

“WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev.* xxii. 17.

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
THE DYING MONK	1
“GO THY WAY FOR THIS TIME”	9
LOST	11
“HO! EVERY ONE THAT THIRSTETH”	12

BRISTOL :

J. WRIGHT & Co., STONE BRIDGE.

WALTER SCOTT, GLENIFFER VILLA, MCGHIE ST., HAMILTON, N.B.

Price One Halfpenny.

NOTICES.



THE Editor of "Living Streams" and of "The Young Christian" earnestly bespeaks for those monthly periodicals the fervent prayers and personal interest of all who love our Lord Jesus Christ in sincerity. The former is for distribution amongst the unsaved; the latter for circulation amongst believers.

THE RATES ARE AS FOLLOWS:

"LIVING STREAMS."				"THE YOUNG CHRISTIAN."			
£ s. d.				£ s. d.			
25 Copies post or Carriage free	0	0	10	25 Copies post or carriage free	0	1	0
50 " " " "	0	1	6	50 " " " "	"	0	1 9
100 " " " "	0	2	9	100 " " " "	"	0	3 0
500 " " " "	0	13	6	500 " " " "	"	0	14 0
1000 " " " "	1	3	6	1000 " " " "	"	1	6 0

We want to get stock in hand of "Living Streams" into *immediate* circulation, so have made up bundles of assorted numbers at rates below cost, sent carriage paid: 250 for 4/-; 500 for 7/6; 1000 for 15/-.

All communications and orders to be addressed to

WALTER SCOTT,

Gleniffer Villa,

McGhie Street,

Hamilton, N.B.

LIVING STREAMS.

THE DYING MONK.

TWO monks, thirsting for *truth and grace*, and shut up in one narrow and almost naked cell, decorated only by a rough table, on which were placed the sculptured image of the Saviour on the cross, and at the foot of the cross a *real* skull from a human body, as a daily memorial of that awful sentence of death which God's justice demanded of man, when all communion was broken off by sin.

On the pale and fleshless brow of the skull was written the divine verdict, "Dust thou art, and unto dust shalt thou return."

Over the crucifix, hanging on the naked wall, there was a skilful copy of the Madonna Rafaello; and on the top of the frame, with diabolical perversity of application to the Virgin Mary, there was this inscription:—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16).

A few books on divinity and ecclesiastical history; a bedstead in the form of a coffin, and a straw *palliasse* within it, on which was lying a young but dying monk, in the last stage of consumption;—such was the finished picture of that monastic cell.

THE DYING MONK.

The victim of *the wages of sin* was possessed of a noble and intelligent mind. Naturally, he was kind, sincere, and upright, of gentle manners, of superior education, and yet simple and humble as a little child. For a year he had been sinking day by day, and his last hour was hastily approaching. Blameless concerning the moral and spiritual discipline of the convent; zealous as Paul in keeping the ecclesiastical ordinances, foremost in *will-worship*, and voluntary *humility*, and *punishing the body*, he was often exhibited by the Superior as a *model of holiness* to the young clergy. The people used to trust with confidence in his prayers, (his mediatorial prayers!) and the learned divines saw in Father EGIDIO a future and eloquent propagator of the faith of their holy mother, the Roman Catholic Church. He was but twenty-two years of age.

It was on the noon of the 20th June, 1846, that the monk appointed by the Superior to attend on the patients among the monks of the convent, in C—o, of the order of *St. Francis* (in the States of Sardinia), called out hastily at the door of my cell, saying, "Father Egidio is dying. A copious effusion from the lungs will send him into the other world. Oh, he will not be touched even by one flame of the fire of purgatory. No! he has always been so good a follower of our most holy patriarch, St. Francis. Make haste, please, reverend father, you are just in time to give him the holy absolution."

I ran hastily into the cell of my young and now dying fellow-monk. I was not his confessor, and I was somewhat astonished that he wished for me. But when he saw my face, with an anxious glance of his eyes, and with a feeble

THE DYING MONK.

3

voice he said "Please shut the door." I did so. But again, with his eyes turned toward the door, he asked if it was well secured. I replied, "Yes, my brother, fear not: no other being listens to us but God, the great searcher of all hearts."

"O dear Father Ferrero, my only friend on earth," exclaimed he, "not for me are such precautions. I have nothing to fear from what man could do to me. I have few moments to live; but for you, for your security, I feel anxious. . . . Oh, tell me again," he then earnestly proceeded, "Oh, tell me again of that sweet comfort, of that secret peace of conscience, of that peace with God, that you told me of three days ago, when I asked you why you read so often in the Bible. I am dying now. You have nothing to fear from me. Oh, tell me frankly before God, who sees and hears us, is our doctrine in harmony with the Word of God? Are we saved by our own works, or by grace only? Has all my past life, all my prayers, and zeal, and devotedness; all my fastings, penances, and macerations of this dying frame,—have these all been rather a crime, been rather self-destruction, than a meritorious sacrifice? Oh! I see my works of supererogation all on the balance of the sanctuary, but they weigh nothing, *nothing*. I see no redemption resulting from my works. God turns His face away from me. If grace and mercy do not take the place of His terrible justice, I am lost—I am damned. Help me, Father Ferrero, I fear His holy countenance. 'If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?'" (Ps. cxxx.)

"No one, my dear Egidio, no one," I exclaimed. "But," continued I, "let me go on with the

psalm. Do you understand, Father Egidio? There is forgiveness with God—there is mercy with the Lord, and with Him is plenteous redemption.”

“Yes,” replied he in agonised voice, “yes, I want God’s mercy, God’s forgiveness.” Then looking at the crucifix, he exclaimed, “That blood, the blood of Jesus, of which you told me—speak Ferrero, speak again.”

He would have said more, but the painful anxiety of his mind, the sorrow of his broken heart, and the weakness of his frame, now waxing cold in the approach of death, closed his faltering lips. Yet his eyes continued fixed on mine, whilst my hands embraced both his, and he waited anxiously for a word of peace. “Yes,” replied I, “the divine volume tells poor sinners that *by grace we are saved, through faith*—faith in what Jesus has done for them on the cross. Remember what I read to you the other day: ‘This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.’ Oh! how are we deceived! How foolish trusting in *our works*, when God himself has said, ‘Therefore by the deeds of the law there shall no flesh be justified in his sight’ (Rom. iii. 20). ‘By the works of the law there shall no flesh be justified.’ But hearken: ‘Being justified by faith, we have peace with God through our Lord Jesus Christ.’ Here is plenteous redemption, abundant grace, eternal forgiveness. Oh, go, dear Father Egidio, to the true *throne of grace*. You remember that on that throne which is set forth in the Epistle to the Hebrews, there is, *not a woman*, but the Son of Man—*not the mother*, but the Son of God.

Seated at the right hand of the divine majesty of God, He is the merciful and faithful High Priest, in things pertaining to God, having made propitiation for our sins. Mark that. It is not written that our fastings or our prayings, that our abstinence from secular employments or enjoyments—that our macerations, penances, or all our rites and sacraments,—that these can save us from the wrath to come, or cleanse us from our sins. No, no—most solemnly, no! Only the precious blood of Jesus Christ cleanseth us from all sin. It is not written in the Scripture of truth (which our *Council of Trent*, with astonishing inconsistency, admits to be the *first rule of faith*), that Mary, or Joseph, or Peter, or Filomena, is a mediator between God and man, or an advocate with the Father. No; but it is written expressly, by the divine pen of the only infallible and ever-living Theologian, the Holy Ghost, that ‘there is one God, and one Mediator between God and men, the man Christ, who gave Himself a ransom for all.’ and again, ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins, and not for ours only, but also for the whole world.’ My dear Egidio, you are convinced that you are a sinner; then be convinced too, that what this book says is true indeed. Only believe what God’s Word says. Only trust in the value of Christ’s perfect sacrifice—in that precious blood to which God is no stranger, and in a few moments more you shall be with Him—with Christ in Paradise!”

As the thirsty one drinks with delight from the source of a fresh water shown to him flowing

from the top of the welcome rock by a fellow-traveller just refreshed therefrom, so my most beloved fellow-monk drank joyfully *the living water*, flowing from the Rock of Ages, Jesus Christ. And, powerless in voice already, yet still strong in perception, he gave me one glance from his dark intelligent eye—so sweet and smiling, that it remains engraven in my mind, even as the sun of mid-day, through the power of the light, engraves the beautiful objects of nature with utmost precision on the tablet skilfully prepared.

A knock at the door of the cell was now heard. I opened it. The Superior of the convent, accompanied by the physician, then came in; but seeing that the poor patient had already the sweat of death upon him, the Superior hastened off to give the order for the tolling of the bell. This was to gather together the monks around the bed of their agonised fellow, that they might pray according to the *Ritual* on that solemn and mortal occasion. When all were assembled—partly within the cell, and partly outside the door—they knelt down and unitedly repeated, with many other similar invocations,

“ Sancta Maria! ora pro eo!
 Sancta Michael! ora eo!”

(Holy Mary! pray for him!
 Holy Michael! pray for him!), &c.

The Superior then asked whether I had *confessed* him. I answered, No! Supposing that the patient was enduring such agony as prevented the making of his confession, he then, according to the *Ritual*, gave to him the papal absolution;

after that, he sprinkled him with holy water. Father Egidio, meanwhile, with his cold fingers clasping the Bible, which lay on his knees, shook his dying head! The Superior, and all the monks present, attributed the shaking of the head to *delirium*, and without suspicion the extreme unction was administered to him. This unction is applied to seven parts of the person—viz., to the eyes, ears, nostrils, lips, hands, feet, and loins. Every time they touched him with the oil, Father Egidio seemed to protest against the ceremony, and both with his hands and dying eyes manifested that he had no *fellowship* whatever in such a ceremony.

At last, making an extreme effort, my beloved brother-monk collected all his strength, and with one last sweet glance of the eyes towards me, and another towards his crucifix, he cried out with distinct and most impressive voice, his countenance meanwhile beaming with heavenly peace, “*Bone—Jesu!—vulnera—tua—merita—mea! Si—si!—mea—Jesu!*” and then, with arms across each other, and eyes lifted up to heaven, he forthwith fell asleep in Jesus. “O, good Jesus, thy—wounds—are—my—merits! Yes, yes, mine! O Jesus!” Such was the last *confession* of Father Egidio.

According to the law of the order, a circular note was sent to each convent in the kingdom, saying, “Father Egidio is no more! His life was holy! But by an inscrutable counsel of God he died without the sacraments! May God have mercy upon him!” Only a few days after this, I was removed from that convent and sent away to another, where I was placed under the zealous vigilance of a very rigid Superior. For

six long and painful years after all this did I still remain within that system of delusion and self-righteousness!! As Nicodemus—knowing, by faith, the value of Christ's precious blood; but being too *cowardly* to confess Him publicly, fearing still the face of man!

Dear reader, do you know to whom belongs that concise short prayer—that eloquent and heavenly prayer that was uttered by my dying friend?

It was one of the last echoes of *justification by faith*—the last notes of the evangelical trumpet of an earlier age. Those were the words of another monk, even of the great father and doctor of the eleventh century, St. Bernardus. Oh, may those words—*Good Jesus! Thy wounds are my merits!*—be repeated by thousands, yea, by millions of souls—whether Catholic or Protestant! with the living faith of my departed fellow-monk and brother in the Saviour.

Dear reader, in Father Egidio there was a perfect model of that religion which consists in but the “form of godliness, without the power.” He was the martyr of penances and austerities. Before men, he was a spotless angel; but all his *bodily exercise* profited him nothing—gave no peace, no rest, no power to the soul. Faith only—faith in the *mystery of godliness*—God manifested in the flesh—is the source of real and true *godliness*—“that which is profitable unto all things, having promise of the life that now is, and of that which is to come.” Father Egidio found at the last that all that he had done to atone for his sins, and to please God—all his own righteousness had been to God “*as filthy rags;*” and that nothing else than faith—faith in the

“GO THY WAY FOR THIS TIME.” 9

precious blood of Jesus Christ, could cleanse the sinner from his sins. God gave to him a joyful transit, and he is waiting now in peace for the redemption of his body—waiting with all those who believe in Jesus for Christ’s hastening and glorious return, “who of God is made unto us WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION.”

Dear reader, “*righteousness without works*” is your only ground of hope—CHRIST is all : cleave to HIM by faith. Can you say—GOOD JESUS, THY WOUNDS ARE MY MERITS—YES, YES, MINE, O JESUS.” I am the door : by Me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good shepherd : the good shepherd giveth his life for the sheep” (John x. 9—11).

“GO THY WAY FOR THIS TIME.”

Acts xxiv. 25.

HOW many young men are very much like Felix : they listen attentively to the Word of God, which proves itself such, the conscience being witness. They are reasoned with about their unsaved, lost condition, of the certainty of coming judgment, of standing before God to be dealt with about a lifetime of sin. Felix trembled as Paul reasoned, and so have you, dear unsaved reader, when again and again you have been reminded of the certainty of coming awful eternal realities—

10 "GO THY WAY FOR THIS TIME."

awful, indeed, for you, who, like Felix, have heard and trembled at the Word of God. Your eyes have been opened to some extent to see yourself a lost sinner in the light of it. How you have been pleaded with about the danger of delay, and told again and again of the love of God in giving His Son that you might be saved, if only you would believe, of the love that moved the Lord Jesus to die for sinners !

Those tear-dimmed eyes of yours have told the tale of the striving of the Spirit of God in the soul, yet you have said, "Go thy way for this time." You have felt the need of being saved, but not just now ; the attractions of a sin-loving world has proved too much for you. By your actions you have said, "If only I can have a little more of the *pleasures of sin*, I don't mind running the risk of being damned."

The bloom of health and youth speaks of many years of ease and pleasure, and when spoken to, you have, like Adam, found a tree behind which you hide. It may be the educated ignorance of "last days'" thought.

A companion has heard of Jesus, and is saved. He has set to his seal that God is true by believing on the Lord Jesus Christ, and goes on rejoicing in the knowledge of sins forgiven. Hark ! I hear a voice—"behold he prayeth"—a name is mentioned ; it is yours—once a companion in sin—he is praying for you. He rises from his knees ; off he goes to tell of his new found joy. He meets you—his heart is full—speak he must, "Oh, John, get saved !" You laugh and go your own way. I mean to have my fling, you say ; but alas ! a voice is heard. What is it ? "This night thy soul shall be

LOST.

II

required of thee." In vain do you say to the messenger of death—what you and many have said to the Messenger of Peace—"Go thy way for this time." Obey the summons you must.

Oh, dear friend, to think of your body lying in a Christless grave till the resurrection of judgment: your soul filled with remorse; your memory filled with the recollections of a mis-spent life of sin, and the many lost opportunities gone beyond recall. Thank God, time has not yet given place to eternity. You have still the opportunity of proving that "This Man receiveth sinners." Will you not embrace the opportunity? Jesus says, "Him that cometh unto Me I will in no wise cast out" (John vi. 37); therefore, however far you may have gone in sin, if you will only come to Him, He has pledged His word that He will in no wise cast out. E.C.N.

 LOST.

READER, if unsaved, you are lost. Hoping to be saved is a sad delusion. Have you, then, reached that point in soul and conscience, *lost*? Have you taken the place of one *lost*—hence needing a Saviour? If you have, there is salvation for you; for the Saviour and Salvation are for the lost. Have you grasped the weighty truth of Scripture as to your condition? From what *point* did the prodigal commence his journey to his father and home? Why, from this—the discovery that he was *lost*.

A servant of Christ travelling in the country overtook a fellow-traveller, and at once entered

12 "HO! EVERY ONE THAT THIRSTETH."

into conversation with him about his spiritual condition. The man said, "Sir, do you know who I am? I'm the worst man in the village of——." "Well," answered the servant of God, "you are most certainly in for it." "In for what?" asked the man in some surprise. "*In for salvation,*" was the answer. Reader, what is your state? Are you willing to be saved? If so, you are "in" for salvation. It is God's salvation to the lost and ruined.

"HO! EVERY ONE THAT
THIRSTETH."

YOU'VE nought to do, for all is done!
That work's complete which Christ begun,
Only on it depend.
You've nought to pay, for all is paid,
Without your help salvation's made,
God is no debtor to your aid,
Christ's work you cannot mend.
Believe on him your sins were laid,
Then "doubts and fears" will end.

Will He take pleasure in your cries,
If you His finish'd work despise,
And trust to "tears" or "prayer"?
Thus want a Saviour of your own!
Christ and good works, not Christ alone!
Two Saviours then! God offers one!
He'll not His glory share.
Add to His work, or take therefrom,
Sinner, you may not dare.

SPECIAL NOTICE.

“THE YOUNG CHRISTIAN.”

WE have just commenced, a monthly periodical, under the above title, similar in size and style to *Living Streams*, but 24 pages, and devoted exclusively to meet the varied spiritual needs of the young in Christ.

The following features of the Magazine will sufficiently indicate its character:—

1. Brief and simple expositions of Scripture.
2. Short Papers on such important subjects as “Justification,” “Sanctification,” “Righteousness,” “Holiness,” “New Birth,” “The Scriptures,” “The Holy Ghost,” “The Work of Christ,” “The Lord’s Second Coming,” “Eternal Security,” “The Two Natures,” “Eternal Life,” &c., &c.
3. Notes and Comments tending to clear up Bible Difficulties, which ever and again may present themselves to our readers.
4. Bible Questions and Difficulties of a *practical* kind answered.

We hope to make this feature of “The Young Christian” a means of real help and blessing. No critical or mere controversial questions will be allowed. The Editor will exercise his own discretion in answering such questions as he may consider useful to his readers.

5. It is hoped to make the little periodical a channel of blessing and profit to believers generally.

Communications of a character indicated in the prospectus will be welcomed and acknowledged in the cover of “The Young Christian,” but we wish generally to inform our friends that *only* brief articles, and to the point, will be inserted. Suggestions for the improvement of the periodical, or for its increased circulation amongst believers, will be thankfully received and acted upon if found practicable.

RATES FOR “THE YOUNG CHRISTIAN.”

12 Copies, post free	...	6d.	100 Copies, post free	...	3/-
25 " "	...	1/-	500 " "	...	14/-
50 " "	...	1/9	1,000 " "	...	26/-

THE DIVIDING LINE.

GUILTY.

JUSTIFIED.

LOST.

SAVED.

UNFORGIVEN.

PARDONED.

SHUT OUT.

SHUT IN.

HELL.

HEAVEN.

WAILING.

SINGING.

WITHOUT HOPE. HOPE OF GLORY.

A SINNER.

A SAINT.

ETERNAL MISERY. ETERNAL JOY.

Reader, on which side of the line are you?
Do not rest another hour without knowing
where you are, and how you stand in the light
of Eternity. Believe on the Lord Jesus Christ.
—*John iii. 36.*

WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev.* xxii. 17.

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
THE HEART'S QUESTION: AND MAN'S ANSWER, AND GOD'S - - - - -	13
"WHY ARE YE TROUBLED?" - - - - -	17
THE SUMMER IS ENDED - - - - -	20
"QUESTIONS OF LIFE AND DEATH" - - - - -	24

BRISTOL:

J. WRIGHT & Co., STONE BRIDGE.

WALTER SCOTT, GLENIFFER VILLA, MCGHIE ST., HAMILTON, N.B.

Price One Halfpenny.

NOTICES.



THE Editor of "Living Streams" and of "The Young Christian" earnestly bespeaks for those monthly periodicals the fervent prayers and personal interest of all who love our Lord Jesus Christ in sincerity. The former is for distribution amongst the unsaved; the latter for circulation amongst believers.

THE RATES ARE AS FOLLOWS :

"LIVING STREAMS."				"THE YOUNG CHRISTIAN."			
	£	s.	d.		£	s.	d.
25 Copies post or Carriage free	0	0	10	25 Copies post or carriage free	0	1	0
50 " " " "	0	1	6	" " " "	0	1	9
100 " " " "	0	2	9	00 " " " "	0	3	0
500 " " " "	0	13	6	500 " " " "	0	14	0
1000 " " " "	1	3	6	1000 " " " "			

We want to get stock in hand of "Living Streams" into *immediate* circulation, so have made up bundles of assorted numbers at rates below cost, sent carriage paid: 250 for 4/-; 500 for 7/6; 1000 for 15/-.

All communications and orders to be addressed to

WALTER SCOTT,

Gleniffer Villa,

McGhie Street,

Hamilton, N.B.

LIVING STREAMS.

THE HEART'S QUESTION:

AND

MAN'S ANSWER, AND GOD'S.

“SIRS, what must I do to be saved?” Such is the question which necessarily arises in the heart of one who has found out he is lost and in danger of the lake of fire. And first we shall hear the answer that man returns to the heart's question; and if he cannot lead the heart into peace and rest, then surely we shall do well to turn a deaf ear to all his replies. On the other hand, if God in His answer can lead the heart into *assurance* and *rest*, then we shall do well to believe what He says and “set to our seal that *God is true.*”

First, then, to the heart's question the usual replies by man are, “Oh! you must do the best you can.”

“But what do you mean by the best I can?”

“Why, go to church, take the sacrament, say your prayers, ask God to forgive you your sins, and try not to commit any more.”

“But suppose I should commit more, and which I am sure to do, what must I do then?”

14 THE HEART'S QUESTION, ETC.

"Oh! go back and ask God to forgive you again."

"Then will all this going to church, taking the sacrament, saying my prayers, and asking forgiveness, pay all my old debt, I mean blot out all my past sins, and make me sure I am saved?"

"With the help of Jesus Christ it will."

"Then am I to understand that if I do all this and it should not prove enough, that Jesus Christ will make up the deficiency?"

"Yes."

"But when shall I know that I am saved?"

"Oh! when you die, of course."

"But I want to be sure about it now! I do not want to wait till then, and perhaps find out I have made a mistake."

"Oh! but you can't be *sure* about it here. There is no man certain about that in this world. I have heard of some who say they *are*, but I confess I do not believe them, for there is no man alive who does not sin daily, and I am quite convinced you cannot be *absolutely sure* of salvation while you are in this world. Moreover, some of the most gifted preachers and the greatest scholars of the day teach us that we cannot be sure here."

"Then whatever shall I do? Here are all my sins staring me in the face: I have no peace night or day. I do not think anyone has sinned like I have; and besides, I have tried for a long time to do all you have told me and still I have no peace, and I am sick and tired of trying, and feel inclined to give it all up, for it seems all useless as I have not got peace, and am afraid of the prospect of meeting God."

“Well, well, we are all sinners you know, but you need not give way like that, just do your best, God is *merciful*, and does not expect more than a man can give.”

“Yes, yes, that’s all true, He *is* merciful ; but then I know He is *just* as well, and I am a sinner—my sins are staring me in the face—I deserve to go to hell, and I want to be saved from the wrath to come.”

“Well, I’m sure you can’t know you are saved in this world, so you must just do the best you can and trust in the mercy of God ; that is what I am doing.”

“But really, *I* can’t do that, and you seem to be so easy about it that I fear you have never had your own sins pressed upon your conscience like me, so I must seek advice elsewhere.”

This, my reader, is *man’s* answer to the heart’s question. A miserable answer it is too ! But let us now turn and hear God’s answer.

Man commenced with *you* and told *you* what *you* had to do. God begins with *Himself* and not with *you*. He tells you what *He did*. “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).

Now you were the sinner, a part of the world, and God was the One who loved *you*. You *needed* a Saviour and God *provided* one. Jesus is that Saviour. You should have died on account of your sins—Jesus Christ came into the world and died for sinners. You “*must* be born again” (John iii. 7). “The Son of Man must be lifted up” (verse 14).

Just think of the picture the Lord brings

16 THE HEART'S QUESTION, ETC.

before Nicodemus in that chapter. The people had sinned and were dying from the bite of the serpents. Moses prayed for them after they had confessed their sins, and God told him to make a brazen serpent and put it on a pole in the midst of the camp, and *whoever looked should live.* (Numb. xxi. 8).

Now what had a bitten person to do in order to live? *Only to look.* See then, the simplicity of the way of life. You have sinned and death is the consequence. God says "you must be born again." Then "the Son of Man must be lifted up." But is there love enough in the heart of God to give Him? Yes! Glory be to His blessed Name! He gave His Son. Jesus has been lifted up, that *whosoever believeth* in Him should not perish, but have eternal life" (John iii. 14, 15).

Now what did the bitten Israelite do?

He looked

And what have you to do to get eternal life? Why, only to *look*, or in other words *believe.*

Do you say, "but I do believe?"

Yes, I am sure I do."

And you are really looking?

"Yes, I am."

Then does not God say eternal life is yours?

Yes, He does; but is that all?

Well, look for yourself. Do you find any more? The Israelite looked to the brazen serpent and lived. You must look to Jesus lifted up on the cross and you live. I see nothing more.

Ah! God's way of salvation is the best way. *It is the only way.* He loved sinners and gave

"WHY ARE YE TROUBLED?"

17

His Son. Jesus died, the just for the unjust. The soul believing in Jesus can look back to the cross and see Him bearing all his sins. He looks into the grave and finds it empty. He looks up to the throne and finds it occupied. And now he can say, *now I know* my sins are gone, for yonder on the throne of God sits the Man Christ Jesus, who bore them on the cross and put them away for ever. Thank God my sins are not *overlooked*, but put away on the cross, and *God is satisfied*, and *so am I*. Then the Spirit of God seals the one who believes. He fills him too, with all joy and peace in believing (Rom. xv. 13), and he seeks to walk worthy of the Lord (Col. i. 10); while he longs for His speedy return to take him into the Father's house (John xiv. 1-3).

The Lord help the reader, if anxious, to listen to God's answer to the heart's question, and not to man's. "Let God be true, and every man a liar" (Rom. iii. 4).

W. E.

"WHY ARE YE TROUBLED?"

"WHY are ye troubled? and why do thoughts arise in your hearts?" (Luke xxiv. 38.) Such were the words of the Lord Jesus to His terrified and affrighted disciples when He appeared in their midst after He was risen from the dead.

They had just been speaking about His resurrection and His having appeared to Simon; and not only so; but two others from the country had confirmed it by giving their account of how He

had overtaken them on their way home and expounded to them the Scriptures concerning Himself till their hearts burned within them. Notwithstanding all this; the moment the Saviour came into their midst, and said, "Peace be unto you," they were terrified and affrighted, and thought they had seen a spirit.

Now observe the way the blessed Lord took to calm their fears, and dispel all the rising thoughts. "Behold My hands and My feet that it is I Myself—and He shewed them His hands and His feet" (39, 40). Thus it was the sight of the marks on the risen Saviour that calmed their troubled hearts and scattered all their unworthy thoughts. Yes, it was the sight of Himself that did it. The same Jesus whom they loved, and whom they knew had died; was now in their midst, "alive for evermore."

And were the Lord to come near to you at this moment, dear anxious soul, would He not ask you the same questions, "Why are ye troubled? and why do thoughts arise in your hearts?"

Perhaps you reply, "I wish I were not troubled: and the thoughts arise unbidden in my heart, and are unwelcome and tormenting. I only wish I had peace. I try to form in my mind a picture of Christ on the cross and look at Him suffering, but I never get satisfied: and each time I am left in greater darkness, and deeper sorrow, and more doubtful than ever.

Ah, dear soul, you are looking at the wrong side of the grave. You must look at the resurrection side. It was a *risen* Christ who said, "Behold My hands and My feet." The cross was vacant, and the grave was empty; both were

things of the past. Jesus had been there and settled the sin-question. He had fully glorified God—made a full atonement for sin—defeated Satan—and put His people's sins away for ever, never to be remembered by God again. And then as the Victor, risen from the dead, He came and said, "Peace be unto you,—and shewed them His hands and His feet."

Do you say, All my trust is in Him? Then look at those marks in His hands and feet. It is not trying to form a picture in your mind of Christ on the cross; but let your faith lay hold of Him in resurrection. How many marks are there on His body? You reply at once, five. Then let each of those marks form a letter, and let those letters spell in the very depths of your soul, P-E-A-C-E, PEACE.

"Ah," said a man to an evangelist in the north of England, "they just want to see His hands and feet, sir, and they will never doubt again."

"Why are ye troubled?" Has Jesus not died for your sins? Has He not bowed His blessed head and borne the penalty which should have been borne by you? Yea, has He not so glorified God about the whole question of your guilt and state, that there is not one solitary question to be raised again? Surely He has. Then you can be at peace with God. If Christ "was delivered for your offences, and raised again for your justification" (Rom. iv. 25), God has nothing against you, and you can be together in peace. Are those marks in His body not sufficient evidence that the work is done and peace made? And was it not for you? Then why are ye troubled?

"And why do thoughts arise in your hearts?" You say they are unwelcome, unbidden, and

tormenting. Then look at the feet, hands, and side of that risen Saviour, and let those witnesses of His sorrow and agony when He died for you, dispel them for ever. And never more *disgrace* yourself, and *dishonour* Him, by doubtful thoughts as to your salvation or everlasting security since a living, loving, risen Saviour says "Behold My hands and My feet."

W. E.

THE SUMMER IS ENDED.

WITH many more, I have spent some days this summer at the seaside in one of the southern counties, and desire to record a few of the incidents which have transpired under my immediate notice, in hope that the solemn lessons which they convey may be read and learnt by some unsaved one who scans the pages of this magazine.

The beach below the village of C—— is the resort of many of the young men of the locality for bathing. Early one morning, the friend with whom I was staying, looking out to sea, noticed a young man struggling in the water, his efforts each moment getting weaker. Seeing his danger, my friend rushed in and succeeded in bringing the youth, now apparently lifeless, to the shore. After long patient efforts, circulation was restored, and consciousness returned, when the youth, supposing at the moment that his spirit had taken its flight into eternity, and was about to meet its God face to face, faintly uttered, "Lord, have mercy upon my soul!" With tears filling his eyes, my friend,

himself a believer, was glad to assure him that, though on the very confines of eternity, he had not passed into it, but was still in the sphere where grace reigned, and forgiveness could be obtained, and entreated him, moreover, not to rest until that forgiveness was known, and his restored life was given back to God, who had given His Son for the soul's salvation.

“ Well, that was a near go,” it is just possible some unsaved reader is mentally exclaiming at this moment, as he reads this happy instance of salvation from a watery grave, and the lease of brief life renewed for a short spell ; but, dear soul, pray let me ask, where would your spirit have gone had it left the body ? To heaven, or to hell ? To be with Christ, or to enter the bottomless pit to await the resurrection unto damnation ? May God grant that at once you may answer this question to His glory, and your soul's eternal happiness !

A few days after, and but a mile from the scene of this providential deliverance, there was gathered one Lord's-Day morning, in a quiet grave yard, several hundreds to witness the burial of a young man. He was the son of pious parents who had often spoken to him of his soul's salvation, and pressed upon him the danger of delay in connection with so important a matter, to whose words of counsel he had paid little or no attention. Returning from his work one night, and feeling unwell, he entered a neighbour's house to rest awhile, and sitting down, passed there and then into eternity, without leaving one ray of hope to cheer his sorrowing parents in view of his eternal destiny. He was an able musician in the band of the local

volunteer corps, and, admired and beloved by his comrades in life, was followed by most of them to his grave, and buried with military honours. It was the echo of the volleys fired over his grave that drew my attention to the scene in the distant graveyard on that lovely Lord's-Day morning, as I was on my way to remember the Lord's death in the breaking of bread in company with a few believers who were gathered to His Name. To the sound of the martial music his comrades marched away, and then, his sorrowing mother, drawing near, looked sadly into the grave, cast one long, earnest look at the coffin which contained all that was mortal of one whom she loved so well, and turned away with the sad, hopeless remark—"Farewell, farewell, my dear boy, but, alas, without a wedding garment!"

Dear unsaved reader, and is not this a word of warning to you? Pure, moral, dutiful, religious even though you may be, yet, if to-day laid low by death, and to-morrow conveyed to the adjacent cemetery, would not your pitying, heartbroken friends, bereft of all hope as regards your salvation, have to leave your grave-side, with the sad, bitter reflection,—“without a wedding garment!” “*Blessed and holy is he that hath part in the first resurrection.*” “Without are idolators, and whosoever loveth and maketh a lie.”

“For God speaketh once, yea twice, yet man perceiveth it not” (Job xxxiii. 14.) The voice of God has yet again to be addressed to the careless of this locality. A few weeks passed away, and my visit to this lovely neighbourhood drew to a close. On the morning of the day I left to return to the north of England, one subject filled

every mind, one topic of conversation was on every lip. Entering the railway carriage, the theme of general conversation was the same; along the line, at every station, there was but one burden of which each sought to relieve himself, and it was this:—During the previous evening, some hundreds of precious immortal souls had entered the theatre of the neighbouring city of E——, but of these one hundred and forty had not left it! Their charred, disfigured bodies were mingled with the ashes of the building in the ruins of the fire which had totally consumed it. One hundred and forty—hurried into eternity—from such a place—amid such associations! Think ye that they were sinners above all men that dwelt in E——? Nay, reader, I make no such charge, nor suggest any such reflection. That is not the point; rather, what doth God design in that fearful and appalling calamity which He has permitted to take place?

Probably *you* may not know what is well known to some of His servants that this is the *second* time He has spoken to the inhabitants of that fair, religious city. For some years past, He has been speaking in *grace* and *mercy*; hundreds of souls have been made recipients of that grace which bringeth salvation to all men! A great and signal work has He been pleased to accomplish, such as to fill the hearts of His servants with joy. And now He has spoken in another tone, even in a way which is *strange* to Him; for judgment is “His strange work.” (Isa. xxviii. 21.) That this voice has been heard by *yourself*, you cannot deny. Have you heeded it? “Judgment and justice take hold on thee:

24 "QUESTIONS OF LIFE AND DEATH."

because there is wrath, beware lest he take thee away with his stroke ; then a great ransom cannot deliver thee" (Job xxxvii. 17, 18).

Nor has the sound of His voice been confined to the immediate locality where it has gone forth. Throughout these privileged isles, where one hundred thousand sermons are preached every week ; where tracts and leaflets are scattered by the million ; it has sounded out to be received or rejected, to be heeded or despised. Ah, who shall say but this loud call is the last public act of God to warn souls of their danger, and to appeal to them to "strive to enter in at the strait gate," ere the Master of the house rise up and shut to the door, and, for what you may know, unsaved one, His hand may even now be upon the latch ! Aye, the Lord is coming quickly, and in view of His return, it is pleasing our God to permeate every town and city, every village and hamlet, every nook and corner of fair privileged England with gospel light. I entreat you, then, dear unsaved reader, not to rest until you know what it is to turn to God from idols, to serve the living and true God ; and to wait for His Son from heaven. Lest, rejecting His present loud call, you know what it is to be left behind, and bitterly to reflect with the rest of the unsaved that, "the harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20).

"QUESTIONS OF LIFE AND DEATH."

AM I a sinner ? Are you saved ? Is salvation a present reality ? What will be the eternal doom of every unbeliever in Christ ? (Rom. iii ; iv ; Rev. xx. 15.)

SPECIAL NOTICE.

“THE YOUNG CHRISTIAN.”

WE have just commenced, a monthly periodical, under the above title, similar in size and style to *Living Streams*, but 24 pages, and devoted exclusively to meet the varied spiritual needs of the young in Christ.

The following features of the Magazine will sufficiently indicate its character:—

1. Brief and simple expositions of Scripture.
2. Short Papers on such important subjects as “Justification,” “Sanctification,” “Righteousness,” “Holiness,” “New Birth,” “The Scriptures,” “The Holy Ghost,” “The Work of Christ,” “The Lord’s Second Coming,” “Eternal Security,” “The Two Natures,” “Eternal Life,” &c., &c.
3. Notes and Comments tending to clear up Bible Difficulties, which ever and again may present themselves to our readers.
4. Bible Questions and Difficulties of a *practical* kind answered.

We hope to make this feature of “The Young Christian” a means of real help and blessing. No critical or mere controversial questions will be allowed. The Editor will exercise his own discretion in answering such questions as he may consider useful to his readers.

5. It is hoped to make the little periodical a channel of blessing and profit to believers generally.

Communications of a character indicated in the prospectus will be welcomed and acknowledged in the cover of “The Young Christian,” but we wish generally to inform our friends that *only* brief articles, and to the point, will be inserted. Suggestions for the improvement of the periodical, or for its increased circulation amongst believers, will be thankfully received and acted upon if found practicable.

RATES FOR “THE YOUNG CHRISTIAN.”

12 Copies, post free	...	6d.	100 Copies, post free	...	3/-
25 " "	...	1/-	500 " "	...	14/-
50 " "	...	1/9	1,000 " "	...	26/-

The **VERDICT** delivered.

“GUILTY BEFORE GOD,”
ROM. iii, 19.

Have *you* heard God deliver it on yourself?

The **JUDGMENT** pronounced.

“THE WAGES OF SIN IS DEATH.”
ROM. vi, 23.

The **PENALTY** borne.

“For *Christ* also hath once suffered for sins, the just for the unjust, that He might bring us to God.”—I PET. iii, 18.

The **PARDON** offered.

“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.”—ACTS xiii, 38, 39.

HAVE YOU ACCEPTED IT?

WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev. xxii. 17.*

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
THE POWER OF THE WORD OF GOD: CONVERSION OF TERRY MCGOWAN, THE COCK-FIGHTER -	25
A HIDING PLACE - - - - -	28
THE DYING ROBBER'S JOURNEY FROM THE CROSS TO PARADISE - - - - -	31
"YET A LITTLE WHILE, AND NOW" - -	36

BRISTOL:

J. WRIGHT & Co., STONE BRIDGE.

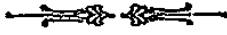
WALTER SCOTT, GLENIFFER VILLA, MCGHIE ST., HAMILTON, SCOTLAND,

MELBOURNE, AUSTRALIA.

J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

Price One Halfpenny.

NOTICES.



THE Editor of "Living Streams" and of "The Young Christian" earnestly bespeaks for those monthly periodicals the fervent prayers and personal interest of all who love our Lord Jesus Christ in sincerity. The former is for distribution amongst the unsaved; the latter for circulation amongst believers.

THE RATES ARE AS FOLLOWS:

"LIVING STREAMS."				"THE YOUNG CHRISTIAN."			
	£	s.	d.		£	s.	d.
12 Copies post or carriage free	0	0	6	12 Copies post or carriage free	0	0	6
25 " " " "	0	0	10	25 " " " "	0	1	0
50 " " " "	0	1	6	50 " " " "	0	1	9
100 " " " "	0	2	9	100 " " " "	0	3	0
500 " " " "	0	13	6	500 " " " "	0	14	0
1000 " " " "	1	3	6	1000 " " " "	1	0	0

All communications and orders to be addressed to

WALTER SCOTT,

Gleniffer Villa,

McGhie Street,

Hamilton, Scotland.

LIVING STREAMS.

THE POWER OF THE WORD OF GOD : THE CONVERSION OF TERRY MCGOWAN, THE COCK-FIGHTER.

TERRY lived near Maguire's Bridge, and one market day, making for the cock-pits, he entered the town with a game cock under his swallow-tail coat. On turning a corner, he found two men before him on horseback with black caps. They were making the street resound with the accents of his mother-tongue. Terry stood and listened, eyes and all. They talked of the great and terrible day "when sin shall be all uncovered, and the righteous shall shine like the sun at the Lord's right hand." Then they called loudly on every sinner there to lose no time, but surrender at once to the Lord Jesus Christ before it was too late. Terry knew not what a finger had touched him. The cock-pit had gone clean out of his mind, and he thought that the judgment-day was fast coming. He wanted to lift up both hands and call upon God, and the one which had been keeping guard under his coat-tail forgot its charge. The two hands went up together to present the publican's prayer, and

26 THE POWER OF THE WORD OF GOD.

the game-cock was gone. "Terry prayed and wept, and cried aloud again and again," entreating for that mercy which he heard God would grant, and for the sake of that Jesus who, he knew, died for men. There, upon the street, He, whose mercy endureth for ever, heard the cry of poor Terry, and blessed his soul. A peace and gladness, such as before that moment he never knew, were shed abroad in his heart, and his spirit began to rejoice in God his Saviour. Home he went bounding to tell wife and children the strange way in which he had been a winner that day. They heard, but did not understand. He made them all go down upon their knees to give thanks to God for the deliverance He had granted Him. His wife told one of the children to go to the house of a neighbour and beg them to hasten away for the priest because Terry had come home from the market out of his mind. In the poor woman's idea, the duty of the priest in this case would be to charm away the madness; or, if he owned that he could not do that, to advise what must be done with the madman.

When the priest arrived, he enquired what was the matter.

"Never better in my life," said Terry.

"Nonsense," replied his reverence; but he soon saw further into the case than the poor wife had done.

"Did you hear the Blackcaps?"

"I did, thank God."

"So I thought. Those fellows would turn the world mad. Well, now, Terry, just mind your own business, and go to your duty next Sunday."

“I will, if your reverence will do one thing for me.”

“What is that, Terry?”

“It is to come with me to Maguire’s Bridge, to get the Lord to *undo* what He did there for me this day.”

“What did He do for you?”

“He said to me there, ‘Terry McGowan, your sins, which were many, are all forgiven you.’”

This was more than the priest could stand. It was as if his business had been taken out of his hands, and claimed for a higher tribunal.

“I give you up as a lost case,” he said to Terry, and took his leave.

Thus left to his new-found way, Terry went on, led of the Lord, from strength to strength. After a while he began to go about holding prayer meetings; and plain man as he was, he was made a blessing to many. When his end drew nigh, the “neighbours” made great efforts to get the priest admitted to his dying bed; but no, the Protestant clergyman came to give Terry the Lord’s Supper, but so fearful was he lest the people should think that he had any notion that the elements could be changed by the word of man, or placed any confidence in old forms, that he entreated the minister, instead of reading prayers out of a book, to pray extempore. After he had prevailed upon him to do this twice, he said that now he must pray himself, as he wanted “a fuller manifestation of the countenance of God.” He did pray, and it seemed as if the Lord had descended, and filled the place with His glory. It is said that ever afterwards the clergyman thanked God for that day.

GIDEON OUSELEY,

A HIDING PLACE.

A SERVANT of Christ was preaching the glad tidings of salvation to perishing sinners in a wild part of the country, amongst some rough men of the district, and among these was one over whom his heart especially yearned. He was a very hardened young fellow, and could never be persuaded to enter the mission room. He lived with his mother in a wretched cabin, containing one room and a tiny dark coal-hole.

To this cabin the preacher one evening bent his steps, thinking to see the young man ; but he was disappointed, the object of his visit was nowhere to be seen. However, he entered into conversation with the mother, and told her of Jesus, His dying love, and of His willingness to save all who came to Him. But where was the lad ? Hidden away in the dark coal-hole, where he had fled on seeing the preacher approaching. And there he heard every word, and there the poor hardened sinner's heart was strangely moved, and melted as the Spirit of God brought home the "old, old story of Jesus and His love." "Could it be true that the Saviour had been wounded for *his* sins, that the Lord of Glory had loved *him* and died for him?" he asked again and again as he listened in his hiding place, where he was like Adam of old hiding away from God. Ah ! what an oft-repeated act has that one of Genesis been since Adam first fled from the voice of God behind the trees of the garden.

"I was afraid, because I was naked, and I hid myself."

But what saith the Lord ? "Can any hide himself in secret places that I shall not *see* him ?

saith the Lord. Do not I fill heaven and earth?" (Jer. xxiii. 24).

"Though they dig into hell, thence shall mine *hand* take them; though they climb up to heaven, thence will I bring them down" (Amos ix. 2, 3).

How solemn a fact none can escape the *eye*, none can escape the *hand* of God. He fills heaven and earth, and His eye seeth every living thing.

Well might one of old say:—

"Whither shall I flee from Thy presence? If I ascend up to heaven, Thou art there: If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me, yea, the darkness shineth as the day: the darkness and the light are both alike to Thee" (Ps. cxxxix. 7--10).

But what was Adam called forth from his hiding place to listen to? The effects on him and his race in the government of God, no doubt; but something more than that. What drove him behind the trees of the garden was that he had sinned, and his conscience told him he had disobeyed the Word of the Lord God. What drove this poor lad to the coal cellar when he saw the servant of God approaching? He, too, knew he was a sinner, and he thought of God and was troubled, and would fain hide away, if he could, from His all searching gaze.

But neither Adam nor the lad had any conception that there was a message of mercy, a word of hope for them; or that the God against whom they had sinned was the preacher of grace

to them ; to Adam by His own lips, and to the lad in his hiding place from His own Word—the Word of the living God.

Why this desire to hide away from God? “Thou hast *searched* me and *known* me ; Thou *knowest* my downsitting and my uprising ; Thou *understandest* my *thought* afar off.” But, if such is the effect on the sinner of the consciousness that God knoweth his thoughts, what a difference do we find produced by the knowledge of God’s thoughts, the thoughts of God revealed and made known in His Word. “How precious also are Thy thoughts unto me, O God ! How great is the sum of them !” The fact that God knows me, His all searching eye penetrating the deepest recesses of my soul drives me to seek a hiding place. Whither shall I flee? But what news to reach the ear of the poor trembling sinner that the God against whom he has sinned, whose command he has disregarded, the God he is seeking to shun and hide from, is seeking him in grace, has given his Son to die, the just for the unjust, and now sends His messengers to seek him, yea that “the Son of Man came to seek and to save that which was lost.” This attracts the poor sinner, “I flee unto Thee to hide me” (Ps. cxliii. 9) ; “Hide me under the shadow of Thy wings” (Ps. xvii. 8) ; “Thou art my hiding place,” (Ps. xxxii. 7) is his language now.

Hath vengeance found thee? Can thy fears command no rocks to hide thee from His thundering hand? Knowest thou not where to escape? I’ll tell thee where, God is a refuge ; hide thee there.

W. R. H.

R.



THE DYING ROBBER'S JOURNEY FROM THE CROSS TO PARADISE.

Luke xxiii.

BEFORE God turned man out of paradise he had already departed from God, and when sought for was found hid behind the trees of the garden. Now the guilt of 4000 years is consummated by man turning God, in Christ, out of His own world. *He* came into it in a love which no opposition could turn aside, which no sorrows or contradiction could weaken. For His love He received hate. But the counsels of love must be accomplished, and if sinners are to have a place prepared for them in God's Glory, *Jesus must die*; "The Son of man must be lifted up."

Outrage, insult, blows, and spittings, was man's answer to God's sovereign goodness. In the garden of old, man believed the devil's lie to God's blessed word. Outside the garden Satan himself was preferred to God, the only good and wise, and man gave himself up to idolatry. Now, after 40 centuries of probationary trial, man is set face to face with a murderer, Barabbas, and with the Prince of Life. It had been a custom for the Roman Lieutenant of Judea, and as a memorial of the ancient dignity of the conquered nation, to grant yearly at the passover the release of any prisoner they desired. Now, the weak and vacillating Pilate, himself cruel, but hating it in others, conscious, too, of the innocence of the Lord, and worried, moreover, by his wife's dreams and some stings of natural conscience beside, sought to deliver the Lord. All, however, must be put to the proof. Where was the

32 THE DYING ROBBER'S JOURNEY.

boasted righteousness of the Roman government? Delivering to death a prisoner whom, three times, their representative declared innocent; and in whom their favourite vassal king Herod, too, found no fault. What about the institution of priesthood? The priests who were set there to shield, and strengthen, and support the weak, and display grace, themselves were the leaders of the cry, "Crucify Him, crucify Him!" What, too, about the fickle multitude who, but a few days before, cried "Hosanna to the Son of David, . . . Hosanna in the highest." Now they loudly and clamorously demand his death; and people, rulers, high priests, soldiers, and the two dying robbers (Mark xv. 32) revile, insult, taunt; the passers-by wag their heads, and the drunkards in their cups make *Him* the subject of their ribald jest and song. What about the disciples? His familiar friend (Ps. xli. 9) has sold Him for the bare price of a slave—30 pieces of silver. Another, who vowed that he would face prison and death for his beloved Master, has denied him to a servant-maid, and cursed and swore that he knew Him not. *All* forsook Him and fled. Such was the world *then*. Such is the world *now*.

Ah! my reader, were the Lord of Glory to enter your town on a Sunday, the day of highest profession, thousands of those people with Bible, prayer, and hymn book in hand, would unite—like Herod and Pilate of old, who shook hands over the murder of Jesus (Luke xxiii. 12), yes, all creeds and classes, political and ecclesiastical, would unite to slay the Lord. Is the heart changed? Oh, have we read aright the lesson of the cross, that nothing can avail for

THE DYING ROBBER'S JOURNEY. 33

man save redemption and a new nature. Man is irrecoverably gone in *evil*.

But at that solemn moment love rises over all the enmity and rage of man. "Where sin abounded grace did *much more* abound." Jesus was born into the world a Saviour (Luke ii. 11), and He would maintain His Saviour-character as he leaves it (Luke xxiii. 40—43).

One of the dying malefactors has his conscience awakened by the Spirit of God. A little before, with his fellow in crime and suffering, he challenged the Lord to measure His grace and power in saving himself and them. Ah, is it not the very instinct of the human heart, and under every circumstance of life *to hate Jesus*. Is your heart and mine a whit better? Nay! the polishing and whitewashing of nearly 2000 years have left untouched the root, which is the heart of man, "deceitful above *all* things, and *desperately* wicked." Pause, reader, over the twofold work at the cross. Is there not confusion abroad, to the ruin of souls and to the exceeding hurt of others, on this vital point? There is a work of the spirit of God *upon* the soul and conscience, and there is a work of the Son of God *for* the soul and conscience. The work of the Spirit (oh, how needful!) is not the ground of peace; but the work of Jesus on the cross is alone the ground of peace. His work on the throne of God in glory is all for the saint, and respects his need, and is not finished, but is finishing. His work on the cross in agony was all for the sinner and respects his guilt, and surely for the glory of God too. That work was declared to be finished, not finishing. This, then, was the rest of the dying robber, of the religious Nicodemus, and of thousands since. Is it yours, my reader?

34 THE DYING ROBBER'S JOURNEY.

Grace wrought rapidly, deeply and effectually in the man's soul. Bowed down by a sense of guilt, and of the just judgment of God, he turned in rebuke to his fellow in crime, "Dost not thou fear God?" He takes God's part against himself and his dying companion—"We receive the due reward of our deeds." Surely there is the dawn of a bright and eternal day in that dark soul. And now will my reader turn to the fifty-third chapter of the prophet Isaiah, and read the second clause of the eighth verse thus: "Who shall declare His manner of life?" Who? Who is Jehovah's selected advocate to declare in face of the world the sinlessness of Jesus? Who will range over His manner of life, and declare its perfection in presence of the hypocrisy which is now rampant in Immanuel's land, and of the manifest unrighteousness of the civil powers, yes, and of the wild raging of Satan, too? What if the world and hell, man and Satan, are united?

This dying robber raises his voice—his crime-stained lips, now touched with a live coal from off the altar, (Isa. vi.) emphatically declare, "*This* man hath done nothing amiss."

But grace upon grace is given, and Jesus is tasting once more the meat He ate of at Sychar's well (John iv). There in weariness and hunger He sat pouring His grace into the woman's empty heart. He feasted and fed. Now in agony and death He feasts once again, as this dying sinner seeks to hide himself and guilt in the bosom of the Saviour, where no love was found to reproach. What an appeal! How pointed, how direct! "Lord, remember me when Thou comest (not "into," but) *in* Thy kingdom." There is triumphant faith for you! The dying Saviour

THE DYING ROBBER'S JOURNEY. 35

owned as "Lord," and Lord too of a "kingdom." The robber asks to be remembered amidst its joys and glories. Would the then exalted Lord but glance at the one who in death and suffering looked to him? Oh, how quickly the Spirit of God teaches! "When Thou comest *in* Thy kingdom." Christ who brought the grace would bring the glory—not a kingdom set up by man and He enter it, but having gone to receive for Himself a kingdom He will return with it (Luke xix). Do you await the blessed Lord's answer to the dying sinner's request? Hear it then: "Verily I say unto thee, To-day shalt thou be with Me in Paradise." Would that time and space had enabled us to linger fondly over each word in this answer of perfect grace. "Verily;" a word of unshaken confidence. "To-day;" not a future entrance into the kingdom—that is sure enough—but in meantime PARADISE, better far than the kingdom even, is immediately granted to the dying thief. Is going to Paradise going to sleep? Is the soul asleep or unconscious? Ah, that were not Paradise! And where is this garden of delight? It is "the third heaven," the immediate presence of God. Paul was in it, but the joy was all too much; and it was fourteen years after that he spoke of it, telling us that he could not utter its delights in mortal ears (2 Cor. xii. 1—4).

The Lord died first, and went to Paradise to welcome the saved thief. What a journey! From the cross to Paradise—from gloom and darkness to light and glory. Have you started on the journey, my reader? It is God's order for every soul. The cross is the starting point, the Paradise of God the blessed goal. Amen.

“YET A LITTLE WHILE, AND NOW.”

“FOR yet a *little while*, and the wicked shall not be ; yea thou shalt diligently consider his place, and it shall not be” (Psalm xxxvii. 10). How solemn ! Just “a little while.” Reader, how long have you to live ? Perhaps a very brief moment. The sand in your glass is slipping through rapidly. Another moment and it may all be gone ; then death with his terrible scythe will mow you down. Will it be unrepentant, unpardoned, unblest, to find yourself where mercy is unknown ! O “flee from the wrath to come.” You must repent of your sins and believe the gospel or perish for ever. Escape for thy life to Jesus the Saviour, ere “the little while” vanishes and you perish.

“For yet a little while, and He that shall come will come, and will not tarry” (Heb. x. 37). How sweet to the child of God. Just “a little while,” and what ? The Lord *Himself* will be here to fulfil His promise, and take His own to be with Himself in the glory for ever (John xiv. 1—3). Then farewell to the sorrow and the suffering. Farewell to all that hinders our enjoyment of Christ. Farewell for ever, alas ! alas ! to the dear unconverted relatives and friends, wedded to their sins and to the world. Welcome the blessed eternal day that knows no evening—day of unsullied light and joy, in the presence of Him whom our souls love, and who loves us, and gave Himself for us.

Reader, are you saved ? “*Now* is the accepted time, behold now is the day of salvation” (2 Cor. vi. 2). Jesus said on the cross “It is finished.” Believe it *now*. Faith in Him *alone* saves the soul. Then ere your “little while” slips away, “believe on the Lord Jesus Christ [*now*], and *thou shalt* be saved.”

W. E.

GOD'S MESSAGE TO ONE AND ALL.

THE wings of time are fully spread. Year succeeds year. Sudden and unexpected deaths are on the increase. Things and persons are rushing on, on, on. We cannot arrest the flood, nor hush the wild roar of a wrecked world. Sin is getting bold. The pent up passions of men are ready to burst. There is a volcano beneath our feet. Satan is eagerly waiting his moment when cast down from heaven, he will take up for a time the reins and hurry on men to their eternal doom. The great questions of *how* and *where* eternity is to be spent are thoughtlessly regarded by the mass who will be rudely awakened as to them when *too late*. Others are providing shelters and refuges, and hiding places, which will all go in the torrent of divine judgment, which will sweep away every refuge of lies. Others, again, have got into *God's* hiding place, are standing on *God's* rock of safety, are sheltered in *God's* refuge. O, eternity is an awful reality!

N O W,

God has sent a message to one and all—a message which, if believed, will calm the soul, will clear the conscience, will deliver from the fear of death, and save from eternal judgment. Here it is from the lips of the Saviour of the world:—“*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).

O reader, in light of *such* love, receive the message! Trifle not nor ruin your soul eternally by rejecting the message of grace. Your delay is simply madness. It is spiritual insanity. There is the certainty of eternal punishment for all, for every one who refuses God's message of love to the guilty. O man, man; trifler, trifler, beware lest **THIS DAY** be thy last in this world. Go to Jesus, tell Him—the sinner's friend—of your sins; confess all. Tell Him you want to be saved. O, accept Him now. He will in no wise cast thee out.

WHICH ? WHICH ?

THERE are just two classes of people in the world:
The **SAVED** and the **UNSAVED**

To which class do you belong ? **WHICH ?**

There are just two roads which lead into eternity:
The **NARROW** and the **BROAD**.

On which road are you travelling ?

WHICH ?

There are just two deaths : In the **LORD**
or in one's **SINS**.

Which death will be yours ? **WHICH ?**

There are just two places to which people go :
HEAVEN and **HELL**.

To which place are you going ? **WHICH ?**

“The wicked shall be turned into hell, and all
the nations that forget God” (Psalm ix. 17).

BUT

“As Moses lifted up the serpent in the wilder-
ness, even so must the Son of Man be lifted up :
that whosoever believeth in Him should not
perish, but have everlasting life” (John iii. 14, 15).

SAVED OR UNSAVED :—WHICH ?

“WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev. xxii. 17.*”

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
THE WORLD - - - - -	37
GUILTY - - - - -	39
HAS THE LORD TAKEN AWAY THE CHRISTIANS AND LEFT ME BEHIND? - - - - -	43
THE PRODIGAL SON - - - - -	45

BRISTOL :

J. WRIGHT & Co., STONE BRIDGE.

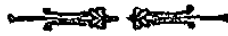
WALTER SCOTT, GLENIFFER VILLA, MCGHIE ST., HAMILTON, SCOTLAND,

MELBOURNE, AUSTRALIA.

J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

Price One Halfpenny.

NOTICES.



THE Editor of "Living Streams" and of "The Young Christian" earnestly bespeaks for those monthly periodicals the fervent prayers and personal interest of all who love our Lord Jesus Christ in sincerity. The former is for distribution amongst the unsaved; the latter for circulation amongst believers.

THE RATES ARE AS FOLLOWS:

"LIVING STREAMS."				"THE YOUNG CHRISTIAN."							
		£	s.	d.			£	s.	d.		
12	Copies post or carriage free	0	0	6	12	Copies post or carriage free	0	0	6		
25	" "	"	0	10	25	" "	"	0	10		
50	" "	"	1	6	50	" "	"	1	6		
100	" "	"	2	9	100	" "	"	3	0		
500	" "	"	13	6	500	" "	"	14	0		
1000	" "	"	1	3	6	1000	" "	"	1	0	0

All communications and orders to be addressed to

WALTER SCOTT,

Gleniffer Villa,

McGhie Street,

Hamilton, Scotland.

LIVING STREAMS.

THE WORLD.

THIS world has departed from God, and has become the distant or "far country" of Luke xv. Will we tell you, reader, some plain things about this world? Would you really like to know on unquestionable authority certain facts which concern you and every soul in it?

(1) It is an *evil* world (Gal. i. 4). The world, as it *is*, began outside Paradise. Cain, its founder, built its first city. But who was Cain? The fallen Adam's first son, born outside the garden. Adam was *driven* out (Gen. iii. 24), but Cain "*went* out from the presence of the Lord" (Gen. iv. 16), and then commenced building up the world. Murder and religion can go very well together. He murdered his brother, and brought an offering to God. What kind of religion did Cain give the world? It was one which denied the curse, atonement—a sacrifice without blood. Then the arts, sciences, music, agriculture, were brought in to keep man busy and happy, because he had not God (Gen iv). The world killed Christ, but had no thought of parting with its religion. It hated Christ and it hates Him still, but likes and loves its religion—a religion which leaves God and Christ outside, as to their claims and love. The world, then, is a vast system built up by man, the declared enemy of God, energised by Satan, progressing rapidly intellectually and materially; its moral

characteristics being *pride* and *lust* (1 John ii. 16). God in grace entered the world and *it* turned Him out of it; then the rejected Son and Saviour sent down from His glory the Holy Ghost. Was He received? No more than was the Son of God's love. The world at present is under the guilt of rejecting Christ and the subsequent testimony of the Holy Ghost sent down from heaven. Scripture calls it "this *present* evil world," and that is the "far country" where prodigals and prodigal sons abound.

(2) It is a *judged* and *guilty* world (John xii. 31; Rom. iii. 19). Man has been tested by God in *innocence*; by *conscience* alone for sixteen centuries and a half; then under *civil government* in Noah; then *promises* were given to Abram after the world had gone right off into idolatry; then the *law*, the most perfect rule for man, the measure of human conduct, was given by Moses as a process to bring out to the full the moral condition of the fallen man; lastly came the *Son*, in a love which death alone could measure, and He was hated "without cause," in a way that none ever have been or will be again. The world has been *adorned* by the work of the artificer, and made *delightful* by the strains of the musician (Gen. iv). But Jesus has been killed, and Stephen stoned, by its intellectual, religious, and governing classes. The world is judged and guilty. A brief moment of time and the sentence will be duly executed, for *the day is appointed* and *the man ordained* for its judgment (Acts xvii. 31).

(3) The "far country" or world, has Satan as its *god* and its *prince* (2 Cor. iv. 4; John xii. 31). When Jesus, the Prince of the kings of the earth

was rejected and crucified, it was, as far as appearance went, the triumph of Satan, and certainly it was the world's acceptance of him as its prince and ruler. Of course, to God and to the faith of the believer the cross became the ground of divine and everlasting triumph and victory of good over evil, and of Christ over Satan. It was, then, on the eve of the crucifixion that Satan acquired the title "prince of the world," and after the work of the cross and resurrection, the "god of this world." The former title respects his place of authority, the latter his sphere and extent of religious influence. He blinds men's minds and rocks them to sleep.

(4) The world or distant country (oh how distant from the Father's house!) is *loved* by God (John iii. 16). O wondrous truth! This very world, which is ever evil, which is judged and guilty, which has chosen Satan as its god and prince, is yet loved. But let us have the good news in the very words of Holy Scripture itself, and fresh and living as they fell from the precious lips of Jesus, who uttered them: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world, through Him, might be saved."

GUILTY.

PICTURE to yourself a court of justice. The trial is at its close. The evidence has been given, and the jury have retired to consider

their verdict. Presently the door is opened and the jurymen make their appearance. Breathless silence reigns in the court. The poor prisoner trembles from head to foot. Every ear is anxiously listening for the verdict. The foreman addresses the judge—"My lord, we find the prisoner guilty of the crime of wilful murder." Now, what can the judge do for the poor guilty prisoner? Only one thing. Pronounce sentence upon him. He might pity him and even weep over him. But it is a court of *justice* not *mercy*, and justice sternly demands the life of the guilty. The judge is forced to put on the black cap and pronounce the sentence of death.

My dear unsaved reader, I come with heavy tidings to you. There is an awful word placed against your name by the Almighty. A word which may well make you tremble. It is the word *guilty*. The trial is at an end. The evidence has all been given and the righteous Judge has pronounced "all the world guilty before God" (Rom. iii. 19).

How dreadful! Charged with the crime of "*sin against God*," and "the wages of sin is death" (Rom. vi. 23). The verdict has been given "Guilty," God's word says you are *guilty*, and your conscience corroborates it, and echoes back the word *guilty*. The verdict has been pronounced, but, thank God, the sentence has not been executed yet. "He that believeth not is condemned already" (John iii. 18). No need to wait till you die. The awful word stands against your name, whatever your name may be—*guilty*. And the sentence is death.

Your life may not have been like that of

many—a life of open and shameless immorality. It would not be correct to brand you as “having wasted your substance in riotous living,” but remember, there are respectable wasters, as well as immoral ones; the steward, in Luke xvi., wasted his master’s goods as much as the prodigal in chap. xv.

O! the folly of supposing that prayers, fastings, vigils, or any such things could ever satisfy the divine justice, or merit heaven for a poor sinner. Yet multitudes hide behind such a wretched subterfuge, which must fail them in the time of need. “The wages of sin is death.” “Without shedding of blood is no remission.” Such is the word of God. How, then, can such things take the place of blood-shedding and death? Impossible! Justice demands your death, or that of a substitute. Thank God, what justice *demand*s, love *provid*es, but alas! how slow sinners are to believe it.

My dear friend, bear it in mind, you may be respectable, moral, amiable, religious, but until you come to Jesus as a sinner to receive pardon and justification through His precious blood, you stand branded as—“guilty.”

You may try to laugh the unpleasant truth away, but you *are* guilty. You may say, “These people have extreme and peculiar views, were it true my minister would preach it;” but my dear friend, you *are* guilty. It is a plain, clear, but awful statement from the lips of divine justice, “All the world is guilty.” It is no peculiar nor extreme view. Perhaps you may say, “I have not committed many sins.” *One* sin makes you guilty. And how many lie buried or forgotten in the dungeon of your

heart. O, the multitudes that will start from their hiding places some day, and proclaim their presence by their terrible accusations, as they call down the awful curse of the Almighty upon your guilty head!

The worst feature of your case is, you do not believe it. You evade the unpalatable truth, or you excuse yourself; and all the while you do not believe you are *guilty*. If you did you would cry for mercy and would never rest till you had obtained it. And all the time you are refusing the truth, you are drawing nearer to the moment when the long-suffering of God and your guilty soul must part company for ever, and you pass away into the lake of fire to receive the due reward of your deeds.

But stay! Let me say one word more. God is a *just* God, and as such He must condemn sin, but remember He is a Saviour as well, and as such, He longs to save the sinner.

What has He done? O! wonder of wonders, the judge has stepped down from the bench, and in the person of the Saviour—

He took the guilty culprit's place,
And suffered in his stead;
For man (O miracle of grace!)
For man the Saviour died.

He has not asked some one else to stand for the sinner. No. He became a man, charged Himself with the whole question of sin, and in the person of the Saviour, "He bore it in His own body on the tree." And now "He can be just and justify" you if you believe in Jesus.

You see it is a work outside of you altogether, undertaken and accomplished by Jesus the Saviour and your part is, to stand by, and see it

HAS THE LORD TAKEN AWAY, ETC? 43

all settled for you, while your heart goes out in adoring praise and gratitude, and your after life proves the genuineness of your conversion by its continued fruits acceptable to God. W. E.

HAS THE LORD TAKEN AWAY THE CHRISTIANS AND LEFT ME BEHIND?

IF you had seen poor Sarah's face, one morning about a fortnight ago, you could better enter into the question at the head of this paper. She was up rather early that morning, and we were later than usual; there was not a sound to be heard in the house. Sarah became alarmed; she listened and listened for half-an-hour. What does this mean? she asked herself. Has the Lord come: has He taken away the Christians and left me behind? Not even the children to be heard! Have they gone as well? Everybody taken except me! What shall I do? I shall never get saved now, my chances are all gone! Presently she heard voices, and footsteps, and was glad to find that her chances were not all gone. Sarah has since taken Christ as her Saviour, and is able to rejoice in the knowledge of sins forgiven, and now, instead of having to dread His coming, can gather comfort from the thought. Dear reader, is it a comforting thought to you that the Lord is coming for all who have trusted in Him? For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in

44 HAS THE LORD TAKEN AWAY, ETC ?

Christ shall rise first : Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. iv. 16—18). We are told in these scriptures that the Lord is coming, and let us make no mistake about who it is He is coming for, it is believers only : those who have taken Christ as their Saviour, for we read, “ He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him ” (John iii. 36). There are two classes mentioned, he that believeth, and he that believeth not ; the first class of people, will all be taken up very soon, the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. It is, indeed, a cheering thought that we shall soon see the One, who, though He was rich, yet for our sakes became poor, that *we* through His poverty might be rich. (2 Cor. viii. 9.) The one who suffered between two malefactors, praying for His murderers. Then said Jesus, “ Father, forgive them ; for they know not what they do ” (Luke xxiii. 34). And again cried out, “ My God, My God, why hast Thou forsaken Me ? ” (Mark xv. 34). Obedient unto death, “ Wherefore God also hath highly exalted Him and given Him a name which is above every name ” (Phil. ii. 8, 9). And the second-class will be left behind, and that for judgment ; read 2 Thess. i. 7—10. Reader, do not put off the salvation of your soul. “ How

shall we escape, if we neglect so great salvation?" (Heb. ii. 3). "Behold, now is the accepted time, behold, now is the day of salvation (2 Cor. vi. 2).

THE PRODIGAL SON.

THE world, as away from God, was the distant country into which the younger son went, wasting his substance "in riotous living." Do you say, "Ah! he was lost *then*, lost when his goods were wasted, and himself a beggar, homeless, wretched, undone, and amongst the swine, for there is any amount of uncleanness in the far country." But no, he was *lost* when his back was toward his father's house, lost when the spirit of self-will and independence was asserted. Some men's sins are so manifest that they go before to the judgment, calling aloud for its execution; others' sins come after them (1 Tim. v. 24); but all are *alike* lost. In this "there is no difference." The downward journey of the sinner of Luke xv. was a brief one, and rapidly accomplished. There was the very principle of sin in his self-will and self-pleasing when the thought entered his mind that he would set up for himself in the world, live for himself and care for himself *alone*. He was lost when he turned his heart on his father's love, and his back upon his father's house. Soon the sense of want troubled him, but the conscience was yet untouched. "No man gave to him." Just so; there is no giving in the distant land. It is a land of selfishness, of drought and misery. He had spent his all—time, talents, opportunities,

intellect, and privileges—and the world gave him, or rather Satan, the filthy swine to company with and husks to eat of. But “he came to himself;” in deepest misery, uncared for, unpitied. A father’s eye was upon him, a father’s heart was throbbing for him. God loves sinners. The prodigal came to himself in *time*; the rich man of the very next chapter came to himself in *eternity*. The mighty famine has arisen in the world (verse 14), and the need and misery are universal. All creation groans and sighs.

“When he came to himself.” When his utter wretchedness was felt, and he had no hope in any save his father from whom he had departed and whose love he had spurned, *that* was repentance. The moral judgment of himself and of his sinful ways was in light of his father’s goodness. Would that it were more pressed in these days when so much *superficial* work is accredited as *real*. Conscience work is what is needed. True, his thoughts did not range very high. A place amongst the hired servants and bread enough to satisfy his hunger were the measure of the prodigal’s expectations as if *that* could measure the love of God which gave His Son to agony and death.

He said “I will arise and go to my father” (verse 18), “and he arose and came to his father” (verse 20). His heart was already in his father’s house, poor and uncertain as his thoughts were of the welcome he might receive. But where is the father? Outside the house. Ah! it needs a redeemed, saved sinner to cause God and His glorious habitation to rejoice. God’s deepest, highest joys are found over the

saved, yea, in saving the lost and ruined. The son says, as it were, "I cannot do without my father," and the father says, "I cannot be happy without my son." When "a great way off, his father saw him." Did the son first see the father or was it the father which beheld the son in the distance? Ah, love is quick sighted. The father *ran*; think, O reader, of the truth; a running God and a walking sinner! The father ran, had compassion, fell on his neck and kissed him. O love beyond expression! O grace most boundless! No love like His. No reproach. Ah! that heart of God has ever been the rest of wearied prodigals coming from all parts of the far country. Not a word of forgiveness is spoken, but all the past with its misery and sin is now cancelled—in a word? nay, but in God's kiss upon the cheek of a sinner in his personal vileness. Think of it, till the love burns within. How does God receive a sinner fresh from the swine, and the husks, and the famine? He throws His arms round the neck of such an one and imprints the kiss of undying love upon his cheek.

Now the son speaks, and part of the story of confession, in which the kitchen, the servants, and merely bread, measured *his* thoughts of a father's love, was weepingly and sadly told out. But the tale was cut short, for the love had but paused—not finished its work. The conscience was at rest, and the heart of the returned sinner tranquilised; but now the son must be brought into the house in a way and style worthy of such a father. It is God's own joy to receive—to save—and who dare murmur? Must not God have His own way of satisfying His affections?

If He chooses to delight in men instead of angels who dare grudge God His joy? Oh, let my beating heart be still! Let my soul drink deep, but in quiet, of the love that's measureless. His love is an ocean without a shore.

Now the servants are told to bring *forth* the best robe. Christ risen and glorified is the best robe. I know of none equal to it in purity and beauty. "Put it on *him!*" On whom, Lord? On the son who had never transgressed? Nay, but on him who had; "put it on *him;*" on the prodigal returned. Now God can delight in our ways and works prepared in eternity for us (Eph. ii. 10). Then comes the "ring," the token of special relationship and of eternal love, and the shoes for standing and walking in the father's own house and very immediate presence.

Now they enter the house. Who? The father and the son. Who? God and the saved sinner. Does the prodigal enter it as a servant? Nay, but as a son loved, and the special object of the father's delight. Does he get, as he thought he would, a place among the servants? Nay, for they have been robing him and attending upon him. Does he enter the house *with* the servants? Nay, but in all possible pomp with the father. Now says the father *inside* the house, "Bring *hither* the fatted calf." With the robe it was "bring *forth*," but with the calf it is "bring *hither*." Now they feast, together feast, together rejoice. God and the sinner have one common joy. What is the key-note to heaven's melody? The dead was now alive, and in the house, the lost was found, and in the house.

And they *began* to be merry." The music, dancing, feasting "began," but knew no end; the joy and rejoicing are eternal.

**“WE HAVE TOILED ALL THE NIGHT,
AND HAVE TAKEN NOTHING.”**

I have done the best I can.
I have prayed.
I have read my Bible.
I have attended the means of grace.
I have given to the poor.
I have lived a respectable and religious life.
I have paid my debts.

Pray do not tell us any more good things you have done, the list is already a large one. Let us look at them in the light of this text :—

“ Without shedding of blood is no remission.”

Is there any blood in your best? Not a drop! Then there is no remission for you on that ground, so yours has been indeed a night of toil and you have caught nothing.

Won't you give it up now? You had better! and try another way—God's way. It will be the best way, you may be sure—better than yours by far. Here it is—

had the toil.
Jesus bore the sins.
Jesus took the penalty.
Jesus finished the work.
Jesus shed his blood and died.
Jesus lay in the grave.
Jesus rose again on the third day, and is now
in heaven on the throne.

DOST THOU BELIEVE ON THE SON OF GOD?

W. E.

THE DYING CHRISTIAN.

“You are dying,” said the Doctor.

The dying Christian smiled ; that was all the answer to the Doctor’s solemn words, “You are dying.” His medical attendant continued, “You had better make your peace with God at once.” Again *that* smile, while the dying Christian quietly said, “I cannot make my peace with God, besides it is too late, too late.” The kind Doctor seemed fairly puzzled, but quietly replied, “No, no, it is not too late ; you may yet live two hours.” Again *that* smile. “I cannot make my peace with God, it is too late.” Then raising himself and looking steadily into the Doctor’s face he quietly added : “More than 1800 years ago Christ made peace through the blood of His cross” (*Col. i. 20*). Again *that* smile : “Doctor,” he added earnestly, “Have you peace? Have you?” He sunk down exhausted with the effort. Again *that* smile which told of perfect peace within ; the features were lighted up by heaven’s glory. He slowly murmured “Peace and victory through the blood of the lamb,” then quietly fell asleep.

“WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev.* xxii. 17.

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
TOO BAD FOR CHRIST - - - - -	49
A HAUGHTY ONE HUMBLED - - - - -	51
WHERE ARE YOUR SINS? - - - - -	53
“I THIRST” - - - - -	56
WILLIAM DAWSON, THE YORKSHIRE PREACHER -	59
“WE SHALL HAVE A REPORTER THERE” - -	60

LONDON :
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

BRISTOL :
J. WRIGHT & Co., STONE BRIDGE.

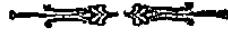
HAMILTON, SCOTLAND :
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

MELBOURNE, AUSTRALIA :
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK
LOIZEAUX BROTHERS, 63, FOURTH AVENUE.

Price One Halfpenny.

NOTICES.



THE Editor of "Living Streams" and of "The Young Christian" earnestly bespeaks for those monthly periodicals the fervent prayers and personal interest of all who love our Lord Jesus Christ in sincerity. The former is for distribution amongst the unsaved; the latter for circulation amongst believers.

THE RATES ARE AS FOLLOWS:

"LIVING STREAMS."				"THE YOUNG CHRISTIAN."			
	£	s.	d.		£	s.	d.
12 Copies post or carriage free	0	0	6	12 Copies post or carriage free	0	0	6
25 " " "	0	0	10	25 " " "	0	1	0
50 " " "	0	1	6	50 " " "	0	1	9
100 " " "	0	2	9	100 " " "	0	3	0
500 " " "	0	13	6	500 " " "	0	14	0
1000 " " "	1	3	6	1000 " " "	1	0	0

All communications and orders to be addressed to

WALTER SCOTT,

Fairview Villa,

Holland Bush,

Hamilton, Scotland.

LIVING STREAMS.



TOO BAD FOR CHRIST.

WHO is Christ? He is the Holy One, and the True (Rev. iii. 7). He is God over all (Rom ix. 5), the only begotten Son of God (John iii. 18). By Him all things were made (John i. 3). As man, born of the Virgin, He was the Son of God (Ps. ii. 7), and is holy, having been, what is true of no other man, conceived of the Holy Ghost (Matt. i. 20). Believers are born of the Spirit (John iii. 5). He was conceived of the Spirit.

Too bad for Christ! Of whom of the children of men must this be said? All born in sin, dead in trespasses, by nature children of wrath (Eph. ii. 3, 5), all of us too brought in guilty before God (Rom. iii. 19), who is there, one might have thought, who is not too bad for Christ?

Too bad for Christ! Who are such? Not publicans and sinners. The Pharisees thought such too bad for them to associate with, but they bore witness that Christ received such and eat with them (Luke xv. 2.) Too bad for Christ! Not a woman who is a sinner. One such, Simon, the Pharisee, saw, was allowed by the Lord to wash His feet with her tears, and to wipe them with the hairs of her head, and to kiss them, and to anoint them with ointment (Luke vii. 38).

Too bad for Christ! Not those under the power of demons. Mary Magdalene, out of whom had gone *seven* demons (Luke viii. 2), was the messenger deputed by Him to tell His brethren of His coming ascension (John xx. 17). And the Gadarene demoniac could sit at the feet of Jesus, clothed, and in his right mind, and became a worker for Christ in the place where the Lord was rejected (Luke viii. 35-39).

Too bad for Christ! Not one born in sin. The blind beggar, cast out of the synagogue as unfit to share in the outward privileges of God's people, was found, when excommunicated, by the Lord, and allowed to worship Him (John ix. 34-38).

Too bad for Christ! Not the backslider. For Peter who had denied his Master with an oath before men, was sought out by the Lord on the day of His resurrection (Luke xxiv. 34), and subsequently was entrusted with the service of feeding Christ's sheep and lambs (John xxi. 15-17).

Too bad for Christ! Not the chief of sinners, who was before a blasphemer, a persecutor, and injurious, or insolent. He obtained mercy for himself, because he did it ignorantly, and in unbelief. He obtained mercy too for the sake of others, that in him first Christ Jesus might show forth all His long-suffering, for a pattern of them which should hereafter believe on Him to life everlasting. For it is a *faithful* saying, and worthy of *all* acceptation, that Christ Jesus came into the world to save *sinners* (1 Tim. i. 13-16).

Who is too bad for Christ? Has the reader of these lines learnt and proved for himself, that "it is a faithful saying and worthy of all accepta-

tion, that Christ Jesus came into the world to save *sinners*." If not, why not? The Son of Man is come to seek and to save that which was lost (Luke xix. 10). Him, He said, that cometh unto Me, I will in no wise cast out (John vi. 37).

C. E. S.

A HAUGHTY ONE HUMBLLED.

SEVERAL years ago, while a servant of the Lord was labouring in one of the many fishing villages that surround the north-east coast of Scotland, the prayers of a few of the Lord's people were answered in a rather remarkable way.

Amongst those that came to the meetings night after night was a young girl about twenty years of age. Anyone would have known, by her deportment, that it was not of her own will that she was there. It was evident that she looked upon the whole proceedings with utter contempt. Scarcely would she open her Bible or hymn book while the meetings were being conducted.

Seeing this, several of the Lord's people were led to cry to Him on her behalf, believing that the nearest way to reach her heart was "round by heaven."

The answer came in a way they had not thought of—"But came all the same." Some days after they had thus cast her upon the Lord, while she was going on with her work in the usual way, her eye caught the following lines

in the hymn book which she had thrown down carelessly the night before—

Stop, poor sinner, stop and think,
 Before you further go ;
 How can you sport upon the brink
 Of everlasting woe ?

God by His Spirit carried home these words in mighty power, and the haughty one was turned into a penitent seeker. Blessed sight ! “ There is joy in the presence of the angels of God over one sinner that *repenteth* ” (Luke xv. 10). Work had to be abandoned “ for the time,” and the seeking sinner had to be pointed to the seeking Saviour (Luke xix. 10). The thought of everlasting woe was so terrible to her that she burst out with the cry, “ O, I’ll never be saved ! ”

Several portions of Scripture were turned to, but of no avail. How powerless one is to give light ! But the God of all grace led to 1 John v. 10—“ He that believeth *not* God hath made Him a *liar*, because he believeth not the *record* that God gave of His Son.” The troubled one got hold of the truth that God was *for*, instead of *against*, her, and what she had to do was to believe the *record* that God gave of His Son. “ And this is the *record*, that God hath given to us eternal life ” (1 John v. 11).

Thus peace and joy flowed into the troubled heart, and praise was the *result*. She is still in the wilderness, going on happy, to the rest that remaineth to the people of God (Heb. iv. 9).

Reader, what of you ? Are *you* going on to that rest, or are you still sporting on the brink of everlasting *woe* ? Which ? May the Lord lead

every reader of these lines to *hear* the words of *Jesus* and believe on *God* who sent Him, so that they may have everlasting life (John v. 24), instead of everlasting woe (Matt. xxv. 46).

G. W.

L.

WHERE ARE YOUR SINS?

SOME time ago I visited an aged woman (between 70 and 80) with the view of reading the Word of God with her. Finding her in spiritual darkness, and without a single blessing for eternity, although professing to believe in the Lord Jesus Christ, I drew her attention to such Scriptures as John vi. 47, "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." It was evident she merely believed *about* Christ, in other words, she believed in the head, but not in the heart, and was in the position of a mere onlooker.

I continued to visit her, and endeavoured to show that *believeth* and *hath* go together, and that if she hadn't eternal life her believing was worth nothing to her. I also spoke of God's love, but she manifested no interest, and I felt all I said came back like a ball thrown against a wall.

On my way home that night I was impressed with the fact that she required the judgment side of salvation put before her. Therefore the next night I called, my question was, "Would you be afraid to die to-night?" To this she answered, "Ah! Yes." "What," said I, "afraid to meet One

who loves you? There must be something wrong." "There surely must be," she replied. "Now, I am going to leave a question with you—'Where are your sins'? I hope to call again and get your answer—Good-night."

Soon after that night I returned and asked, "Well, what have you made of my question?" "Ah!" she replied, "while I lay awake through the night it troubled me, and still I cannot answer it." "Well," I said, "it is a terrible position to be in, to have your sins between you and God—between you and heaven. But I am come to point out how you may find the answer you desire from His own Word. If you have confidence in God so that you can express it by believing His Word, you can find an answer from Isaiah liii. 6, 'The Lord hath laid on Him the iniquity of us all.' This was carried out when Jesus on the cross cried, 'My God, my God, why hast Thou forsaken Me?' (Matt. xxvii. 46). There He was bearing our sins in His own body—with our sins between Him and God, so that God, who cannot look upon iniquity, had to turn away, and thus Jesus suffered in our stead, thus He exhausted the judgment for, and bore the sins of all who believe.

God who knew them laid them on Him,
And believing I am free.

And more than that, Jesus is free from them too; for He is now at God's right hand. And God is so satisfied that He can say of all believers, 'Their sins and iniquities will I remember no more' (Heb. x. 17); and the believer, like Hezekiah, can thankfully say to God, 'Thou hast

cast all my sins behind Thy back'" (Isa. xxxviii. 17). "Ah!" said the old woman, "I never before understood the meaning of Jesus' cry, 'My God, my God, why hast Thou forsaken Me.'" "And now," I asked, "Would you be afraid to die." "No," she replied, "when Jesus bore my sins."

Ever after this occasion when I quoted these words, "My God, my God, why hast Thou forsaken Me," her countenance would brighten up, and she would break in with, "Ah! I never saw the meaning of that verse till yon night." For long she suffered much pain of body, now she is dead—gone, I believe, to see and be with Him who bore her sins in His own body on the tree.

Reader, where are your sins? Face the question you must, either now in the light of the judgment of the cross, which was borne by Jesus, or at the Great White Throne (Rev. xx. 12) where you will have to meet the judgment for your sins yourself, with the awful difference that there will be no end to it—"everlasting destruction from the presence of the Lord"—"the wrath *to come*." In love I would say to you, "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee" (Job xxxvi. 18). Then will it be *for ever* found that, "The Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear" (Isaiah lix. 1, 2). But "Come NOW, . . . saith the Lord, though your sins be as scarlet, they shall be as white as snow," yea "whiter than snow;" for, "The blood of Jesus

Christ His Son cleanseth us from all sin" (1 John 1, 7).

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

" I THIRST."

READER, pause for a moment, and ask yourself the question, who spoke those words " I thirst ?" It came from the lips of the only-begotten Son of God. When and where did He utter them ? On Calvary's hill, outside of that great city of Jerusalem, that city which He looked upon and wept over. He who had dispensed blessings in His solitary pathway here among men and was rejected by men. He, indeed, was a man of sorrows and acquainted with grief. Yes, those words, "I thirst," were uttered by the Son of God, uttered when he hung on that cross on Calvary's hill. He who, as a man, when tired and weary, went from Judea to Samaria and sat on that well, to meet a poor outcast of Samaria's race. Oh, how gracious of Him to send His disciples away that He might be alone with that sinful woman. Reader, have you ever been alone with Jesus ? Oh ! blessed moment for Him, for her. He who said, " I have meat to eat which ye know not of" (John iv. 32). She who said, " Come see a man that told me all things that ever I did. Is not this the Christ ?" She had a draught of that Living Stream which He was so willing to

give, and is willing still to every one that thirsteth. My soul has been much refreshed lately, when thinking how our God uses the figure of water to illustrate His way of salvation to sinners. I have heard of an incident that occurred off the mouth of one of the great American rivers, where the fresh water runs many miles into the open sea.

A vessel was once seen in distress, and when the vessel that saw them, bore down to them and asked "What is the matter?" the shout came back, "We are dying for want of water. Give us water." With what joyful surprise must the answer have been received, "Dip it up, dip it up, you are sailing over a sea of fresh water." Oh! how like thousands to-day, thirsty, needy, yet they refuse to dip it up. How precious those words in Isaiah lv. 1. "Ho! everyone that thirsteth, come ye to the waters, and He that hath no money." Dear soul, is not that enough? No money you need not, nay, must not, bring, for God gives. Remember the Lord's words to that outcast (John iv. 10), "If thou knewest the gift of God, thou would'st have asked of Him, and He would have given thee Living Water." Note, gift and given, not work and buy. Oh! what a lie it gives to the poor blind ones of to-day who say, "Do, do." "It is not of works," Rom. iv. 4, 5. That Blessed Saviour thirsted on the Cross and they gave Him vinegar mingled with gall. What a scene, what enmity, what bitterness to One who came to do man good! Could not Jesus have delivered Himself? one might say. Yes He could, but, sinner, if He had used that power, where would you and I have spent eternity? In Heil. The lake of fire must have

been our portion. How beautiful and precious to the believer's heart do the words of Jesus come! Read John vii. 37—"If any man thirst, let him come unto Me and drink." Yet when He thirsted on the cross, vinegar and gall were offered Him. Oh! sinner, will you still refuse such goodness? Be warned in time. Be warned now. Flee from the wrath to come. Escape for thy life. There is no time to be lost. "Now is the accepted time, now is the day of salvation." Let the Word of the living God speak to thee in Luke xvi 19-31. The veil is lifted for you to look into eternity, and what a scene presents itself of a rich man when on earth, now a poor man in hell, begging for a drop of water to cool his tongue and it could not be had. When on earth, he fared sumptuously, was clothed in purple and fine linen, and all that this poor world could give him he had. At last, the time comes that he must leave this world. He died as he lived, without hope. Lazarus, the poor beggar was glad of the crumbs that fell from his table. Dogs licked his sores. Lazarus dies, and is carried by the angels into Abraham's bosom. What a change in eternity! The rich man crying for water. He is thirsting. Yes, sinner, plenty of thirst there, but no water. Positions are changed in eternity.

Has this no voice to the poor worldling of to-day who is living for this life only? "Lazarus is comforted and thou art tormented" is the reply, when the rich man asks for water in eternity. Oh! may God open thine eyes, sinner, before it is too late.

Jesus said on the cross "I thirst," and was not heard because He was there meeting a Holy God

about sin. God as a Holy God, dealt with sin and sins for the believer, and settled it in accordance with His thoughts, and according to His character as a Holy God. He was satisfied, and found a way whereby His grace could flow out to wretched man, in streams of Living Water. I would affectionately ask you, sinner, can you charge God with being unjust if He sends you to bear company with the man of Luke xvi, if you refuse His offer of salvation through faith in Christ? You dare not. God must punish sin, else where were His Holiness, His Righteousness. If He punished you, sinner, without providing a way of escape, you might say, "Where is His love?" But at the cross, when He dealt with Christ in awful judgment, His Holiness remained untarnished. His love is now free to flow out, so that He can now be just and the justifier of Him that believeth in Jesus. W. H.

WILLIAM DAWSON, THE YORKSHIRE PREACHER.

ON one occasion when William Dawson, the Yorkshire preacher, was giving out a hymn, he suddenly stopped, and said: "I was coming once through the town of Leeds, and saw a poor little half-witted lad rubbing at a brass plate, trying to rub out the name; but the poor lad did not know that the harder he rubbed, the brighter it shone. Now, friends, sing:—

‘ Engraved, as in eternal brass,
The mighty promise shines;
Nor can the powers of darkness rase
Those everlasting lines. ’ ”

“WE SHALL HAVE A REPORTER
THERE.”

So remarked a young friend thoughtlessly, as he was about to leave home to attend a social ball given in a country town. My heart responded with deep and solemn interest to his assertion, as I thought of the immortal souls who would gather there, thus to employ the fleeting moments in mercy allotted them to prepare for eternity. A reporter *was there*. A report was written which is now before the Great Judge. A report of what? Of every thought, word, and deed—of violated vows to live for Christ, and not for the world—of parents' vow solemnly made, and now forgotten, as parents with their children measure off time, precious time, to the “sound of the viol.”

Where is the report written? On memory, to be traced by conscience as it shall wake from its slumbers and call wasted opportunities, abused mercies, slighted admonitions, loud warnings, when death is at the door.

Where will the report be read? At the bar of God. Like the awful lightning-flash, revealing in one fearful instant the secrets of the deepest darkness, though anxiously concealed in the darkened room, conscience will tell its own true story then. Reader, ponder and think over the solemn truth.

God needs no chains nor prison to keep the sinner sure; His eye is enough; the sinner entangles himself too surely to escape.

COLONEL CHARTERIS AND MARTIN LUTHER.

THE guilty Colonel Charteris, when dying, exclaimed, in great remorse, "I would gladly give £30,000 to have it proved to my satisfaction that there is no such place as hell."

"Martin Luther, do you *feel* your sins forgiven?" "No," was the reply, "I do not feel they are forgiven, but I am *sure* they are." Rather bold language even for the great and mighty champion of the truth of justification by faith, and of salvation through grace. And yet not too bold; for does not Scripture warrant any believer on Jesus saying quite as much as Luther? "Be it known unto you therefore, men and brethren, that through *this man* is preached unto you the forgiveness of sins" (Acts xiii. 38). "Feeling saved," or "feeling forgiven" won't do. We believe on Jesus and know we are saved simply because God says so. Where? Why in the Scriptures. Rest there friend, and you will find it a firmer foundation than the solid rock. The sure word of Christ to every believer is, "Thy sins ARE forgiven" (Luke vii. 48).

THE SAVING GOSPEL OF GOD.

IT is all so simple, if people would take it and believe it just as God has written it down in His blessed Word. The work which saves the believing sinner is *done*. It was finished 1880 years ago. The gospel which saved the Corinthians and millions besides, consists of three accomplished facts. Here they are in their order, "I delivered unto you *first* of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

CHRIST DIED.

CHRIST WAS BURIED.

CHRIST ROSE AGAIN.

Believe this in your heart and you are saved.

I Cor. xv. 1-4.

WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev.* xxii. 17.

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
LOOKING AND LISTENING	61
THE CAPTAIN WHO WOULD GO THROUGH THE NARROW CHANNEL	64
THE RUSSIAN NOBLEMAN AND HIS SERVANT	67
HE MISTOOK THE LIGHT	69
A SOLEMN WORD FROM McCHYNE	70
BRIDAINÉ'S THOUGHT OF ETERNITY	70
"WORKING WILL NOT SAVE ME"	70
"TIME IS EARNEST"	71
THE BIBLE	71

LONDON:
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

BRISTOL:
J. WRIGHT & Co., STONE BRIDGE.

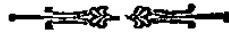
HAMILTON, SCOTLAND:
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

MELBOURNE, AUSTRALIA:
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK:
LOIZEAUX BROTHERS, 63, FOURTH AVENUE.

Price One Halfpenny.

NOTICES.



THE Editor of "Living Streams" and of "The Young Christian" earnestly bespeaks for those monthly periodicals the fervent prayers and personal interest of all who love our Lord Jesus Christ in sincerity. The former is for distribution amongst the unsaved; the latter for circulation amongst believers.

THE RATES ARE AS FOLLOWS:

"LIVING STREAMS."				"THE YOUNG CHRISTIAN."			
	£	s.	d.		£	s.	d.
12 Copies post or carriage free	0	0	6	12 Copies post or carriage free	0	0	6
25 " " " "	0	0	10	25 " " " "	0	1	0
50 " " " "	0	1	6	50 " " " "	0	1	9
100 " " " "	0	2	9	100 " " " "	0	3	0
500 " " " "	0	13	6	500 " " " "	0	14	0
1000 " " " "	1	3	6	1000 " " " "	1	0	0

All communications and orders to be addressed to

WALTER SCOTT,

Fairview Villa,

Holland Bush,

Hamilton, Scotland.

LIVING STREAMS.

LOOKING AND LISTENING.

GOD wants men's eyes and ears before He asks for their hands and feet. In other words, He wants them to *look* and *listen* before they can *serve* and *follow*. "Stand still and *see* the salvation of the Lord" (Exod. xiv. 13). "*Look* unto Me and be ye saved" (Isa. xlv. 22). "Incline your ear . . . *hear* and your soul shall live" (Isa. lv. 3). "I will hear what God the Lord will speak, for He will speak peace unto His people" (Ps. lxxxv. 8). Men place the cart before the horse and wonder because they will not go. Now the wonder would be if they did go! They endeavour to serve the Lord in order to be saved, whereas God saves the souls in order that they may serve. Then their service is the service of love. "The love of Christ constraineth us."

What months, and even years of sorrow, some dear souls would have saved themselves had they only obeyed the injunction of the prophet, and "*looked*"; and had they only said like the Psalmist, "I will *hear* what God the Lord will speak!" But they have *looked* within and around. They have *listened* to the experiences of others and waited till they had the same. Or, they have tried hard to work up some happy feelings, in order to say they were saved at last; but all ended in dismal failure, and no wonder, it is the cart before the horse.

The Israelites had to "stand still and *see* the salvation of the Lord." They had not to do anything. They only had to watch God do it all for them. In like manner sinners must stand still and *see* a work done for them, entirely apart from themselves. A work done by the Saviour over 1800 years ago, in which they had no part. Jesus did it alone. If we do speak of *our* part, it must only be in the sense in which an old man meant it. When asked if he were saved, he replied, "Yes, thank God, I'm saved." "And how did you get saved?" "O, I did my part, and He did His." "Whatever do you mean?" he was asked, "What do you mean by *you* doing *your* part?" "Why my part was to commit all the sins, and the Saviour's part was to put them all away, of course!" replied the old man. This witness is true! That was the only part *we* had or could have in the cross of Christ. We committed all the sins, the Saviour died for them.

"Stand still, then, and *see* the salvation of the Lord." Let your heart turn back to the cross of Jesus. Behold Him there as the great sin-bearer. The divinely appointed victim. The true scape-goat. The holy sufferer. The accepted substitute. *See* him "bearing our sins in His own body on the tree" (1 Pet. ii. 24); "Suffering for sins" (1 Pet. iii. 18); "Dying for our sins" (1 Cor. xv. 4). *Look at Him.* There the whole question of our sins and state was raised and settled for ever. No question, therefore, can ever be raised again as to the believer's title to glory, as it has already been raised and settled, *perfectly and permanently*, and God has been glorified about it. The sins have

been put away never to be remembered again (Heb. x. 17). The nature which produced them has been judged and condemned in the same death which put the sins away (Rom. vi. 6 and viii. 3). God will have nothing more to say to *it*. We ourselves shall leave it for ever at death or the coming of the Lord; but meanwhile we are to reckon ourselves dead *to it*, in order to obtain present practical deliverance from its dominion (Rom. vi. 11). Moreover we are *in Christ Jesus* (Rom. viii. 1). Sealed with the Holy Ghost (Eph. iv. 30). Members of the body of Christ (I Cor. xii. 13). And waiting for God's Son from heaven (I Thess. i. 10) to take us there according to His promise (John xiv. 1—3).

Should, therefore, any anxious soul say, What shall I do? I should say, *Look!* And what next? *Look.* And what next? *Look.* But would you do nothing else? Yes! But I should advise you first to Look, and Look, and Look, until you have perfectly *seen* and apprehended that the work which saves you was done by another, entirely apart from you, long, long ago. God is satisfied with the work of His Son, yea, He has been *glorified* by it, and asks you to be satisfied also. Then, when you see the foundation of your salvation is not laid within your breast, but in the death of Jesus on the cross, I would say to you, now *listen*. Say like the Psalmist—"I will *hear* what God the Lord will speak." "Incline your ear" therefore, and *hear*.

"But *God* raised Him from the dead" (Acts xiii. 30.) "Sit Thou at my right hand, till I make Thine enemies Thy footstool" (Ps. cx. 1).

64 THE CAPTAIN WHO WOULD GO WITHOUT

“Be it known unto you therefore . . . that through this man is preached unto you the forgiveness of sins; and by Him *all that believe are justified from all things*” (Acts xiii. 38, 39), “He that believeth on the Son HATH everlasting life” (John iii. 36). Are you listening to these words? They are God’s words. And only as you *listen* to and *believe* God’s words can you have peace. The work of Christ it is which makes you safe. Well may you *look* at it. The word of God it is which makes you *know* you are safe. Well may you *listen* and *believe it*. When you have done this, then God will have your hands and feet. Yea, it is your reasonable service to present your body a living sacrifice (Rom. xii. 1). “Ye are not your own, but bought with a price” (1 Cor. vi. 20). Service comes *after* salvation, and is then acceptable. But first *look* at the word of Christ for you—then *listen* to the word of God *to* you, for He will speak peace to His people. May the reader enjoy it.

W. E.

 THE CAPTAIN WHO WOULD GO WITHOUT A PILOT THROUGH THE NARROW CHANNEL.

“Shall you anchor off — Point, Captain —” ? asked a passenger.

“I mean to be in the dock with the morning tide,” was the Captain’s reply.

“I thought, perhaps, you would telegraph for a pilot,” returned the passenger.

“I’m my own pilot, sir;” and the captain whistled contemptuously.

A PILOT THROUGH THE NARROW CHANNEL. 65

“He’s in one of his daring humours, and I’ll bet anything you like that he takes the narrow channel,” quietly remarked a sailor, as he passed to execute some order.

“Is it dangerous?” asked the same passenger uneasily.

“Very, in a gale—and there’s one coming on, or I’m no sailor,” replied the man; “but if any man can do it, it’s himself. Only he might boast once too often, you know.”

Evening came, and the gale was becoming what the sailors call “pretty stiff,” when the mate touched my arm, arousing me from a pleasant reverie, in which “smiling, welcome home” held a prominent place.

“We are going in by the narrow channel, sir,” said he, “and, with the wind increasing, we may be dashed to pieces on the sand-bank. It is foolhardiness to say the least. Cannot you passengers compel him to take the safer course?”

I felt alarmed, and hastily communicated with two or three gentlemen; and proceeding together to the captain, we respectfully urged our wishes, and promised to represent any delay caused by the alteration of his course, as a condescension to our anxious apprehensions. But, as I anticipated, he was immovable.

“We shall be in dock to-morrow morning, gentlemen,” said he. “There is no danger whatever. Go to sleep as usual, and I’ll engage to wake you with a land salute.”

Then he laughed at our cowardice, took offence at our presumption, and finally swore that he would do as he chose—that his life was as valuable as ours, and he would not be dictated to by a set of cowardly landmen.

66 THE CAPTAIN WHO WOULD GO, ETC.

We retired, but not to rest; and in half an hour the mate again approached, saying, "We are in for it now; and if the gale increases, we shall have work to do that we did not expect."

Night advanced, cold and cheerless. The few who were apprehensive of danger remained on deck, holding on by the ropes, to keep ourselves from being washed overboard.

The captain came up, equipped for night duty, and his hoarse shout in the issue of commands was with difficulty heard in the wild confusion of the elements; but he stood calm and self-possessed, sometimes sneering at our folly; and apparently enjoying himself extremely, surrounded by flapping sails, groaning timbers, and the ceaseless roar of wind and wave. We wished we were able to sympathise in such amusement, but we supposed it must be peculiar to himself, and endeavoured to take courage from his fearless demeanour. But presently there arose a cry of "*Breakers ahead!*" The captain flew to the wheel—the sails were struck; but the wind had the mastery now and the captain found a *will that could defy his own*.

"*Boats, make ready!*" was the next hurried cry; but as too often occurs in the moment of danger, the ropes and chains were so entangled, that some delay followed the attempt to lower them—and, in the meantime, we were hurrying on to destruction. The passengers from below came hurrying on the deck in terror, amidst crashing masts and entangled rigging. Then came the thrilling shock which gave warning that we had touched the bank, and the next was the fatal plunge that struck the foreship deep

THE RUSSIAN NOBLEMAN AND HIS SERVANT. 67

into the sand, and left us to be shattered there, at the wild wave's pleasure.

It is needless to dwell upon the terrors of that fearful night. I was among the few who contrived to manage the only boat which survived ; and scarcely had I landed with the morning light, surrounded by bodies of the dead and fragments of the wreck borne in by the rising tide, ere I recognised the lifeless body of *our wilful, self-confident, and presumptuous captain*. He was like one of those who, on the voyage of life, refuse counsel and despise instruction ; who practically recognise no will but their own ; who are wise in their own conceits, satisfied with their own judgment, and trust in their own hearts ; and if left too filled with their own ways, must make frightful shipwreck just where they suppose themselves sure of port. And as the mistaken man was accompanied into eternity by those whose lives he had endangered and destroyed, so no man lives or dies unto himself, but bears with him, when all self-deception ends, the aggravated guilt of others' ruin, through the influence of his evil precept and example.—*Tract Magazine*.

THE RUSSIAN NOBLEMAN AND HIS SERVANT.

SOME years ago, a nobleman and his lady were travelling in Russia, attended by a very faithful servant. The part of the country through which they were travelling was exceedingly dangerous, being invested with packs of wolves, which,

68 THE RUSSIAN NOBLEMAN AND HIS SERVANT.

made night travelling most unsafe. The nobleman was entreated to remain all night at the inn where they changed horses, but, anxious to reach his destination, he foolishly determined to push on.

During the night their ears caught the sound of the deep baying of an advancing troop of wolves. The four horses were urged forward, but the angry and hungry wolves quickly gained upon the travellers.

The nobleman fired his pistol amongst them, which stopped their career for the moment; but on they came impatient for their living prey. Quickly one of the horses was let loose, which detained the wolves, who soon, however, tore it to pieces and devoured it, while the travellers hurried on. But again those fearful howls broke in upon the still midnight air. Again, and again the dreadful expedient was adopted for delaying the progress of their fearful enemy. They were yet a considerable distance from the nearest town.

“Now,” said the faithful servant, “there is but one chance left. I will throw myself into the midst of the wolves while you drive on as rapidly as possible.” Noble resolve! The servant was as good as his word. He threw himself right into the midst of the savage beasts and fought and battled with them, but was quickly torn in pieces, only a few rags and bones being left as memorials of the heroic deed. The nobleman and his wife reached in safety the next town. At daybreak they returned to the scene of death and of noble self-sacrifice. The nobleman caused a pillar to be erected on the spot, with the following touching inscription

inscribed on it — “Greater love hath no man than this, that a man lay down his life for his friend.”

What is the inscription on the cross of Calvary, where Christ died, not for His friends, but for His enemies? “God commendeth *His love* toward us, in that, while we were yet sinners Christ died for us” (Rom. v. 8). Has this manner of love won your heart? Man’s love to his fellow is called out by something excellent or good in the loved one; but God’s love to the sinner is one utterly without cause or reason—“Yet sinners” and God loved us! Amazing truth! One never wearies repeating the precious text, “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).

HE MISTOOK THE LIGHT.

AND what was the consequence? Why, the largest steamship almost ever built, which cost £200,000 in building, and left port in fine trim, with a company of three hundred souls on board, and a rich cargo, was wrecked in a dark and stormy night, on the most dangerous part of the coast of Ireland. Yet the captain and his officers were on the look out—the chart was well examined—the usual precautions seem to have been taken. But a light appeared which was not noted on the chart, and the captain was misled by it. He mistook it for another light which was on the chart, and so when he sup-

70 BRIDAINÉ'S THOUGHT OF ETERNITY.

posed he was running out to sea, he was really running in upon the breakers. Such was the mistake, and so terrible were the consequences. The fate of the Great Britain contains a moral lesson of incalculable value. Every reader of these lines is voyaging on a dangerous sea, where thousands of false lights are lighted to deceive. Let all remember the only true guide is, to keep close to the unerring chart of Holy Scripture. Trust no other guide. Trust no other light.

A SOLEMN WORD FROM McCHEYNE.

WHEN you lift up your eyes in hell, or when Jesus comes, you will cry "Lord, Lord;" but all repentance will then come, too late. When the boat has left the shore, it is vain to run.

BRIDAINÉ'S THOUGHT OF ETERNITY.

ETERNITY! Ah, know you what it is? It is a time-piece, whose pendulum speaks incessantly, repeats two words only in the silence of the tomb—ever, never—never, ever and for ever. During these fearful vibrations, a reprobate cries out, "What is the hour?" And the voice of a fellow-wretch replies—"Eternity!"

" Working will not save me ;
 Purest deeds that I can do,
 Holiest thoughts and feelings too,
 Cannot form my soul anew ;
 Working will not save me."

“TIME IS EARNEST.”

Time is earnest,
 Passing by ;
 Death is earnest,
 Drawing nigh ;
 Sinner, wilt thou trifling be ?
 Time and death appeal to thee.

Heaven is earnest ;
 Solemnly
 Float its voices
 Down to thee ;
 Thoughtless mortal ! art thou gay,
 Sporting through thine earthly day ?

Hell is earnest ;
 Fiercely roll
 Burning billows
 Near thy soul.
 Woe to thee, if thou abide
 Unredeemed, unsanctified.

Christ is earnest,
 Bids thee “ Come ; ”
 Paid thy spirit’s
 Priceless sum.
 Wilt thou spurn thy Saviour’s love,
 Pleading with thee from above ?

THE BIBLE.

THE Bible is the Word of God. There is *one* central object running through its 66 books. The Lamb of God is that object. It claims to be a revelation from God ; and of God, of

Christ, of heaven, of hell, of angels and of every moral subject bearing upon the eternal destiny of man, and on his relationships to God. But is the Bible all this? Millions answer "yes." Miracles, prophecy, history, and the Jews *to-day*, emphatically answer "yes." The British Museum, with its precious treasures from the long buried cities of the east, Babylon and Nineveh, add their silent yet convincing proof that the Bible is God's enduring monument for Himself on earth. Drunkards, blasphemers, wife-beaters, sinners of every degree of guilt, *now* saved and happy, proclaim the truth of the Holy Scriptures. If it is a mere human production, make another Bible, and the company who will float the undertaking have already made their fortune, for no book in the world sells like the Bible. Why these petty attacks upon the Bible if it is not God's one book for the race? Why not demolish it at once? You may as well seek to batter down the throne of the eternal God as to destroy the Bible. The book is imperishable. Infidel, read it! Read it man, read it. The book that contains the records of Calvary, of undying love, is too grand to perish.

O unbeliever in these sacred pages, *what* if the book is true? But it is. The souls of thousands know it from external evidence, from its internal perfection, and from its effect upon their consciences. A threefold cord is not easily broken. Trifle not with the book; despise not the love it unfolds; neglect not the salvation it reveals. Read, yes, earnestly and prayerfully, read the life-giving truths in the new testament, and believe on the Lord Jesus Christ, and thou shalt be saved.

MAN'S LIFE.

Man's life, like any *Weaver's Shuttle* flies ;
Or, like a *Tender Flow'ret*, fades and dies ;
Or, like a *Race*, it ends without delay ;
Or, like a *Vapour*, vanishes away ;
Or, like a *Candle*, it each moment wastes ;
Or, like a *Vessel* under sail, it hastes ;
Or, like a *Post*, it gallops very fast ;
Or, like the *Shadow* of a cloud 'tis past.

Yes, "the wages of sin is *Death*."

"It is appointed unto men *Once to Die*, but
after this **THE JUDGMENT**.

READER

Are you ready to meet God. It will be an awful meeting ! What about your sins and their judgment ? Spend just fifteen minutes to-night or now in serious thought over that one word ETERNITY ; then solemnly put to your soul the questions : How and Where will I spend it. In Heaven or Hell ?

THE PRECIOUS BLOOD OF CHRIST.

“WHEN *I* (Jehovah) see the BLOOD I will pass over you ” (Exod. xii. 13).

“ Without shedding of BLOOD is no remission ” (Heb. ix. 22).

“ The BLOOD of Jesus Christ His Son cleanseth us from all sin ” (1 John i. 7).

“ It is the BLOOD that maketh an Atonement for the soul ” (Lev. xvii. 11).

Is the precious blood of Christ the ground of your peace? Nothing can avail for God but the blood of His Son. All else will prove a broken reed, and a house of sand, to be swept away by judgment. God's refuge for you is the BLOOD. God's Atonement for you is by the BLOOD. If not sheltered by the blood you must perish.

WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev.* xxii. 17.

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
FOUR ROMAN GOVERNORS	73
“I FLEE UNTO THEE TO HIDE ME.” (Ps. cxliii. 9.)	79
CHRIST ONLY THE OBJECT OF FAITH	80
“AND HE DIED.” (Genesis v.)	82
THIRTY-SIX PRECIOUS STATEMENTS	83
ELECTION	84

HAMILTON, SCOTLAND
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

BRISTOL:
J. WRIGHT & Co., STONE BRIDGE.

LONDON:
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

MELBOURNE, AUSTRALIA:
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK:
LOIZEAUX BROTHERS, 63, FOURTH AVENUE.

Price One Halfpenny.

SPECIAL NOTICE.

—•••••—

THE Editor of "Living Streams" and of "The Young Christian" will be thankful to know that the periodicals are made the subject of continual prayer. We would be glad of course were our circulation doubled, but that result we are content to leave in the hands of our God. He knows best. But we cannot get on without the fervent prayers of God's people. Will every saved reader and subscriber remember that there is no limit to the blessing where prayer and faith are in continual exercise? Brethren, pray for us! Pray that a rich wave of blessing may flow over these lands. Pray that there may be a grand harvest of souls reaped by the Gospel Sickle. Pray for the editor, writers, and readers of our little monthly periodicals. May God stir up "His own" to increased devotedness to Christ, and to seek, with intense longing of desire, the salvation of the lost.

THE RATES ARE AS FOLLOWS:

"LIVING STREAMS."			"THE YOUNG CHRISTIAN."				
	£	s. d.		£	s. d.		
12 Copies post or carriage free	0	0	6	12 Copies post or carriage free	0	0	6
25 " "	0	0	10	25 " "	0	1	0
50 " "	0	1	6	50 " "	0	1	9
200 " "	0	2	0	100 " "	0	3	0
500 " "	0	13	6	500 " "	0	14	0
1000 " "	1	3	6	1000 " "	1	0	0

All communications and orders to be addressed to

WALTER SCOTT,

Fairview Villa,

Holland Bush,

Hamilton, Scotland.

LIVING STREAMS.



FOUR ROMAN GOVERNORS

ACTS XVIII. 12-17; XXIV. 24-27; XXVI. 24-32.

IN the brief record given us of these four Roman Governors, we have a picture of four classes of sinners. First, Gallio, the *careless* sinner. Second, Felix, the *procrastinating* sinner. Third, Festus, the *free-thinking* sinner. Fourth, Agrippa, the *almost persuaded* sinner. And a very solemn picture it is to look at. They stand before us like four huge beacons, warning the mariners on life's treacherous and stormy sea, of rocks on which they may founder and perish for ever.

It is sad when a man by one sweep loses his little all in this world. But, alas! it is unspeakably sad when a man loses his all for the next. Who can estimate it? The Master Himself has given us some little idea of the greatness of that loss in those ever-memorable and never-to-be-forgotten words, "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?" (Mark viii. 36, 37.) Happy indeed will they be who take warning by these four Roman Governors, and so escape that awful doom.

To slight the danger signals which are raised to warn us, is to foolishly rush on to eternal destruction. Like the driver and stoker of that

ill-fated train at Hexthorpe, who either did not see, or mistook the signals, until that dire calamity happened. Terrific was the crash! Terrible and appalling were the effects of it! Oh! could they only have undone it. If they could only have had another chance to drive that train, how watchful would they be! But it was done, and no amount of expressions of sorrow would unite the severed limbs, or call back the sacrificed lives. Oh, then, my reader, let us beware of an eternal catastrophe as we look at these beacons!

First, then, Gallio comes before us, a picture of a *careless* sinner. He "cared for none of these things." What matter did it make to him how they treated Sosthenes! He would not trouble himself about such questions or persons!

Oh, my reader, it is an awful word to have standing against your name, that word CARELESS. A sinner, and careless! Guilty before God, yet careless! Standing on the slippery brink of hell, yet careless! Knowing not the moment you may take the last fatal step, and step over that brink into a lost eternity, yet you are careless! How awful! O may God awaken you ere it be too late for ever!

See that godless and impious king there in his palace, another Gallio in character! The enemies are at the gates of the city! Destruction is at the very door, but what does he care! A grand feast is made; all the nobles and aristocracy of the city are invited. The wine flows freely; the song of the drunkard is heard; the revelry reaches its height; the godless, drunken, pleasure-loving king has reached the height of his impiety too, by calling for the holy vessels of God which

were in his possession, that he and his profligate and profane guests might drink wine out of them, when the careless monarch is awakened by the finger of an outraged and insulted God writing his death-warrant on the plaster of the palace wall. Yes, he is awakened, but it is too late, and *that night* he was slain (Dan. v.). Take care, christless and careless sinner, lest the message goes forth from the Almighty, "This night *thy* soul shall be required of *thee*." What an awakening it would be! Oh, "flee from the wrath to come."

Alas! how many there are, Gallio-like, who care for none of these things. Neither the messages of the servants of God, nor the treatment of the people of God ever troubles them. Their souls never give them a moment's thought. Like Belshazzar, they think only of the present, and shut out the future. The enemy is at the door, but they care not; they are determined to enjoy themselves, and thus they go on, careless and indifferent to the needs of their souls.

Reader, if you are in this class, O wake up, and accept Christ as your Saviour, and be saved, lest you find yourself in eternity, lost for ever!

Second, we have the procrastinator, Felix. His conscience was reached, and it made him tremble. Paul's searching words made the proud profligate look back upon his sinful life; and as that dark and guilty past was illuminated by the light of the coming judgment, no wonder he trembled. But, alas! conviction is not conversion. Trembling is not believing. There were powerful chains binding that proud detected sinner, but no cry for an Almighty deliverer to snap them and emancipate his captive, guilty

soul. And thus this time-serving, money-loving, procrastinating sinner, uttered those memorable, but fatal words, "Go thy way for this time, when I have a convenient season I will call for thee.

The "*Central America*" was in a sinking condition when a vessel hove in sight, and soon came near them. When the state of the sinking vessel was known, the captain of the rescue-ship proposed to send his own boats and take off the passengers and crew at once. But the foolish captain replied, "Lie by till morning, Lie by till morning." All the persuasion of the other captain was in vain; he was always met by the same reply, "Lie by till morning." A few hours after the "*Central America's*" lights suddenly disappeared, and no trace of either ship, passengers, or crew were ever seen again.

Procrastination is not merely the thief of time, but of souls. Take care, my reader, if you are in this class, you run a terrible risk! Perhaps you have been awakened about your soul before, but have put it off to some more convenient season. Has it come yet? Maybe it never will! What, if by putting it off, you have rejected the last offer and missed your chance! Oh! decide for Christ at once. Heed not the suggestions of the enemy as he whispers "plenty of time yet." Rather be like the man, who, after he had swung himself on to the ledge of rocks to gather the sea-birds' eggs, and accidentally lost his hold of the rope and found himself standing, facing death; and each time the rope swung, its distance from him was increasing. Suddenly he made up his mind. It must be now or never! Next time the rope came towards him he took a desperate leap, and fortunately

caught the rope and was saved. Decide, then, for Christ *instantly*. God says, "*Now* is the accepted time, *now* is the day of salvation." It must be *now*, or it may be *never*! Believe, then, at once, on the Lord Jesus Christ and thou shalt be saved.

Thirdly, we have Festus, a picture of the Rationalist or Free-thinking soul. Alas! that there should be such an increasing number of this class. Earnestness in the gospel is accounted madness by them. The glorious old gospel truths, which were the salvation and joy of our forefathers, and which numbers sealed with their blood, are being accounted as stale and exploded notions. The person of the Son of God is stolen, and a false Christ put in His place. His atoning sacrifice is repudiated, and He is lauded merely as a philanthropist and a martyr. The eternal punishment of the wicked is scouted as incompatible with the revealed character of God as love. Thus we are robbed of every precious and cardinal truth of the gospel, while God, in His holiness and justice, is displaced to make room for another deity of men's imagination, called love. "God is love!" But *love is not God*. And let us not forget this. Moreover, let these very loving and gentle robbers of God's truth remember, that "God is *light*" as well; and one is never exercised at the expense of the other; both run together, and in both together we see and learn God, the God of the Bible.

This character of sinner, then, is seen in Festus.

He could not master the preaching of Paul by his human reasoning. To *reason out* how a person could die and rise again, and shew light, etc., was beyond the abilities of even a learned and long-headed Festus, hence he calls Paul mad.

Naaman is another such picture. He had *his thoughts*, and nearly paid dearly for putting them in the place of the words of the prophet (2 Kings, 5). Ah! we must bow to the revelation of God, or perish for ever. God has spoken; that must silence all human thoughts and reasonings about such important and divine subjects. *Believe*, is God's word to us all. May we do it.

Fourthly, we have Agrippa, *almost persuaded*, but finally altogether lost. He had a knowledge of the prophets, but a greater liking for his sins. He loved his sins—he lived in his sins—he died in his sins. Each and all of these four representative men committed soul suicide! What will the harvest be for them? What will it be for many who have had convictions, but stifled them, who have been *almost persuaded*, but never *decided*? What will it be for those who have been near the kingdom, but never entered; within sight of safety, yet lost for ever? What but an awful "heap in the day of grief and of desperate sorrow?" (Isa. xvii.^o 10, 11.) Oh! may the living God awaken any such readers of these lines and save them ere it be too late for ever.

And now, let me add one word more. If these beacons have served to warn and awaken you to the sense of your danger, listen now to the words of the only One who can save you, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). It is not churches or creeds, but *a person*. Come to Jesus. Come with all your sins—with all your doubts and fears. Come just as you are, and where you are, and *He* will give you rest. "Believe on the Lord Jesus Christ and thou shalt be saved."

W. E.

“I FLEE UNTO THEE TO HIDE ME.”

PSALM CXLIII. 9.

IT was once asked of a Mohammedan caliph, “If the canopy of heaven were a bow, and the earth the cord thereof, if calamities were the arrows, and mankind the marks of them, and if the Almighty and Unerring God were the Archer, to whom should the sons of men flee for protection?”

The caliph answered: “The sons of men must flee unto the Lord!”

If there had anywhere appeared in space,
Another place of refuge where to flee,
Our hearts had taken refuge in that place,
And not with Thee.

For we against creation's bars had beat
Like prisoned eagles, through great worlds
had sought;
Though but a foot of ground to plant our feet,
Where Thou wert not.

And only when we found in earth and air,
In heaven or hell that such might nowhere
be—
That we could not flee from Thee anywhere,
We fled to Thee.

ARCHBISHOP TRENCH.

Christ thinks no one too bad to receive, if they
do not think themselves too good to come.—
ADAM.

CHRIST ONLY THE OBJECT OF FAITH.

CHRIST alone is the object of faith. To Him the Holy Ghost points. To the enquiring and anxious, one unvarying testimony is ever rendered. It is to "look up," not within, for Christ, faith's object, is not *there*; not abroad, where *all* is distraction and confusion; but "up," for the Christ who died and was buried, has been raised and taken to heaven. Yes, no one, save the Man Christ Jesus, reposing on the throne of God, is presented to the anxious enquirer. "Jesus only" is the utterance of the Holy Ghost, and the sum of His testimony to every seeker.

Now, one would suppose that nothing were easier or simpler of comprehension than this question of "believing," or "looking." But, so cunning is the arch-enemy of men, that he actually turns the *simplest truth* of Scripture into a positive hindrance and stumbling-block to souls. Many have been plunged into a perfect "slough of despond," and for months, and even years, go on in deep perplexity and distress. I am quite satisfied that, in the majority of cases, it arises from *not* rightly understanding what faith is, and its relation to Christ. Let me give a simple illustration of this:—I was lately visiting a young person supposed to be dying, and had no doubt whatever, from a little conversation, that the person had life, though not peace.

CHRIST ONLY THE OBJECT OF FAITH. 81

“Why have you not peace?” I said.

“Because I am so troubled.”

“What are you troubled about?” I enquired.

“Well, I don't know whether I have faith or not, and if I have, whether it is the right kind—the faith of the head, or the faith of the heart.”

“And is this question of faith very much before your mind?”

“It is,” was the reply.

“Then I am not surprised that you lack peace, for your grand blunder is, that you are substituting faith, for its object, viz., Christ; now the Holy Ghost does not witness to your faith, but to Christ and to His finished work. Who died for you?” I continued, “Christ, or faith—a principle, or a person? Where there is faith the soul sees only Him who bore its sins, and made peace with God. Faith looks at the gift, not at the hand stretched out to receive it. It is finely illustrated in the well-known wilderness scene referred to by Christ—‘As Moses *lifted up* the serpent in the wilderness, *even so* must the Son of Man be lifted up; that whosoever believeth on Him should not perish, but have eternal life’ (John iii. 14, 15). The bitten and dying Israelite might have pondered long enough, both with his head and heart, and after *all*, the sure and certain result would have been *death*; but the moment he looked away from himself to God's remedy—the brazen serpent—he lived. He got life in looking, but *it was God's remedy and object he looked at*. Now this is faith. Faith is looking off from self, from others, from all, to Jesus.”

“AND HE DIED.”

GENESIS V.

Adam lived 930 years, “*and he died.*”

Seth lived 912 years, “*and he died.*”

Enos lived 905 years, “*and he died.*”

Cainan lived 910 years, “*and he died.*”

Mahalaleel lived 895 years, “*and he died.*”

Jared lived 962 years, “*and he died.*”

Methuselah lived 969 years, “*and he died.*”

Lamech lived 777 years, “*and he died.*”

The aggregate of these lives represents 7260 years. The shortest and the longest liver were the two closing the list. Death has been playing sad havoc amongst the human family. It was not God's original appointment, nor is it “Nature's debt.” Man had not to *do* in order to live; but doing was connected with death (Gen. ii. 17). “The wages of sin is death” (Rom. vi. 23), and sin is a rigid, stern paymaster. Depend upon it, you will get your wages on Saturday night. Were that all, terrible as it is, it might be borne; “*but after this the judgment*” (Heb. ix. 27), and it is “*eternal judgment*,” (Heb. vi. 2). Reader, there is ONE, but only one, way of escape from the coming judgment. There is ONE, but only one, door of hope and salvation. Christ is the ladder of escape: Christ is the door. He has died that you might live. “Christ was once offered to bear the sins of many.” Faith, simple and unquestioning, in the Son of God sets the soul at peace. The believer *is* saved. Has everlasting life. Is delivered from the fear of death, and delivered completely from judgment—will never come into it (John v. 24).

THIRTY-SIX PRECIOUS STATEMENTS.

SIMPLE faith in the testimony of God's word will secure to *any one* a final and complete settlement of *all* their sins. To every poor doubter we commend these "statements" as the "true sayings of God;" and it will be a marvel to us, indeed, if any reader of these lines will henceforth "doubt and fear." Life and liberty to all are the simple fruit of faith in God. Are these things true? Has God spoken to man? He has. The sum of His testimony is found in Holy Scripture :—

1. Atonement, Lev. xvi. ; Exodus xxx. 15.
2. Cleansing, 1 John i. 7 ; Jer. xxxiii. 8.
3. Christ died for sins, 1 Cor. xv. 3.
4. „ suffered for sins, 1 Peter iii 18.
5. „ offered to bear sins, Heb. ix. 28.
6. „ wounded, Isa. liii. 5.
7. „ bruised, Isa. liii. 5.
8. „ a propitiation, Rom. iii. 25.
9. „ gave Himself, Gal. i. 4.
10. „ put to grief, Isa. liii. 10.
11. Conscience purged, Heb. ix. 14 ; Heb. x. 2.
12. His soul made an offering for sin, Isa. liii. 10.
13. One sacrifice for sins, Heb. x. 12.
14. Sins borne, 1 Peter ii. 24 ; Isa. liii. 12.
15. „ blotted out, Acts iii. 19 ; Isa. xlv. 22.
16. „ confessed, Lev. xvi. 21.
17. „ cast behind His (God's) back, Isa. xxxviii. 17.
18. „ purged, Heb. i. 3.
19. „ remitted, Matt. xxvi. 28.
20. „ removed, Ps. ciii. 12.
21. „ remembered no more, Heb. x. 17.

ELECTION.

22. Sins forgiven, Acts xiii. 38.
23. „ pardoned, Exodus xxxiv. 7.
24. „ subdued, Mic. vii. 19.
25. „ made an end of, Dan. ix. 24.
26. „ cast into the depths of the sea,
Mic. vii. 19.
27. „ washed away, Rev. i. 5.
28. Sin covered, Ps. xxxii. 1.
29. „ condemned, Rom. viii. 3.
30. „ put away, Heb. ix. 26.
31. „ not beheld, Num. xxiii. 21.
32. „ not imputed, Ps. xxxii. 2.
33. „ laid on Him, Isa. liii. 6.
34. „ taken away, John i. 29.
35. „ reckoned dead to it, Rom. vi. 11.
36. „ free from it (justified), Rom. vi. 18.

ELECTION.

SOME preachers at Olney were discussing the doctrine of Election. An old Christian woman said, “I have long settled that point, for if God had not chosen me before I was born, I am sure He would never have chosen me afterwards.” Yet the Lord’s own command is “Preach the Gospel,” not election, “to *every creature*.” Election is for the household of faith (1 Thess. i. 4); the Gospel is to the world (John iii. 16).

If anyone is shut out of heaven for my sins, it must be Christ, for He took them, but He is not shut out. He is gone in, my sin-bearer is in the glory.

Praise is the rest we owe to God, and the larger the form the greater the rest.

ANY ROOM FOR JESUS.

HAVE you any room for Jesus—
He who bore your load of sin?
As He knocks and seeks admission,
Sinner, will you let Him in?

*Room for Jesus, He's the Saviour!
Hasten now, His word obey!
Swing the heart's door widely open,
Bid Him enter while you may.*

Room for pleasure, room for business;
But for Christ the crucified—
Not a place that He can enter,
In the heart for which He died.

Have you any time for Jesus,
As in grace He calls again?
Oh, "TO-DAY," is "time accepted,"
To-morrow you may call in vain.

Room and time now give to Jesus:
Soon will pass God's day of grace;
Soon Thy heart be cold and silent,
And thy Saviour's pleadings cease.

There are TWO GATES.

The one wide. | The other strait.

TWO COMPANIES.

The many.

Those who forget God, love sin, please themselves, love the world. Liars, thieves, adulterers, murderers, drunkards, self-righteous, unsaved church members, unconverted ministers.

The few.

Those who have confessed themselves nothing but sinners, have accepted God's gift—Jesus Christ—and are now living soberly, righteously, and godly in this present world.

TWO LEADERS.

Satan, the deceiver. | Jesus Christ, the truth.

TWO WAYS.

Broad, dark, smooth. | Narrow, light, rough.

TWO DEATHS.

In their sins. | In the Lord.

TWO RESURRECTIONS.

To judgment. | To life.

TWO ETERNITIES.

Damnation in hell.

Weeping, wailing, gnashing of teeth, torment, sin and sorrow, with the devil and his angels.

Glory in heaven.

Reigning as kings, worshipping as priests, serving in holiness, joy and love with the Lord.

“WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev. xxii. 17.*”

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
GRACE AND TRUTH - - - - -	85
THE GUIDE-POST - - - - -	87
WHAT IS THE GOSPEL? - - - - -	89
A GOSPEL INVITATION IN VERSE - - - - -	93
HE THAT BELIEVETH - - - - -	94
HOW SHALL WE ESCAPE IF WE NEGLECT, ETC. - - - - -	95
“I DON’T FEEL SAVED.” - - - - -	96

HAMILTON, SCOTLAND:
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

BRISTOL:
J. WRIGHT & Co., STONE BRIDGE.

LONDON:
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

MELBOURNE, AUSTRALIA:
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK
LOIZEAUX BROTHERS, 63, FOURTH AVENUE.

Price One Halfpenny.

SPECIAL NOTICE.

—•••••—

THE Editor of "Living Streams" and of "The Young Christian" will be thankful to know that the periodicals are made the subject of continual prayer. We would be glad of course were our circulation doubled, but that result we are content to leave in the hands of our God. He knows best. But we cannot get on without the fervent prayers of God's people. Will every saved reader and subscriber remember that there is no limit to the blessing where prayer and faith are in continual exercise? Brethren, pray for us! Pray that a rich wave of blessing may flow over these lands. Pray that there may be a grand harvest of souls reaped by the Gospel Sickle. Pray for the editor, writers, and readers of our little monthly periodicals. May God stir up "His own" to increased devotedness to Christ, and to seek, with intense longing of desire, the salvation of the lost.

THE RATES ARE AS FOLLOWS:

"LIVING STREAMS."			"THE YOUNG CHRISTIAN."				
	£	s. d.		£	s. d.		
12 Copies post or carriage free	0	0	6	12 Copies post or carriage free	0	0	6
25 " " "	0	0	10	25 " " "	0	1	0
50 " " "	0	1	6	50 " " "	0	1	9
200 " " "	0	2	0	100 " " "	0	3	0
500 " " "	0	13	6	500 " " "	0	14	0
1000 " " "	1	3	6	1000 " " "	1	0	0

All communications and orders to be addressed to

WALTER SCOTT,

Fairview Villa,

Holland Bush,

Hamilton, Scotland.

LIVING STREAMS.

GRACE AND TRUTH.

“ *I can't believe that all are so bad,*” said one, after I had been saying, “ *there is no difference.*”

“ But,” I added, “ the Bible says, ‘ *there is no difference.*’ ”

“ But there must be greater sinners than others.”

“ Oh, yes. Most certainly. Great offenders and small offenders are recognised in the Bible ; he that owed fifty and he that owed five hundred pence ; but as to guilt God says, “ *there is no difference.*”

“ *Well, I can't see it,*” still continued my friend.

“ *But it is true in God's Word, whether you see it or not ;* and it is sufficient that God has said it, for His Word is truth. But let me give an illustration. Suppose a bill had been stuck up in this village, saying that recruits were wanted for Her Majesty's Life Guards, and that none would be enlisted but those who were tall and measured not under six feet in height. Suppose that many of the young men in the village were anxious to serve in this regiment, and John meets James, and says to him, ‘ Well, I've more chance than you, for I am taller than you,’ and they put back to back and measure themselves

with one another, and indeed John is taller than James. And there continues to be great measuring in the village before the day that the recruiting sergeant comes.

They measure themselves by themselves, and compare themselves among themselves, but they forget one little thing—namely, not only tall men, but not under six feet. One man at last says, ‘Well, I’ve measured myself with every man in the village, and I’m the tallest man in the village,’ and it was quite true. But will he be found qualified?

The trial day comes. Each is measured, from the man five feet six inches to the very tallest. Suppose he is five feet eleven and three-quarter inches. The sergeant cannot pass him. He is short. He must take his place among the very shortest as to getting into the Life Guards. He is the tallest man in the village, but he is short of the standard, and ‘there is no difference’ with the very shortest as to his exclusion from the Life Guards. ‘There is a difference’ in height, but not in qualification.

Thus it is with every sinner. He may be good, bad, or indifferent, but ‘there is no difference,’ for all have sinned and come *short* of the glory of God. If any man can say, I have come up to God’s standard, and this is true, then there would be a difference; but ‘*come short*’ is written on every man’s brow, therefore *there is no difference*.

This is *truth*. This is the truth Jesus brought out, as also revealing the true God and His Father. Man cannot bear it, but God’s truth stands. *Grace* can flow only to those who take this true place before God.”

W. P. M.

THE GUIDE-POST.

MOST readers have seen a guide-post, and know its use: there it stands at the cross-roads, with its arms pointing in different directions, and the needed information painted on it. How convenient to the perplexed traveller! He looks up, reads, and passes on with a light heart. The guide-post points the way, the traveller follows the road pointed out, and finds himself in the course of time at his destination. And God in His great mercy has not left us to travel on to eternity in ignorance of whither we are going; He has set up His guide-posts, so that we may not in anywise mistake our way. Let us pause, for one moment and read this one:

Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it" (Matt. vii. 13, 14).

Now, my reader, here is the guide-post calling your attention to the two roads. Where are you? On the broad road which leads to destruction, or on the narrow way which leads to life? On one or other you are most certainly travelling, whether you know it or not. Like the river rolling on to be lost in the ocean, so you are speeding on to eternity, every breath you draw bringing you nearer to *everlasting glory or eternal misery*. Which?

One of these roads has a *wide gate*, and many there be which go in thereat. The road is *broad*—no need to crush each other—plenty of room;

souls are born on it, live on it, die on it. It is large enough to hold all, and on it are attractions to suit all as they pass along, according to their various tastes. *Moral* or *immoral*, *religious* or *profane*, it matters not, so long as Satan gets souls to the end of that broad road. O reader! beware, lest you are one of those whom he is beguiling with his attractions. The broad road is the road to Hell.

The other road is the road to Heaven. Its gate is strait, its road is narrow; but it leads to life, and few there be that find it. Reader! have you found it? Have you passed in at the strait gate of conversion, and are you upon the narrow way that leads to life eternal? There is plenty of room for *you* to get through, but no room to take anything with you; every rag of righteousness must be stripped off which you would fain take with you, and if you enter the strait gate it must be as an empty and naked sinner.

“Just as thou art, without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place,
O guilty sinner, come.”

“Come, for all things are now ready.” Come in, sinner, come in! It is Jesus who says, “Come.” Will you believe what He says, and enter while “yet there is room?” “I am the door,” says Jesus, “by me, if any man”—how precious, *any man*—“enter in, he shall be *saved*”—mark the word, *saved*—“and shall go in and out, and find pasture” (John x. 9).

Now which road are you upon? Do not say, I do not know. You do know. You were *born*

on the broad road ; and if you are not *born again*, you are still hasting to eternal ruin and misery, in spite of the warning cries which have been raised to arrest you. Do not continue your present course, it is an awful incline, lest when you want to stop you cannot. Like a wicked coach-driver when dying—"Ah," said he, "I am on the down-grade, and I cannot find the brake." Poor fellow, with fearful rapidity he was rushing into hell.

I beseech you, stop and listen to this good news : "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 8). The sin question was raised and settled on Calvary's cross. There Jesus glorified God about sin, so that God could glorify Him in heaven, and now there is a Man in yonder glory, and "through Him is preached unto you the forgiveness of sins, and by Him all that *believe are* justified from all things" (Acts xiii. 38, 39). May it be yours to accept it now. Remember the guide-post, calling your attention to the two roads, and where they lead to. The narrow one to heaven, the broad one to hell. God has told you so, therefore you are without excuse.

W. E.

WHAT IS THE GOSPEL?

THE contrast between night and day, light and darkness, is not more marked than is God's gospel and man's gospel.

The gospel of God makes nothing of man, but everything of God ; whereas man's gospel makes

everything of man, but very little of God. Now, the gospel of God *assumes* the total ruin of the creature, and presents God *as a Saviour*—seeking and saving the *lost*.

The gospel of God neither *helps, improves, nor amends*. Man is too far gone for any remedial measure whatever. The moment he dared to spit in the face of the Blessed One—wreath His brow with the thorny crown, and nail Him to the accursed tree—that moment doomed and sealed *the nature* which did so.

My reader, have you accepted this fact *as true of you*—that you have a nature which is so bad, so hopelessly bad, that God could do nothing with it, but to condemn it, and set it aside as a worthless thing? Are you making the foolish attempt to *improve* self—to better your condition by praying, attending the ordinances, etc.? If so, let me tell you that your position is a serious and critical one. You are *practically* on the ground of works; whereas God is acting on an entirely different principle, and on other ground altogether. His dealings with men *now* are in *grace*.

Now, does the Word of God treat man *as a servant* working for, and earning salvation as his wages? or, does it treat him *as a sinner, and hence a recipient* of salvation? What is the gospel? These are questions which are fully answered in the 15th chapter of 1st Corinthians: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of

all that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.”

Mark the divine and beautiful order of things: 1st, *reception*; 2nd, *standing*; 3rd, *salvation*. Now, when the apostle visited Corinth and preached the gospel there, he found the people *bad*, almost beyond conception. Well, what did the apostle preach to these people? Did he tell them to cleanse themselves from their moral pollution? Did he instruct them how to recover *themselves* out of the pit of corruption into which they were sunk? No, no; but he told them what God *had done for them*; not a syllable about *their* doings. He told them what he had received from God—a message of love—of forgiveness of sins. He told them of Christ’s death, of His burial, of His resurrection, and of His manifestation as the risen One. This good news they received. Oh! it was good news to those sinners above others, that *God was for them just as they were*. It filled their hearts, made them glad, and in the power of such “glad tidings” they *stood* before God. The revelation of God *to them in their deep need and misery* was their standing. Had Satan told them of their idolatry, fornication, murder, adultery, etc., one had only to reply, “but God is for me as *I am*.” “Christ *has* died for *my* sins, according to the Scriptures.” The gospel being thus the revelation of a Saviour-God, gives confidence to stand before Him in the integrity of what *He is*, and in the full value of what He has done by His beloved Son. Now, all is done, and “I am saved.” Not merely delivered from hell,

but *saved*; fear, anxiety, cloud and darkness all gone, and gone for ever, and the saved one now brought into the eternal sunshine of the light love, and glory of God's own presence. What a gospel!

But, while the gospel has God for its *source*, it has Christ as its *object*. Now, the first thing which the gospel presents to a sinner is *death*—Christ in death. Here many make a fatal mistake. They are looking to Christ's life, instead of to Him in death. Now, if *as* a sinner I contemplate the holy life and blameless walk of the Blessed One, it can only cover me with confusion; that life and walk were all to the Father's glory, and its only effect upon me, if a sinner, is to throw into bold and striking relief what I am.

Where, then, am I to look for a righteous answer to God's claims upon me? His righteousness *must* be satisfied, God brings in an answer to His own judgment. He provides a Lamb, and gives a ransom, even His own well-beloved and only-begotten Son. "Christ died for our sins." He answered for them. O believer! He met and bore the judgment due to them, discharging in death God's every claim upon you, thus clearing the scene of sin, wrath, and judgment. Poor sinner! thy sins call aloud for death and judgment; but Christ on the accursed tree has stilled that cry eternally for every believing one. Christ has exhausted the curse. He has been down in the deep, deep waters of death and judgment, and dried them up for thee; yes, for thee, if believing in this adorable Saviour.

He "was buried." He went into Satan's stronghold, into his dark domain. The sins He

A GOSPEL INVITATION IN VERSE. 93

bore on His cross were my sins. He rose again ;
but He rose without them, and over them the
 trumpet blast of resurrection *shall never sound*.
 He rose ere the heavy stone was rolled away
 from the sepulchre, or even the seal was broken.
 He vanquished him that had "the power of
 death—that is, the devil"—annulled sin, glori-
 fied God, and stood in the power of life, even
 life from the dead. Blessed, thrice blessed
 Saviour, we hail Thee risen from the dead.

In verses 5-8 the apostle insists upon Christ's
 manifestation—" *seen* of Cephas," " *seen* of above
 five hundred brethren," " *seen* of James," " *seen* of
 me also." Precious sight! Christ " *seen* " in
 victorious power. O what good news for any
 working, toiling, anxious one! All done ; done
 by Christ, and done, too, to God's perfect satis-
 faction ; yea, to the greater shining out of His
 glory in a God-dishonoured creation !

 A GOSPEL INVITATION IN VERSE

Ho, ye sinners, will you listen ?
 To good news of wondrous grace ;
 From the God of earth and heaven,
 To a ruined guilty race.

News of love, of peace, of pardon,
 Freedom from sin's heavy load,
 Through the death and resurrection
 Of the spotless Lamb of God.

Spotless Lamb, by man rejected,
 Scourged, and mocked, and crucified ;
 But by God approved, accepted,
 Raised from death and glorified.

"HE THAT BELIEVETH."

Man was lost through sin in Eden ;
 Driven forth in deep disgrace ;
 And in Adam's fallen likeness,
 Born are all the human race.

"Dead in sins," this is the verdict
 Of a just and righteous God ;
 No approach for man imperfect,
 To His holy blest abode.

But Jesus left His home in heaven ;
 Down He came to this sad earth ;
 And to man became salvation,
 By His all-atoning death.

Jesus died ! Oh blessed ransom !
 Promised since the world began ;
 Fore-ordained by God in wisdom,
 In His wondrous love to man.

Sinner, won't you have salvation—
 Cleansing by the precious blood ?
 Unto all God's declaration,
 Through the risen Son of God.

"HE THAT BELIEVETH."

JOHN III. 36.

YOU may believe *about* the Son of God and yet go down to hell. The passage says, "He that believeth *ON* the Son"; nor have your feelings, nor your tears, nor your experiences anything to do with it. The text is so simple. O, if anxious souls, if persons wanting to be saved, would only

read such a passage as this, "He that believeth on the Son hath everlasting life"! Here is a soul-saving text of but nine words. Pin your faith to it, man, and get saved. Anchor your soul to it. It is God's Word, and each of the nine words are so simple and easy to be understood that it is next to an impossibility to make any blunder. "He" is personal; it means you or anybody else. "Believeth" means the hearty acceptance of Christ as your own Saviour; in so doing you put to your seal that God is true—it is the stretched-out empty hand to receive freely from a giving God. "Hath" means present possession; it does not mean the future at all, but the present. "Everlasting Life" is the gift given, the boon bestowed. It is life in enjoyment, and it will last for ever and for ever, for it is "everlasting." There, now, are the nine words before your very eyes. Nine words that will save your soul, if believed! O drink in these precious words!—they are life-giving.

"HOW SHALL WE ESCAPE IF WE
NEGLECT SO GREAT SALVATION?"

HEBREWS II. 3.

"*Neglect* is enough to ruin a man. A man who is in business need not to commit forgery or robbery to ruin himself; he has only to *neglect* his business and his ruin is certain. A man who is lying on a bed of sickness need not cut his throat to destroy himself; he has only to *neglect* the means of restoration, and he will be ruined. A man floating in a skiff above Niagara need

not move an oar, or make an effort to destroy himself; he has only to *neglect* using an oar at the proper time, and he will certainly be carried over the cataract. Most of the calamities of life are caused by simple neglect. Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that *because* he is not a murderer, his farm will produce a plentiful harvest, or that *because* he is not an adulterer, therefore his merchandise will take care of itself."—*Barnes*.

"I DON'T FEEL SAVED."

Once when preaching the gospel at Stornoway, I met a man just in your state. He said he loved the Lord, but he had'nt the feelings within. "Well," I said, "I've just come from the Quay; herrings are selling to-day at eleven-and-three pence a basket" (a very high price); "do you believe it?" "Of course I do," replied my friend. "Why do you believe it?" I asked. "Because you say it," he answered. "Oh," I said, "then you don't believe it because you feel the basket of herrings inside you?" "Of course I don't" he replied, "how foolish you are!" "And yet," I answered, "that's just the way that you are treating God. You say, in effect, that you'll believe Him when you have certain feelings within. *God's* order is, believe His Word and the happy feelings will follow in due course—but even then the feelings have nothing to do with salvation. They are but the natural result of taking God without question at His Word.

JOHN FORT.

REJOICE AND BE GLAD.

REJOICE and be glad! The Redeemer has
come!
Go look on His cradle, His cross, and His
tomb.

*Sound His praises, tell the Story, of
Him who was slain;
Sound His praises, tell with gladness
He liveth again.*

Rejoice and be glad! for the blood hath
been shed;
Redemption is finished, the price hath been
paid.

Rejoice and be glad! now the pardon is
free;
The Just for the unjust has died on the
tree.

Rejoice and be glad! for the Lamb that
was slain
O'er death is triumphant, and liveth again.

Rejoice and be glad! for our Lord is on
high,
He pleadeth for us, on the throne in the sky.

Rejoice and be glad! for he cometh again;
He cometh in glory, the Lamb that was
slain.

THE TWO FOUNDATIONS.

The one is built on sand, }
The other is built on rock. } On which are
you resting?

The one is the sinner's doings, }
The other is the Saviour's } Which is yours?
Calvary-work. }

Judgment will fall on the one, }
Condemnation can never reach } Judged or Saved:
the other. } which?

Human righteousness and religion is the one
foundation.

Christ alone—the gift of God—is the true foun-
dation.

If your foundation is one of your own building,
rest assured you must perish eternally, “For
there is none other name under heaven given
among men whereby we must be saved”
(Acts iv. 12), but the name of JESUS—unless
you disown *every* name, and *every* work, and
every foundation, and build alone on CHRIST.

WHOSOEVER WILL, LET HIM TAKE THE WATER
OF LIFE FREELY.—*Rev. xxii. 17.*

Living Streams:

A GOSPEL MAGAZINE.

CONTENTS.

	PAGE
TOO GOOD FOR CHRIST	97
GEORGE III.'S FAVOURITE DAUGHTER	100
DYING AND SELF-CONDEMNED	101
I SEE MY SINS ON JESUS	102
THREE WONDERS IN HEAVEN	103
THE CONVERSION OF THE HEATHEN	103
YOUR SIGNATURE	104
"SIN" AND "SINS"	105
THE EVANGELIST AND ENQUIRER	107
WHERE IS LOVE TO BE FOUND	108

HAMILTON, SCOTLAND:
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

BRISTOL:
J. WRIGHT & Co., STONE BRIDGE.

LONDON:
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

MELBOURNE, AUSTRALIA:
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK:
LOIZEAUX BROTHERS, 63, FOURTH AVENUE.

Price One Halfpenny.

SPECIAL NOTICE.

~~~~~

THE Editor of "Living Streams" and of "The Young Christian" will be thankful to know that the periodicals are made the subject of continual prayer. We would be glad of course were our circulation doubled, but that result we are content to leave in the hands of our God. He knows best. But we cannot get on without the fervent prayers of God's people. Will every saved reader and subscriber remember that there is no limit to the blessing where prayer and faith are in continual exercise? Brethren, pray for us! Pray that a rich wave of blessing may flow over these lands. Pray that there may be a grand harvest of souls reaped by the Gospel Sickle. Pray for the editor, writers, and readers of our little monthly periodicals. May God stir up "His own" to increased devotedness to Christ, and to seek, with intense longing of desire, the salvation of the lost.

### THE RATES ARE AS FOLLOWS:

| "LIVING STREAMS."               |   |   |       | "THE YOUNG CHRISTIAN." |                                 |   |       |   |
|---------------------------------|---|---|-------|------------------------|---------------------------------|---|-------|---|
|                                 |   | £ | s. d. |                        |                                 | £ | s. d. |   |
| 12 Copies post or carriage free |   | 0 | 0     | 6                      | 12 Copies post or carriage free | 0 | 0     | 6 |
| 25 "                            | " | 0 | 0     | 10                     | 25 "                            | 0 | 1     | 0 |
| 50 "                            | " | 0 | 1     | 6                      | 50 "                            | 0 | 1     | 9 |
| 200 "                           | " | 0 | 2     | 0                      | 100 "                           | 0 | 3     | 0 |
| 500 "                           | " | 0 | 13    | 6                      | 500 "                           | 0 | 14    | 0 |
| 1000 "                          | " | 1 | 3     | 6                      | 1000 "                          | 1 | 0     | 0 |

All communications and orders to be addressed to

**WALTER SCOTT,**

Fairview Villa,

Holland Bush,

Hamilton, Scotland.

# LIVING STREAMS.



## TOO GOOD FOR CHRIST.

WHO are these ? Where are they to be found ? In God's estimation of men no such class exists, for He has told us, "There is none righteous, no not one," "there is none that doeth good, no, not so much as one" (Rom. iii. 10-12). Clear and expressive is the divine declaration—"no, not one," repeated in this emphatic manner, "no, not so much as one." In men's estimation of themselves how numerous is that company ! What, it may be asked, then, are their characteristics ? How shall they be known ? Let the Word of God define them.

(1) Those who *appear* outwardly righteous before men, but within are full of hypocrisy and iniquity. Such are too good in their own estimation for Christ. Scribes and Pharisees formed this class in the Lord's day, and were compared by Him to whited sepulchres, beautiful in external appearance, but *within* full of all uncleanness (Matt. xxiii. 27, 28). Witness, too, that Pharisee, who, having invited the Lord to dine with him, doubtless most carefully washed his *hands*, but thought not of his *heart*, thus making clean the outside of the cup and the platter, whilst his inward part was full of ravening and wickedness (Luke xi. 38, 39). He desired nothing

from the Lord, because he had never thought of what he was *within*. Is that generation extinct?

(2) Those who, like the Pharisees and Scribes of Luke xv. 2, would murmur against the Lord because He received *sinners*, and ate with them.

(3) Those who would adopt the language of the elder brother (Luke xv. 29), and cannot charge themselves with ever at any time transgressing God's commandment.

(4) Those who *justify themselves* before men, forgetful all the while that God knows their hearts. Witness the covetous Pharisees of Luke xvi. 14, 15, unmindful that what is highly esteemed amongst men is abomination in the sight of God.

(5) Those who *trust in themselves* that they are righteous, and despise others. Witness the Pharisee in prayer in the temple (Luke xviii. 9-12), who could tell God what he had done, and what he was *not*, but evidently knew not what he *was*.

(6) Those who are *not willing* to come to Christ to have life. Of such we read in John v. 40.

Now these are samples of those who in their day were too good for Christ. They needed, as they thought, nothing from Him. These were all Jews. Are there none answering to this description, who were ever found amongst Gentiles? The man who sat down to the feast without having on a wedding garment was a brother in spirit with those Pharisees. He thought he was fit in himself to be at the festive board, and to meet the eye of the Master of the feast (Matt. xxii. ii.). He did not put on a wedding garment. Can we stop here in our

enquiry? No. Is it asked, Are there any too good for Christ, who have ever been found in the ranks of professing Christians? The Lord's address to the angel of the church in Laodicea conclusively answers such a query: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art the wretched one, and the miserable, and poor, and blind and naked" (Rev. iii. 17). They professed to be Christians, but had never yet received any thing from Christ.

At different times, then, since the Lord appeared on earth, there have been those who thought themselves *too good for Christ*. In what terms did He speak of those met with in His day? Hypocrites, fools, blind, He called them. How did He characterise those in Laodicea? Poor, blind, and naked, He declared they were. His judgment is unerring. What He called them, that they were. But what were their names? Not one of them has come down to us. Too good they thought themselves for Christ, wanting nothing from Him, their very names have sunk into oblivion. Their characteristics *have*, however, been preserved to all, like a buoy at sea, which floats over a wreck. All can see the buoy, and know what lies below, a vessel hidden from sight, sunk it may be deep in the sand, against which the mariner is warned, that he be not shipwrecked likewise. To this Scripture gives us one bright exception. There was one, a Pharisee of Pharisees, his fathers before him having belonged to that sect (Acts xxiii. 6), who, as touching the righteousness which is in the law, was blameless (Phil. iii. 6). Wrapt up for years in his own self-righteousness, his eyes

## 100 GEORGE III'S. FAVOURITE DAUGHTER.

were opened to himself by the voice of the Son of God (John v. 25). He learnt it was a question of his *inward* parts (Rom. vii.), a question both of what he *was*, and of what he had *done*. He took his place as a *sinner*, and learnt that, Pharisee as he had been, mercy, grace, salvation he could share in. Once *too good* for Christ in his own estimation, he proved, and gladly owned he was not in God's estimation *too bad* for Christ. His name is recorded. Saul the Pharisee is Paul the sinner saved by grace, the illustration and witness to all, that Christ Jesus came into the world to *save sinners*. Will the reader be found in Paul's company, or will he swell the number of those whose characteristics we read of, but whose names, as far as earth is concerned, have wholly perished, and who, if they died impenitent, will never have part with Christ?

C. E. S.

---

 GEORGE III'S FAVOURITE  
DAUGHTER.

A LADY who was in the habit of close attention on the Princess Amelia during her last illness, described some of the later interviews which took place with her old blind father, George III., as being singularly affecting. "My dear child," said his Majesty to her, on one of these occasions, "you have ever been a good child to your parents; we have nothing wherewith to reproach you; but I need not tell you that it is not of yourself alone that you can be saved, and that your acceptance with God must depend on your faith and trust in the merits of the Redeemer."

## DYING AND SELF-CONDEMNED. 101

“I know it,” replied the princess, mildly, but emphatically, “and I could wish for no better trust.”

The following lines, though often printed, may possibly be new to some of our readers, they were written by this good princess, and given by her to Dr. Pope, then attending her as a physician :—

“Unthinking, idle, wild, and young,  
I laughed and danced, I talked and sung ;  
And proud of health, of freedom vain,  
Dreamed not of sorrow, care, or pain.  
Oh ! then in those light hours of glee,  
I thought the world was made for me.

“But when the hour of trial came,  
And sickness shook my feeble frame;  
And folly’s gay pursuits were o’er,  
And I could sing and dance no more :  
Oh ! then I thought how sad ’twould be  
Were only this world made for me.”

---

 DYING AND SELF-CONDEMNED.

A YOUNG woman heard a minister preach from the text, “These shall go away into everlasting punishment.” Somewhat impressed at the time, she afterwards resisted the Spirit, and returned to vanity. Death came unexpectedly, and knocked at her door. She was unprepared. She remembered the despite she had done to the Spirit of grace, and as she died she uttered with melancholy voice the dreadful words, “These shall go away into everlasting punishment.”

## I SEE MY SINS ON JESUS.

Careless sinner ! thou art going  
 To the place whence hope hath fled ;  
 Seeds of sorrow thou art sowing,  
 Which will yield thee bitter bread.  
 Cease thy sowing, stop thy going,  
 Step not further onward, knowing  
 What a pathway thou dost tread,  
 Downward, downward, to the dead !  
 Cease pursuing thine own ruin  
 Where "the snares of death" are spread.  
 Turn thee, turn thee, while He calleth,  
 Ere the stroke of vengeance falleth,  
 Christ hath died, and God doth give  
 Peace through Him ; believe and live.

---

 I SEE MY SINS ON JESUS.

I see my sins on Jesus, my sins on Him I see,  
 His own self bare *my* sins in His own body on  
 the tree ;  
 I see my sins on Jesus, on the Saviour they were  
 laid,  
 He was punished for them on the cross, and the  
 debt was fully paid.

Once my sins came all before me, before me in  
 array,  
 Sins against light and knowledge, sins done in  
 the dark and day ;  
 And I felt my condemnation was right, and just,  
 and true,  
 A load was on my conscience, and I knew not  
 what to do.



THE CONVERSION OF THE HEATHEN. 103

Then I prayed to God for mercy, for mercy oft  
I prayed,  
And that He would take my load of guilt and  
purge it all away ;  
And His Spirit soon did point me to the spotless  
Lamb of God,  
That in the place of sinners stood, and for their  
sins atoned.

And I put my trust in Jesus, in Jesus who did  
bare  
Those awful sins on Calvary, and suffered for  
them there ;  
Now the load has rolled away, and my conscience  
is at rest,  
For I see my sins on Jesus, and I know I'm fully  
bles't. N. C. MACDONALD.

---

THREE WONDERS IN HEAVEN.

THERE will be three wonders in heaven : one to  
find many there we did not expect to find there ;  
another, to find some not there whom we had  
expected ; a third, and the greatest wonder, will  
be to find ourselves there.

---

THE CONVERSION OF THE HEATHEN.

Mr. Jay and John Newton were one day  
conversing about the conversion of the heathen,  
when the latter replied in answer to some  
remark, " My dear brother, I never doubted the  
possibility of the conversion of the heathen since  
God converted me."

## YOUR SIGNATURE.

I\* \_\_\_\_\_ am a sinner  
 for "all have sinned," but "Christ  
 died for the ungodly," and so Christ  
 DIED FOR ungodly\* \_\_\_\_\_  
 God laid the sins of \_\_\_\_\_  
 on Jesus (Isa liii. 6)—"who His  
 own self bare our sins in His own  
 body on the tree" (1 Peter ii. 24).  
 Believing that God raised HIM up  
 from the dead, I\* \_\_\_\_\_  
 am saved, for Acts xiii. 37-39 puts  
 that fact beyond doubt. I\* \_\_\_\_\_  
 have everlasting life (John v. 24) on  
 the authority of Christ's own word.  
 I\* \_\_\_\_\_ am saved and  
 know it, and praise Him for it.

\* Truthfully sign where marked, but do it remembering  
 that the record will stand for ever.

## "SIN" AND "SINS."

105

## "SIN" AND "SINS."

"WILL you be kind enough to lead me across the street, I am nearly blind," said a poor old woman to me the other day. After seeing her safely on the opposite pavement, I said, "And do you know anything of the Lord Jesus?"

"He is my Saviour, sir," she replied.

"And can you tell me what He has done for you?"

"He has washed away all my sins."

"*All?*" I said, enquiringly.

"Well, sir," she said, "I don't mean I am free from sin, I do sin still."

"No more conscience of sins" is a different thing from no more *consciousness* of *sin* in me, the former it is the blessed privilege of the believer to enjoy now, on the ground of faith in the one sacrifice for sins; the latter he cannot know till in a glorified body he is with the Lord; and then:

'To look within and see no stain,  
Around no curse to trace;  
To know no sorrow, feel no pain,  
But see Him face to face.'

But before that happy moment comes, the Word of God, as true now as it will be then, assures the one who is resting on the finished work of Christ, notwithstanding the sinful nature within of the eternal forgiveness of all his sins, "Their sins and iniquities will I remember no more." (Heb. x. 17.)

But some may say, I thought when I was converted I should be free from sin, and I find I am not, for I sin still. I believe this to be the thought of many who are really sincere believers

in the Lord Jesus Christ, and such may find comfort and help by three verses in the first Epistle of John :—

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

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John ii. 1).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

No believer on earth is without sin. God has condemned sin in the flesh in the sacrifice of His own Son on the cross, and we have no right to say, "I cannot help sinning." There is nothing worse than the old nature within us; but there is nothing stronger than the grace of God, therefore we have no right to give way as if that grace was not sufficient. But as a fact, alas! we know, through unwatchfulness, the believer does sin, and grieves the Holy Spirit of God, whereby he is sealed for the day of redemption. But Jesus, the Lord, who said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but *I have prayed for thee, that thy faith fail not,*" is now on high, the Advocate with the *Father*; and it is not our confession that gets Him to take up our cause, but it is His advocacy that leads us to confess our sins to the Father, who not only forgives His *child*, is *faithful* and *just* in forgiving, but cleanses us from all unrighteousness. What wonderful grace is this! We may write all kinds of bitter things against ourselves, when we see our sin in the light of His holiness and of His grace, and in the light of that cross

## THE EVANGELIST AND ENQUIRER. 107

where the Saviour died for our sins, bore them in His own body on the tree (1 Peter ii. 24). And we may lament our sin, and be filled with indignation against ourselves, for the unrighteousness of what we have done, and rightly so ; but He would assure our hearts, in His precious love and grace, that He cleanses us from *all* unrighteousness. The day will come when that old nature we have, the old man, the flesh, which God has dealt with in judgment on the cross, we shall have no longer, and grieve never more with our sins the bosom on which we recline.

“ Then shall we see His face,  
And never, never sin ;  
And from the rivers of His grace  
Drink endless pleasures in.”

---

 THE EVANGELIST AND ENQUIRER.

“ DO you believe Romans v. 6-8 that Christ died for the ‘ungodly’ and for ‘sinners,’ and that you are in that class for whom He shed His most precious blood ? ”

“ I do with all my heart, but yet I have not peace, nor am I saved.”

“ But let me tell you, my friend, that you *are* saved, and that you *have* peace with God. ‘ All that believe are justified from all things ’ (Acts xiii. 39). Now you say you believe on Christ ; well then, ‘ All that believe ’ are—*what* ? Come, now, finish the sentence yourself—‘ Justified from all things.’ Then you have peace with God ; for it is written, ‘ Therefore being justified by faith we *have* peace with God ’ (Rom. v. 1). If you truly believe on Christ you are both justified

## 108 WHERE IS LOVE TO BE FOUND?

and have peace. God's Word settles *that*, and if you further dispute it or question it, you simply give the lie—open and unblushing—to the Word of the living God."

"Ah! I would not dare to do that."

"I know you would not. Now, then, down on your knees and thank Him for having saved you. Never mind your happy or wretched feelings, but accept in all its simplicity, the life-giving, soul-saving Word of God to *you*."

---

 WHERE IS LOVE TO BE FOUND?

MANY are looking for it in their own hearts. The more they try to love God, the more wretched they become. Where is the mistake? Love is sought for in the wrong place. It will be found in the heart of God. Look *there*, man, and you will find it. You can't pump out water if there is none; get the well first filled and then you can easily pump it out; otherwise all the laborious pumping in the universe will never bring out what is not there, but only weary you. There is no love naturally in the heart of man for God. You must allow the empty well of the human heart to be filled to the full with love from the heart of God, for "we love Him because He first loved us" (1 John iv. 19). "God *is* love." Now we can easily answer the question, "Where is love to be found?" In the heart of God, we heartily answer. *He* gave His Son to die—there is love's highest expression. Don't *try* to love God, believe in His love to you, and then before you know what you are about, you will find your heart aglow with true love to Him: but it's His love to you which has produced it.

**“PRECIOUS! PRECIOUS BLOOD.”**

---

Precious, precious blood of Jesus,  
Shed on Calvary,  
Shed for rebels, and for sinners,  
Shed for me.

Precious blood that hath redeemed us,  
All the price is paid!  
Perfect pardon now is offered,  
Peace is made.

Precious, precious blood of Jesus,  
Let it make thee whole,  
Let it flow in mighty cleansing  
O'er thy soul.

Though thy sins are red like crimson  
Deep in scarlet glow,  
Jesus' precious blood can make them  
White as snow.

Precious, precious blood of Jesus,  
Ever flowing free!  
Oh, believe it, oh, receive it,  
'Tis for thee!

Precious blood, whose full atonement  
Makes us nigh to God!  
Precious blood, our song and glory  
Praise and laud!

## REALITIES.

---

UNSAVED READER, solemnly remember that DEATH, JUDGMENT, THE LAKE OF FIRE, are realities. Have you faced those awful realities in the presence of God? Do not trifle with them, for they shall force themselves upon YOU whether you will or not.

BUT

LIFE, JUSTIFICATION, THE PARADISE OF GOD, are also blessed realities, and may be yours at once if you simply believe on God's Beloved Son; *that* is all—and, then, these blessings are yours. Believe and be saved.



“WHOSOEVER WILL, LET HIM TAKE THE WATER  
OF LIFE FREELY.—*Rev.* xii. 17.

# Living Streams:

A GOSPEL MAGAZINE.

## CONTENTS.

|                                                | PAGE |
|------------------------------------------------|------|
| GOD IS SATISFIED - - - - -                     | 109  |
| AN AWFUL CASE - - - - -                        | 111  |
| THE UNANSWERED QUESTION - - - - -              | 112  |
| THE TWO PICTURES - - - - -                     | 113  |
| THOMAS HOOKER - - - - -                        | 114  |
| THE SWORD OF THE SPIRIT - - - - -              | 114  |
| SHE WOULDN'T GIVE HIM UP FOR A THOUSAND WORLDS | 118  |

HAMILTON, SCOTLAND:  
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

BRISTOL:  
J. WRIGHT & Co., STONE BRIDGE.

LONDON:  
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

MELBOURNE, AUSTRALIA:  
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK:  
LOLZEAX BROTHERS, 63, FOURTH AVENUE.

*Price One Halfpenny.*

## SPECIAL NOTICE.

— — — — —

THE Editor of "Living Streams" and of "The Young Christian" will be thankful to know that the periodicals are made the subject of continual prayer. We would be glad of course were our circulation doubled, but that result we are content to leave in the hands of our God. He knows best. But we cannot get on without the fervent prayers of God's people. Will every saved reader and subscriber remember that there is no limit to the blessing where prayer and faith are in continual exercise? Brethren, pray for us! Pray that a rich wave of blessing may flow over these lands. Pray that there may be a grand harvest of souls reaped by the Gospel Sickle. Pray for the editor, writers, and readers of our little monthly periodicals. May God stir up "His own" to increased devotedness to Christ, and to seek, with intense longing of desire, the salvation of the lost.

### THE RATES ARE AS FOLLOWS:

| "LIVING STREAMS."               |   |    |    | "THE YOUNG CHRISTIAN."          |   |    |    |
|---------------------------------|---|----|----|---------------------------------|---|----|----|
|                                 | £ | s. | d. |                                 | £ | s. | d. |
| 12 Copies post or carriage free | 0 | 0  | 6  | 12 Copies post or carriage free | 0 | 0  | 6  |
| 25 " " "                        | 0 | 0  | 10 | 25 " " "                        | 0 | 1  | 0  |
| 50 " " "                        | 0 | 1  | 6  | 50 " " "                        | 0 | 1  | 9  |
| 200 " " "                       | 0 | 2  | 0  | 100 " " "                       | 0 | 3  | 0  |
| 500 " " "                       | 0 | 13 | 6  | 500 " " "                       | 0 | 14 | 0  |
| 1000 " " "                      | 1 | 3  | 6  | 1000 " " "                      | 1 | 0  | 0  |

All communications and orders to be addressed to

**WALTER SCOTT,**

Fairview Villa,

Holland Bush,

Hamilton, Scotland.

# LIVING STREAMS.

---

## “GOD IS SATISFIED.”

“MAY I ask, are you saved?”

“I hope so.”

“Are you not sure about it?”

“Not exactly. I only wish I were. I am seeking, and praying for it; but I cannot say I'm sure; I don't seem to get satisfied.”

“You are exactly in the condition of a young sailor I spoke to a short while ago. He had been in that state for about three years; seeking, praying, and trying to feel satisfied. And what do you think delivered him at last and made him happy? Just one simple fact which he had overlooked the whole of the three years, and which you, too, have never apprehended. The fact that God is satisfied. Now you think of it—turn it over in your mind, read it slowly, and let your poor weary heart drink it in—“GOD IS SATISFIED.”

“Oh,” said the sailor, as his face brightened, “I never thought of that before. ‘God is satisfied.’”

“Yes,” I said, “He was the offended party by your sins. You were the offender. Jesus came to satisfy God's holy and righteous claims by dying for our sins, and He did it. And God has proved His satisfaction in the person and work of Jesus by raising Him from the dead. Had God not been satisfied with the work of Christ, He would have left Him in the grave; but He has taken Him out and

thus proved He *is* satisfied. And it was all for you. Surely, if God be satisfied with the work of His Son, you may be also.

"I see quite clearly where you are making your mistake. You are trying to be better and feel different—trying to work yourself up to a certain state of happiness, and then feel satisfied with your own joy; and because you are always failing, and never arriving at the standard, you are satisfied.

"Just suppose a man buying goods at a shop to the amount of five pounds, and then he gets into difficulties, and is unable to pay. He cannot pay the debt himself, and he does not know that any one has paid it for him, and so you find him going about saying, 'Oh, if I could only get satisfied.' You would say to him at once, 'My friend, you never can be satisfied until you have paid your debt, or some one has paid it for you. The shopkeeper *must* have payment, and be quite satisfied *first*.'"

"But suppose a kind-hearted friend goes to the shopkeeper and pays the bill, and obtains the receipt and sends it to the man; he would not sit down and look at the receipt, and say, 'If only I could feel satisfied.' No! he would know the five pounds was paid, for the shopkeeper had given his receipt, and the proof of the shopkeeper's satisfaction would give him satisfaction.

"Thus it is in the gospel. The Saviour who stood in our place was 'delivered for *our* offences (He had none), and was raised again for *our* justification' (Rom. iv. 25). Then surely the risen Christ is God's receipt for me. *He* is satisfied, and so am *I*. Now why should *you* not be this very moment, and give Him thanks?"

It was sweet to see the effects on the young man, as the *peace* and *joy* stole into and filled his heart, in believing that "God is satisfied" (Rom. xv. 13). "I see it all! I see it all!" he said, "I can go home and thank Him."

Now, dear anxious reader, will you lay down this little paper, and say, "I wish I could get satisfied?"

Never! never! never will *you* be satisfied till you have learnt that God has found infinite satisfaction in the work of Christ on the cross *for you*. "He bore our sins in His own body on the tree." He cried out "It is finished," and died; and "God raised Him from the dead."

Matchless Saviour, Thy work is done. *Once* was sufficient for God, and *once* is sufficient for me. My heart rests there. I can meet God now without fear, for Thou hast answered every question, and settled every claim; and introduced me to that One who rests in His love, and joys over me with singing. The way in which He receives the poor dissatisfied, repentant, returning prodigal, covering him with kisses, tells out the *satisfied heart* of a *satisfied God*.

Dear anxious soul, drop at Christ's feet and rest there. Try no longer to *do* anything—wait no longer to *feel* anything—but rest, yes, rest in that heaven and earth-supporting, soul-saving, Christ-exalting, God-glorifying truth, God is satisfied with the work of Christ. W. E.

---

## AN AWFUL CASE.

A SHORT time ago, a man who neglected his soul lay on a dying bed. He was filled with terror;

## 112 THE UNANSWERED QUESTION.

he knew not how to seek mercy. He asked for a minister, who came and found him sinking fast. No time is to be lost. Stooping over the dying man he makes several enquiries; but there is no reply. "You are a great sinner, but Jesus has died for sinners." There is no reply: *the man has lost his speech*. Laying his mouth close to the ear of the dying sinner, the minister in a loud voice speaks to him of sin and of salvation. But another of his senses is gone: *the man has lost his hearing*. An old family Bible is brought; it is opened and put before the dying man; but the glassy film of death veils the eyes: *the man cannot see*. Overwhelming thought! Every avenue is closed. He *died*.

Overwhelming thought! A sinner dying without God, without Christ, without hope, and in his sins! O, unconverted reader, pause and listen once more to the voice of God as He says, "*Look unto Me*": to the word of Christ as He says, "*Come unto Me*." Death and judgment are before you, and then: *what?*—The lake of fire and eternal misery therein. Wake up, poor sinner, to the terrible reality of having to meet God in the day of your calamity. But you may be saved, and saved *instantly and for ever*. God has loved the world, and given His Son to die, "that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16). God has raised Christ from the dead, thus we know the sacrifice has been accepted and God glorified. Believe on Christ therefore, and you *are* saved.

---

 THE UNANSWERED QUESTION.

"HOW shall we escape, if we neglect so great salvation?" (Heb. ii. 3.)

## THE TWO PICTURES.

“A CELEBRATED painter had in his studio a beautiful picture of ‘Innocence.’ It was a lovely child bending at its mother’s knee, and with uplifted eye, addressing itself in prayer to God. The picture was perfect. Many years afterwards it occurred to the artist that it would form a suitable contrast to hang by the side of it a picture of ‘Guilt.’ For this purpose he gained admission to one of the prisons of the Metropolis. There in one of the cells, lay one of the most depraved characters in the city awaiting execution. Every line of the countenance betrayed one hardened in sin and familiar with crime. The picture was taken and suspended in the studio alongside the other. What was the artist’s surprise on learning some time after that the two characters were identical! The ‘*innocent*’ and lovely child was *actually the depraved and hardened sinner*. Who would believe that the two were one and the same being? Yet so it was. The intervals between each successive downward stage had not been long; but now the ‘*innocent*’ child was about to expiate its crime on the gallows. ‘There goes John Bradford but for the grace of God,’ was the martyr’s exclamation, as looking out of his window he saw a poor criminal passing to the place of execution. ‘The heart is deceitful *above all things* and *desperately* wicked: who can know it?’ ‘Out of the heart proceed evil thoughts, *murders*, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,

## 114 THE SWORD OF THE SPIRIT.

blasphemy, pride, foolishness.' What a filthy stream! And yet this is the testimony of the Lord Himself. What is the lesson we may learn? 'He that trusteth in his own heart is a fool.' Let us distrust ourselves; let us trust only in Christ. Every other confidence will, sooner or later, be found to have been misplaced."—*From "Light and Life" by REV. F. WHITFIELD.*

---

## THOMAS HOOKER.

SOMEONE said to Thomas Hooker when dying, "Brother, you are going to receive the reward of your labours." He replied, "Brother, I am going to receive mercy."

---

## THE SWORD OF THE SPIRIT.

I WAS travelling between Paris and Bourdeaux, and had just left Angouleme, when a smart and showy young man stepped into the *coupé* of the diligence where I was, and seated himself between me and another traveller. He saluted me with politeness; and, after the first customary words, said to me, "Sir, I think you are from Paris?"

"I left it yesterday," I replied.

"And I am sure," he continued, "you must have seen the *Huguenots* (a piece of music). What a wonderful production it is! So original! Every one is flying to it! Were you not enchanted?"

"The Huguenots?" replied I, putting my hand into the pocket of the coach, where I had put the New Testament which I read on my journey, "I



have here what the Huguenots held as their greatest treasure."

The young man exclaimed, with surprise, "The treasure of the Huguenots! What may that be, I pray?"

I presented the book to him; he read its title, and returned it to me immediately, saying with contempt, "O, as for that book, it is good for nobody, I think, but old women and people of weak minds."

"I know, sir," replied I, with feeling, "that it is excellent for me, who certainly am not an old woman. As to my mind, I shall say nothing—you can judge of that."

The young man blushed, and said, with some confusion, "A thousand pardons, sir, if I have offended you by my foolish expression: but allow me to speak quite freely, and to tell you that I cannot comprehend how a man of sense and intelligence, such as (with respect) I acknowledge you to be, can approve of, and above all, believe in such a production."

I confess I was tempted to oppose weapon to weapon, but the words of the Holy Book came to my mind, "The weapons of our warfare are not carnal." Leaving, therefore, in its scabbard of clay the feeble sword of my reason, I seized that of the Spirit, the Word of God, and replied in these simple words: "If our gospel be hid, it is hid to them that are lost—in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them."

"Yes, yes," replied the young man; "that is what your book says: but where is its authority? That is the question."

“If any man will do the will of God,” I continued,<sup>a</sup> “he shall know of the doctrine whether it be of God, or whether Christ speaks of Himself.”

“That is to say,” answered the young man, “every man of sense and judgment in society is a villain, or infidel, or rather atheist, because he cannot subscribe to the mysteries, not to say the absurdities, of a book scarcely known to any but the lowest people.”

“The faith of the Christian,” replied I, “stands not in the wisdom of men, but in the power of God, who hath chosen the foolish things of the world to confound the wise, and weak things of the world to confound the things that are mighty; and as to the unbeliever, God says that he is condemned already, because he hath not believed in the name of the only-begotten Son of God; and the gospel adds, that such a man shall not see life, but the wrath of God abideth on him.”

“Very well, sir,” replied the young man with bitterness, “my portion, according to your opinion, is quite settled; and it is,” added he with a sneer, “it is hell, with its eternal flames, is it not, that awaits me? and along with me all the flower of the human kind. I thank you for your charity.”

“It is not I, sir,” I replied, with calmness, “it is God Himself who says that the name of Jesus is the only name, under heaven, given among men, by which they can be saved; and it is Jesus also that says to you, as to every sinner, that whosoever believeth in Him shall not perish, but have everlasting life. You hear this—you hear those words of love and of kindness.”

The young man said nothing, but frowned. His countenance was sad, and he remained for a long time silent. Night came on, he still remained silent, and I supposed that his discontent would last till he had fallen asleep; when, turning suddenly towards me, he said, with deep feeling, "Where could I procure a copy of the book you have been reading? for—yes—I ought to read it; I begin to believe that possibly I may be wrong, and you right. I regret, also, sir, the very inconsiderate language that——"

"O sir," said I, interrupting him, "I beg you will make no apology; and since you already feel that the Word of God is superior to that of the philosophers—of Voltaire, for instance—let us have some talk, if you please, about that Word, which you will allow me to present to you as soon as we arrive at Bourdeaux." From that happy moment our conversation was easy; and it was not till after we had discussed all the vital doctrines of Christianity that we resigned ourselves to sleep.

The next day my young companion was serene, cordial, and perfectly frank; and before we parted, he took me by the hand, saying, "You remember, I hope, the promise you were so kind as to make to me: here is the name of my hotel." I sent him the Bible immediately, and let him know, also, that that day and the following I was to expound some portions of Scripture at religious meetings, where he would be most welcome.

The invitation was not in vain. That same evening the young Voltairian, with the Bible in his hand, took his place among some pious people who came to hear the Gospel. The

## 118 SHE WOULDN'T GIVE HIM UP, ETC.

following day he returned at the same hour; and, after the service, he came to me and said, with emotion, "Sir, from this time, this book shall be my guide—my study—my only study."

"And to-morrow," said I to him, "what are you to do? it is the king's *fête*, and there will be a grand ball and much gaiety; of course you will be invited?"

"I have already refused the invitation," said the young disciple, with firmness. "I shall not appear there. In the morning I shall go and hear you, since you are to preach in the temple; in the evening I shall return here, if it please God, and hear you again."

He did indeed come; and for the first time, this most accomplished young man, who heretofore had made the theatre or the ball his chief pleasure, found his greatest enjoyment in serving God in His temple.

That evening I took leave of this young friend of the truth. He testified anew his gratitude to me, and his desire that my wishes concerning him might be fulfilled. He declared, before many witnesses, that he believed the Bible to be the Word of God, that he adored the Saviour, and that he wished to live and die a Christian.—

*Cæsar Malan.*

---

SHE "WOULDN'T GIVE HIM UP FOR  
A THOUSAND WORLDS."

I WAS asked to call upon a lady who had been for years in a poor state of health, and very unhappy. I was cordially received, and kindly invited to remain and drink tea with the family.

## SHE WOULDN'T GIVE HIM UP, ETC. 119

The lady was the first to break the silence by eagerly and anxiously inquiring—"Do you think, Mr. S—, that I may trust Him? I am afraid I am deceiving myself. Sometimes I think it's all right; then, again, I question if I have believed aright, and if I have the right kind of faith. Do tell me if you think I'm a Christian?"

I turned over the pages of my Bible, and slowly read that magnificent declaration of God's love written down in John iii. 16—"God so loved the world that He gave His only begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life."

"But I don't feel I love Him; that's what I want to know. Do I really love Him or not?" asked my friend.

"Ah!" I answered, "surely you have not heard me reading John iii. 16, for neither in that precious passage nor in any page of the New Testament is the sinner called upon to love God. No, no; drink in the blessed truth. God 'loved' and God 'gave'—what a gift!—His only begotten Son. I am not turned *in* upon myself to see if I love God, but I am turned *out* from myself to behold God loving me. Do you believe on Him?"

"I do trust Jesus," was the ready reply.

"Well, then," I answered, "turn with me to another verse in the same chapter, 'He that believeth on the Son *hath* everlasting life.' Now, that is God's warrant entitling *you* to read *your* title clear—oh! how divinely clear—to the *present* possession of everlasting life. 'Hath' is God's word of divine assurance. O, Madam," I continued, "believing on the Son, you have everlasting life, for 'the living God' has declared it. Let your wretched feelings go to the winds. Are

## 120 SHE WOULDN'T GIVE HIM UP, ETC.

God's blessed and true statements or your miserable feeling to be believed? This is the simple question."

O, Mr. S—, I must, of course, believe God's word; but are those blessed truths you have been reading all for me, all for me?"

"Yes," I answered, "all are for you, if that word 'whosoever' designates you. And does it not? Come, now, tell me." I reiterated much of what I had already said, but all to no purpose.

"Am I really His?" was her oft-repeated exclamation.

I saw my lady friend was very miserable owing to her incessant occupation with herself, so I thought I would test the true state of her heart to Christ. Taking up my hat and stick, I said—"Do not keep yourself any longer in this truly miserable state; you are hurting your health. Now, my advice to you is a simple one: Give up Christ altogether, and get out of this wretched condition at once."

"What do you say?" she exclaimed. "Give Him up! No: I wouldn't give Him up for a thousand worlds."

"Oh! is that how the matter stands? Now, you just say—'My beloved is mine,' and what is better still, 'I am His.'"

Alas! thousands besides my lady friend practically refuse to rest on Christ and His finished work, simply and only. Occupation with self in any of its dreadful forms is to be dreaded as you would the plague. Is not Holy Writ ample authority for the soul's confidence? Can you add one feather's weight by doings, feelings, tears, religiousness, or prayers, to the finished work of Christ?

## CHRIST THE VICTOR.

---

EVERLASTING glory  
Unto Jesus be!  
Sing aloud the story  
Of His victory!  
How He left the splendour  
Of His home on high,  
Came in love so tender  
On the Cross to die.

Yes! He came from heaven,  
Suffered in our stead;  
Praise to Him be given,  
Who on Calvary died.  
Jesus, meek and lowly,  
Came the lost to save;  
He, the Victim Holy,  
Triumphed o'er the grave.

We in sins were lying,  
Lost in hopeless gloom;  
Jesus by His dying  
Vanquished e'en the tomb  
Burst its iron portal,  
Left its dark abode,  
Rose in life immortal  
To the throne of God.

Christ the Lord is risen,  
Sing we now to-day;  
Freed are we from prison,  
Christ our debt did pay;  
Sing aloud, and never  
Cease to spread His fame;  
Triumph, triumph ever  
In the Saviour's name.

THERE IS  
ONE GOD,  
AND  
ONE MEDIATOR  
BETWEEN  
GOD AND MEN,  
THE MAN  
CHRIST JESUS:  
WHO GAVE HIMSELF  
A RANSOM  
FOR ALL.

*1 Tim. ii. 5, 6.*



WHOSOEVER WILL, LET HIM TAKE THE WATER  
OF LIFE FREELY.—*Rev.* xxii. 17.

# Living Streams:

A GOSPEL MAGAZINE.

## CONTENTS.

|                                                            | PAGE |
|------------------------------------------------------------|------|
| I WISH I HAD YOUR FAITH . . . . .                          | 121  |
| THE LOVE OF CHRIST IS BOUNDLESS . . . . .                  | 124  |
| DIFFICULTIES OF A YOUNG CONVERT . . . . .                  | 125  |
| ANOTHER DOOR WILL OPEN . . . . .                           | 130  |
| QUESTIONS AND ANSWERS . . . . .                            | 130  |
| THE LOSS OF THE ROYAL CHARTER . . . . .                    | 131  |
| A TOUCHING INCIDENT IN THE LIFE OF DR.<br>DUNCAN . . . . . | 132  |
| YAM SING . . . . .                                         | 132  |

HAMILTON, SCOTLAND:  
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

BRISTOL:  
J. WRIGHT & Co., STONE BRIDGE.

LONDON:  
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

MELBOURNE, AUSTRALIA:  
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK:  
LOIZEAUX BROTHERS, 63, FOURTH AVENUE.

*Price One Halfpenny.*

THE Editor of "Living Streams" and of "The Young Christian" will be thankful to know that the periodicals are made the subject of continual prayer. May God stir up His people to increased devotedness to Christ, and to seek, with intense longing of desire, the salvation of the lost.

RATES FOR "THE YOUNG CHRISTIAN."

(Sent by Post or Rail—Paid.)

|          |          | YEARLY. |    |    | YEARLY.   |          |        |
|----------|----------|---------|----|----|-----------|----------|--------|
|          |          | £       | s. | d. | £         | s.       | d.     |
| 1 Copy   | 1d. ...  | 0       | 1  | 0  | 12 Copies | 7½d. ... | 0 7 6  |
| 2 Copies | 1½d. ... | 0       | 1  | 6  | 24 Copies | 1/3 ...  | 0 15 0 |
| 4 "      | 2½d. ... | 0       | 2  | 6  | 50 "      | 2/- ...  | 1 4 0  |
| 6 "      | 4d. ...  | 0       | 4  | 0  | 100 "     | 3/9 ...  | 2 5 0  |
| 8 "      | 5d. ...  | 0       | 5  | 0  | 500 "     | 17/- ... | 10 4 0 |
| 10 "     | 6½d. ... | 0       | 6  | 6  | 1000 "    | 29/- ... | 17 8 0 |

The above rates apply to Great Britain and Ireland only.

RATES FOR "LIVING STREAMS."

(Sent by Post or Rail—Paid.)

|           |        | £ s. d. |   |   | £ s. d.    |        |        |
|-----------|--------|---------|---|---|------------|--------|--------|
| 12 Copies | ... .. | 0       | 0 | 6 | 100 Copies | ... .. | 0 3 0  |
| 25 "      | ... .. | 0       | 1 | 0 | 500 "      | ... .. | 0 14 0 |
| 50 "      | ... .. | 0       | 1 | 9 | 1000 "     | ... .. | 2 4 6  |

The above rates apply to Great Britain and Ireland only.

Will friends kindly forward their orders as early as possible that arrangements may be made for the ensuing year?

All communications and orders to be addressed to

WALTER SCOTT,

Fairview Villa,

Holland Bush,

Hamilton, Scotland.

# LIVING STREAMS.

“I WISH I HAD YOUR FAITH.”

MANY and many a time when I have spoken to anxious souls have they said to me, “Ah! I wish I had your faith.” But just notice the blunder they make. Instead of looking at Jesus, who is the object of faith, they are looking at their faith and comparing it with mine and all the while rejecting the gift which is offered to them.

Suppose, now, I were to present something to you, my reader, for your acceptance; would you look at your hand and say, “My hand is not large enough;” or, “My hand is not clean enough;” or, “My hand is not strong enough;” or any such foolish thing? Certainly not! If it were something which you valued and much needed, you would simply stretch out your hand and accept it with thanks.

Now “the gift of God is eternal life through (or *in*) Jesus Christ our Lord” (Rom. vi. 23). What then does God require of the anxious soul? Surely not to look at the hand which *receives* it. (For faith is merely the hand which lays hold of, and receives the gift). But to take it at once from the hand which *offers* it, and thank the giver. Besides, it is not the *strength* of the faith, nor yet the *amount* of it that saves the soul; but whether the faith is in *the right object* or not. And this is most important to keep in remembrance. Ask yourself, then, my

## 122 "I WISH I HAD YOUR FAITH."

reader, "is my faith in the Lord Jesus Christ alone; or, is it faith in Jesus *and* something else, whatever it may be?"

When the Lord Jesus saved that "woman of the city which was a sinner," He did not say to her, "the *strength* of thy faith hath saved thee." Nor yet, "the *amount* of thy faith hath saved thee," but simply "*thy faith* hath saved thee" (Luke vii. 50). The reader of these lines, therefore, if anxious to be saved, need not compare his faith with that of others, since Jesus says, "*thy faith* hath saved thee." It is *your own* faith in the right object, Jesus Christ, that saves you; not its *strength* or *amount*. "Believe in the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

But there is another thing, God does not accept any person according to the strength or amount of their faith; nor yet according to *their* estimate of the sacrifice of Christ; but according to His own estimate of that sacrifice. What a comforting thought for anxious souls! Yea, what a cheer to all Christians! God alone can estimate the value of that sacrifice which is infinite. We cannot, and never shall be able to. Yet He does not withhold that acceptance, nor dispense it according to our apprehension or appreciation of it; but He accepts us according to all His own thoughts of that glorious sacrifice. "*It shall be accepted for you, to make atonement for you*" (Lev. i. 4).

Oh! do keep this fact clear before the soul—that everything that needs to be done for your salvation, has been done, it is all finished. All the judgment has been borne by the divinely appointed victim. Yes, the sacrifice has been

offered, the blood shed, and the divinely appointed High Priest has sprinkled the blood of atonement *on and before* the throne of God in the holiest of all. Every question, both as to sins and sin, has been settled, and settled for ever, by Jesus, "who bore our sins in His own body on the tree" (1 Pet. ii. 24), and was "made sin for us, that we might become the righteousness of God in Him" (2 Cor. v. 21); blessed be His holy name for ever and ever! Yes; all is *done, finished, completed*. The rent veil, the vacant cross, the empty tomb, the occupied throne, all say, in language which cannot be mistaken, it is finished! The sacrifice has been offered and accepted, and atonement has been made according to *God's estimate* of the person and work of His beloved Son.

What, then, is the ground of our salvation? Is it the sacrifice of Christ; or is it our faith in Him? Surely it is His sacrifice! Yes, it is, and nothing else! Shall we then occupy our hearts with our faith? Shall we not rather "look unto Him and be saved"? (Isa. xlv. 22.) Let us look, and look, and continue to look, not at our faith, but unto Jesus and be saved.

My reader, if anxious, *you* need not say, like many, "I wish I had your faith." If you had, it would do you no good, for it would be *mine* and not *yours*, whereas it is *your own faith* which saves you, provided it is faith in the right person. Now, your faith may be weak, or perhaps it may be strong, but whichever it be, you are neither lost or saved on that ground, but if you have faith in the right person, Jesus, then He says to you, Thy faith hath saved thee. Then the holy life comes in afterwards as the effect of being

## 124 "THE LOVE OF CHRIST IS BOUNDLESS."

saved. May you be led to look away from yourself and your faith, and others and their faith, and simply trust Jesus as your own personal Saviour, then believe the word which says you are saved.

W. E.

---

"THE LOVE OF CHRIST IS  
BOUNDLESS."

Oh ! the love of Christ is boundless ;  
Broad and long, and deep and high !  
Every doubt and fear is groundless,  
Now the word of faith is nigh.  
Jesus Christ for my salvation  
Came by water and by blood :  
Clear I stand from condemnation,  
In the risen Son of God.

I was *waiting* once for pardon,  
I was *hoping* to be saved ;  
Waiting, though my heart would harden,  
*Hoping* danger might be braved.  
When by God's own truth confounded,  
I a sinner stood confess'd,  
Richly then His grace abounded—  
Jesus gave me perfect rest.

Was it weary work believing ?  
Days, and weeks, and years of toil ?  
Weary work a gift receiving ?  
Who would God's salvation spoil ?  
No ; 'tis faith's delight to ponder  
What the Son of God hath done,  
On the throne to see Him yonder,  
Holy, crowned, the Living One.

## DIFFICULTIES OF A YOUNG CONVERT. 125

'Tis not doing, 'tis not praying,  
 'Tis not weeping saves the soul ;  
 God is now His grace displaying ;  
 Jesus died to make-me whole.  
 Look to Him and life-works follow ;  
 Look to Him without delay ;  
 Sinner, look ! and ere to-morrow  
 Thou wilt weep, and praise, and pray.

Oh ! the love of Christ is boundless !  
 Come, to-day His mercies prove :  
 Not till then thy fears are groundless ;  
 Nought can else thy doubts remove.  
 Jesus Christ is God's salvation ;  
 God declares the work is done.  
 Out of Christ 'tis condemnation,  
 Other saving name there's none.

## DIFFICULTIES OF A YOUNG CONVERT.

EVANGELIST—"Are you in perfect peace since you believed ?"

Convert—"I am not. Sometimes I think it's all right, and then I feel happy and comfortable ; at other times I doubt, and fear that after all I am not truly converted to God."

Evangelist—"I am afraid you have not properly understood the gospel ; for if you had, you would be in peace, and not doubt, and not fear, and not question your conversion to God."

Convert—"Why, the best of men doubt at times, and the other day my minister in preaching told us to beware of those people who were too

## 126 DIFFICULTIES OF A YOUNG CONVERT

sure, and spoke too confidently of their safety. We should believe with 'fear and trembling.'"

Evangelist—"Will you bow to the Word of God—to it only?"

Convert—"Most gladly."

Evangelist—"Well, read with me Rom. vii. 18:—'For I know that in me (that is, in my flesh) dwelleth no good thing.' Now, such experiences as you have flatly contradict the plainest statements of the word of God, and are evidently from the 'flesh,' which is unimprovable. With Paul it was present, practical knowledge—'I *know* that in me dwelleth no good thing.' How can there be peace so long as Christ is trusted to for salvation, and the 'flesh' expected to produce right feelings, Christian experience, and the like? Is Christ a half Saviour? Did He save you to leave you in uncertainty, in doubt, in fear, nay, in practical unbelief? Did Christ not condemn sin—that is, the root—as well as atone for sins—the fruit? How can you expect aught but darkness and uncertainty from condemned flesh?"

Convert—"Why, I thought 'the flesh' was improved at conversion? Does not the Holy Spirit work upon it, producing fruit to the glory of God?"

Evangelist—"All a total mistake, and a serious one too, so far as your enjoyment of God is concerned. The case is simply this—Did Christ come to improve a sinner or save him? or was His work in coming, to condemn the flesh, utterly, root and branch, and to save the sinner? Most certainly not to improve 'the flesh'—'that which is flesh *is* flesh.' In truth, the whole work of the gospel and of God's pre-



vious dealings for 4,000 years are involved in this enquiry. The cross is the heading up of God's long and patient trial of man. The cross brings all up to a point. The issues of God towards man, and man towards God all meet in that wondrous cross. And what are these issues? Why, that *man* is judged; that 'the flesh' *is* flesh, and never will be anything else—put man under goodness, conscience, promise, law, grace, and love; that the creature is a sinking vessel, a total wreck—no use *trying* to patch him up. What then? Well, God deals in judgment. Thus, instead of Christ coming into the world as a moral reformer, He comes into it as a Saviour. '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' (Rom. viii. 3). But, that is not all, for Christ, raised up from the dead, is now the head of a *new* creation or new spiritual race, the source of a *new* life altogether. 'All things are *of God*.' You are, therefore, connected with the 'Second Man'—the Lord from heaven—whose very life you share. Does the pure atmosphere of heaven breathe the spirit of bondage, of doubt, of dark uncertainty? Then why should you? Has Jesus doubts? Has He fears? 'Blasphemy,' you say, 'to harbour for a moment such a thought!' No more should you have doubts and questionings. Read 2 Cor. v. 17—21, with—'Blessed be the God and Father of our Lord Jesus Christ, who *hath* blessed us with *all* spiritual blessings *in* heavenly places *in Christ*' (Eph. i. 3). Thus your position is a *fixed* one. You are joined to the Lord, *but* in the scene and place where *He is*."

## 128 DIFFICULTIES OF A YOUNG CONVERT.

Convert—"Why, I understood that our sins were forgiven, and then we were to go on warring and fighting with 'the flesh' until it dies.

Evangelist—"How very different the *modern* gospel from the gospel of God! Man's good news is forgiveness of sins through the blood of Christ (thank the Lord for that), and then an attempt to get the saved man to kill the flesh, which God has condemned. We are not to die to sin, but are dead to it. "Dying to sin" is a total subversion of the gospel, and is at the root of all the mischief. Paul said—"When we *were* in the flesh' (Rom. vii. 5); then we are no longer in it, for the words clearly describe a *past* state. To God and to faith 'the flesh' is 'condemned;' mark that word '*condemned.*' Am I to fight against a corpse? The 'flesh' is crucified (see Gal. v. 24). Christian warfare is in the heavenly places (Eph. vi. 12), where our inheritance and blessings are. Scripture never tells you to fight with 'the flesh.' '*Ye are dead.*' This is Scripture. '*Likewise reckon ye also yourselves to be dead indeed unto sin*' (Rom. vi. 11). This is the practical bit for you; instead of *fighting*, it is *reckoning*. 'Reckon' it dead; don't expect fruit from it; it has none to give. What a privilege is yours to have it reckoned to *you* that '*ye have crucified the flesh, with its affections and lusts!*'"

"The 'flesh,' with its good and bad desires, all nailed to the cross of Christ! There I can contemplate it, in the sense of Christ having got victory complete and final over it; and now I have to do only with Christ risen in the glory of God. Risen, glorified Christ, we have to do with Thee! Precious Saviour! faith reckons

## DIFFICULTIES OF A YOUNG CONVERT. 129

upon Thy victories, and enters upon and enjoys the fruit of Thy toil and passion endured on Calvary's cross for *us!*”

Convert—“What a relief all this is! For long I have been cultivating experiences, happy frames and feelings, and when these were absent I felt quite miserable, and then doubts and fears were the consequence; but now I see that all these are the fruit of condemned ‘flesh,’ and hence I am no longer to be recognising the ‘old man,’ or cultivating his works.”

Evangelist—“You may well be happy—perfectly happy—to know, *first*, that sin has been condemned, and you *dead*. This, of course, as a matter of faith. It exists in you, and will until the Lord comes, or death frees you from it. But starve it—give it no place, no quarter—reckon it dead. *Secondly*, that you have no more conscience of sins, because the blood of Christ has perfectly cleansed the conscience. *Thirdly*, that being no longer ‘in the flesh,’ you are now *connected* with Christ, and in the spirit.

Convert—“All this gives me immense relief. I now see that Christ has done *all*, and there is nothing left me to *do*, and Christ in the glory is now to be my object, and that cultivating *feelings* is just the revival of the old man, which God in the cross has condemned; and now my sole occupation is with Christ—the risen and coming One.”

Evangelist—“Exactly so. Christ is the answer to all doubts, fears, and questionings. He is the remedy for legalism, ‘the flesh,’ and the elements of the world. ‘Rejoice in the Lord alway, and again I say, rejoice!’”

## ANOTHER DOOR WILL OPEN.

A LADY, who heard Whitfield, in Scotland, preach upon the words, "And the door was shut," being placed near two dashing young men, but at a considerable distance from the pulpit, witnessed their mirth; and overheard one say, in a low tone, to the other, "Well, what if the door *be* shut? Another will open." Thus they turned off the solemnity of the text. Mr. Whitfield had not proceeded far when he said, "It is possible there may be some careless, trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, "What matter if the door *be* shut? Another will open." The two young men were paralysed, and looked at each other.

Mr. Whitfield proceeded: "Yes, another *will* open. And I tell you what door it will be, it will be the door of the bottomless pit!—the door of hell!—the door which conceals from the eyes of angels the horrors of damnation!"

---

 QUESTIONS AND ANSWERS.

"If I believe on Jesus, do you think I could hold it? I am afraid not."

"You believe on Christ and leave the holding of *it* to Him who said, 'I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand' (John x. 28). Commit what you are afraid you can't keep to Him, like Paul of old, who said 'I am persuaded that He is able to keep that which I have

## THE LOSS OF THE ROYAL CHARTER. 131

committed unto Him against that day'” (2 Tim. i. 12).

“Must I not first leave off my sins before I believe on Jesus and be saved?”

“Certainly not. You must come just as you are—a sinner, that is your name and character. ‘Christ died for the ungodly’ (Rom. v. 6). Are you amongst that class? If you try to get rid of your sins before coming to Christ, you need not come at all, for you are not the man for whom Christ died. Sinners and ungodly are the persons for whom Christ shed His blood, and the class of persons whom God is saving. The chief of sinners had to come to the humbling truth told of himself in 1 Tim. i. 15, ‘This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I am chief.*’”

---

THE LOSS OF THE ROYAL  
CHARTER.

A CHRISTIAN minister says, “When, after safely circumnavigating the globe, *The Royal Charter* went to pieces in Moelfra Bay, on the coast of Wales, it was my melancholy duty to visit and seek to comfort the wife of the first officer, made by that calamity a widow. The ship had been telegraphed from Queenstown, and the lady was sitting in the parlour expecting her husband, with the table spread for his evening

meal, when the messenger came to tell her he was drowned. Never can I forget the grief, so stricken and tearless, with which she wrung my hand, as she said, 'So near home, and yet lost!' That seemed to me the most terrible of human sorrow. But, ah! That is nothing to the anguish which must wring the soul which is compelled to say at last, 'Once I was at the very gate of heaven, and had almost entered in, but now I am in hell!'"

---

### A TOUCHING INCIDENT IN THE LIFE OF DR. DUNCAN.

IN the life of Dr. John Duncan there is a touching passage, which relates how much he suffered from religious melancholy. - His mental struggles were often very distressing, casting a shadow over his whole life and work. On one occasion, he went to his college class in a state of extreme dejection. During the opening prayer, however, the cloud passed away. His eye brightened, his features relaxed, and before beginning his lecture he said, with pathetic sympathy, "Dear young gentlemen, I have just got a glimpse of Jesus."

---

### YAM SING.

YAM SING, on his examination for membership in a church in San Francisco, in response to the question, "How did you find Jesus?" answered, "I no find Jesus at all; He find me." He passed.

**TO THE BELIEVER.**

---

NOW—

**PERFECTED FOR EVER.**

NOW—

**CLEAN EVERY WHIT.**

*Heb. x. 14 ; John xiii. 10.*

---

**TO THE UNBELIEVER.**

---

NOW—

**COME UNTO ME.**

FUTURE—

**DEPART FROM ME.**

*Matt. xi. 28 ; xxv. 41.*

## “ A FRIEND.”

I'VE found a Friend ; oh, such a Friend !  
He loved me ere I knew Him ;  
He drew me with the cords of love,  
And thus He bound me to Him ;  
And round my heart still closely twine,  
Those ties which nought can sever ;  
For I am His, and He is mine,  
For ever and for ever.

I've found a Friend ; oh, such a Friend !  
He bled, He died to save me ;  
And not alone, the gift of Life,  
But His own self He gave me.  
Nought that I have my own I call,  
I hold it for the Giver ;  
Lord Jesus, Thou art my all in all,  
And I am Thine for ever.

I've found a Friend ; oh, such a Friend !  
So kind, and true, and tender,  
So wise a Counsellor and Guide,  
So mighty a Defender.  
From Him who loves me now so well,  
What power my soul shall sever ?  
Shall death or life, shall earth or hell ?  
No ! I am His for ever !

I've found a Friend ; oh, such a Friend !  
All power to Him is given,  
To guard me on my upward course,  
And bring me safe to heaven.  
I see the eternal glories gleam,  
To nerve my faint endeavour ;  
So now I wait and wait for Him,  
To be with Him for ever.



"WHOSOEVER WILL, LET HIM TAKE THE WATER  
OF LIFE FREELY.—Rev. xxii. 17.

# Living Streams:

A GOSPEL MAGAZINE.

## CONTENTS.

|                                        | PAGE |
|----------------------------------------|------|
| "THAT SIGHT!" . . . . .                | 133  |
| CHRIST OR BARABBAS: WHICH? . . . . .   | 138  |
| THE ROMAN CENTURION . . . . .          | 140  |
| COME UNTO ME . . . . .                 | 141  |
| HOW DO I KNOW I AM A SINNER? . . . . . | 141  |
| A STRANGE THING TO-DAY . . . . .       | 144  |

HAMILTON, SCOTLAND:  
WALTER SCOTT, FAIRVIEW VILLA, HOLLAND BUSH.

BRISTOL:  
J. WRIGHT & Co., STONE BRIDGE.

LONDON:  
J. W. CARTER, 152, RAMSDEN ROAD, BALHAM.

MELBOURNE, AUSTRALIA:  
J. A. CLEMENTS, STANLEY STREET, BRIGHTON.

NEW YORK:  
LOIZEAUX BROTHERS, 63, FOURTH AVENUE.

*Price One Halfpenny.*

THE Editor of "Living Streams" and of "The Young Christian" will be thankful to know that the periodicals are made the subject of continual prayer. May God stir up His people to increased devotedness to Christ, and to seek, with intense longing of desire, the salvation of the lost.

**RATES FOR "THE YOUNG CHRISTIAN."**

*(Sent by Post or Rail—Paid.)*

| YEARLY.  |      |     |       | YEARLY.   |      |     |        |
|----------|------|-----|-------|-----------|------|-----|--------|
| £ s. d.  |      |     |       | £ s. d.   |      |     |        |
| 1 Copy   | 1d.  | ... | 0 1 0 | 12 Copies | 7½d. | ... | 0 7 6  |
| 2 Copies | 1½d. | ... | 0 1 6 | 24 Copies | 1/3  | ... | 0 15 0 |
| 4 "      | 2½d. | ... | 0 2 6 | 50 "      | 2/-  | ... | 1 4 0  |
| 6 "      | 4d.  | ... | 0 4 0 | 100 "     | 3/9  | ... | 2 5 0  |
| 8 "      | 5d.  | ... | 0 5 0 | 500 "     | 17/- | ... | 10 4 0 |
| 10 "     | 6½d. | ... | 0 6 6 | 1000 "    | 29/- | ... | 17 8 0 |

The above rates apply to Great Britain and Ireland only.

**RATES FOR "LIVING STREAMS."**

*(Sent by Post or Rail—Paid.)*

| £ s. d.   |     |     |       | £ s. d.    |     |     |        |
|-----------|-----|-----|-------|------------|-----|-----|--------|
| 12 Copies | ... | ... | 0 0 6 | 100 Copies | ... | ... | 0 3 0  |
| 25 "      | ... | ... | 0 1 0 | 500 "      | ... | ... | 0 14 0 |
| 50 "      | ... | ... | 0 1 9 | 1000 "     | ... | ... | 2 4 6  |

The above rates apply to Great Britain and Ireland only.

Will friends kindly forward their orders as early as possible that arrangements may be made for the ensuing year?

All communications and orders to be addressed to  
**WALTER SCOTT,**  
 Fairview Villa,  
 Holland Bush,  
 Hamilton, Scotland.

# LIVING STREAMS.



“THAT SIGHT!”

MATT. XXVI.-XXVIII.

THE gloom was thickening, and the heavy clouds were gathering when Jesus announced that on the passover day He would be betrayed for the cross (chap. xxvi. 2). That was God’s counsel which was accomplished, spite of the united plotting of the ecclesiastical guides in Jerusalem who resolved to kill the Prince of life, but not on that day (verse 5). Jesus, with the shadow of death resting on His soul, retired to Bethany, which had witnessed life’s triumph over the power of death (John xi.). It was His last visit on this side of resurrection, for He did visit it as the Risen One (Luke xxiv. 50).

There the heart of Mary poured its tribute of undying affection on the head of Jesus. Is He going to the tomb, then all that is costly must go with Him? It is the same Mary and the same act that is recorded in John, chapter xii.; *there*, however, the feet are spoken of as anointed, *here* His head, as His kingly glory is in view. But it is traducing the character of beloved Mary of Bethany to connect her with the unnamed sinner of Luke vii.

It was wasted ointment! So said the disciples. The poor were more to them than their beloved Master, but Jesus vindicates her and her action. Yea, we have that memorial of love preached everywhere in the midst of a selfish world. Oh, how

the heart of Jesus prized that act of devotedness and love. God, too, has written down the story of that woman's affection in tablets that will never perish (verse 13).

The cold, calculating heart of Judas could reckon up the price of the wasted ointment! "The love of money is the root of all evil," and Judas sold his Master and his own soul for thirty pieces of silver. The price of a male or female slave (Exod. xxi. 32) was settled upon as the worth of the Lord of glory (Zech. xi. 12, 13). All this is followed by the Messiah eating the last passover with His own, and as the victim for sin and atonement instituting that touching feast which celebrates, till His return, His moral triumph, but in death, in agony, and in shame, over all the power of Satan and the effects of sin. It is a blessed memorial feast, calling Him to mind and showing His death. Mary had pledged her love to *Him*. He had thus pledged His love to *them*. Then the hymn was sung. The Jewish doctors tell us that the psalm sung on paschal occasions—the great Hallel—was that cluster of sacred songs from No. cxiii.-cxviii. in the Book of Psalms. Then the weakness of the flesh in all the disciples, the self-confidence of Peter, as we have had exposed the treachery of Judas, came out in presence of the Lord's perfect knowledge of all, as also of His infinite grace and love.

Now they enter Gethsemane, a favourite resort of our Lord and His disciples (John xviii. 2). Removed a short distance from the hum and din of the city, the Saviour sought its quiet and seclusion, where, screened from observation amongst its olive trees, the deepening agony of

## " THAT SIGHT ! "

135

those hours when Satan's power, which is death, and the judgment of God, were pressed upon His soul. *Actually* He drank the cup of wrath upon the cross, but *anticipatively* He passed along, in spirit, the way to the cross; *its* unfathomable anguish known alone and measured only by the Blessed One who would endure and suffer it all. The details of Gethsemane are more fully narrated in the Gospel of Luke than here, as *there* the Spirit loves to depict the anguished, suffering Son of Man.

He craved for His especially loved ones to watch with Him, if but for an hour. Strong crying, tears, and bloody sweat, and His return again and again to the awful conflict, reveal a scene to us of unfathomable anguish. As the agony deepened in character and intensity, His fellowship with His Father about it also deepened. It was all gone through there, so that when the time came it found Him in the holy calm of one superior to it all. What a contrast to the disciples! But the shadow of the *agony* was theirs, yet they slept, even as they slept when the skirts of the *glory* rested on them (chap. xvii.). O Peter, thou wouldest enter prison and face death for thy Master—yet found asleep when it is neither prison nor death, but "watch with Me *one* hour." The only perfect One, whether in suffering, service, and death, is our adorable Lord and Master.

As the appointed Lamb to found the glory of Israel on the basis of His own death, He quietly yields Himself up as a willing victim, as a lamb led to the slaughter. Betrayed by the deceitful kiss of Judas, denied by Peter, and forsaken by all, He would taste to the full every element of

sorrow known and unknown by us. Now the first stage of this wonderful journey is reached, and they enter the palace of the high priest, where the chiefs of the nation were assembled, waiting for their victim. He is led into their midst. There was no lack of perjured testimony (verse 60), but you see the law must be maintained, while the Lord of glory and Messiah of Israel must die; so with difficulty they procured "the two witnesses" required by Jewish law (Deut. xvii. 6), yet again they were baffled, for not on *their* false testimony, but on His *own* confession He was condemned to death. While the council and witnesses wrought clumsily to each other's hands, He was silent. Oh, it is a terrible thing when God keeps silent in presence of men. But perfect in all, He respects the judicial oath; God is now brought into the scene and Jesus speaks (verse 63). Their eyes would witness Him yet again, but in majesty and power, the clouds of heaven His chariot, and the right hand of power His throne (verse 64). It was enough. Their vile spittle overspread His blessed face, while blows and buffetings, insult and outrage are showered upon Him by all. Poor Peter! the suffering Lord's look and blessed word broke his heart; "He went out and wept bitterly." What a night it had been! We need to tread these scenes with unsandalled feet, for the ground is holy! (chapter xxvi.)

The next stage of the path of sorrow is reached in the morning when He was led bound to Pilate. The Gentile heart must now be exposed as the Jewish one has been. The legal sanction of Rome's representative must be granted, and to obtain this was the next piece of

wickedness. Determined in their purpose, the priests, not now afraid of the people, engaged the fickle multitude and wrought upon the fears and weakness of the governor. Pilate, conscious of the Lord's innocence and warned, moreover, by a testimony from his wife, sought to stem the torrent of wickedness. Before Pilate, Jesus confessed His Messianic glory ; before Caiaphas He owned Himself as Son of God ; under these very titles rejected, He will yet be received by Israel (John i. 49 ; Ps. ii.). Pilate washed his hands and pronounced Him *just* ; yea, it was so. What about the vaunted justice of the Roman name ? Satan goaded on these religious guides and leaders, and the vacillating governor is somewhat relieved as answered " *All* the people and said, His blood be on us and on our children." Barabbas, the murderer, was the choice of the people, and the Lord of glory was doomed to the cross. O guilty Gentile, but yet more guilty Jew ! Barabbas had outraged the laws which Pilate was set there to maintain, his hands, too, were stained by the blood of his fellows, but what of that ? Any one but Jesus the hated One of the human heart. Man hates Jesus. Man, do you believe it ? Now He is delivered over to the brutality of the Gentile soldiers. It is all too much to speak of (chap. xxvii. 29-31). Simon, the Cyrenian, who was cruelly compelled to bear the cross, is not forgotten in the after grace of the Lord (see Rom. xvi. 13).

Now comes another stage in the closing journey. Refusing the stupifying drink (verse 34), while afterwards drinking the vinegar in accomplishment of Scripture (John xix. 28), He

## 138 CHRIST OR BARABBAS : "WHICH ?"

is crucified, Amidst the darkness at the ninth hour Jesus cried with a *loud* voice, "My God, My God, why hast Thou forsaken Me?" O desolate cry! the most anguished exclamation which ever entered the ears of God. The veil is rent and the tombs are burst open. God and creation add their solemn confirmation to the reality and efficacy of that death (chap. xxvii.).

The last stage is reached and Jesus is laid in the sepulchre. Ere the stone had been rolled away, its official seal broken, and the watch dispersed—Jesus had risen. The angel of the Lord sits upon the stone, for death can now become the footstool of the saint. "Come, see the place where the Lord lay." Hallelujah! the Lord is risen. Believe it in thine heart and thou art saved.

---

 CHRIST OR BARABBAS : "WHICH ?"

IN reading the 27th chapter of Matthew, the solemn thought struck me how many there are of the present day that are choosing the same as the multitude did when they were asked by Pilate which of the prisoners he should release unto them, Barabbas, or Jesus which is called Christ! Now we all know that Barabbas was a robber, yet the multitude would rather have a robber than Jesus; Why so? Because their own hearts were full of evil, and they did not want the presence of the pure spotless Son of God; May I ask, my reader, which you are choosing? Is it Christ or Barabbas? Probably you may wonder what I mean by asking such a question. What



## CHRIST OR BARABBAS : "WHICH ?" 139

I mean is, are you letting the pleasures of this world keep you from accepting Christ as your Saviour, if so, you are choosing Barabbas, for do they not rob your immortal soul of Christ? Oh, dear unsaved reader, do not listen to the devil's tempting voice any longer. Do the pleasures of this world give you any true, satisfying peace? No, you know they do not; then why let the devil rob you any longer! Why choose Barabbas? Let me beseech you to choose Christ, accept Him as your Saviour. If you do not accept Him as your Saviour now, the time is coming when you will have Him as your Judge, you will then be compelled to own that He is Lord of all, for when He cometh in the clouds, every eye shall see Him, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Oh, my dear reader, will you not bow to Jesus now, and accept Him as your Saviour, while God in His compassionate love still lengthens out the day of grace and pleads with you to trust in the Lord's atoning blood, or will you go on still rejecting Him, still choosing Barabbas? If you still go on choosing the pleasures of this world, you will one day hear that voice (which is now so full of love and mercy), saying, "depart from me, I never knew you," and you will be cast into that lake of fire, prepared for the devil and his angels.

May He, who is rich in mercy, not willing that any should perish, lead you to accept Christ; 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).

A. E. B.

THE ROMAN CENTURION ; OR,  
CRILLION IN THE DAYS OF ANCIENT  
ROME.

THE preacher was depicting in impassioned language, and amidst the breathless interest of his hearers, the cruel sufferings and death of the Lord Jesus Christ. A Roman Centurion present was deeply moved ; starting to his feet and grasping his sword, he loudly exclaimed, " O Crillion, where wert thou ? " Ah Crillion ! there was a fellow-officer of thine at the cross, *superintending* the crucifixion of the Lord of glory. We have ourselves, before we were saved, wept for hours over the awful tale of Calvary. We have witnessed the tearful eye and heaving breast under the powerful, tender pleadings of the warm-hearted evangelist. It is well to have the feelings stirred, but we want the *conscience of the sinner* searched.

We know by experience your deep soul-need : It is peace with God about your sins. You may weep over Christ dying and agonizing on the cross and yet go down to hell. Do you know Christ as God's chosen Lamb for you and for your sins ? Open your eyes and heart, man, and witness God laying on *Him* the iniquities of us all (Isa. liii. 6). Is the cross your resting-place as a sinner ? I may *weep* as I behold Christ suffering at MAN'S hand, because of His faithfulness, and yet go to hell ; but I have *peace* as I witness Christ suffering at GOD'S hand because He was made sin for us, and shall get to eternal glory. Jehovah's word to one and all : " When I see the BLOOD, I will pass over you."

## HOW DO I KNOW I AM A SINNER? 141

## COME UNTO ME.

“COME unto Me,” is the invitation of this Blessed One, so intensely human, though so gloriously divine,—“Unto Me,” in whose arms little children were embraced, on whose bosom a frail mortal lay: “Unto Me,” who hungered, thirsted, fainted, sorrowed, wept, and yet whose love, and grief, and pains, and tears, were the expression of emotions felt in the mighty heart of God. C.

## HOW DO I KNOW I AM A SINNER?

“Do you know you are a sinner?” I said to a man one day.

“Well, I wish I felt it.”

“But my question was not ‘Do you feel?’ but ‘Do you know you are a sinner?’”

“How can I *know* I am a sinner, if I don’t feel it?”

“Were I to pay a debt owing by you, would you reply—‘How do I know it is paid, when I don’t feel it is?’”

“Certainly not. I should ask you to produce me the receipt proving payment, and then, of course, I would *feel* happy.”

“Just so. God *first* gives undeniable proof that you are a sinner—ruined and undone—before ever He expects one bit of feeling from you.”

“Then must I *know* I am a sinner before I *feel* it?”

## 142 HOW DO I KNOW I AM A SINNER?

“Yes ; because your state is not determined by what you think, or feel, or experience ; in order to have anything like a correct judgment upon your condition, and upon yourself too, you must turn from all that is within to God. His voice *alone* should be heard, because He only can be trusted. Satan has already falsified God to man. He is a liar from the beginning. Would you trust a liar ? The world is under the control of Satan. He is the ‘God of this world ;’ therefore neither Satan nor the world can be credited. Your heart cannot be expected to pass a true judgment ; for the heart is deceitful above all things, and desperately wicked. ‘Who can know it ?’ is the divine interrogation. ‘I, the Lord,’ is the divine answer. Hence, God *only* is competent to tell me what I have done, and what I am.”

“Won’t creation tell me, or the voice of reason ?”

“No, no ; creation does, indeed, tell of ‘the fall,’ else why does it groan ? But I need to know individually and experimentally what I am—a sinner *bad* beyond conception. And if a sinner, alas ! a Creator-God won’t do for me ; and as for the voice of reason, it is only foolishness with God ” (See I Cor. i.).

“Give me, then, some of God’s statements as to man—what he is, and what he has done.”

“Most gladly. (Rom. iii. 10)—‘There is none righteous ; no, not one.’ ‘All have sinned’ (ver. 23). Mark ! these statements are true of *you*. They include all—the cultivated Greek, the religious Jew, the stern Roman, the heathen, as well as every soul within the bounds of Christendom. There are no exceptions—*all have sinned*.

## HOW DO I KNOW I AM A SINNER? 143

Such, then, is the sweeping and sure, because divine, declarations of God."

"Then must I not feel that I am a sinner?"

"Undoubtedly, you will feel; but first you must know what God says about you, about your condition, about what sin is; and then you will *feel*; and the more deeply and thoroughly you know your sinnership, your sense of it will be felt, and felt, too, as God would have you. But first know from God's holy Word that you are a sinner, 'dead in trespasses and sins,' at 'enmity with God,' 'without strength,' 'ungodly,' and 'far off;' then the feeling will come in due course. The Word of God is the only criterion of what I am. My feelings and experiences—right, of course, in their place and order—ought to spring simply from the conscious knowledge in my soul, learnt from God's Word, that I am a lost, ruined, and, in myself, undone sinner. And this I know from God's Word, not because I feel it, but because God says so. The knowledge that I am a sinner no more flows from feeling it, than does the knowledge of the forgiveness of sins result from feeling. It is of the last importance to be clear about this, as a mistake here *may* be fatal.

"First, I *hear* the Word of God telling *me* what I am. Secondly, I *believe* it, because God says it, and not because I *feel* or don't feel it. Thirdly, I feel, and feel in proportion to the subjection of heart and conscience to the Word. I do not for a moment hold that there should not be deep feeling and thorough exercise of heart and conscience. On the contrary, where these are wanting, 'peace' is neither very solid, nor is it rightly understood; but the mistake of

## 144 "A STRANGE THING TO-DAY!"

many is occupation with their anxieties and exercises, instead of simple confidence and rest in God's Word and Christ's work.

"The Jews of old had the gospel of God's rest preached to them, but the word did not profit them, not being *mixed with faith*. No doubt it was well mixed with feelings, experiences, and the like, but the word did not profit, not being mixed with faith. Thus God ever turns a soul away from self, and apart from self, to that Blessed One who told out in His life, and, above all, in His cross, what man was, and what *He is*. The cross of Christ, the crown of thorns, the soldier's spear, and man's spittle resting upon *His* countenance, tell out the awful extent of human wickedness. The cross is the revelation that 'God is love;' it is also the witness that man would not have God, either in righteousness or love. Thus I know I am a sinner."

---

HERE is in one verse God's way of salvation for one and all: "Look *unto Me*, and be ye saved all the ends of the earth; for I am God and there is none else" (Isa. xlv. 22).

---

## "A STRANGE THING TO-DAY!"

GUTHRIE, of Fenwick, a Scotch minister, once visited a dying woman. He found her anxious about her state, but very ignorant. His explanation of the gospel was joyfully received by her, and soon after she died. On his return home, Guthrie said, "I have seen a strange thing to-day—a woman whom I found in a state of nature, I saw in a state of grace, and left in a state of glory."

# A SAD AND SOLEMN RETROSPECT.

---

THE year 1888 is drawing to a close; it has been a busy one. Millions during the year have filled a Christless grave. The Unsaved dead shall hear the voice of the Son of God, and shall come forth unto the

## RESURRECTION OF DAMNATION.

*(John v. 28, 29.)*

O reader or hearer, wake up to that solemn and despairing retrospect!

**THE HARVEST IS PAST,  
THE SUMMER IS ENDED,  
AND  
WE ARE NOT SAVED!**

*(Jer. viii. 20.)*

IN a certain European Prison the question was anxiously asked :

**WHAT MUST I DO  
TO BE SAVED ?**

Two Evangelists (prisoners) immediately  
replied :

**BELIEVE ON THE  
LORD JESUS  
CHRIST, AND  
THOU SHALT BE  
SAVED.**

See the whole story in *Acts. xvi.*