to the guilty and the lost. Yes, reader, your heart, my heart, was there displayed; for as in water face answereth to face, so the heart of man to man.

Listen—"He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." "He saved others; Himself He cannot save."

"The thieves also, which were crucified with Him, cast the same in His teeth."

Then one of them having owned his sin said unto Jesus, "Lord, remember me when Thou comest into Thy kingdom."

And Jesus said unto him, "Verily, I say unto thee, To-day shalt thou be with Me in paradise."

What a translation! "Made meet to be a partaker of the inheritance of the saints in light." Straight from a cross of ignominy and shame to the paradise of God! Hear his dying testimony to the spotless humanity of the blessed Lord—

"This Man hath done nothing amiss"; and to the justice of his own sentence, "We receive the due reward of our deeds." He owned the One by his side, crucified in weakness, as Lord and King, asking to be remembered in that kingdom, when all that is vile and unjust will be excluded; and what an answer he gets from the blessed Lord Jesus—not only paradise, and that "to-day," but "with Me"! And this is the believer's heaven—like Jesus, and with Him for ever.

If man was just in putting this poor malefactor out of this world, God was, in *justice* as well as in *mercy*, taking him into His paradise above, on the ground of the precious blood of the One hanging by his side. God could thus be just, and the justifier of him that believeth in Jesus.

The other thief died a rejecter of Christ, and therefore a rejecter of mercy; for though it is a blessed fact that God is rich in mercy, it is only in Christ and through Him that mercy can reach us. How could God accept one who despises His beloved Son?

Reader, "there were two"—with which of them will you spend eternity? Ah! ponder the solemn thought: an eternity of bliss, or the blackness of darkness for ever. "Be reconciled to God": that loving Saviour's heart is the same to-day. He says, "Come unto Me"; reject not this offer of mercy, it may be your last. "Now is the accepted time, now is the day of salvation."

The Negro Preacher's Question.

A NEGRO once, when preaching, asked those who were listening to him the following question: "How would you like to have your sins as your companions, to live with them for ever and ever?"

How would any of my readers like this? Perhaps at first you would not think it would matter, for often, when sinning, people are happy enough for the time being; but remember that sins are like the links of a cruel chain, which binds more and more tightly, until at length the sinner, if not freed by another, sinks into woe with his sins for ever and for ever.

Now the negro knew what it was to be delivered from the power of that cruel chain. Perhaps he had known what it was to be delivered twice. Probably he had known what it was to have a cruel man as a master, who, it may be, made him to know the terrors of a galling chain and cruel lash; but certainly he had known the galling chains of sins and the cruel lash of Satan, and having been delivered through faith in the Lord Jesus Christ, he wanted others to be delivered too; and so he warned them against going on with their sins, lest they should have them as their companions for ever and ever.

Leave then your sins, dear young friends. Do you say, "How may I do this?" We reply, "Only by turning to the Lord Jesus Christ, Who died for sin." You may have heard of the lad who was deaf and dumb, but who had been taught about the Lord Jesus Christ, the Saviour. By signs he was asked whether he would go to heaven, and he motioned "Yes." He was asked how he could say that—had he not sinned? And then he motioned the following answer (of course you will understand that he could not say this as you can with the tongue; but by signs on his fingers he said to this effect): "By and by, when Jack dies, he will be taken before God, and God will have the book opened at the page where Jack's name is, and find no sins against Jack."

Now at this the kind lady who had taught him was shocked, for she thought that Jack was setting up as a Pharisee—as one who had no sins against him—and she told him this. But he further explained that there had been many sins there against Jack, but that the Lord Jesus Christ had come with His blood-stained hand and had drawn it across the page, wiping out all the sins.

It was thus he expressed the blessed truth that "the blood of Jesus Christ, God's Son, cleanseth us from all sin."

Are your sins thus washed away, entirely and for ever? They can be washed away in no other manner. Heaven cannot be entered by you unless your sins are washed away, for—

> "I cannot go thither unless I can wear
> A garment all pure, unspotted and fair;
> And the robe that I need for the presence of God
> Can be whitened alone in a Saviour's blood."

A boy once drove a nail into a piece of wood for each fault that he committed against his father. The nails after a short time got to be a great many, but his father having forgiven him all, he drew them out; but the holes remained. "Father," said he, "the marks are left."

Yes; there were the ugly marks witnessing against him, just as many in number as the nails had been.

Not so with those whose sins are washed away in that precious blood. An earthly father may pass over the small faults of a child, though often these must be followed by their full punishment, but a perfect and holy God cannot pass over your sins. He has therefore made a way by which they can be done away with and forgotten for ever. Oh, will you not let your young hearts be won by the tender Shepherd Who gave His life for the sheep, and Who now stands waiting for you to turn to Him—thus leaving your sins? But remember if you do not leave them, and if they are not washed away by His blood, they will be "your companions," as the negro preacher truly said, for ever and ever in that place where the voice of the Lord Jesus Christ is never heard.

A Saviour Needed by All.

THE earnest cry of the Psalmist of old must find an echo in the heart of every one whose eyes are opened to see himself in truth.

One feels how agonizing are the words—

> "Enter not into judgment
> with Thy servant:
> for in Thy sight
> shall no man living
> be justified" (Psalm CXLIII. 2).

He is conscious of his guilt as a sinner, and longs to be set free from every fear. Though he be God's servant, he is sensible that if he is brought into judgment there is no hope for him; nor indeed for any, as all are alike sinful before God. All have failed of the mark—all have come short of God's glory.

This is the testimony of the Scripture wherever we turn in its pages. Let us call as witnesses a few of the writers of the sacred volume.

Job asks: "What is man, that he should be clean? . . . Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job XIV. 14, 15, 16).

Solomon declares: "There is not a just man upon earth, that doeth good, and sinneth not" (Ecclesiastes VII. 20). "There is no man which sinneth not" (2 Chronicles VI. 36).

David says: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psalm XIV. 3).

Isaiah cries: "All we like sheep have gone astray, we have turned every one to his own way" (Isaiah LIII. 6).

Jeremiah, speaking of man's heart, states: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah XVII. 9).

Paul pronounces that "there is no difference, for all have sinned and come short of the glory of God" (Romans III. 22, 23).

John warns us that "if we say that we have not sinned, we make *Him* [God] a liar, and His word is not in us" (1 John I. 10).

James adds his witness: "In many things we offend all" (James III. 2).

Reader, you are a sinner—you need a Saviour. Jesus Who died and arose again is the Saviour you need. Come to Him at once.

Christ in Glory.

THOU art no longer here,
Lord Jesus, nor alone;
Thy work well done, Thou restest now
Upon Thy Father's throne.
Exalted there, enthroned
At God's right hand in heaven;
A name above all other names
To Thee, Lord, has been given.

Our Friend in sorest need,
For us Thou cam'st to die,
For us Thou gav'st Thyself in grace
To God to make us nigh.
To Calvary's cursèd tree
A willing Victim led,
There God's dread judgment fell on Thee
When suffering in our stead.

God raised Thee from the tomb
From death He set Thee free;
By man cast out and crucified,
He opened heaven for Thee.
Saints, angels, seraphim
Thy worthiness proclaim,
Ascribing glory unto Thee
They ceaseless praise Thy Name.

We love Thee, we rejoice
That all Thy grief is o'er,
With glory and with honour crowned
Thou liv'st to die no more.
We praise Thee, blessed Lord,
We worship and adore:
Thy love, O Christ of God, we sing
Both now and evermore.

Glad will that moment be
When Thou wilt take us home;
Thy blood-bought bride from earth set free
Shall share Thy glorious throne.
Then we shall see Thy face,
Be with Thee where Thou art;
O God, the glory of Thy grace
Eternally our part.

M. S. S.

FEEDING AN ORPHAN LAMB.

FOR THE LITTLE ONES.

The Sucking Lamb Offered.

THE little lamb in our picture is an orphan lamb. Its mother has died, so it has to be hand-fed with a bottle of milk, as you see.

In the First Book of Samuel we read of such a lamb being offered to the Lord as a sacrifice. The people of Israel had sinned, and Samuel brought the little lamb, and it was killed and offered to God. Samuel said, so to speak, "We are all sinners and deserve to die, but this little lamb takes our place and dies for us."

That lamb was a picture of the Lord Jesus, Who came and died for us sinners. We had all done wrong and deserved to be punished, but

> Out of pity, Jesus said,
> "I'll bear the punishment instead."

When Samuel offered the little sucking lamb and prayed to God, God heard him and saved Israel from their enemies. And when we come near to God owning our sins and need, and trusting the Lord Jesus, God's Lamb, as our Saviour, God saves us from our sins and blesses us very much.

"Your Hope."

MANY years ago a caravan was travelling from one part of India to another. Amongst the company was a missionary. As they passed along, a poor Hindoo, wearied out and overcome by the great heat, sank down exhausted, and was left to perish by the wayside. The missionary saw him, and, whilst the rest of the company passed on their way, he knelt at his side, saying into his ear: "Brother, what is your hope?" With his little remaining strength the dying man, raising himself, gasped out, "The blood of Jesus Christ His Son cleanseth us from all sin," expiring immediately from the effort he had made.

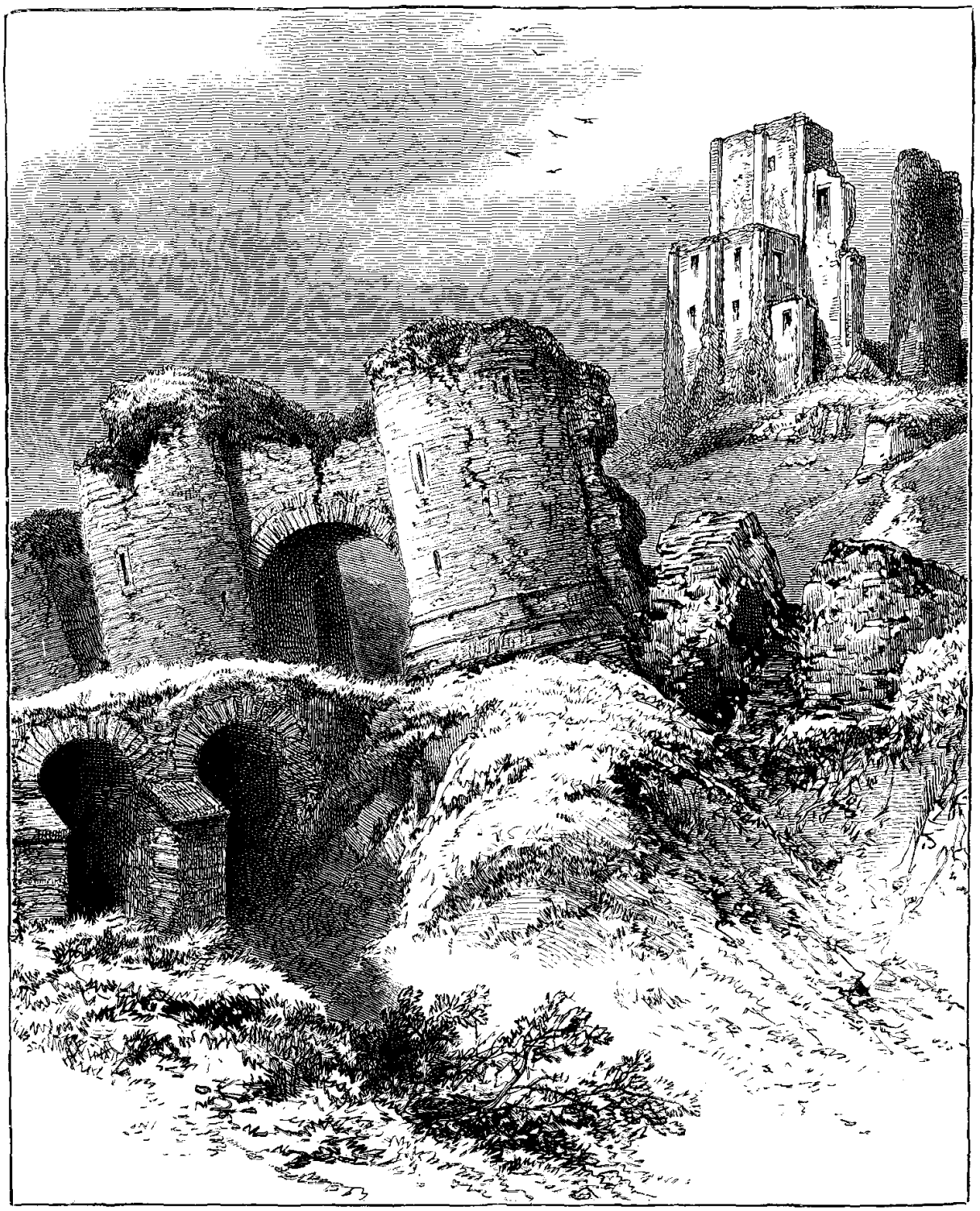
Reader, as you journey through Time, what is your hope for Eternity? Where will you spend the ceaseless ages? We would awaken you to an earnest concern about your soul. Possibly you may say, "I do not care to trouble myself about these things." You are full of the affairs of this life. Pause and consider. Amongst all the things that occupy us, where can we possibly find a question of greater moment to a never-dying soul? Again let me ask, "What is your hope?" Are you like those mentioned in Ephesians II. 12, who are spoken of as "having no hope and without God in the world"? or are you living like Paul, in Titus I. 2, "in hope of eternal life"? What a contrast! The one with nothing to look forward to save the "blackness of darkness for ever"—shut out for ever from God's presence; the other looking ahead in sure and certain hope of an eternity of everlasting joy and bliss unspeakable, in that scene where God will be all in all, and in Whose presence there are pleasures for evermore.

The missionary, greatly astonished at the reply of the poor Hindoo, wondered how or where he could have gained his hope. In the dead man's hand was a piece of paper tightly grasped. Opening it he found a single leaf of God's Holy Word. It proved to be the first chapter of the First Epistle of John, in which the blessed words he had uttered occur. Possibly that leaf contained the whole knowledge of the Scriptures which the poor man had obtained. But it was enough.

Can you point to that blessed One, the Lord Jesus Christ, and say, "He died for me, His blood has washed away my sins"? Thank God if it is so, otherwise you are far worse off than the Hindoo. One page of God's Word had opened up to him the path to glory. You, with the whole of it, and a full knowledge perhaps of God's way of salvation, may be despising it.

Take care, God is not mocked. His Spirit shall not always strive with man. To-day "the gift of God is eternal life through Jesus Christ our Lord." Arouse you from your unconcern and indifference ere God's righteous judgment arouse you. "To-day if ye will hear His voice, harden not your hearts."

W. Y. A. G.



CORFE CASTLE.

FOR THE GIRLS.

A Sure Foundation.

HAVE you ever seen Corfe Castle, I wonder? If you have, you will have noticed the falling gateway. The foundation has given way and the towers are toppling over.

Does it not say to us, "Let me teach you a lesson:

LOOK TO YOUR FOUNDATIONS."

You know we are all builders, and we do well to make sure that we build on that which will not give way beneath us.

The Lord Jesus is the true Foundation, and *all* may build on Him—and only those who do build on Him are safe.

Do you remember that God has said:

> "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation"? (Isaiah XXVIII. 16).

Here we see that the Lord Jesus—for it is of Him the verse speaks, as we learn from 1 Peter II. 4–8—is:

1. A Foundation.

2. A Foundation given by God for us to build upon.

3. A sure Foundation—one that will never give way.

Are you building on Him—that is, are you trusting Him alone for salvation? Can you say of Christ:

> "No other hope shall intervene,
> To Him we look, on Him we lean,
> Other foundations we disown
> And build on Christ, the Living Stone."

Many are like the Pharisees of old who "trusted in themselves that they were righteous." They did not feel their need of God's forgiveness. They were building on a false foundation which would give way with them. The Lord Jesus often warned them of their peril. Alas! few would give heed to Him. Do not be like them, but build on Christ, so that you can say from your heart:

> "On Christ the Solid Rock I stand,
> All other ground is sinking sand."

Then you will be safe for time and for eternity.

Florence and Fred.

I DO not think I ever remember a summer when I heard of so many sudden deaths.

One of the saddest of these incidents I will tell you about. It is of a young girl and her little brother. Fred Manley lived at Newbliss, in the County Monaghan. He was looking forward with great delight to seeing his sister Florence, who was coming from Dublin to spend her holidays at home. The day after her arrival she and her brother set off to visit their grandmother at Analore, a village not far off. After resting awhile, they went for a walk in the afternoon. They were last seen going towards the river Finn, which runs through the town, the boy holding in his hand a toy sailing boat which his sister had given him. As they did not appear after some hours had elapsed, their friends went in search of them. The little boat was seen floating on a pond near the river, but no trace of the brother or sister was to be found. A gentleman, who lived at Analore, therefore procured a drag-hook and dragged the pool, with the result that the two bodies were discovered, the little boy being clasped in his sister's arms.

No one witnessed the accident, but it is thought probable that the boy went to sail the boat on the pond, and, overbalancing himself, fell into the water. His sister, seeing him in danger, plunged in to save him, and both were drowned, the water being twelve to fifteen feet deep at this spot. How sad! Two young lives cut off so suddenly without a moment's notice! We none of us know when we may be cut off, so we do well to be prepared, for the Lord Jesus says of those who die in their sins: "Whither I go ye cannot come" (John VIII. 21).

How terrible it would be to die without knowing Jesus as our own precious Saviour, as the blessed One Who gave Himself for our sins on Calvary's cross.

I trust Florence and Fred had washed their robes, and made them white in the blood of the Lamb.

Have you?

M. S. S.

FOR THE BOYS.

Kacunga's Dreams.

KACUNGA (a Mabele) is a slave of a Kimbi-Kambu whom we knew, who died last year. This strange name designates the highest rank below a chief. The owner's name was Mabele, and in order to distinguish *this* Kacunga from innumerable others of the same name, he is called Kacunga of Mabele. He is, perhaps, fifteen or sixteen years of age, and has come to school till he reads tolerably well. He was an inquirer two years ago, but some time since he was awakened by two dreams in succession, in which he saw one like the Lord Jesus, who called to him. He told him that the gospel he was hearing from the white man is true, and that he must no longer delay. He reported these dreams to me, and I assured him that so far the dreams were good and true. It is not well to build on dreams for a foundation for our faith, but God often uses them to arouse from indifference or to awaken an interest in the Saviour Who alone saves.

Some months have passed, and he has been to most meetings since. Now he seems to have come to the inward decision to trust the Lord Jesus fully. He has been undergoing steady, quiet exercise of heart, never resting since he first heard the voice of Jesus. He came to me in my office a week or two ago, and said how he failed to find relief from the burden that never left him. Amid his work or away from it, one load was always pressing on his heart, one desire was always before his mind: he wanted to be saved by Jesus.

I read Matthew IX. 20–22 with him, and showed how trembling was the faith of this troubled woman, but how ready was the Lord with grace and power to meet her deep need.

He has since seen my brother two or three times, and at one of the later interviews told him that the burden was gone. He has trusted the Saviour. He compared himself to a *dibungu* (a large vessel of pottery), which when filled with water sinks to the bottom of the river. Such had been the heaviness of his heart because of his sins. But now his heart was like the same *dibungu* emptied of water, which floats lightly on the surface of the water. So his soul, happy in knowing the forgiveness of sins, was light and no longer sank within him. The blood of Jesus has cancelled them all. He is a true Inkongo native, though a slave, and his inquiries at this time have been good stimulants for lagging hearts. But he is surrounded as usual by awful temptations, and we need such a Saviour as we have in Whose once pierced hands to place him.

A Word for Boys from Central Africa.

WE hope to hear that your lads have found what you wished for them, and we pray that their strong young hearts may ever incline to wisdom's voice.

How the turmoil increases with the years! Satan has no pity for his votaries. Pharaoh increased his oppressions ere Israel's hour of deliverance struck. The most pitiless exactions are now placed on the minds and on the bodies of men. From Pole to Pole, from tropical forest to Arctic snow, from the latest attainment of civilized refinement to the lowest brutality of uncivilized vice, the lash is ever driving men faster. We must have more power in our guns, more speed in our means of locomotion, more cramming in our education, and if the earth be too slow for our fancies we must conquer the air. And these (in a sense) utterly artificial wants of men, create innumerable labours to supply them. The bowels of the earth are opened, the strength of rivers laid under contribution, the elements of land and air are dissolved, that man in his earnestness may supply the wants that his fathers lived and died without ever feeling or knowing. From morning to night, yes, even through every hour of night, this restless world is being driven, toiling on sea and land, and in the heart of the earth—driven to forget God, driven to fill time with its own interests, and to forget the kingdom of God and eternity. The

creature whom God created in His own image, to walk in majestic comfort through the creation ordered for him, has now become all but a god to himself perhaps, but is in reality, and to opened eyes, the bedraggled slave of the very earth that was to serve him. Where is the time now to "hear wisdom, to watch daily at her gates, waiting at the posts of her doors"? What arch-wisdom of wickedness, that men have now too many thoughts of how to supply their own needs, to be able to give *one* thought to the God Who supplies them all!

As the vortex gets faster, may your dear lads make sure of keeping out of it in spirit. Life is necessarily hard work now, and brain and muscle are needed to live in the grinding competition of these days. But the love of God is safe anchorage though the vortex swirl. I should like to give them—those who are the Lord's—the twenty-first verse of Jude. There is deep and safe water, and no vortex, in the love of God: and, blessed be His Name, this wearying state of things shall not go on for ever. The flood cleared the earth for God's purpose in Noah's day; but fire, the fire of judgment, will clear it for Christ's kingdom. At that time for us, and in God's ordered way—MERCY and ETERNAL LIFE. Two grand themes, those, are they not?

W. H. W.

God's Library.

REV. XX. 12–15.

IN almost every important town in Great Britain a public library has been built, and in these buildings are stored books of various kinds for the benefit of old and young. Most of you well know about these libraries. But do you know, dear young reader, that God has what I may call a library in heaven, and on the pages of one of the books your name is written?

The Apostle John saw in a vision the great judgment day, and he says: "The books were opened, and another book was opened, which is the book of life."

I wish to speak to you about two of the books that God has. One is the "*Book of your history.*" This book is not completed, but in it God is writing the diary of your life. Every foolish thought, every idle word, and every evil deed are faithfully chronicled.

Now I am sure you wish to go to heaven, and yet it is impossible for you to do so unless these sins are blotted out. God has said of the heavenly city, "There shall in no wise enter into it anything that defileth" (Rev. XXI. 27).

But I have good news for you. God has provided a means whereby all these defiling sins can be washed away. Listen to what God's Word says: "The blood of Jesus Christ, His Son, cleanseth from *all* sin." Do you remember, when the destroyer passed through the land of Egypt to smite the firstborn in every house, that God said: "When I *see the blood, I will pass over you*"? All those who took the blood of the slain lamb, and sprinkled it on the lintel, and two side-posts of the door, according to God's command, escaped the judgment. The blood made them perfectly safe, and God's own word made them sure that death would not enter their dwelling.

When God looked at the blood, He thought, too, about the Lord Jesus going down into death, and shedding His precious blood for poor sinners like you and me. It was *sin* that brought God's Son from heaven to die on Calvary. He was the Lamb of God's own providing, and believers can say, "The blood of Jesus Christ cleanseth us from all sin."

But there is another of God's books that I wish to speak of—it is called "*The Lamb's Book of Life.*" In this book are written the names of all that have trusted in the Lord Jesus. These have had their sins washed away in the blood of the Lamb, and they will enter heaven and spend eternity with the Saviour. I beseech you, dear young reader, to accept Christ as your Saviour, and then you will be sure that your name is registered in the Lamb's Book of Life. Remember, God says: "Whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. XX. 15). *Do not rest* until you can say with the writer:

> "I do believe, and now I'm free,
> Can say 'The Saviour died for me,
> His precious blood, th' atoning blood,
> Has washed me, brought me nigh to God.'"

WORDS OF PEACE.

Every Dark Shadow Wiped out.

I WAS sitting by the couch of a dying relative and our conversation turned on the deeply important matter of his prospects for eternity. He had some years ago attended a gospel meeting which I had held in the town in which he lived, and now he referred to it. "Do you remember telling the story of Martin Luther's dream," he asked, "in which he thought that Satan approached him with two large scrolls upon which was a true record of Luther's sins, and that upon learning that all his sins were there recorded, he exclaimed, 'Take thy pen, O Satan, and write across the scrolls, "The blood of Jesus Christ [God's Son] cleanseth [ME] from all sin"'?" I remembered the incident well. "Oh," he said, "there is great comfort in that verse, 'Every dark shadow wiped out.'"

What else could comfort a man when confronted by his sins but the cleansing blood of Christ?—and in the presence of death and eternity too. Certainly, as God's Word is true, nothing else but that precious blood can put sin away, for we read, "Without shedding of blood is no remission" (Heb. IX. 20). It is useless, then, to seek comfort in the works of our hands. Salvation cannot be found in any good deeds which we can accomplish. On this point Scripture is most emphatic. "By the works of the law shall no flesh be justified" (Gal. II. 16). "No man is justified by the law in the sight of God" (Gal. III. 11). "Not of works, lest any man should boast" (Eph. II. 9).

St. Augustine truly said, "The good works of sinners are but splendid sins." And more true than that is God's verdict, "All our righteousnesses are as filthy rags." Then, clothed in rags and defiled by sin, where can salvation, pardon, and cleansing be found? Where shall fitness for the holy presence of God be obtained? Shall every dark shadow of a guilty life be wiped out? Thank God, there is an answer to these questions, and it is in the text that comforted my dying relative. The God Who has said, "All have sinned," has also said, "The blood of Jesus Christ, His Son, cleanseth from all sin." This blood was shed for all, through it all may be cleansed for ever, and be made white as the snow upon the mountain. Heaven will be filled to its utmost bounds with a multitude of blood-washed and blood-redeemed sinners. In no other character could they be there. The blood of Jesus is the only way of blessing, the only passport to heaven. Have you then ceased to trust in all of self, and staked your soul eternally on that precious blood? If not, why not to-day? Think of the greatness of the love that led Jesus to the cross to suffer, to bleed, and to die that you might be blessed; and as you think of this yield to that love and own Him as your Lord and Saviour.

This is the one and only way of escape from the judgment your sins deserve; if you turn from this, a fearful looking for of fiery indignation—banishment from the presence of God and the glory of His power—is your only prospect.

Wake up! wake up! and turn to God and Christ and heaven to-day.

J. T. M.

"God so loved . . . that He gave."

A RECENT number of *Scattered Seed* lay before me, and as my eye scanned the page it was arrested by this sentence:

"GOD IS NOT A GRUDGING GIVER."

I stopped my reading, for I had enough there for my thoughts to run on for a considerable time. How, thought I, has Satan deceived multitudes, as he deceived me for years, with the idea that God is a hard, exacting Being, Whose only thought for us is judgment, and Who will one day summon us before Him to demand from us something He knows we cannot give, and then judge us because we cannot produce it! Oh, how that

arch-enemy of souls held us at a distance from God by such thoughts as these!

But what is the truth? It is simply that God is *not a demander*, but a *Giver*. "Freely," says Romans VIII. 32. "Freely," says Revelation XXII. 17. "Free gift," says Romans V. 16. And one of our own poets also, for he was a poet though he wrote in prose, has well said, "There is only one giver who is a real giver, and that is the giver who gives His best." God, Who is revealed in the Scriptures as the Great Giver, has done this. He gave Jesus—His only begotten Son—He "delivered Him up for us." Was Jesus His "best"? Yes! His life on earth declared it. Of the first thirty years (passed in secret as regards the world, but under the all-searching eye of God) we know little, and all we know is contained in a very few verses in the Gospels of Matthew and Luke. But when He came out for public ministry, at thirty years old, God rent the heavens (Mark 1-10, margin) to tell the universe that He was the beloved of His heart, in Whom He was "*well* pleased." Jesus *was* His "best."

The years that followed did not reverse the story. There came a day when (after He had trodden earth's dusty highways, and had gone about "doing good" and healing "all that were oppressed of the devil") He went up into a mountain to pray, and there received from God the Father honour and glory, with the witness at the end (see Luke IX. 51), as He had had it at the beginning, "This is My beloved Son." And *that* is the One God gave!

Hear it, O heavens! Give ear, O earth: "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." Note the first word in the verse, and never leave out the "For"! It is the link that fastens John III. 16 to what has gone before, and—wonder of wonders—reveals the stupendous fact that Jesus was given by God not to *live* in the world, but to *die*. It shows how He "must be lifted up"—lifted up to die. And when this marvel first enters the soul, then enters also the first acquaintance with the meaning of one of the smallest words in the verse—the small word "so." The meaning of that small word has had a beginning with me, but it will never have an end! When countless ages have rolled on I shall still be learning the meaning of that little word, for I shall still be learning fresh depths in the mighty love of God, which could give His only begotten Son to die on the Cross of shame to meet my due, and to bring me back to Him.

Beloved reader—whoever may see these lines—it is surely no chance which has brought them before you; God Himself wants to make Himself known to you, so that you may know Him as He truly is, a giving God, not a grudging giver, but a giver who has given His best. You may have hated His very name—there is love in His heart for you; you may have despised His mercy—there is tender compassion with Him for you; you may have, up till now, refused to turn to Him at all—He is waiting to save you. And all this *now*, and all for you, if you will but put your trust in the One Who was given, the One Who died, the One Who is alive for evermore—JESUS!

B. C.

Salvation for All.

"THE grace of God that bringeth salvation hath appeared to all men."

God has come out in grace to man. His undeserved favour has been shown. We were all exposed to judgment, for we all had sinned. The law could only condemn us, for we had not kept it. There was no strength with us to improve our condition or make out a righteousness of our own. Nothing but grace could avail for us, and in grace God has made Himself known as a Saviour-God.

Creation told of His power and majesty; the seasons told us of His care and providence over His creatures. But His heart of love was not known until Christ came and suffered and died for sinners. Now we know that salvation and not judgment is in the thought of God for men. A Saviour-God desires that all men should be saved and come to the knowledge of the truth.

God's grace has provided salvation for *all*. It is for everybody without exception. For *you* and for me.

FOR YOUNG MEN.

A Great Ransom.

A TRAVELLER, being seized by brigands, is bound hand and foot, and carried along bypaths to a cave in the depths of the forest.

There he lies helpless. His captors tell him death will be his portion, unless within a set time he can find a ransom. He appeals to personal friends, the general public, and the king, but, alas, in vain. The ransom price fixed is too great. The set time runs its course, no deliverer appears, his cruel captors carry out their threat and take away his life.

Turn to Ps. XLIX. Verse 10 sets us beside three death-beds. The first is that of a man who is a very treasury of knowledge; he has spent life in close and arduous study; his discoveries have won the admiration of his fellows and the plaudits of the world. Dying, he is making another discovery: his wisdom cannot cope with death.

In a grand house another man is dying. He is what Scripture calls a fool. He has strained every nerve to get rich. He has succeeded. He has purchased an estate, called it after his own name, and lived as though this world was to be his everlasting home.

Cannot his wealth purchase immunity from death? Listen to a divine answer: "They that trust in their wealth, and boast themselves in the multitude of their riches; none can by any means . . . give to God a ransom . . . that he should still live for ever, and not see corruption" (verses 6–9).

Now come to another death-bed. A coarse, brutal man is dying. The strength God gave him he has used to gratify his lusts, but death is now stalking into his chamber. The once powerful man struggles in vain; he also discovers that he hath no power in the day of death. Yes, the mightiest must bow before the grim monster!

The wise man, the fool, and the brutish man were alike in this, not one could find a ransom from death.

Now what are you going to do? Your turn will come. One day the doctor will say, "I can do no more." Your past life might have been wise, foolish, or brutish. One end is before you; death you must meet. But how? This forty-ninth Psalm brings a tremendous fact before you. I want to emphasize it. After a vain search in every quarter of the globe, one solemn conclusion is arrived at: there is not a man to be found to ransom his fellow-man.

When you come to die, no one can step into your place and say, "I will die instead."

Shall I tell you why? Two men are lying under sentence of death. The night before the morning of execution, one of them asks the warder to tell his fellow-prisoner he will take his place and die instead of him. Can you not hear the warder saying, "Do not try to deceive your companion in guilt; both of you are equally under sentence of death; how then can your death atone for his?"

Now that is why God declares there is no ransom under the sun great enough to deliver you. All men are under sentence of death. In vain a dying soldier said in his agony, "My God, I cannot die!" The next moment he was a corpse.

Face these terrible facts now:

1. *Die you must.*
2. *Ransom yourself you cannot.*

Perhaps you say, "I believe in a larger hope; I think if I do die there will be a chance of escaping eternal death." Open your Bible; find Job XXXVI.; read verse 18: "Because there is wrath, beware lest He take thee away with His stroke: *then* a great ransom cannot deliver thee." Earth has been vainly searched for a ransom. Hell will be as vainly searched. Lost souls will wander on in blackness of darkness for ever. Memory will recall the past. An accusing conscience will awaken remorse, weeping, wailing, and gnashing of teeth, but no ransom will ever visit that doomed abode.

"*Beware!*" Beware of what?

Beware lest He take thee away with His stroke.

"*Beware!*" Why?

Because "*then, then* a great ransom *cannot* deliver *thee.*"

Believers in a "larger hope," have you considered the force and meaning of this word *then?* Pause ere you risk dying,

unrepentant, in your sins. As sure as no mere man can avert your natural death, so surely will no deliverer ever appear in the dark domain of hell, no voice will ever be heard there proclaiming. "deliverance from the pit"

The clock of hell always points to midnight; the pendulum silent *for ever and ever, for ever and ever.*

Wise man, pause and consider that your companions there will be the fool and the brutish man. Love never enters that dark abode. Its inhabitants are hateful and hate each other. Perhaps you have often said, "Environment determines greatly the sort of man you are." How then do you think the environment of hell will ever fit you for heaven?

Do murderers, liars, and adulterers usually improve their associates?

Do not deceive yourself. If you once find yourself inside hell, you *cannot* find a ransom, and God *will not.* His word is: "Then a great ransom cannot deliver thee."

Ps. LXIX. *tells us earth cannot find a ransom.*

Job XXXVI. warns us that hell having once got hold of thee, a ransom, nay, *a great ransom, cannot deliver thee.* But what earth cannot find, and hell will not find, heaven *has* found.

Can you imagine what it would have been to that helpless traveller in the brigands' cave to have heard a voice saying, "Deliver him; I have found a ransom"? *God has provided what earth and hell lack.* Turn to Job XXXIII. There is another man dying, whether wise, foolish, or brutish we are not told, but he is as helpless in the presence of death as the man in Psalm XLIX. He is almost at his last gasp; his bones stick out, his soul draweth near to the grave, and his life to the destroyers. Death is about to seize his victim. Just then a messenger enters. The effect of his visit is that the poor dying man turns in deep, real repentance toward God, and, like the prodigal of Luke XV., says: "I have sinned and perverted that which was right, and it profited me not." Death's uplifted dagger is stayed. God commands him to put it into the sheath with the words, "Deliver him from going down to the pit. *I have found a ransom.*" Now look at that man. His flesh is fresher than that of a little child. Behold, he prayeth! Joy fills his heart. He looks up and sees the face of his Deliverer. Would you like to see Him? If so, look right up beyond the created heavens, right through into the presence of God. A man is there; His name is Jesus. He is the Prince of Life. Death has no claim on Him. He is altogether superior to its power. This is the man who said, The Son of Man came to give *His life* a ransom for many. Yes, He could give His life for yours. Shall I tell you why? *He was the only man who ever lived that death had no claim upon.* Death came by sin. Jesus was sinless in nature, word, and deed. He is just the very One to come to a poor death-doomed man and say, "You need not die, for I have died for you."

Perhaps you may say, Job XXXIII. and Psalm LXIX. speak of natural death; what I fear is eternal death. Listen. This wonderful ransom, provided out of the deep love and pity of the blessed God Himself, is so all-sufficient, that He can deliver from eternal death, and from natural death also. He is soon coming for His redeemed and ransomed people, and he that liveth and believeth in Him shall never die, not even a natural death. Read Hosea XIII. 14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." How? By delivering His people from physical and eternal death.

Would you know this ransom for yourself? If so, get alone with God, lay bare the hidden springs of your being, bring your life under His searching review. If you honestly and truly say, "*I have sinned,*" He will say, "I will put away thy sin. Deliver him from going down into the pit; I have found a ransom."

Oh! let me earnestly urge and entreat thee to turn to that wonderful ransom; His name is Jesus, JESUS, JESUS.

H. N.

"NEITHER is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts IV. 12).

FOR YOUNG BELIEVERS.

In this hand.

"THE Father loveth the Son, and hath given all things into His hand" (John III. 35). This verse very blessedly connects the hand that holds all things with the love of the Father. As we turn over the pages of this precious gospel we read in chapter x. that Christ's sheep are put into the hand that holds all things. "I give unto them eternal life; and they shall never perish, neither shall *any man pluck them out of My hand*" (*v.* 28). The hand of Christ thus grasps each sheep with a hold that nothing can unloose, and associates these poor sheep with all the wealth that hand contains, so that the Apostle can say in 1 Cor. III. 21, 23: "All things are yours—the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's." "Why then," says some tempest-tossed believer, cast down with the troubles of the pathway, "Why am I so poor and weak and feeble? If all these things are mine, why does not God minister them to me now?" Just for this reason: He can never sever you and the things from the hand that holds them. All is put into the hand of Christ, but He has *not yet taken possession.* We are in the *kingdom and patience* of Jesus Christ. He is patiently waiting for His kingdom, and we are called to wait in patience with Him.

Presently the kingdom and glory will be His. Then shall be fulfilled that word, "Shall He not *with Him* also freely give us all things?" (Rom. III. 32). "*With Him!*" That is the keynote to this precious verse. Do you wish to share the things apart from the hand that holds both you and them? Every true heart says, "No!" What have we then to lift us above the pressure of the way, and the burden of the difficulties? These charming words, "We know that all things *work together for good* to them that love God" (Rom. VIII. 28). Not some things, but every dark, difficult step; all sickness, sorrow, poverty, rejection, hatred—everything works together for good. What an unfailing anchor for the soul this is! What calmness and security it affords, as we cling in simple faith to this glorious fact, that He, Who is ordering all things, orders them for our good, ever and always.

Presently, we shall look back from the scene of glory and say, "He led us forth by *the right way.*" A greatly tried believer was kept in peace in the midst of his trials, although his ungodly wife was always scolding and carping at him. When asked the secret, he replied, "At times there is only one chair I can sit in." "Which is it?" inquired the visitor. "Why, that one in Romans VIII.—*All things work together for good.*" That is a chair which should form part of every Christian's possession. I hope you have such a one in your house.

Y. Y.

Surrender.

IT is a great thing, specially for those who are young, to see that there is a sphere of interests into which they are called—that is in self-denying service of their fellow-saints and furthering the work of the Lord. To cherish a care for others is the way to promote our own growth and blessing. We do not get the right flow of Christ's love in our souls apart from serving the saints. We must carry out divine affections in their proper circle, or they will soon wane. This flow of love toward others is induced by the constraining love of Christ, and all true service involves practical surrender of our own ease and comfort.

WORTH ALL.

I HAVE been struck of late by seeing how much more interesting David is than Solomon; for if the latter shows us more fully the time of blessing and peace under the reign of Jesus, the former presents to us the Person, the afflictions, the sufferings, and the heart of Jesus, and to us this is worth all the rest.

WORDS FOR WORKERS.

"Lift up Your Eyes."

THE Lord Jesus bade His own look upon the fields around them. The harvest was waiting for the reapers. On every hand there was corn ready for the sickle, and the reaper would receive wages and gather fruit to life eternal—fruit that would abide when all that men of the world had wrought should pass away and perish.

And shall not we look on the fields to-day? There is harvesting to do wherever we turn. If we are but fit for service there is abundant service for us to do. There is no need for any one to stand idle. There is work for every one who knows and loves the Lord Jesus.

There are needy souls close by each one of us who are just ready for the word we have to give, if we are but fit to give it. "What shall I do, Lord?" may well be our earnest inquiry. If we are meet for His use He will delight to employ us.

Christ is Everything.

"CHRIST is everything. May you be given to keep Him constantly before your eyes. Our strength is to know our own nothingness and have Him as everything. He never fails, cannot fail, and if we walk in His path and words, manifests Himself to us, so that we should have joy in our souls and strength in our service. I hear you have been unwell, but a time of retirement is a very good thing in our service; it puts us before God, instead of our work before us, and makes us feel, too, that our work is in His hands and not our own. I remember when I used to be ill every year, I always felt if I had been near enough to God, I should not have needed it; but it is always grace. But I trust you will be better."

GLEANINGS IN MANY FIELDS.

IN the midst of much unfaithfulness I have always found Him faithful—I can bear witness to it—and more than faithful, always full of mercy and goodness.

ALAS! feeble is he who even unconsciously leans upon man.

MAN'S acceptation is not God's approbation, although God can give it us to favour the propagation of the truth; but if we stop at the result we are at a distance from the source, and that becomes a snare to wither up our soul, instead of a means to lead us to those upon whom we should pour out His riches.

WHERE charity is warm there is no difficulty.

HUMBLENESS alone can save us getting out of one ditch into another.

WE have nothing but His will to direct us in the short passage of pilgrimage here below. What happiness to have such guidance!

MAY God keep you all, beloved, in His holy keeping. Walk humbly close to Him, and He will not fail you.

NOTICES.

THE Editor will be glad to hear from any who have received help through the book, and will seek to answer any profitable questions which may be asked from time to time.

Distributors are reminded that the Magazine can be divided into four separate tracts by cutting the thread at back.

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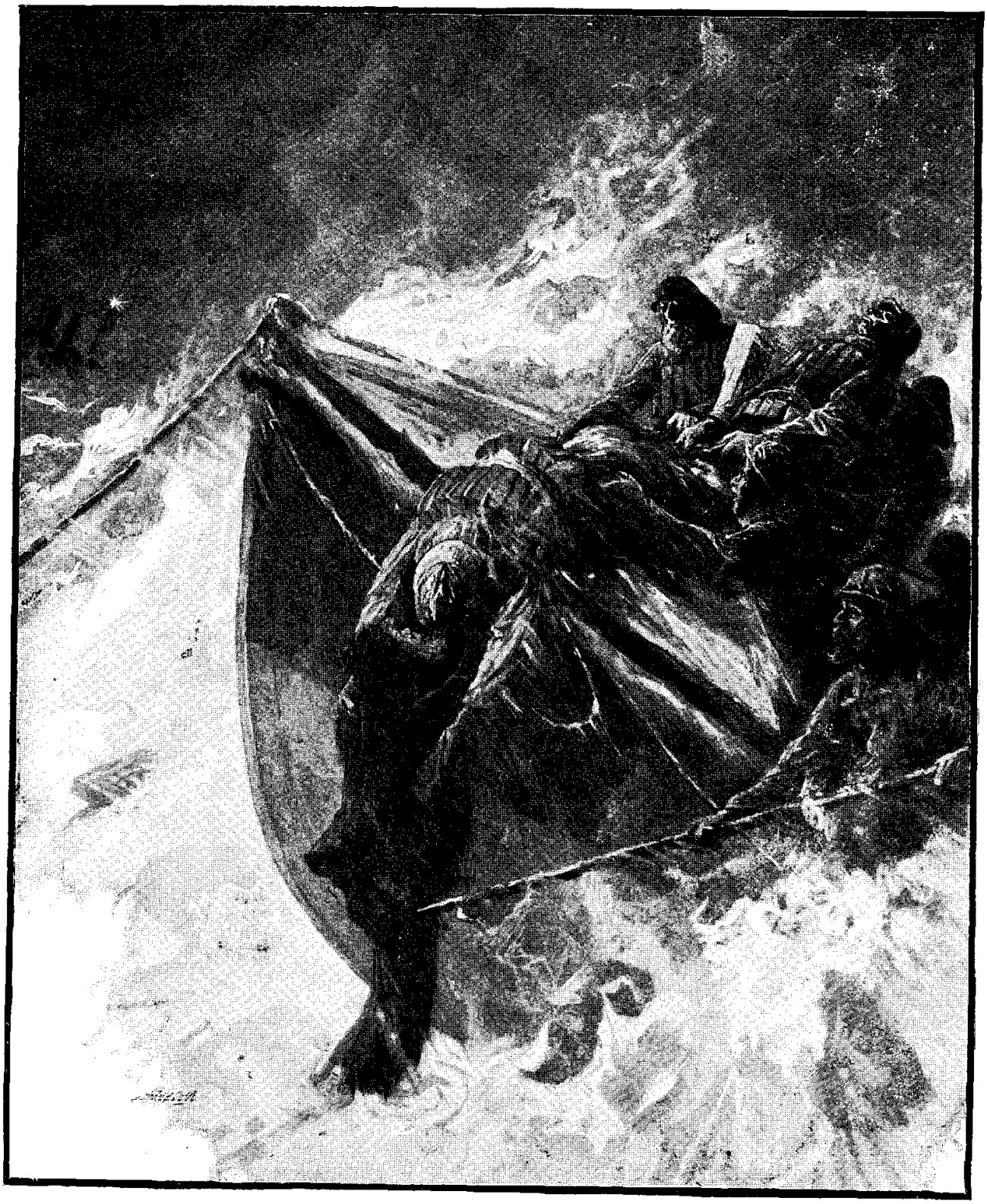


SAVING ONE.

No. 288. One Penny Monthly.

The Value of a Soul.

WHAT is the price of a soul? Who can estimate its worth? Who can express it aright?

The Lord Jesus asks a question which finds no answer. "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The whole world put into the scales against a single soul would be outweighed a thousand-fold.

The only true light in which a soul's value can be seen is the cross of Calvary. There we learn that nothing less than the sufferings of the Son of God could redeem one soul. "For the redemption of the soul is precious."

The believer on the Lord Jesus can say, "The Son of God, Who loved me and gave Himself for me." For me He came. For me He died. For me He gave Himself. Wonderful it is to find oneself the object of such love!

An illustration of this is found in the account of how the Deal lifeboat put out to save one man from drowning on the fatal Goodwin Sands.

Richard Roberts, the captain of the lifeboat, as he looked through his telescope one evening, discovered a wreck on the Sands, and near by it a man who was running to and fro. Would the brave crew venture forth on the wild waves to rescue one? That question was never asked by them. The summons was given, and forth into the night the lifeboat sped to the rescue. Nearing the Sands they shouted aloud and strained their eyes seeking to peer through the darkness, but no sound or sight greeted them. Casting anchor they waited for the morning light, and then found they were comparatively close to the wrecked vessel, and that the lonely man was coming towards them. Soon he was safe on board their craft.

He proved to be the captain of a Norwegian ship which had gone on to the Sands the previous morning. There he had seen the whole of the men who made up his crew washed overboard. He himself had been saved by lashing himself to the windlass. Then when the tide fell he loosed the lashing and ran up and down on the uncovered sand.

Deal rejoiced over that one seaman saved from death, and none thought the price paid in the risked lives was too great to accomplish the rescue.

Heaven rejoices over *one* soul saved by Christ. Has it ever rejoiced over you?

"There is joy in the presence of the angels of God over one sinner that repenteth."

The Shepherd sought for a wandering sheep, seeking till He found it, and rejoiced over it as He bore it home.

Infinite is the cost of such finding. The unfathomable depths of the Saviour's woe at Calvary, the impenetrable darkness of His being forsaken in judgment there, these tell the value of one soul.

Without His atoning death, without His redeeming blood, not *one* soul could be saved. Through it *all* may be saved, and all are now invited to draw near and be blessed.

Oh! value your soul aright, and come now while the door of blessing is still open.

What Christ has done, is now doing, and will do for His people.

1 He gave Himself for their sins—Gal. I. 4.
2 He quickens them by His voice—John V. 25.
3 He seals them by His Spirit—Eph. I. 13.
4 He feeds them with His flesh and blood—John VI. 56, 57.
5 He cleanses them by His word—Eph. V. 26.
6 He maintains them by His intercession—Rom. VIII. 34; Heb. VII. 25; John II. 1.
7 He takes them to Himself—Acts VII. 59; Phil. I. 23.
8 He watches over their ashes—John VI. 39, 40.
9 He will raise them by His power—1 Cor. XV. 52; 1 Thess. IV. 16.
10 He will come to meet them in the air—1 Thess. IV. 17.
11 He will conform them to His image—Phil. III. 21; 1 John III. 2.
12 He will associate them with Himself in His everlasting kingdom—John XIV. 3; XVII. 24.

"I'll Try, Sir."

HEARING of the serious illness of a young man whom I had known for a considerable time, I called to see him, and found him dying of consumption. He was sitting upon an old sofa, with his head reclining upon a cushion that lay on a table before him. At the time I entered the room he was alone, and as I approached him he raised his head for a moment, then dropped it again with a groan. I found he had been in this position night and day for the last fortnight, dreading the loneliness of the bedroom, and fearing, if he went to bed, he should not rise again. I knew his history, which may be briefly told. A few years previously his mother had died; a drunken father, and two gay, careless sisters, who worked in a small factory, made his home anything but a desirable place, and he gave himself up to an unrestrained course of sin with companions of his own age, which soon undermined his constitution; and here, at the age of twenty, he lay a poor emaciated thing, forsaken by his former companions, a burden to his friends, and a misery to himself. A kind-hearted neighbour visited him at intervals during the day, and ministered to him of her spare substance.

I sat down beside him, and sought to win him from his dark broodings, by speaking of the love of God in giving His beloved Son a ransom for sinners; and of the grace of that blessed Jesus Who died to redeem us who were "sold under sin," and Who, by the sacrifice of Himself, atoned for sin and bare it away, declaring the work He undertook to be finished, and finished according to the mind of God, Who raised Him from the dead, seating Him at His own right hand, and crowning Him with glory and honour.

The poor lad was exceedingly reserved for a time, evidently not caring to look the truth of his condition in the face, owning himself a lost sinner, needing the mercy of God. His manner signified my visit to be an intrusion, but having long had a desire to speak to him about these things, I was not to be deterred by any coolness on his part. His recovery was out of the question; his soul was precious; and his danger imminent. However, he at length listened, as I pressed upon him the perilous condition of his soul. Earnestly and prayerfully did I seek to lead that poor benighted one to God through faith in the Lord Jesus Christ; but for a time all appeared fruitless, no ray of light seemed to penetrate that young dark heart, and the only response I received was, "I'll try, sir; I'll try to believe."

I pointed out to him the danger of delaying to receive what God so graciously offered even to the vilest sinner, salvation through faith in the name of Jesus, and that by believing in Him he would receive eternal life, as the gift of God; but still that same utterance from the wretched, unbelieving heart, "I'll try, sir; I'll try to believe."

I rose to bid him good night, when he again raised his head, and looking at me very steadfastly, said, "Please come again to see me."

"Well," said I, "I will endeavour to come to-morrow night; but if I promise to do so, will you take my word?"

"Oh, yes," was his unhesitating answer.

"Why don't you say you will *try* to do so?" I inquired.

"Because I do not wish to insult you," he said.

"Now just listen, my young friend," I replied (knowing how successfully Satan blinds the minds of them which *believe not*, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them). "When a poor creature like yourself, who might make a mistake, or even deceive you, promises you something, you rest with the utmost confidence upon his word; but when God, the God of love and grace, Who cannot possibly make a mistake, and Who will never deceive any one that trusts in Him, tells you, as a poor sinner, to believe in the Lord Jesus Christ, and assures you that by so doing you shall be saved, you insult Him, by talking of *trying* to believe. That is the language of unbelief. You know not Who Jesus is, or you would gladly believe in Him, for He is the very one you need. I don't ask you if you *love* Him, because you can have no love for

a *stranger*, and you have only *heard* of Jesus, and know not what He has done for you. See the love wherewith God loves you while in your trespasses and sins. He might have cut you off in a moment, but He is the God of all grace, and has had compassion on you, and seeks to have you *for Himself*. *If you were to die in your present state you would be cast into the lake of fire.* But this will be your own fault, because God had provided a way of escape, through the death of Jesus, whereby sinners are not only delivered from the wrath to come, but are brought into the closest relationship with Christ Himself. Surely it is an insult of the deepest dye to talk of *trying* to believe in such matchless grace and such unexampled love."

I left him; and when I called again he received me very kindly. God had spoken, and light had burst into that dark heart, and he had found "peace in believing."

He lingered for a couple of months, during which time he bore ample testimony to the change wrought in him by the Holy Ghost—that he was beyond all doubt a new creature in Christ Jesus. Often, when visiting him, I found him alone in his room, and he used to say, "I lie here thinking of Jesus; I've no fears now."

He frequently entreated his father to look to the Lord; and one Friday night in the latter end of June he was speaking of the preciousness of Christ, when suddenly he stopped, but in that moment, without a sigh or struggle, the spirit had quietly flown away.

May the Lord use this narrative of the abounding of His own sovereign grace to arrest some poor sinners who know not Jesus, nor what He has done for them.

"THE FATHER LOVETH THE SON, AND HATH GIVEN ALL THINGS INTO HIS HAND. HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE: AND HE THAT BELIEVETH NOT THE SON SHALL NOT SEE LIFE; BUT THE WRATH OF GOD ABIDETH ON HIM."

JOHN III. 35, 36.

"Right in the Sight of God."

GET right with God—for life is sad and dreary
Without the sunshine of His face divine;
Turn now to Him, Who offers untold blessing
To satisfy the need of souls like thine.

Get right with God—thy load of guilt is heavy,
And God alone can take that load away;
He gave His well-beloved Son to suffer
Upon the cross our every debt to pay.

Get right with God—no longer be rebellious
Against the love that seeks thy soul to win;
Bow down at last, and as thy Lord confess Him
Whose blood alone can cleanse away thy sin.

Get right with God—eternity's before thee,
How dark 'twill be if banished from His face;
Thou goest forth into the night of sorrow,
A stranger ever to His saving grace.

WHAT WILL YOU BE WORTH?

YOU are wearing out life, perhaps, in the desperate endeavour to grow rich; have you ever asked yourself how much you will "be worth" in eternity? How rich will you be when death has reduced your estate to a house of six feet by two? You are anxious, perhaps, about your society on earth; have you thought, With whom shall I spend my eternity, and where?

You mean to be Saved!

YOU intend, no doubt, to come to a decision in this matter?

YES,

but time is flying! The years are passing!

How long do you propose to wait until you feel it necessary to consider the question of your soul's salvation?

Are you waiting until your death-bed?

BUT

you may not have a death-bed. It is not every one who is privileged to have time and strength to settle such an important question at such a time.

Are you waiting for to-morrow? You may not even see to-morrow! Scripture says: "NOW is the accepted time; behold, NOW is the day of salvation."

The time will come

WHEN

you *must* realize that all is not right between you and God. Beware lest you defer it too long. "Too late!" is an awful cry.

His offer NOW is, "Him that cometh to Me I will in no wise cast out" (John VI. 37).

"I WILL GIVE UNTO HIM THAT IS ATHIRST OF THE FOUNTAIN OF THE WATER OF LIFE FREELY."

FOR THE LITTLE ONES.

The Lost Lamb.

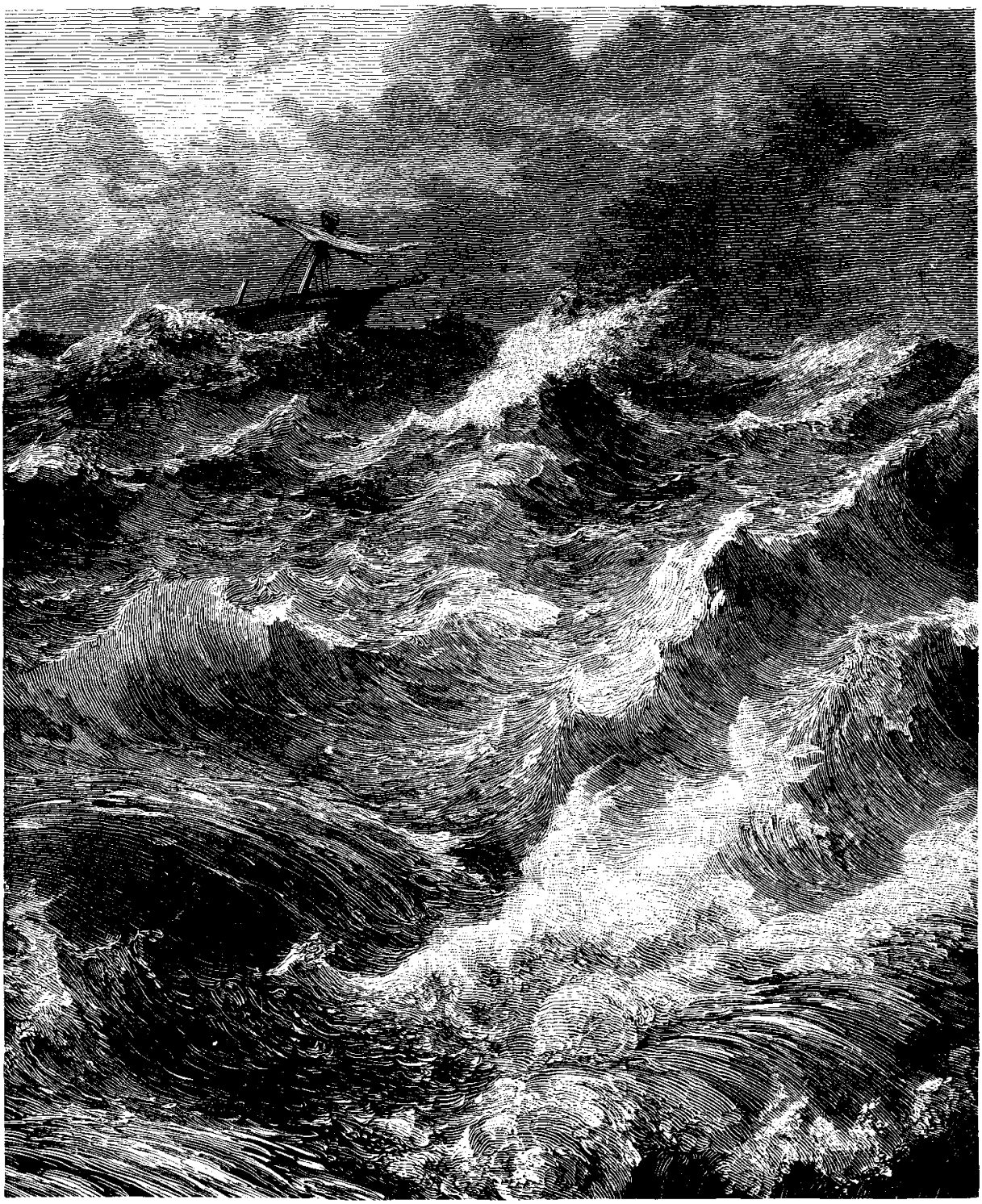
WHEN Jesus was down here upon earth it was His delight to go about doing good. He fed the hungry and healed the sick, and spoke words of comfort to sad hearts, even though He was often sad and weary Himself. But His great desire was to seek and to heal the sin-sick souls of those who wronged Him day by day, and to do this was to cost Him far more. His hands and His feet were torn by the way He had to travel, and the Good Shepherd had to give His own life in seeking His sheep.

Do you remember how, in one of the gospels, it says that if a shepherd had a hundred sheep and lost one of them, he would leave the ninety and nine and go after the one which had wandered? And would Jesus do less than an earthly shepherd? Ah, no! One was lost—it might be only a silly, worthless little lamb that had no love or care for the Shepherd. But it was not of the lamb's love to Him that the Shepherd was thinking. Deep down in His own heart there was a great love for that silly, worthless, loveless lamb. And this great love caused the Shepherd to start on His long and difficult journey with the determination that, cost what it might, He *would* bring back that little lost lamb. Aye, "He is not willing that any should perish." One little child might be saying, "Oh, how I wish Jesus would find me, for I know I am lost and sinful." As long as you are unsaved you are in great danger, for if you were to die in your sins you would be lost for all eternity. Eternity means for ever and ever. I have sometimes tried to understand its depths, but in vain. I hope you are like one who said, "I have been looking into eternity and I want to be saved." If you have a longing to know Jesus, let me tell you for your own comfort that it is He Who has given you that yearning after Himself, and because He wants to satisfy you. "He satisfieth the longing soul." Now just listen to the rest of the Shepherd story, and as you listen just say to yourself, "I am that little lamb and Jesus is the Shepherd—the Saviour."

The Shepherd starts out and toils through the storm, over the wild mountains and rocky crags and through dangerous places. He is told that it is foolish to spend Himself in such a way just for one silly little lamb, but He presses on saying, "Nay, I love that little lamb so much that I cannot let it perish, even though it is foolish and black with sin. Those very sins are causing Me this journey and all My toil and sorrow, but though My hands and feet are torn and bleeding, and on My brow I wear a crown of thorns, I will not turn back. Not only this, there is a great roaring lion who has his eye on the little lamb, and before I can reach it I shall have an awful struggle with him, because we are both after the same lamb—he to destroy it, I to save it. I am come that it might have life."

Yes, Jesus went through all this suffering, and far more, for *you*, little lamb. In His great love He died willingly *for you.* He hated your sins, but He loved you—it was your sins which separated you from Him, for He is holy. God laid them all upon Jesus, and there on the cross in untold agony Jesus suffered for them. He bore the full punishment of them and God's wrath on account of them. Then He cried, "*It is finished,*" and He died *for you.* . . . And when next we see the Shepherd He has risen triumphantly from the dead! There are still the marks of the thorns on His blessed head, still the print of the cruel nails in his hands and feet, but there is a look of holy joy on His blessed face. And see! He has something in those strong arms. What is it? The same little lamb! He has got it for ever and ever—saved it from the lion's teeth, bought it with His own most precious blood, washed it whiter than snow, and those same loving arms will carry the little found lamb all the way home. No enemy will ever be able to snatch it away, for He says, "My sheep shall never perish, neither shall any man pluck them out of My hand." How safe and how blessed! But, oh! let us not forget at what a great cost He has made that little lamb His.

A. M. W.



TROUBLED WAVES.

FOR THE GIRLS.

The Christian's Future.

NO more the troubled waves shall lash the mountains,
The storm of life no more;
Instead the crystal sea, the living fountains,
The haven and the shore.

Instead of faith, the sight of Him Who dwelleth
In love's serene abode;
Instead of hope, the glory that excelleth,
The "afterward" of God.

That's Me.

IT was the custom of a Christian to visit in a London infirmary where many lay sick and dying of consumption and other fell diseases. He knew the Lord Jesus Christ, the Conqueror of both sickness and death (see Luke VIII.), and loved to speak of Him to others. He had been again and again to comfort by the ministry of the word one of the Lord's sick ones, and had more than once turned towards the next bed, in which a man much wasted by consumption was lying, As often as he had done so, however, he was given to understand, by unmistakable signs, that he was not wanted. But one Lord's Day afternoon, some weeks after the first refusal, as the servant of the Lord was about to go, he felt a slight tap on his back, and a feeble voice said: "When you have done talking to your friend, I should like a word with you."

Turning towards the dying man, the Christian kindly inquired what he wanted. "I am going to die, they tell me," said the poor fellow, "and I want to know about the future."

He was in a weak condition indeed, and disease had made great progress, some of his bones being already through the flesh. He seemed, too, to be quite without friends, and thus dying with none to care for him. Still, if no earthly relatives came at that sad time, there was One coming near to him in tenderest care, though, as yet, he knew Him not.

The Christian spoke of the dire condition of the guilty sinner who is without hope, without Christ, and passing on to judgment.

The dying man, responding, whispered, "That's me."

He was then told how God, Who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins, had sent His blessed Son, the Lord Jesus Christ, into this world, to bring us back to Him—and to do this, our sins must be put away by the penalty attached to them being paid. Thus the Lord Jesus must suffer and die, for none but He "could offer that which justice claimed," and He had willingly undertaken the stupendous work, and had, by dying on Calvary's cross, offered to God an acceptable sacrifice for the sins of all who believed on Him; and to them that believed on Him He gave power to become the sons of God, so that they were no more sinners in God's sight, but sons. The poor man was very weak, and the precious words had to be repeated to him over and over again, that the Lord Jesus had done all the work needed, and for us it was to take it like a little child learning its A B C. The Lord's servant had now to leave, as the time for visitors to go had come. He was prevented going to the infirmary for some little while, and the next time he was there he found the bed empty where the man dying of consumption had been lying; and on his asking the nurse as to him, and if he had said anything at his death, she seemed confused, laughed, and said she thought the dying man had been delirious. Not being satisfied with this answer, he got some one he knew to ask "the Sister," and she said, "We could not make out what he meant, but in his last moments, as I was by his side, he said, '*Lord Jesus, A B C*,' and died." Doubtless the work had been done, a brand plucked from the burning. In simplicity he had received the engrafted word which is able to save the soul. G. J. E.

HE who runs from God in the morning will scarcely find Him the rest of the day.

FOR THE BOYS.

Jesus.

WHAT is the meaning of the name Jesus? Many of the names boys and girls are called by have meanings. Some of the meanings are known, and others can only be guessed at.

Some of the names used in Scripture were given with a special object, and at times a person's name was changed. So Abram became Abraham; Jacob became Israel; Oshea became Joshua; Simon became Peter; and so on, and we can find out the various meanings.

Now, what is the meaning of the name JESUS?

Do you answer, Saviour?

Well, that is partly the meaning. It is the meaning of the first syllable of the name, the JE part. But there is more in it than that. If you turn to Matthew I. 21, you will see there the reason that was given by the angel of the Lord for the name of the Saviour being called Jesus, which means "Jehovah the Saviour."

"Thou shalt call His name JESUS, for *He* shall save His people from their sins," which means this: He—Jehovah—shall save *His* people—Jehovah's people—from their sins. So the name JESUS tells us who He is—that He is Jehovah; and what He does—that He is the Saviour. It needed Jehovah the Lord Himself to be the Saviour. No angel was mighty enough to save us, the archangel could not do it—only the Lord, Who made everything by His word, could put away our sins and save us from the judgment we deserved, and He had to suffer and die if we were to be set free.

The letter E brings before us another of His titles—

EMMANUEL,

which means "God with us" (Matt. I.). The Lord Jesus is "over all, God blessed for ever." In all the life of the Saviour here, we learn the heart of God Himself. The God we had sinned against and from Whom we deserved nothing but judgment, showed Himself in grace and goodness towards us. The loving words and tender ways of the Lord Jesus all told what God is towards us. He desired to bless men, and came near to them Himself, showing to young and old the most wondrous grace. Have you ever thought of hiding from God? It may be you have gone into some dark recess and said to yourself, God cannot see me here. Ah! you were wishing to hide from the God of all grace, Who wants to bless you and make you happy for time and for eternity. Seek to hide from Him no longer, but go to Him, and owning that you are a sinner, look to Him for salvation. You will not look in vain. The Lord Jesus never refused one who came to Him, and He still says in His word, "Him that cometh to Me I will in no wise cast out" (John VI. 37).

The third letter of His peerless name shall speak to us of Him as

SAVIOUR,

and this means a very great deal—covering the past, the present, and the future. He saves us from judgment, He saves us from the power of sin and the world and Satan; and by and by He will come as Saviour, and change our bodies and make them like His own. And it was for this He became Man as the angel told the shepherds, "Unto you is born this day in the city of David *a Saviour* which is Christ the Lord." He had come to deliver. He had come into the world to save, to save *sinners*. He was born to be a Saviour. He died to be the Saviour. He is exalted on high to be the Saviour. There are many who know He is *a Saviour*, and many who know that He is *the Saviour;* but real blessing is the portion of those who can really say, "He is *my Saviour*."

A girl was once asked to find all the names and titles of the Lord Jesus. She wrote down a great many—there are seventy or more, I believe—and at the bottom of the long list she wrote—

"HE IS MY OWN DEAR SAVIOUR."

It is one thing to know all about Him. It is another thing to know Him for oneself. Do you know Him? Can *you* say

of Him, "He is my own dear Saviour"? Do not rest until you can, for not till then will lasting peace and happiness be yours.

Then the letter **U** tells us that He is the

UPHOLDER

of all who trust in Him. He can keep His own. All things we see—sun, moon, and stars, earth, sea, and sky—are upheld by Him. We read in Hebrews i. 3 of Him, "Upholding all things by the word of His power." Surely He can uphold a man or woman, a boy or girl, who trusts in Him. The government of all the world "shall be upon His shoulders," and upon those shoulders which will bear up the government of everything He carries the weakest of His own.

Do you remember the sweet parable the Lord gave concerning the man seeking for and finding the lost sheep? In it we are told that when he finds his sheep he lays it on his shoulders rejoicing. Now this gives a picture of the Lord Jesus, and of the way He cares for every sinner who is found by Him. He places each one upon His shoulders and carries it home rejoicing.

It is nearly thirty-five years ago since first I knew the Lord Jesus as my own precious Saviour. He has upheld me ever since. I have often forgotten Him and been unfaithful to Him, but He has never forgotten me or been unfaithful to me. He has kept me. He has upheld me, and He upholds me still.

The last letter of His blessed name—the letter **S**—shall stand for

SHEPHERD.

One of the best known of David's psalms is the twenty-third—the Shepherd-psalm. It opens, as you may remember, with "The Lord is my Shepherd." David, amid all his wanderings and sorrows, could and did rejoice in the fact that the Lord was concerned about him. Whatever David's need, whatever his difficulty, he found the Lord was able to protect him and provide for him.

I wonder if you can say, "The Lord is *my* Shepherd." If you can, you are indeed blessed and rich. You will ever find the Lord Himself enough for you; His comfort, His care, His company will be given you day by day, and as you walk in His fear you will prove that He is sufficient for you, just as David did.

Many know that the Lord is the Good Shepherd Who died for the sheep, that He is the Great Shepherd Who rose again, and the Chief Shepherd Who soon will come; but they cannot say of Him, "He is *my* Shepherd." Do not rest until you can say this, and when you can do so, seek to make Him known to others also.

Twenty Questions.

WHO CAN ANSWER THEM?

Do you know that you have sinned against God?
Do you know that the wages of sin is death?
Do you know that God is holy, just, and righteous?
Do you know that God cannot pass over sin?
Do you know that sin must be punished?
Do you know that God has provided a Saviour?
Do you know that He gave His only begotten Son?
Do you know that He gave Him to bear the judgment you deserved?
Do you know that Jesus has done the work God gave Him to do?
Do you know that on the cross He cried, It is finished?
Do you know that the full price is paid to set you free?
Do you know that God raised Him from among the dead?
Do you know that that was the proof that God was satisfied?
Do you know that He has now crowned Him with glory and honour?
Do you know that He now sits at God's right hand a Prince and a Saviour?
Do you know that He is just the Saviour you need?
Can you say that He bore your sins in His own body on the tree?
Can you say that He loved you and gave Himself for you?
Can you say without a doubt to each of these questions, **Yes?**
What, then, have you to do to be saved?

"Nothing, either great or small,
Nothing, nothing, no,
Jesus did it, did it all,
Long, long ago.

I've cast my deadly doings down,
Down at Jesus' feet.
I stand in Him, in Him alone,
Gloriously complete."

WORDS OF PEACE.

The Gospel.

IT is of all importance for the soul's peace that we should know that the gospel is God's good news. He Himself is the

SOURCE

of the gospel. It flows from His own heart of grace. When we had no way out from our sin and misery, God planned and provided the way. When we could produce no righteousness in which we might stand before Him, God provided the best robe, so that we might be made His righteousness in Christ. The very God we feared and sought to flee from was *for us* even when we were *against Him.* At infinite cost to Himself He has made it possible for us to be cleared from every charge of sin. All blessing for man comes from God Himself. It has its origin in His heart.

The well-known verse (John III. 16) tells this truth in simple language, "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." Here we trace the glad tidings to their fount. That fount is the love of God. Unasked by us, He gave His Son—His only begotten Son—that eternal life might be ours. Who shall measure the greatness of that gift—the Son of God? Who shall measure the love of the heart which led God to give that gift?

Do *you* know God? Do you know His heart of love towards man? He "commendeth His love toward us, in that, while we were yet sinners, Christ died for us." He would have us know Him. Multitudes know their sins and something of the evil of their hearts, and fear that God is against them because they have been against Him. To such God is an "unknown God." Though we loved Him not, He loved us. "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 Lord Jesus Christ Himself is the blessed theme, He is the true

SUBJECT

of the gospel. The gospel is concerning Him. It comes from God. It comes to the sinner. It is about Christ.

He is the thesis of the good news. They all centre in Him. Thus the sinner's eye is turned away from himself and his sins to Christ and His finished work. The gospel tells us that Christ Jesus came into the world to save sinners. It tells us that Christ died for our sins according to the Scriptures. It tells us that Christ rose again from the dead. It tells us that He was seen when risen by His disciples. It tells us that He has now sat down at the right hand of the Majesty on high. It tells us that He is coming again.

The message to us is, "Look unto *Me* and be ye saved." It says, "Look away from yourself to Christ." Look not at your feelings, look to Christ. Look not at anything of yourself, look to Christ. The gospel does not tell you to work; it says, "Believe on the Lord Jesus Christ, and thou shalt be saved."

The gospel ever points to the Saviour, the Lord Jesus Christ, saying, "Look unto Him and be saved, *all ye ends of the earth.*"

Yes! *all* may look. This gives the

SCOPE

of the gospel. It is for everybody—"All," "Every one," "Whosoever." These are the gospel words. The heart of God has provided blessing for the whole world. None are shut out by Him. "Him that cometh to Me I will in no wise cast out" is the language of the Saviour to-day even as it was when He was here on earth. It was He Who said to His own, "Go ye into all the world and preach the gospel to every creature." Oh! weary soul laden with guilt and oppressed by your sin, the gospel is for you. Christ died for *all.* The door of blessing is open wide, enter in and be saved. Do not doubt the message. Forsake every hope in yourself. Give up all trust in anything you have done or can do. Repose on Christ and His finished work alone. Distrust Him no longer, for He says, "I am the door: by Me if any man enter in, he shall be saved." Enter in by Him now!

God a Saviour and Justifier.

IT should ever be borne in mind, both by preachers and those to whom they preach, that one grand object of the gospel is to bring God and the sinner together in such a way as to secure the sinner's eternal salvation. It reveals a *Saviour-God* to a *lost man*. In other words, it presents God to the sinner in the very character that meets the sinner's need.

A Saviour is precisely what suits the lost, just as a lifeboat suits a drowning man, or a physician a sick man, or bread a hungry man. They are fitted the one for the other; and when God as a Saviour and man as a lost sinner meet together, the whole question is settled for ever. The sinner is saved, because God is a Saviour. He is saved according to the perfection which belongs to God, in every character he wears, in every office he fills, in every relationship he sustains. To raise a question as to the full and everlasting salvation of a believing soul, is to deny that God is a Saviour.

So it is in reference to justification. God has revealed Himself as a Justifier; and hence the believer is justified according to the perfection which attaches to God in that character. If a single flaw could be detected in the title of the very weakest believer, it would be a dishonour to God as a Justifier. Grant me but this, that God is my Justifier, and I argue, in the face of every opposer and every accuser, that I am and must be perfectly justified.

And on the same principle, grant me but this, that God has revealed Himself as a Saviour, and I argue with unclouded confidence and holy boldness, that I am and must be perfectly saved. It does not rest upon aught in me, but simply and entirely upon God's revelation of Himself. I know He is perfect in everything; and therefore perfect as my Saviour. Hence I am perfectly saved, inasmuch as the glory of God is involved in my salvation. "There is no God else beside Me: a just God and a Saviour; there is none beside Me." What then? "Look unto *Me* and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. XLV. 21, 22). One believing *look* from a lost sinner to a just God and a Saviour secures eternal salvation. "Look!" How simple! It is not "Work"—"Do"—"Pray"—"Feel"—no; it is simply "Look." And what then? Salvation—everlasting life! It must be so because God is a Saviour; and the precious little monosyllable, "look," fully implies all this, inasmuch as it expresses the fact that the salvation which I want is found in the One to Whom I look. It is all there, ready for me, and one look secures it—secures it for ever—secures it for *me*. It is not a thing of to-day or to-morrow; it is an eternal reality. The bulwarks of salvation behind which the believer retreats have been erected by God Himself—the Saviour-God, on the sure foundation of Christ's atoning work; and no power of earth or hell can ever shake them. Wherefore also it is contained in the scripture, "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (Isa. XXVIII. 16; 1 Peter II. 6).

C. H. M.

"It is Finished."

THY work, not mine, O Christ,
Speaks gladness to this heart;
It tells me all is done;
It bids my fear depart.

Thy wounds, not mine, O Christ,
Can heal my bruisèd soul;
Thy stripes, not mine, contain
The balm that makes me whole.

Thy death, not mine, O Christ,
Has paid the ransom due;
Ten thousand deaths like mine
Would all have been too few.
To whom save Thee,
Who can alone
For sin atone,
Lord, shall I flee?

FAITH.

FAITH says of the Son of God—
Forsaking feelings, experiences, and
All else on which I have rested,
I now, by God's grace,
Trust wholly and unreservedly in
Him Whom God gave to be my Saviour.

FOR YOUNG MEN.

An Evangelist's Confession.

BROWNLOW NORTH was at one time, indeed all through his early life, a very marked specimen of the thoughtless and dissipated aristocratic worldling. He was for many years supposed to be the heir to a noble title, but a late and unexpected marriage came between him and his hopes.

When he was no longer a young man, he and a friend were staying at a shooting-box in Scotland. Their day's sport was usually followed by an evening debauch; and in one of these his friend dropped down dead. The terrible event was God's message to the heart of this hardened profligate. The awful thought laid hold of him—"If I had been called away, instead of my poor friend, I should have been damned."

This led him to think seriously about his soul, and, falling at this critical time under the influence of an earnest Christian lady, he was by her led into the full light of the gospel. No sooner did he feel himself to be a changed man than he began to set about trying to win others to realize the same blessedness. In process of time he became one of the most noted preachers of that period.

It happened on one occasion that he was to preach in Inverness. Just as he entered the building a note was put into his hands, the contents of which were somewhat to this effect: "Brownlow North, you miserable hypocrite! Do you remember what took place at —— on such a date, and the part you bore in it; also at —— on such a date, and again at —— on such a date, and the part that you took on each of these occasions?" Pretty full details of what did happen were given, and then the letter concluded: "Now, you wretched hypocrite! you know that every word in this letter is true; will you, after reading it, dare to go into that pulpit, and rant and rave, and preach what you call the gospel?"

Poor Mr. North felt the force of the letter keenly, but he put it into his pocket, and when the time for his address came, he read the familiar words: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He paused, and then, with deepest feeling, added—"of whom I am chief."

"My friends," said he, "when I entered this building to-night, a letter was put into my hands. I do not know who the writer may be, but he is evidently one who knows a great deal about my career in the past. This letter refers to three distinct occasions on which it charges me with participating in scenes of riot, and excess, and wantonness. I will not pollute your ears by referring to the contents of that letter further than to say as much as this. And the writer concludes his most painful communication by saying, 'Now, you wretched hypocrite! you know that all this is true; will you, after reading this letter, dare to go into that pulpit, and rant and rave, and preach what you call the gospel?'

"Dear friends, there are three things that I have to say about this letter. First, it is all true. Would to God that I could deny the charges it makes. Would to God that I could undo the past, but that is beyond the power of even God Himself. God knows it is true, and I confess with sorrow and shame that it is true. And the second thing I have to say is, it's all forgiven! God knows it is forgiven, and I know that it is forgiven. And the third thing I have to say is that, if God, for Jesus Christ's sake, can forgive the sin of such a sinner as Brownlow North, there is not a sinner in Scotland, there is not a sinner in this wide world, too great for God to forgive all his sins."

There were few dry eyes among those present as he uttered these words, with the most intense feeling.

Reader, your sins may or may not be as glaring as Brownlow North's, but they can be forgiven freely by the same pardoning God, if you but come to Him in true repentance. Should you die unforgiven, there remaineth nothing for you but the blackness of darkness for ever. Now, His mercy would fain woo you for Himself. Be wise in time.

ANON.

God's Mind for those who Believe.

Question:

DO you think the doctrine of predestination helpful to Christ's cause —are some predestined to be lost?

Answer:

I do not know any scripture which teaches men are "predestined to be lost."

The word is only used four times in the Bible. Rom. VIII. 29, 30; Eph. I. 5, 11. It means to mark off first, or beforehand, and in both of the scriptures refers to what was in God's mind *for* the persons whom in grace He calls.

Rom. VIII. 29 tells us that, in a day yet to come, we shall be *conformed* to the image of His Son. Is there not something very cheering to the Christian in this? As he looks on to the glory which awaits him, he sees that not only will all the inward motives, feelings, and desires of his whole spiritual being be in accord with Christ, but his actual body will be just like the blessed Lord's. We are "predestined" to be "like Him." We shall share His glory, and be found in His image, our very bodies fashioned like unto His body of glory.

Then in Eph. I. 5 we learn that we are adopted as children by God our Father. We stand in this precious relationship, and all that the words "child" and "father" imply. All the affection, nearness, and intimacy of a son with a father.

Are you not very thankful to learn that, having believed the gospel, it is in the determinate purpose of God to set you, and each believer, in all the acceptance of Christ, and in all the full and precious meaning of Christ's word when He assured the disciples, "I ascend unto My Father and your Father"?

I trust you will thus see that this word is only used to express what is in God's mind *for those who believe the gospel.*

If this be rightly apprehended it should be "very helpful to Christ's cause." What a message to give to every poor sinner who puts his trust in Jesus! How "helpful" to him to know that he will soon be in the very image of God's Son, the risen glorious Man, Christ Jesus; and *He is now*, and will for ever be, in all the affections of the Father's bosom, loved as only such a Father can love.

Men being "predestined to be lost" is a theological phrase, and not a scriptural expression. The entire teaching of Scripture is that every man, woman, or child, who repents and believes the gospel of God concerning His Son Jesus Christ, is everlastingly saved.

Men who want to blame God, instead of themselves, often use such expressions as these, but they will be of little avail in the day when the secrets of men are judged. Then it will come out that their *will* was at work, that they "would not," not "could not," be saved.

Thank God, salvation is as free as the air we breathe.

It is for "whosoever will." H. N.

Grace.

NOT to condemn the sons of men,
Did Christ the Son of God appear;
No weapons in His hand were seen,
No flaming sword, nor thunder there.

Such was the pity of our God,
He loved the race of men so well,
He sent His Son to bear our load
Of sins and save our souls from hell.

Sinners believe the Saviour's words,
Trust in His mighty name and live;
A thousand joys His lips afford,
His hands a thousand blessings give.

THE BANKRUPT SINNER'S BOUNDLESS STORE.

HE feeds on the riches of Divine mercy.

He is clothed in Divine righteousness.

He walks in Divinely made paths.

He is refreshed and strengthened with Divine joy.

He basks in the sunshine of Divine blessing.

He reposes behind the shield of Divine favour.

FOR YOUNG BELIEVERS.

Loved, washed, and made Kings and Priests.

"UNTO Him that loves us, and washed us from our sins in His own blood" (Rev. 1. 5).

It is not said, *will* wash us, but *has* washed us. We want it now, for peace and for holy affections. "In His own blood." Who has done this? Christ. He has done it. He has made us "clean every whit."

And if He has washed us, He has done it in righteousness, knowing all our sin, and maintaining all this perfect righteousness which made us tremble because of our sins; but in accordance with it all He has washed us from our sins in His own blood. He knew what our sins were in the sight of God, and so He gave Himself up—Himself entirely He gave for me. An angel could not, nor should not, do it; he is called to keep his first estate—but Christ only. In this act of Christ in washing my sins, I find Him giving His blood, His life, Himself for me. Not one single spring do I find that was not love to me. Such is the knowledge I get of Christ.

He has washed me from my sins in His own blood. Do I believe this? Oh! yes, I do. I believe that every one of them is washed away, and that He has done it, as it is said in Hebrews, "By Himself purged our sins." Ah! you say, if I only felt this! But, let me ask you, will your feelings add to the value of Christ's blood? Oh no! Then why not rest on it, as that which has perfectly satisfied God on account of the sins? The question of sin Christ settled between God and Himself. "When He had by Himself purged our sins" He did it according to the holiness of God, and according to my need. And what cleanness do I get? The cleanness which God's eye requires; all that which shuts us out from God being perfectly put away, so that we are brought into the light as God is in the light; and in doing it His perfect love has been revealed.

"And hath made us kings and priests unto God and His Father." If I take a person and bring him into the enjoyment of everything that I have myself, I give the fullest proof of the perfect outgoing of my heart towards him. Kindness may give something for a person; but that is perfect love. I cannot do more. Well, that is what Christ has done. He is the King and Priest, and He makes us kings and priests too; and it is worth so much the more because it is the very thing He has Himself.

Another thing we get—the perfect love of the Father. Not the love of Jesus alone, but the love of the Father, the knowledge of which Jesus gives us. He makes us priests unto His Father. Was ever love like this? Never. Was Christ ever anything else? Never. He is nothing but this perfectness of love for us. And the sum of it all is

HE LOVES US.

Has He anything else to say to us? No. What love had to do it has done. Oh! in the simplicity of thankful hearts to say, "He has made peace by the blood of His cross!" "Unto Him that loves us, and has washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

J. N. D.

"WE SHALL SEE HIM."

WE shall see Him a Son at Home, in the Father's house. We shall also see Him as the "King in His beauty." We shall gaze upon the face of the only One Who loved us enough to die for us. What a prospect! We shall see Jesus in all the excellence of His person, and that for ever.

To be *with Him*, *like Him*, and *see Him as He is*, will indeed be bliss unequalled.

Oh, to see more of Him now, and be more simply occupied with the glory now shining in His face, until we actually see Him face to face!

Eccentricity.—We must not fear to be eccentric, for eccentricity is being out of centre as to the world, that we may be adjusted to another centre of which the world knows nothing.

WORDS FOR WORKERS.

Preach the Love of God.

I BELIEVE we ought to preach the love of God to sinners and appeal to them more than we do, though I do so much more when addressing a mixed crowd of probably careless people than in the assemblies where you would hear me. In these you must remember that the great body are believers, and want rather to be founded than called. All I look for is that the preaching should be such that it should convict of sin, and the impossibility of sin and God going together, so that it should be well understood that there is need of *reconciling*. And here Christ at once comes in, and atonement and righteousness. Holiness precludes all sin from God, righteousness judges it. This, I believe, the sinner should understand, so that he should know *what love applies to*, yet that love should be fully preached. It does itself often convict of sin, for the conscience has often its wants already, and this draws them out so that men find consciously where they are. But conviction of sin under righteousness is a very useful thing if grace be fully preached with it, and both unite in Christ.

I think it very important that preachers should

GO TO THE WORLD,

especially now with a message of distinct love to them. All I desire is that it should be love manifested in Christ, so as to bring out the sinner's condition to himself; that it should not be mere easiness as to sin; that it is a gracious love to sinners—grace abounding over sin—grace reigning through righteousness, than which nothing is more perfectly grace. Sometimes I think the love of God is so preached, as if it were a kind of boon of the sinner to accept it. It is God's joy. Still, as a sinner, his being a debtor to God ought to be before his soul. . . . I count evangelizing the happiest service. Yet my heart yearns over the saints and the glory of Christ in the truth, too. Happily there is One above *who does all.*

J. N. D.

GLEANINGS IN MANY FIELDS.

Be Brave.

BE brave, and dare to stand alone
Against the foe.
Thy Saviour stood alone for thee
Long, long ago;
Be not a coward in the fight,
Look up, be strong:
The morn of victory is near,
The day of song.

AND so till then we would proclaim His worth,
And unto all His saving power make known,
Suff'ring with Him amid the groans of earth,
Until we see Him on His glorious throne.

INTO the dark, Lord Jesus,
Is it the dark with Thee?
Nay, Thou makest the night about me light,
And mine eyes—mine eyes shall see—
Shall see the King in His beauty—
In the land that is far away,
Shall see in the heavenly sunshine
The path that is hid to-day.

THE last thing any man will give up is his utter and total incompetency to do anything for his own salvation.

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