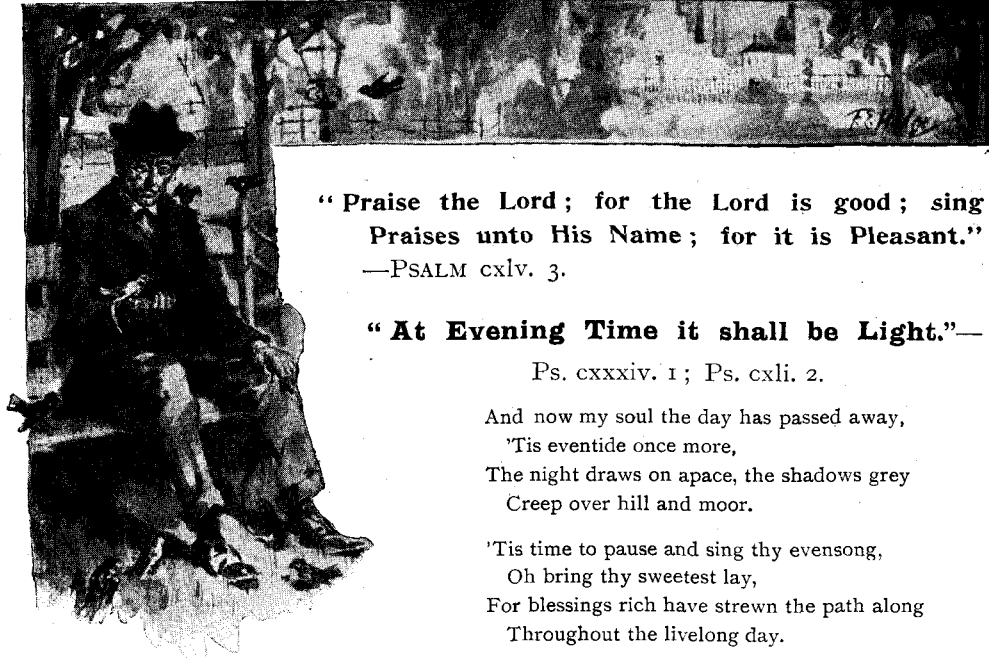


THE Springing-Well

or WATERS THAT FAIL NOT.

"SPRING UP, O WELL"

ISAIAH lviii. II.



"Praise the Lord; for the Lord is good; sing
Praises unto His Name; for it is Pleasant."

—PSALM cxlv. 3.

"At Evening Time it shall be Light."—

Ps. cxxxiv. 1; Ps. cxli. 2.

And now my soul the day has passed away,
'Tis eventide once more,
The night draws on apace, the shadows grey
Creep over hill and moor.

'Tis time to pause and sing thy evensong,
Oh bring thy sweetest lay,
For blessings rich have strewn the path along
Throughout the livelong day.

SING TO THE LORD, on song's fleet pinions soar
Far, far above the blue,
That seems to be one vast ethereal door
Shutting thy Home from view;

In Spirit seek THY LORD, oh, seek HIS FACE.
And offer at His feet
Thy meed of praise within His Holy Place,
And yield Him homage sweet.

THE LATE ANNA WOODCOCK.

London:

ALFRED HOLNESS, 13 & 14, PATERNOSTER ROW.

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PREFATORY NOTE.

WE are bound to thank God for permitting us to complete another volume of this periodical. We have proved His faithfulness all through the year in a perfectly marvellous fashion.

There was a time when we wondered if we should be able to continue this happy service for our Lord. We were suddenly called away from our much loved work, and had to undergo a severe surgical operation; but GOD WAS WITH US ALL THE TIME, and not only raised us up again, but enabled us in our isolated chamber to prepare the magazine as usual, and to send it forth each month, perhaps with more prayer and in a truer spirit of dependence upon God Himself than ever we had experienced before.

We are thankful for very many appreciations received concerning our humble efforts to make known the truth of God, to exalt our Lord and Saviour Jesus Christ, to give plain understandable statements relating to the Gospel of God, to honour the immutable Word of the Eternal God, and to warn the erring, the careless, and the sinful of the consequences which will inevitably result from the neglect of the saving power of the Word of the Living God. WE OUGHT TO BE MORE IN EARNEST THAN EVER; the times in which we live demand it. We have to remember that our labours are not only for time, but for ETERNITY. The truth of God ought to be lovingly and yet fearlessly sounded out on every hand, and certainly that is our intention in editing these pages.

The time is short! Let each servant of the Lord take fresh heart and courage to work for God. Let us never forget that the present day, dark though it be, is one in which God is opening doors of service on every hand, WHICH NO MAN CAN SHUT. The Lord energize all His beloved people to do their utmost, guided by His blessed Spirit, to make known the Lord Jesus Christ now "while it is called to-day."

Let us in the words of the hymn—

"Go quickly out in the streets and lanes,
And in the broad highway,
And call the maim'd, the halt, and blind,
To be ready for the breaking of the day."

Your friend in Christ's service,

THE EDITOR.

THE Springing Well

or WATERS THAT FAIL NOT.



Alive from the Dead; or, How a Professor, a Pleasure-Seeker, and a Prodigal passed from Death to Life.

"THERE was no breath in them," was the text, and as the preacher wandered from the valley of dry bones, mentioned in Ezekiel xxxvii., to the multitudes of professing christians who have a name to live and are dead, the Spirit of God was working with at least one in the congregation, and manifesting to her the fact that, professor as she was, she was not a true child of grace. He remarked that apart from the new birth everyone, including those with an outward form of religion, were dead to God, and ere they could see, or enter the Kingdom of Heaven, they needed quickening into newness of life—needed to be born again; to be born from above. He asked his hearers to put themselves to the test by ascertaining if they loved the One who first loved them, also if they loved the people of God.

The young woman to whom we refer made the solemn discovery that although she very regularly attended the services, although she passed as a christian, and although she was

S.W.



"I AM SO GLAD THAT YOU HAVE COME AT THE RIGHT TIME."

a member of the Bible Class, she had never received Christ as her own personal Saviour; she was not born again, she had no divine life in her soul—she was dead, dead in trespasses and sins. The Spirit of God revealed to her

The Springing Well;

that she had a name to live, but was dead; for she was but a poor, lifeless professor of religion. And that night her false hopes, the props of a carnal security, were removed, and she was transformed from a miserable, lifeless professor into a happy possessor of Christ. She passed from death to life at the life-giving call of Jesus Christ, the Saviour of religious sinners, and she could truly be described as "alive from the dead."

"Ye must be born again.
O solemn word for all!
Spoken by Jesus' lips,
Who came the lost to call;
Message of truth so plain:
Ye must be born again."

My reader, your name may be enrolled on the church register, but is it written in Heaven? You may know and assent to all the great doctrines of christianity, but the sad fact remains that unless you have received Christ as your Saviour you are dead to God, and your knowledge of the way of life will but add to your condemnation.

The pleasure-seeker is dead to God. Listen: "She that liveth in pleasure is dead while she liveth." "We are having grand times now," said a wealthy merchant's only daughter to her cousin, who had come in for a few days from the country—"a concert to-night, a fancy ball next week, and our annual festival the week after. I am so glad that you have come at the right time to have a share in all these, I am sure it will be a pleasant change from the monotony of country life to be in town at this festive season."

"Does it satisfy, Alice?" was the question asked in return.

"Whatever makes you ask that?" said Alice. "I thought everybody knew what a grand time we had last year, and this year promises to be better still."

"No doubt, Alice dear, I am not questioning that a bit; but I was wondering if they really satisfied your heart. I know full well that they never satisfied mine when I went to them. There was always an aching void left, and I sought in many ways to have it filled, and get true rest and peace. I never found these until I came as a poor, lost sinner to the Saviour, and now I can say He has both saved and satisfied me."

Poor Alice! her face flushed with anger as she heard these words, but she regained composure, and, drawing close to her cousin's side, whom she had known since childhood, and who up to a few months previous to this had been as careless and worldly as herself, she said:

"Tell me, Jennie, what you mean by being born again. I never heard of such things before." Poor girl! her family were religious professors, with only a dead form for Sunday, but no Christ to satisfy their hearts.

Jennie told Alice the story of her conversion tenderly and earnestly, to which she listened with great interest, and before she slept that night she, too, received Christ as her Saviour. Her new ball-dress was never worn, for she had something infinitely better than the pleasures of sin for a season. She, too, had passed from death unto life at the Saviour's call, and "alive from the dead" was therefore a true description of her.

"Ye must be born again.
O warning word of love!
Begotten by the Word,
Yea, born from Heaven above;
Message of truth so plain:
Ye must be born again."

"Lovers of pleasures more than lovers of God" is God's description which applies to very many—their aims in life being the sights they can see; the music they can hear; the garments wherewith they can adorn themselves; the means they can possess; and the places to which they can travel; but, alas! all is vanity, as many could testify; for while they are living in pleasure, they are dead to God, dead in trespasses and sins.

In a Gloucestershire village a notoriously wicked man recently attended some special Gospel services, where the truth which frees from sin's bondage was faithfully proclaimed. One night, as he appeared very reluctant to leave the hall, we ventured to ask him if he had accepted so great salvation, and if he was saved. To the latter question he promptly replied: "No, sir, but I would like to be." Opening the Scriptures, we read to him many portions of God's word dealing with man's great sin and God's greater remedy; but as he appeared not to apprehend, we asked if he had any special difficulty; and he replied, oh, so sadly! that he felt he was too bad a sinner for God to save. We again turned to the Scriptures, and dwelt very carefully upon the precious words: "The blood of Jesus Christ, His Son, cleanseth us from all sin." By this time he was in deep soul agony; so, kneeling down, we prayed for his deliverance to the God who reads all hearts, and knows their deepest need. When he arose he still remained kneeling, with his face buried in his hands. After a time he arose and said: "Thank God it's all settled now through the blood of Christ." The poor prodigal had received Christ as His Saviour,

and had passed from death to life at His call. And God could say of him: "For this my son was dead, and is alive again; he was lost, and is found."

"Ye must be born again,
This is your God's decree,
Thousands now living prove
This great reality;
Message of truth so plain:
Ye must be born again."

The music of God's boundless grace very often falls upon sin-deafened ears. The warmth of God's compassionate love is often unfelt by sin-hardened hearts. The beauties of God's Christ are often not discerned by sin-blinded eyes. Unsaved sinner, you are living in your religion of external forms and ceremonies, but are dead to God. Pleasure-seeker, you are living in your pleasures, which are but for a season; but you are also dead to God. Prodigal, you are alive in your prodigality; but, alas! you, too, are dead—dead to God. God's gracious and only remedy is the Lord Jesus Christ, who loves you; who came to seek you; who died for you; and who now calls to you. Receive Him as your Saviour, and thus pass from death unto life; and then own Him as your Lord, and seek to live as one saved by grace, and who is alive from the dead. A. GARDNER.

A Report, and What Came of it.

THE ordinary human mind troubles itself very little regarding the connection between cause and effect. A careful observer, however, often finds much instruction by tracing the relationship existing between the two.

Years ago a report reached this country that gold had been discovered in the Transvaal. The effect of that cause has been tremendous; the whole world has been influenced by that discovery. Memorials to dead soldiers in various parts of the British Isles are silent witnesses to that cause and the effects of it. Miners in Cornwall have become prosperous by it. Large houses in London and elsewhere testify to the results which that gold has produced. Lonely widows know the effect of that exciting cause, for sons have left them to seek wealth in that distant land.

Need more be written to prove the far-reaching connection between cause and effect? Whilst nothing further need be written to prove the connection, yet it will be profitable to trace the wonderful results that sometimes follow a report and its consequences.

A mighty king had a dream, not a mere ordinary dream, but a vision in which God spake to him. God graciously permitted the king to

make any request of Him which the king saw fit. The king had but recently come to the throne. He had encountered many difficulties, and foresaw many more. The responsibility resting upon him was great. He humbly confessed to God the sense he had of his own limited capabilities and begged for wisdom. In so doing he proved that God had bestowed more wisdom upon him than he realised. His prayer was answered. God gave him a wise and understanding heart, so that there was none like him before, neither has there been since (1 Kings iii. 5—15).



"THERE WERE STAYS ON
EITHER SIDE . . . AND
TWO LIONS STOOD BE-
SIDE THE STAYS" (1
KINGS x. 19).

It was not long before the necessity arose for Solomon to exhibit this wisdom, and by-and-by the report of his "wise and understanding heart" spread into all countries, "and there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom" (1 Kings iv. 34). Amongst those who heard of the fame of Solomon was the Queen of Sheba (1 Kings x. 1—13), and she made a long journey from her country to Jerusalem, taking many people with her and much store of gifts, and consulted with him on many important matters that had engaged her mind. Solomon was enabled to assist her and answer all her questions, and such was her satisfaction and gratification that she could not refrain from exclaiming "It was a true report that I heard in mine own land of thy acts and of thy wisdom." "Blessed be the Lord thy God, Who delighteth in thee, to set thee on the throne of Israel."

In this brief history we have a remarkable instance of cause and effect. God's invitation to Solomon, the cause; the Queen of Sheba's visit, the effect.

What has this to do with people now? Everything. Some of Solomon's wisdom is preserved for us by the inspiration of the Holy Spirit, Who spake by Solomon (2 Pet. i. 21). In the Book of Proverbs (chap. viii.) we may read a declaration concerning the Lord Jesus: that He is Wisdom. Well, then, if He is Wisdom, and if nothing is hidden from Him, and if He can answer all our questions (see 1 Kings x. 3), have we any authority to follow the example of the Queen of Sheba and take all our troubles to Him? Most assuredly we have. In one of His discourses (see Matt. xii. 42) He said "The Queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a Greater than Solomon is here." If words have any meaning, this statement clearly asserts that we ought to come to the Lord Jesus to hear and attend to His wisdom. And what does He say? "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). If we "labour" under heavy anxiety about salvation, if the sinfulness of our nature as well as the sins of actual transgression are a burden to us, then we are bidden to come to the Lord Jesus, that we may be "made wise unto salvation through faith in Him." The apostle James makes this very plain. He was inspired to write: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. i. 5). Nothing can be plainer than this invitation, and if any persons hear these words, or read them, that is, if the *report* concerning the Lord Jesus reaches them, they are thereby bidden and invited to come to Him for salvation, and, coming, they shall not be cast out.

Solomon did not turn a deaf ear to the Queen of Sheba, and the Greater than Solomon will not refuse to hear the cry of the poor and needy who come to Him with their hearts full.

If the mere rumour of a gold discovery causes men to leave home and comforts in the hope of finding sudden wealth, what shall be said of those who, when they hear the true report concerning Him who is "the Pearl of great price," refuse to seek Him who is offered as the Saviour, without money and without cost?

It is not as though men had to go long pilgrimages to find Him, for what says the

Scripture? "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 8, 9). "The Lord is nigh unto all them that call upon Him, to all that call upon Him in *Truth*" (Ps. cxlv. 18).

"Rejoice in the Lord."

THE NEW YEAR, 1913.

"Rejoice in the Lord *always*: and again I say, Rejoice."—PHIL. iv. 4.

"I rejoiced in the Lord *greatly*."—PHIL. iv. 10.

REJOICE, ye ransomed people,
This gladsome New Year's Day:
Rejoice, the Lord—Jehovah,
O'er everything hath sway.
Thy gracious Lord still careth,
He ever is the same;
Rejoice, ye ransomed people,
And glory in His Name.

Rejoice—rejoice, ye sowers;
Scatter the word of life,
Though sown in utmost weakness,
Where seeds of sin are rife.
The Lord of life and glory
Once sowed the precious grain,
And those who sow, though weeping,
With joy will come again.

Rejoice—rejoice, ye workers,
Toil on through heat of day,
Let not thy courage falter,
Go labour, watch and pray.
Thy Master oft was weary
When in this stricken scene,
And He will aid and succour
When on His strength you lean.

Rejoice—rejoice, ye pilgrims,
Thy journey's almost past:
All glorious is the prospect
Before faith's vision cast.
Thy Lord once trod the pathway,
So rugged and so steep;
He knows thy pilgrim journey,
And He His watch will keep.

Rejoice, ye ransomed people,
The day of Jubilee
Is hourly drawing nearer,
Thou wilt its advent see;
When Christ, the Royal Bridegroom,
Who sitteth on the throne,
Will call thee to His presence,
And own thee as His own.

A. GARDNER.

And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation (Isa. xxv. 9).

"For He was a Good Man."

"A good man obtaineth favour of the Lord."—PROV. XII. 2.

CERTAINLY these words could be truthfully applied to the beloved friend whose portrait we give on this page. He was "unknown" to fame in any worldly sense, but he was "well known" to thousands who have been favoured with his love and christian fellowship, and to many, many more indeed, in different parts of the land, who have been blessed with unspeakable blessing through the genuine, fresh, and faithful ministry of Christ of our devoted fellow labourer. We have known him intimately for years, and the longer we knew him the more we felt that he was one of the most consistent and faithful men of God with whom we have ever had the privilege of being associated. The words of Scripture as applied to Barnabas were true of J. E. Taylor: "He was a good man, and full of the Holy Ghost and of faith," and through his unwearying service for our Lord, as it was with Paul and his companion, so it may be said of our dear brother that through his work "much people was added to the Lord" (Acts xi. 24).

We must have known him for over thirty years, and all that time it is a delight to be able to testify that we never once met him without receiving some little cheer in the things of God, or some simple thought about Christ Himself or the Word of God, that not only proved helpful and stimulating at the time, but worthy to be stored in the mind for profitable and continued service to others.

We remember with what exquisite pleasure he used to speak of his conversion. How in Dundee he was led to listen to a preacher of the gospel, but seemed to be untouched by the

message, so much so that he declared he would never go "to hear that fellow again." Soon afterwards, however, he came to London, only for a brief holiday, as he thought, and as he passed along the Edgware Road another young fellow invited him to enter the Stafford Rooms. God was working mightily there at that time, and hundreds were being truly converted to God who have since proved themselves to be wonderful trophies of redeeming grace. But it can be imagined what was the astonishment of our friend that evening when he found the speaker

was the same person, Mr. Henry Hull, about whom he had said, "I will never go to hear that fellow again."

But God's ways are not ours: for this time J. E. Taylor was saved! And what a salvation it proved! Some seem to be just saved, and nothing further results; but with our friend, the moment he knew Christ for himself he wanted others to know Him too, and until the Lord so recently and suddenly called him home, he went on untiringly, lovingly, splendidly telling forth the gospel in all its glorious fullness and freeness to his fellowmen and women wherever and whenever he had the opportunity. *The Christian*, in an article referring to this, says:

It was characteristic of the man that on the same evening (that is, of his conversion) he bore public testimony, in the open-air, to his faith in Jesus Christ. His conversion altered all his plans. As a matter of fact he never returned to Scotland, except on short visits, in after years. Immediately throwing himself into the work of God, he began the long and remarkable ministry that continued for half a century—down to within thirty-six hours of his entering into his rest. In season and out of season, in public and in private, he laboured for his Lord. Gifted with a splendid physique and magnificent health, there seemed no limit, in the earlier years, to his powers of endurance. He preached in a great number of places in England and Scotland, but what may be called his "life-work" was done in the county of Bucks and its neighbourhood.



THE LATE JOHN ELPHINSTONE TAYLOR.

It would be impossible to tell here all the happy remembrances that crowd into our mind as we think of our friend. His life was just full of incident and interest. Wherever he went, by rail or tram or along the common highway, he found fruitful occasions for splendid service. The lowliest tramps or beggars on the road found in him a friend, not only to help them a little if he considered it wise, but to speak to them of the Saviour, and by some kindly word to enlist their attention to matters of eternal importance.

We attended years ago a conference in a retired country place in Bucks. There were only a few cottages besides the farmhouse at which the gathering was held and we wondered from whence the congregation would come; but as the hour for assembling drew nigh, carts and vehicles of every description filled with happy, eager folks came along until hundreds of people had arrived. We never shall forget the gladness with which they greeted our brother. He was evidently much beloved by them all, and his address to these simple country people was a model of apt, loving, faithful Bible teaching and enforcement. At one moment by his quaint, homely, easily understood illustrations he would touch the brighter susceptibilities of his audience, and at the next they would be moved to tears by his earnest, never-to-be-forgotten application of great and holy doctrines for the need and stability of their souls in God's enduring Word.

We recall his faith in God that day. He was sure His Word would never fail and that some would receive blessing. He knew the christian names of the boys and girls of all the families, and inquired encouragingly how "Annie" or "William" was getting on in the things of God. They all knew him and trusted him and believed his one object was their spiritual and best interests. Ah! truly J. E. Taylor "*was a good man.*"

It is remarkable how many fine men of the same type and character as J. E. Taylor have been taken from our midst during the last few years. They were splendidly faithful men of God, and the great feature of their lives and work and ministry was to set forth in plain, understandable terms the imperishable truths of God's Holy Word. In this association we may mention the names of R. C. Morgan, John Paton, Dr. Soltau, "Ned" Wright, Barry Wake, R. D. Brown, Henry Varley, and our friend of whom we speak, and many more, indeed, might be named.

These have all passed away, but they have left undying memories, in the hearts of thousands, of their superlative work for God.

They gloried in the Cross of the Lord Jesus Christ. They never wearied of telling of His Finished Work, His Glorious Resurrection and Exaltation and the Hope of His Return. These fundamental truths of the gospel filled their hearts and their lips continually, and made them the strong, stable, unswerving, unchanging men of God they were until they were called home. Beloved J. E. Taylor was a notable member of this notable Band of Brothers, and what was the secret of it? Why, surely that when he was converted, that event caused an absolute change in his career and character and record. He *started* from that point, and every day thereafter the knowledge of God deepened in his soul until he became the competent, qualified exponent of the Truth of God that he showed himself to be especially in the later years of his life.

He loved the Word of God. That was the great secret of his power. His marked Bible was a wonder in itself—a marvellous evidence of his assiduity and persevering application in its study, and how he delighted to unfold to any friend some precious new discovery he had made. His generous readiness to "pass on" to others the results of his own meditation was a beautiful trait in his christian character. Scores of times have we personally benefited from this.

Then his genial tactfulness was very fine. He seemed able to speak to anyone at any time and to take advantage of the surroundings in which he happened to be in order to direct the thoughts of his fellow men to matters of eternal importance. All kinds of men and women have thus been helped by coming into contact with him, some of them from amongst the highest in the land, others poor, desolate and broken-hearted. These all found in J. E. Taylor a sympathetic and a splendid friend.

Quoting again from *The Christian*, it is most interestingly told how—

"On one occasion, as Mr. Taylor was preaching in Waddesdon village, it subsequently transpired that the late Right Hon. W. E. Gladstone, who was staying with Baron Rothschild, was listening from the Baron's grounds and afterwards said: 'I never heard the gospel so plainly set out as I did on that occasion.'

"Thus his life was lived, going from place to place preaching Christ. It was no unusual thing for him to walk ten miles to preach at an evening meeting, and, after dealing with anxious souls until eleven o'clock, walk the ten miles home. Walking or driving, no night was too dark or too cold, no inconvenience too great, to keep him from delivering his message."

We hope to continue this tribute to the memory of our dear friend in our next issue (p.v.), as there is so much more to be told concerning his work for the Lord.

OUR BIBLE PORTION



"The Lord shall make bright clouds, and give them showers of rain."—ZECH. x. i.

Above the Trial or Under it?

"Who Himself saved you out of all your adversities and your tribulations."—I SAM. x. 19.

THE darkest cloud has a bright side to it, and even that which casts the deepest shadow across our path has a sunny face! Too often, we see only the dark side with, it may be at times, a silver lining, but the silver lining should remind us that one side of the cloud is altogether bright. He who has ascended the mountain has seen the bright side of the clouds; he has watched their brilliancy as they hang above the valley, but under his feet. And how white have the little clouds then appeared, those flecks which ever and anon hide the sunbeams from the valley, those dark spots with silver rims.

The troubles of life have their framing of silver, their heaven-lit edges, but they have more, they have their bright side. To see this, the mountains must be ascended, for the valley does not give the view of their shining face. Our mountain is God's presence, nearness to Himself; the rays of light which make the heaven-side of the cloud bright, His thoughts, His purposes, His plans.

We need grace to mount above our troubles

to get God's mind about them, to be so near to Him that we may look down upon them. Not that earthly troubles will be the less sorrowful in themselves because of nearness to God, but they will be rejoiced in to His glory. "I take pleasure in infirmities," said the apostle; and why? because the Lord in glory was magnified in the trial to which the apostle was subjected upon earth.

How many a believer is bemoaning the little troubles or worries of daily life! Climb the mountain, and you shall see that there is a bright side to every one. Seek that spiritual eminence whence is seen the light of God shining upon the cloud.

It is in these every-day difficulties that we are to glorify God.

Seek rather that you may live so in God's

presence as to be above the power of your cares, than that you may have a fair sky and nothing to try your faith. Thus the very things which now are dark to you shall be bright; they shall prove your nearness to God; in them it shall be seen that the power of Christ rests upon you, and those who formerly saw how chequered was your daily life, shall own the difference in you—the vast difference which living near God on high produces, the change arising from being above the trial instead of being under it.

Possessing the Land.

IT is just as we carry the secret of the preciousness of Christ by faith through the wilderness, that our hearts will have an object superior to all the circumstances of sorrow and evil we are in. This makes all the difference, which we find between Israel on the one hand, and Caleb and Joshua on the other. They all went through the same trials, and were in the same sphere of evil; but the grapes of Eschol brought out the murmurings of the people, who thought of the children of Anak, and were in their own sight as grasshoppers, and lacked faith to connect the power of God with themselves. It was to them only a question of what their enemies were, and what they themselves were in their own sight: whereas Caleb and Joshua were not occupied with the giants of Anak,

But bringing in, by faith, God's power and love and faithfulness,

they found the report good. The grapes of Eschol strengthened their faith, and thinking of God's promise to them they said, "Let us go up at once and possess the land, for we are well able to overcome it." What were the walls of Jericho to faith, though they were builded up to heaven? Since God was with Israel, they could not stand against the blast of the ram's horns.

O timid heart, be strong?
"Fear not, for I am with thee," is His word;
Be of good courage, fight and overcome,
Then triumph with thy LORD.

The "Blade," The "Ear," The "Full Corn."

(Mark iv. 28.)

I.—The Key to Spiritual Progress.

NO believer can possibly remain at a standstill. Day by day he is either becoming, practically, more like Christ, or more like the world. There are in him two powers at work—one rising upward and Christward, the other dragging downward and worldward; and the Word of God exhorts him continually, and in the most earnest manner, not to love the world, but to live for Christ.

We should do ill if we doubted the perfect salvation of the Lord, and if we looked into ourselves for evidences of our being in the faith—the tokens of our redemption are the wounds of the now glorified Saviour; but being christians, we have to examine ourselves and judge our ways by the standard of the Word of God.

The most earnest man that ever lived, who, when he was first converted, forthwith counted all things loss for Christ, and who some years after his conversion still counted them dung, gives us the secret of spiritual success—a heart set upon Christ. On the other hand, the most instructed assembly of christians mentioned in the Bible—an assembly abundant in labour and jealous over doctrine—had the secret of its spiritual decay noted by the Lord, thus,

"I have against thee, because thou hast left thy first love."

Take from the christian, heart for Christ, and the keystone is gone from the arch, and neither knowledge of God's Word nor zeal in labour will preserve it from falling. And though the appearance of strength be maintained, and even intimate friends fail to detect the weakness, yet where the heart's love to Christ has cooled, the word has gone forth from the Lord's lips, "I have against thee." The Lord searches and examines His people. Let us test ourselves and

"Call to remembrance the former days."

Was there a time in our spiritual life when there was more care for the Lord's felt presence, and less interest in the things of the world, than now? As the christian grows older, he receives many personal evidences of his Lord's unchanging love and faithfulness, and his faith is confirmed by frequent tokens of his Lord's grace; and sad it is if, with such goodness surrounding him, the freshness of his early love

to Christ departs; and the simplicity of his first tenderness of spirit fades.

When this is so, the christian has not been at a standstill! Knowledge has increased, it may be, but love has decreased—the heart has gone back. Beware of this backsliding spirit. A man may go astray with much Bible knowledge in his head, but with Christ filling his heart he cannot go wrong. Doctrinal intelligence may fence error from the mind, but only the enjoyed experience of the love of Christ will prevent evil from entering the heart. Employment in the service of "good works" may hinder us from doing that which brings outward discredit upon our profession, but while busy in religious occupation the heart may be sluggish to the person of the Lord.

How important then it is that the christian should examine himself, and note how his heart responds to the heart of his Lord. Alas! this examination is too seldom made: it is shrunk from—the outward things of christianity overshadow the inner things. But what saith the Scripture?

"If a man would give all the substance of his house for love, it would utterly be contemned" (Song Sol. viii. 7). "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not love, *I am nothing*; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, *it profiteth me nothing*" (1 Cor. xiii. 1-3).

Am I something or nothing as a christian? Are my works something or nothing? In other language, does my heart delight in Christ, or does it not?

There is an encouraging passage to help us to the way of real christian progress:—

"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Cor. iii. 18.

The change follows the look, and a steady eye, fixed upon Christ as He is, transforms the soul to practical resemblance to Him. It does not help the soul to remain mourning over a loss: the strength flows in by looking to Christ. As sinners in our sins, we found peace before God by looking in faith to Christ the Saviour; as believers, we obtain strength and gain resemblance to our Lord, by looking upon Him as He is. Christ in the glory is the end of the believer's race; it was seeing Him thus which energised the apostle, and taught him to count all earth's most prized treasures as worthless, and to count them but loss for Christ.

—OUR— BOOK COLUMN.

"Now go, write it, . . . and note it in a book."
—ISA. XXX. 8.

"Tell us now, How didst thou write all these words?"—JER. XXXVI. 17.

Our pages were so fully occupied all last year that we were not able to notice many volumes which we thought were worthy of mention; but we hope, please God, this year to be able to devote for this purpose a portion of our space. The Editor has himself found that "a good book is a good friend," and we believe it to be a blessing to store the mind with helpful, instructive knowledge and useful information.

THINKING BLACK: TWENTY-TWO YEARS WITHOUT A BREAK IN THE LONG GRASS OF CENTRAL AFRICA. By D. Crawford, F.R.G.S. (Morgan and Scott, 7s. 6d. net.)

This book is a marvel! A wonderful book! Never was there surely a more remarkable story of adventure, exploration, and missionary daring ever written. The author must be as extraordinary as is his book. Had we never seen him, we should have said after reading the volume, "The writer of this is a sturdy, bold fellow, a born pioneer and leader, and as full of idiosyncrasies as there are pages in his finely written record." He is, indeed, absolutely unique as a missionary, preacher, and writer. There could not be another like him.

We are deeply interested in it, because in his own language we say, "*Peering back through the haze of twenty-three years behold the retrospect!*" Well, we "peer back" and "behold the retrospect!" and remember well the night, twenty-three years ago, when Dan Crawford stood before a large audience, as he bade farewell to friends and the Homeland. We listened to his burning words and said to a companion, "That broad-shouldered, determined young laddie from Scotia will be heard of again yet, if God spare him." Well, He has spared him, and he is now home again; and out of the "Long grass" he comes to tell his fellow-men and women more about "that great open sore of the world," and yet at the same time more too of hope for the African—for the people for whom Livingstone in his dying moments prayed in his lonely hut away yonder at Itala by the great Lualaba River.

We are not astonished that Dan Crawford quickly became F.R.G.S. after returning to this land, for certainly his geographical explorations and graphic descriptions of people and places and manners and customs of the people with whom he has lived all these years deserved much recognition.

Sir Harry Johnston once said, speaking of Central Africa, that had it not been for the grand preliminary services of the earnest missionary, he and others like him never could have accomplished what they had done for the natives, as Commissioners for the

Empire they represented; and after reading this volume we can well understand how the people in many parts were prepared for the regular and orderly rule of men like Sir Harry.

But *Thinking Black* must be read. It wants a lot of careful reading. It is WORTH IT. It shows what a man, and above all a man of God, can accomplish. The volume is crowded with interest. Open any chapter and your heart will be stirred. The author is a missionary John McNeill. Quaint, full of descriptive humour, and yet withal a weird tenderness and pathos just running all through the story. It is fact, not fiction; but the matchless diction made us recall the delight with which long years ago we read "Robinson Crusoe," but it is necessary to read the book from beginning to end, for the interest, like the rivers of which it speaks, increases all the way along. The book ought to act as a stimulus and an encouragement to many a worker to go forth, for mighty things can still be wrought by messengers of the gospel like Dan Crawford, through faith in God. We have no room now to give extracts from the pages of the volume, but may return to it at another time.

The publishers have produced the book splendidly. The coloured illustrations are particularly beautiful, and give a vivid and exquisite idea of the wonderful land. We notice particularly the frontispiece, those at pages 320-412 and others. The binding is striking and suggestive of the contents. It is a great book, and we believe will be considered to be a great book by all who read it.

A PLACE IN THE SUN. A Pen Picture of Travels in Algeria during three Winters. By Henry W. Case, F.R.M.S. (Pickering and Inglis, Glasgow; Alfred Holness, London. Cloth, demy 8vo, 120 pp. 2s. 6d. net.)

This is a record of missionary travels in "Sunny Algeria." The first impression received as we followed the story of the writer's three years' sojourn in that country was to make us long to visit it ourselves. The author tells the story of his journeyings amongst those North African people in a graphic and deeply interesting fashion. Missionaries assuredly have great opportunities, and the author availed himself of these to the full. There is much to sadden about the people, their hard lives and sorrowful surroundings; but there is very much, on the other hand, to gladden the heart when we read of the work of the gospel among the inhabitants, and of its reception into the hearts of not a few.

The volume is profusely illustrated with very many photographs, mostly taken by the author. These portray most vividly the people, their country, and incidents in the traveller's interesting wanderings. We hope many friends will obtain and read the book, which we heartily commend.

It has an introduction by Mr. McKilliam, and forewords by Dan Crawford and Charles N. Parsons. Moreover, we feel bound to mention as a reason why christian friends should take an interest in the circulation of this volume that the whole of the proceeds from the sale of this book, without any deductions, will be given to the welfare of missionaries in different lands.

**Because God said
it.**

A FEW months since I was reading a narrative under the above heading, sent me by a christian friend. God made that narrative a blessing to my soul. My experience was almost a repetition of that of the poor man of whom I read. I was at that time laid on a bed of sickness. The Holy Spirit had previously shown me that I was a poor, lost sinner, drifting slowly but surely to hell. God, in His great mercy, brought light to my soul by this passage of scripture, John iii. 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," mentioned in the narrative. I was enabled to take God at His word, and to believe that I also was included in the "whosoever." I believed the record God gave of His Son, and, having done so, found peace in knowing my sins were forgiven.

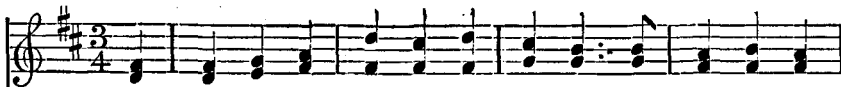
Dear reader, have you found that peace? If not, let me intreat you to seek it now. Remember you are at God's mercy. You are depending on Him for the very next breath you will take. Although God is merciful and a loving God, remember that He is also a just God. Do you think He has sent His beloved Son into this world to be rejected by us and treated with contempt? Do you ever seriously think Who it is you reject? Need anyone wonder that the alternative is heaven or hell for eternity? At the very beginning of a New Year, we would most earnestly ask every earnest reader to accept Christ. Faith in His Holy Blessed Name will assure you an Eternity of Blessing.

Warning and Entreaty.

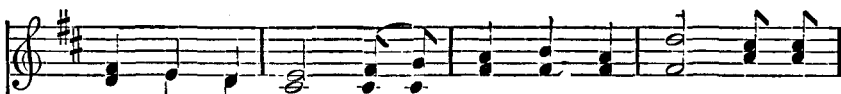
258 The Saviour is Bending.

WM. LUTY.

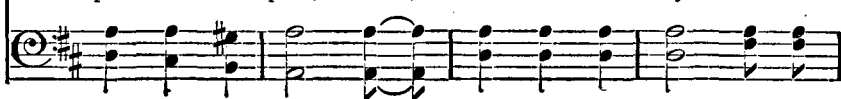
CHAS. REEVES.



1. The Sa - viour is bend - ing a - bove thee, To hear what thy
2. Look up in the face of the Sa - viour, The thorn - crown'd yet
3. Thou hear - est His of - fers of mer - cy, The pro - mise of



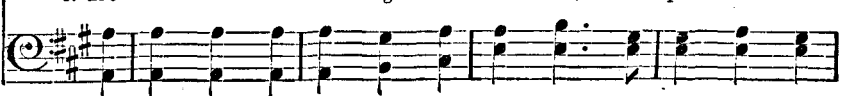
1. spi - rit will say, To the ten - der em - brace Of His
2. beau - ti - ful brow, He waits the re - ply Of thy
3. par - don and peace, Come, wilt thou not say To His



1. mer - cy and grace Will the an - swer be "Yea, Lord," or "Nay."
2. tear - dim - ming eye, Oh, what wilt Thou an - swer Him now?
3. voice a glad "Yea," And bid all thy wa - ver - ings cease?



1. "I died for thee," sweet - ly He whis - pers, "See here are the
2. The Sa - viour is bend - ing a - bove thee, He asks for thy
3. The Sa - viour is bend - ing a - bove thee, His quick ear a



WHEN George Whitfield was worn out with labour, his physician recommended a perpetual blister; but Whitfield said he tried perpetual preaching, and he found it answered as well.

The Saviour is Bending.

Warning and Entreaty.

The Saviour is Bending—Continued.

THROUGH the accu-
tomed liberality
and generous help of
our kind friends, Messrs.
R. L. Allan & Son, we
are enabled to insert
this very beautiful hymn
in our pages this month.
This is an additional
pleasure to us because
the tender words are by
our friend and fellow-
labourer, William Luff,
and the music by the able
composer, Charles
Reeves. The hymn is
taken from *Redemption
Songs*, a magnificent
collection of 1,000 hymns
and solos, from which
most of the hymns with
music in our pages are
taken. We hope all our
readers will secure a
copy. It is published,
with music, in paper
boards, 2s. 6d., cloth
(limp), 3s., cloth boards,
3s. 6d., in Staff or Sol-fa,
and either editions would
be sent from our office
post free.

1. wounds in My hands," Thy fin - ger bring near And touch with - out
2. heart in re - turn For the heart that He gave, To ran - som and
3. waits the glad word, "Lord Je - sus, to day, I whis per my

1. fear The nail - prints as o'er thee He stands.
2. save, Oh, will not thy glad spi rit burn?
3. 'Yea,' And know that my an swer is heard."

CHORUS.

The Sa-viour is bend - ing a - bove thee, To hear what thy

Hoist Your Flag, Christian!

WE must expect
wounds in a
battle, and the heart gets
wounded in spiritual con-
flict, but every wound
that leads us practically
into truer dependence
upon God is a real benefit
to us; and if we take our
wounds to God, we shall
not shrink from conflict
because of them. God
will heal, but we shall
carry the scars.

Perhaps the most diffi-
cult thing for a christian
is the beginning. A bad
beginning seldom ends
well. A cowardly begin-
ning clings to us for
long time. When a true
christian hoists his flag, and lets his friends and
companions know that he is for Christ, half his battle
is over. Do not be afraid to confess Christ, and
seek to live solely for Christ. The very worst piece
of work that you can possibly effect in your whole

spi - rit will say, To the ten - der em - brace Of His

mer - cy and grace, Will the an - swer be "Yea, Lord," or "Nay."

lifetime will be signing your name to a temporising
policy with the world and the devil.

Be a "good soldier of Jesus Christ." Stand for
Him at all costs. Let men see that you belong to
Him, and that He is your Lord.

"The Name Which is Above Every Name."

(PHILIPPIANS II. 9.)

I.—Introductory.

WHEN God created man He endowed him with many wonderful powers, and because they are so universal and well known we are ready to overlook them, or, at any rate, value them but little. Amongst these powers is that of sight, and connected with sight is the power of associating certain things and certain qualities together; thus "fire" suggests "heat," and "ice" suggests "cold." Following on this power of connecting things and qualities together comes the power of expressing our thoughts in words, and as we and others use the same words to express the same thoughts, so there comes the power to understand. What wonderful powers are these, and if properly considered, we should realise that the Giver of these and all other powers which we possess has a right to direct us how to use these powers, and further, has a right to call us to account for the way in which we use or abuse His gifts.

From the consideration of our natural powers it is easy for us to ascend to the realisation that we, having been created in the image of Him Who created us and endowed us with such wonderful natural powers, we must be spirit as well as body, and the spiritual part of us is of more importance than our bodily nature.

Everyone is alive to-day to the degradation that follows from the neglect or abuse of the body and its powers.

Why is it that, with the increased attention that is being paid to the body, the value and importance of the spiritual concerns of mankind have, in so many cases, been overlooked?

For God has not overlooked man's needs for the present and eternal welfare of our spiritual nature.

I have pointed out the value of the power to express our thoughts in words, and of the power to understand the thoughts of others when so expressed or spoken by others.

What a wonderful power then is that which can understand the thoughts of God, which He has made known to us by means of words, and how striking is the thought that one of the Names given to the Lord Jesus is "THE WORD" (John i. 1), by which Name God would arrest our attention and cause us to be spiritually aware that He has spoken to us by His Son (Heb. i. 1, 2), and that there is such power in the

spoken words of the Lord Jesus, that when they find entrance into our spiritual nature, it can truly be said of them, that "the words that I speak unto you, they are spirit and they are life" (John vi. 63); and further, that "I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me" (John xvii. 8). Upon which follows this wonderful declaration: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John xx. 31).

Scientific men (so-called) are busy with their speculations concerning the origin of NATURAL LIFE, and by their denial of a Creator, they not only are left in a hopeless maze, from which they cannot extricate themselves, but they bring upon themselves (unless they repent) the severe judgment of God for the abuse of those very faculties, the possession of which bears witness to them of the Creator's power. Thus we read "The heavens declare the glory of God; and the firmament sheweth His handywork" (Psalm xix. 1); "I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well" (Psalm cxxxix. 14); "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are WITHOUT EXCUSE: Because that, when they knew God, they GLORIFIED Him NOT as God, neither were thankful; but became vain in their imaginations, and their FOOLISH HEART was DARKENED. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. i. 20—23).

These verses from the epistle to the Romans show to us that man, in his degradation, even when he has not sunk so low as to deny the Creator, has no higher thought of God than to consider Him as like unto his fellow man. God tells us that in order to satisfy the cravings of man's spiritual nature, He has revealed Himself to us "in the face of Jesus Christ" (2 Cor. iv. 6), and further has set forth the glory of Jesus Christ by the Names that He has given to Him.

"O Lord, our Lord, how excellent is Thy Name in all the earth! Who hast set Thy glory above the heavens" (Psalm viii. 1).

W. H. B.



How to Help the Movement.

WE invite all our readers during the early days of the year to do their utmost to extend the influence of the Berean movement. All can do something. With willing, enthusiastic helpers we shall soon double our membership. Those who are already identified with the Band can speak of it to others and seek to enrol them as members. Perhaps we might mention here again that with six learners a branch can be started. The annual subscription for each member is one penny only. The list of verses to be committed to memory during the year, and other literature, will be sent for each member from the central office of the Band upon receipt of the member's subscription. Those of our readers who would prefer not to commit themselves to learn the selected verses, but would nevertheless like to support the movement, are invited to become associate members by subscribing one shilling each year; for this they will be entitled to the usual list of verses and literature, and, in addition, a copy of the occasional paper of the movement will be sent to them as it is published from time to time.

All can help by distributing literature, which will be provided gratuitously and post free if an application is made to the central office stating the quantity that can be used. We ask the prayers of all who love the Word of God that the number of those who learn the Bible may be largely increased and that everyone may be richly blessed.

A very real work is being accomplished and thousands are being helped. One friend writes: "I have been a member of the Berean Band since its commencement, and from my heart I thank God for the help it has been to me. As time goes on I rejoice to say the help and preciousness of God's Word increases until at times it seems to be a new Book." Another member writes: "I have been greatly blessed and helped by the Berean Band verses committed to memory during the past year, and am convinced that if the members of our churches and chapels could have the movement brought to their notice it would strengthen their faith and give them a continued pleasure in studying God's word more thoroughly." From Margate a helper writes: "Thirty of the girls are learning the text, and once a week we have a meeting, and they give their thoughts as to the meaning

of the texts. It has been the means of more than one conversion."

Another friend writes; "We learn the Berean verses at home. I began first, then a cousin learned them, and then she persuaded my father to do so. At first he did not take the idea up, but now he learns them assiduously (he is nearly eighty). We find them a great help, and it is always a special interest to discover a Berean verse in the passages read at family prayers." A matron at one of the Girls' Village Homes at Barkingside writes: "My girls, 25 in number, learn the verse each week, and it would make you glad to hear the youngest, aged four, repeat most of them for months past. One girl, going into service next week, asks that she may continue learning." Such testimonials could be multiplied to fill columns, but these indicate very clearly that the Word of God hidden in memory and heart always brings blessing in its train.

There was a most gratifying response to the appeal for advocates of Bible-learning on Berean Sunday. There was a record number of sermons and addresses delivered. The influence of such united testimony will be very far-reaching, and must have a very beneficial effect upon the movement generally.

Candidates for the Berean Roll of Honour must qualify before the end of February, and the forms of certificate for enrolment should reach the central office of the Band as soon after that date as possible.

The verses to be committed to memory during January are as follows:—

GOD.

- Jan. 5. Isa. 6, 3—Holy, Holy, Holy.
- " 12. Dan. 2, 20—God's Wisdom and Might.
- " 19. Psa. 145, 8—God's Compassion.
- " 26. Job. 42, 2—Thou canst do everything.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

The Old Testament and the New.

ON the authority of the Lord Jesus Christ, we know that the Old Testament is inspired and holy. There are other ways by which we know the same thing, but I want to get this very clearly before you so that you will never forget it: so that you can recall it in a moment if any disputer assails the Old Testament. Say to him, "My Lord and Saviour, Jesus Christ, endorsed the Old Testament, and tells me to search it as a guide to eternal life, and that's enough for me." You hold that by the whole authority of the word of Christ.



OUR YOUNG PEOPLE'S PAGES.



BIBLE FOR BOYS AND GIRLS

BY WILLIAM LUFF.

No. 1. The New Year.

WHO can tell me what N. Y. stand for? "New Year," cries a little voice, and the little voice is right. Shall we not thank God for letting us see the New Year? May it be a Happy New Year to all my readers, young and old! Shall I tell you what else the two letters N. Y. stand for?

"Now Yield." Who to? The suggestions of Satan, the allurements of the world, the indulgence of your own heart? No.

"Yield not to temptation, for yielding is sin, Each vict'ry will help you some other to win; Fight manfully onward, dark passions subdue, Look ever to Jesus, He'll carry you through."

Now Yield to the loving entreaties of the Saviour as He claims you for His own.

"I yield, I yield, I can hold out no more,
I yield, by dying love compelled,
And own Thee conqueror."

Such yielding is honourable. Now Yield! Start the New Year under the command of the Lord Jesus Christ.

What else will N. Y. stand for?

"Not Yet," did someone say?

Yes, it stands for that, but do not let any of us say "Not Yet" to the Saviour. Every pulse-beat says, Now. Every clock-tick says, Now: the New Year says, Now: God says, Now: only Satan says, "Not Yet." They are only two short words; but they mean disobedience, for if mother says, "Charlie, come here," and Charlie says, "Not Yet," mother, Charlie is disobedient. If drowning, would you say "Not Yet" to a brother who came to get you out of the water. If in a burning house, would you say "Not Yet" to the fireman who came to your rescue? Then do not say "Not Yet" to Him who saves from eternal death.

Can you think of anything else that the letters N. Y. stand for?

"No or Yes," says a young sharper. There are times when it is needful to say "No."

"Be careful in choosing companions:

Seek only the brave and the true;

And stand by your friends when in trial—

Ne'er changing the old for the new.

And when by false friends you are tempted

The taste of the wine-cup to know,

With firmness, with patience, and kindness,

Have courage, my boy, to say No!"

"Say 'No' and stick to it" is good advice.

And "Do not say 'No' in such a way that it is half a 'Yes,' is also good advice.

What should we say 'Yes' to?"

1. *The pardon of our Father*.—We are all guilty children and deserve punishment:

"But out of pity Jesus said

He'd bear the punishment instead."

Now for His sake our Father is ready, and able, and willing to forgive us. "He was wounded for our transgressions, He was bruised for our iniquities" (Isa. liii. 5). "Who His own self bare our sins in His own body on the tree, . . . by whose stripes ye were healed" (1 Pet. ii. 24).

"Oh, come to the Saviour, believe in His name,

And ask Him your heart to renew:

He waits to be gracious; oh, turn not away,

For now there is pardon for you."

By faith let us say "Yes" to that pardon.

2. *The friendship of a Friend*.—I read, "Man was not only lost to himself and to happiness, but he was lost to God." Man had not only lost God's companionship, God had lost the companionship of man. God wants that companionship restored, and to be our Friend. Shall we not say "Yes" to such a loving, rich, wise, powerful Friend?

3. *The certainty of a Home*.—The Lord dwells "in the heavens" (Psa. cxxiii. 1), exalted on high, yet condescends to tabernacle with the children of men. The two thoughts are beautifully blended in His own declaration, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." God's purpose is to raise us up in the heavenly places in Christ Jesus, and then to indwell us by His Holy Spirit.

"Two homes hath God, from which He ne'er shall part—
The highest heaven, and the humblest heart."

If He dwells with us here as our Friend, He will take us to dwell with Him in His Home

up yonder. Who would not say "Yes" to such a privilege?

Will somebody guess again what N. Y. stand for? If we allowed Satan to speak, I think he would say "Not You." "The offer of a pardon is not for you: the friendship of God is not for you: the Home Eternal is not for you." When he says this, he speaks a falsehood; but it is just like him, for he is a liar from the beginning. How awful it would be if all these blessings were Not for You!

One other guess—a good one.

"N. Y. may stand for a New Yoke."



WOULD YOU SAY "NOT YET" TO THE FIREMAN?

Yes, a New Yoke for a New Year.—His Yoke who said, "Take My yoke upon you and learn of Me . . . for My yoke is easy" (Matt. xi. 29, 30). When a carpenter Jesus doubtless made yokes, and made them so well they were always easy: so He says, "Take My yoke upon you, My yoke is easy, light, carefully made, love-lined." Satan's yoke is hard, heavy, cruel. Who this New Year will Now Yield, and put on this New Yoke. Do not say it is Not for You. Do not say "Not Yet." You must say "No" or "Yes" to these things. Let it not be "No"; but let it be a glad "Yes," and you will have A HAPPY NEW YEAR.

VI.—Mary Lyon; or, A Woman's Work, and How She Did It.

IN previous issues we have told of the wonderful progress of Mary Lyon's new scholastic Institution "Mount Holyoke." God's blessing rested upon the work in every way, and we believe, because His Word was honoured and because Mary Lyon made the spiritual welfare of her pupils her *first* consideration.

"How her pupils loved their Bible lessons! To many the Bible seemed a new book. They felt that Miss Lyon's great desire was not only to help them to acquire a thorough knowledge of Old and New Testament history, but to win their souls for Christ. At the beginning of the term eleven out of her fifty pupils were christians. She asked these to unite with her in prayer for their unconverted class-mates, and before the term closed there were not less than twenty cases of distinct blessing.

"Many of the pupils were anxious to engage in teaching, and as she thought of the old brown, or new red school-houses among the hills in which they were to teach, and knew that the lessons she gave would be given over and over again, her words of counsel and encouragement were as wise as they were tender.

"Those who were not going to become teachers were not forgotten; it would, she told them, be their privilege to make happy homes; to be to their parents loving, helpful daughters, friends and counsellors to their younger brothers and sisters."

Bible readings with Miss Lyon were always interesting and helpful. Her desire was that in every page of the Old Testament her pupils should find a living, risen Christ. Step by step she led them on, from the earliest promise, that the woman's seed should bruise the serpent's head, on through types and shadows of a coming Messiah, till, as they studied with her the prophets, they were ready to exclaim, "The Desire of all nations has indeed come." Christians were led to see a beauty and fulness in Christ they had not before understood; and during that first year at Mount Holyoke many a story of soul trouble was poured into her listening ear; many an anxious, sin-burdened one pointed to Christ as an all-sufficient Saviour.

Her life, there is little need to add, was a very busy one, and yet she never seemed in a hurry, but found or made time to see everyone who desired an interview. She was a good listener, and her patience, gentleness and ease of manner won her many life-long friends.

In the second year of Mount Holyoke one hundred pupils were received, while to nearly

four hundred applicants for admission Miss Lyon was obliged sorrowfully to reply, "We have no more room." She felt the loss of a valued fellow teacher, who was leaving the institution to be married, greatly, but with mingled smiles and tears bade her a cheery farewell, saying, "We should have been happy to have had you with us longer, but we will be thankful that you have been able to do so much for us." About seventy pupils were, at the beginning of the school term, professing christians, and much prayer was made that those who had not really decided for Christ might be aroused to a deep sense of their need. And the answer came in such a wondrous way that there seemed hardly room to contain the outpoured blessing. That the deep conviction of sin expressed by many was the work of the Holy Spirit none could doubt. In a short time the concern became so general that for three days it was difficult to go on with the regular work of the school. Saturday afternoon was a half-holiday. As a rule the pupils were encouraged to spend it in out-of-door recreation, but that week they begged for a prayer meeting. Nearly the whole school came together. After an hour spent in prayer, one of the teachers closed the meeting, but no one rose to go; sobs were heard from every part of the room; another hour was spent in prayer, and many left that meeting rejoicing in the knowledge of sins forgiven.

One pupil only, when the term ended, remained undecided for Christ. Much prayer was made for her. Some years later she, too, was converted, and, after a lingering illness, died, happy in the love of God. She traced the beginning of a Divine work in her soul to that year at Mount Holyoke, when she was often deeply impressed, and almost persuaded to be a christian. The simple faith and holy living of many thus brought to Christ bore witness to the reality of their conversion, and the time of blessing was long and gratefully remembered.

COUSIN EDITH.

Heart-No as well as Lip-No.

THERE is a very small word which few have the courage to say. It has but two letters, and if I suppose that someone asks you to do what is wrong, I dare say you can tell me what this little word is? "No," you reply. Yes, NO is not an easy word to say. I believe that when we love God, we need His strength to make us say NO. Not only with the lips, but with the heart! I have watched a little child peeping, and looking, and wishing, when its lips said NO. But that was not a real NO; I MEAN HEART-NO AS WELL AS LIP-NO.

The Untried Way.

ISA. xli. 10.

"Teach me Thy way, O Lord."—Ps. xxvii. 11.

"Commit thy way unto the Lord; trust also in Him."—Ps. xxxvii. 5.

FEAR thou not the untried pathway,
Though the veil doth o'er it lie,
For the Lord thy God is with thee,
And will guide thee with His eye.
Through the past His hand hath led thee,
Guarding, keeping all the way,
Fresh supplies from God's own bounty
Hath been given day by day.

Why then doubt and fear and wonder
What the future hath in store?
God, thy God, Who never faileth
Every step will go before.
Fear not, then, whate'er He sendeth
Measured is by love divine,
Sweet and bitter, both together,
Worketh for your good and mine.

In the dawning year before us,
Let us seek to follow Him,
When the sun shines bright above us,
Or when clouds the sky doth dim.
For God's purpose through the ages
Is that we conformed should be
To the image of Christ Jesus,
Now and through Eternity.

So each year He sets fresh lessons,
In the school of life below;
May we learn, as He shall teach us,
And in grace and knowledge grow;
Till our earthly course is ended,
And in God's own light we see,
That the training, oft-times painful,
Has been best for you, and me.

F. B.

We hope to print these beautiful lines in the "Greystones" series of cardlets later on.

"The Lord your God, Who went in the way before you, to search you out a place to pitch your tents in" (Deut. i. 32, 33).

OUR SUBSCRIPTION FUNDS.


WE thank the friends who have so kindly sent donations to our various funds. We have not space this month to acknowledge them all, but will do so in detail (p.v.) in our next issue. Meanwhile, we earnestly desire and pray that God's highest blessings may rest upon every helper and reader of this paper during the year upon which we have now entered.

The "Springing Well" Leper Fund.

	£	s.	d.
"A Sympathizer," Glasgow...	0 10 0
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For Free Distribution Fund and the very Poor.

	£	s.	d.
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 All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

THE Springing Well

or WATERS THAT FAIL NOT.



A Humourist's Conversion to God.

BY ALEX. MARSHALL.

ON the afternoon of March 22nd, 1905, Mr. Quentin Ashlyn surprised his audience at St. George's Hall, Langham Place, London, by making the following announcement:—

"Ladies and Gentlemen, I am unable to give you my usual entertainment this afternoon. The fact is, I have been recently CONVERTED TO GOD through the agency of the Albert Hall Mission, and I feel that my life must not be spent in amusing people many of whom are on the road to eternal destruction, but in the service of the Saviour who died for me." In the course of an interview with the editor of a popular magazine Mr. Ashlyn supplied the following information: He was the subject of many prayers, his mother being a devoted christian. Years ago he ceased attending religious services of all kinds. Although not



MR. ASHLYN INQUIRED: "THEN, WHAT ARE YOU GOING TO DO ABOUT IT?"

a gambler, nor a drunkard, he loved a worldly life, and "made a very good living by making people laugh." But he was far from being happy. His testimony we give in his own words:—"I was wretched as the years passed. I seemed to get

worse and worse. Nothing interested me. I felt miserable. I heard my mother talk of the joy and peace she experienced. I did not believe it. It seemed to me that THERE WAS NO SUCH THING AS HAPPINESS IN THIS WORLD.

I did not associate this misery with any particular sense of sinfulness. It was only an overpowering sense of how weary, flat, stale, and unprofitable was everything. Amusements did not amuse me. I WHO AMUSED EVERYBODY COULD NOT AMUSE MYSELF. I was sick of everything—sick of myself, sick of my profession, sick of life." The operations of the Holy Spirit in leading men and women to Christ are varied. With some He produces an overpowering consciousness of guilt and danger; with others an unquenchable longing after happiness—a happiness that this world cannot bestow. How sad the testimony of this popular entertainer! It seemed to him that there was no such thing as happiness. He was sick of everything, of himself, of his profession; aye, even of life. And though daily amusing crowds he was unable to amuse himself! How true are the words of Scripture:—"The eye is not satisfied with seeing nor the ear filled with hearing" (Eccl. i. 8). Solomon had a somewhat similar experience. "Whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joys: for my heart rejoiced in all my labour; and this was the portion of all my labour . . . and behold *all was vanity and vexation of spirit*" (Eccl. ii. 10, 11).

The christian is the only one who can afford to be happy. The amused are happiest when they *forget* facts, whilst believers are happiest when they *remember* them (compare John iii. 18, and 36, Prov. xxix. 1, with 2 Cor. v. 1; 1 John ii. 12, and 1 John v. 13). None but Christ can satisfy the longings of an immortal spirit. Someone has said that the world being round and the heart three-cornered the world cannot satisfy the cravings of a human heart.

After Conversion.

Speaking of his experiences after conversion Mr. Ashlyn said, "I am a new man. I feel like laughing all the day. My friends are all wondering at the change in my looks. I am as if I were in a new world." This surely is a mighty change. And how did it come about? He had gone to the Royal Albert Hall and was deeply impressed by Dr. Torrey's searching address. The Holy Spirit of God convicted him of sin, and as he left the building he knew that he was rejecting His great salvation. On reaching home he read one of Dr. Torrey's addresses entitled "God's alternative." On the following Sunday he took the booklet and read it to a friend of his.

"It is very terrible," said Mr. Ashlyn. His friend replied, "It is." "And every word of it

is God's truth." "I believe it," said the other. Mr. Ashlyn inquired:

"Then what are we going to do about it?" "I don't know: we cannot lead the life." "No; we cannot lead the life," was the conclusion that they came to. Of course they could not lead the life. How could they lead the christian life before they were christians? "Verily, verily, I say unto thee," said the Lord Jesus to Nicodemus, "except a man be BORN AGAIN he cannot see the Kingdom of God" (John iii. 3). And they were not "born again." Both of them were sinners in their sins, and God's word declares that, "They that are in the flesh (man in his natural state) *cannot* please God" (Rom. viii. 8). "Without faith it is impossible to please Him" (Heb. xi. 6). The unsaved reader cannot please God until he accepts of Christ as his Saviour and Lord. You must BE a christian before you can live the life of a christian.

"I was always a christian," says one. You are quite mistaken. All of us were born "sinners" to start with, and no one is a true christian unless he is "born again" (John i. 12, 13); (1 John v. 1). If you have not experienced the great change you are certainly not a "Christian."

Mr. Ashlyn was led to see that the Lord Jesus paid the ransom for his soul's deliverance by the shedding of His precious blood, and by believing on Him Who did it all and paid it all he was saved (Acts xvi. 31), pardoned (Acts x. 43), and "justified from all things" (Acts xiii. 38, 39). On perceiving the soul-saving truth of the Gospel he confessed Christ to be his Saviour to his sister, whose heart was made glad by the good news. They read together Rom. x. 9—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." God said he was saved and he believed it. Now that he was saved he felt that he ought to confess Christ publicly. We were present at the Royal Albert Hall on the night that he testified to the saving grace of God before an audience of 9,000 to 10,000 persons.

Does the reader really believe on the Lord Jesus Christ? "I always believed on Him," says one. No one has *always* believed on Christ. What do you believe about Him? "I believe He lived a spotless life on earth, and died for sinners on the Cross." Believing that Christ died for *others* will do you no good. Whenever you see what His death has accomplished for *you*, how that He paid the ransom for *you*, and that God is satisfied with what

Christ did for *you*, you will not be afraid of death, and will comprehend the meaning of the familiar lines:—

"All my iniquities on Him were laid,
All my indebtedness by Him was paid;
All who believe on Him the Lord hath said
Have everlasting life."

After Mr. Ashlyn's public confession of Christ he wrote to the concert agency saying that he had been converted at the Mission. "I feel," he said, "I could not go on with my professional life. How could I make people laugh, whose souls were in danger of hell? I WAS SICK OF PLAYING THE FOOL IN ORDER TO MAKE PEOPLE LAUGH. I have left billiards and smoking and drinking, and all the things I thought I could never give up. I've left them all, and I never was so happy in my life." Since then Mr. Ashlyn has been telling to crowded audiences the story of his conversion to God (not in his professional name). Is the reader trying to obtain happiness in forgetfulness of God? Are you seeking to quench the thirst of your soul in the pleasures, amusements, and frivolities of life? If so, you will never know what solid, lasting satisfaction is. Across every stream of earth's delight may be written, "Whoso drinketh of this water shall thirst again." Why not *now* obtain joy, peace and rest of heart and conscience by believing on Christ who loved you and gave Himself for you? God loves you, and is willing to bestow upon you His pardoning mercy. He is *now* beseeching you to be reconciled to Him (2 Cor. v. 20, 21). He is waiting to be gracious. The Cross of Calvary reveals the measure of God's love to you. "Behold the Lamb of God which taketh away the sin of the world" (John i. 29). The Lord Jesus has satisfied all God's holy and righteous claims by bearing sin's penalty. Believe and live. The moment you believe on Christ you will obtain eternal life to commence with, power to overcome sin to go on with, and glory to end with.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." For God sent not His Son into the world to condemn the world; but that the world through Him might be saved (John iii. 16, 17).

"Twas God's great love sent forth His Son
For sinners once to die,
That hopeless ones, far off, undone,
MIGHT BE BROUGHT NIGH.

"Twas 'for our sins' the Lamb was slain,
The Lord was crucified;
He died, was buried, rose again,
IS GLORIFIED!"

A Reverent Behaviour Before God.

HEB. XII. 28.

WHEN the Duke of Connaught, as Governor-General of Canada, recently visited the western portion of the Dominion, he encountered some strange experiences. One day when out walking he stopped to speak to a young lad, but met with ill-mannered behaviour, as the lad had no idea of the honour that was being conferred upon him. The duke patiently endeavoured to talk the boy into a more reasonable state of mind, and at length parted with him after



"AND AT LENGTH PARTED WITH HIM."

administering the lad a gentle but well-deserved rebuke. When, a few hours later, the lad learned the name of his august visitor, what must his feelings have been? Is it not probable he experienced some feelings of shame, and wished he could have had his wasted opportunity brought back to him?

Every right-minded person must condemn the conduct of the boy who could be rude to a gentleman, and that gentleman the king's uncle; and probably many think there must have been something amiss in the lad's training. Be this as it may, those who observe the signs of the times notice with much regret that there is a great falling away from the old-time standard of respect which characterised the behaviour extended to those in high positions.

The gospel is very emphatic on the matter of conduct and behaviour. The apostle Peter writes (1 Peter iii. 8), "Be courteous." The apostle Paul writes, "Let servants count their own masters worthy of all honour" (1 Tim. vi. 1); and again, "Let every soul be subject

unto the higher powers, for there is no power but of God, the powers that be are ordained by God" (Rom. xiii. 1); "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven" (Col. iv. 1). The Word of God is very definite in its teaching that every station in life has its duties, and that mutual respect is required from all. "Render, therefore, to all their dues," give "honour to whom honour" is due (1 Rom. xiii. 7).

These incidents are only introduced here because of that to which they directly lead. If honour and respect are to be paid to those to whom they are due, even amongst men, how much more must it be the case that honour and reverence are to be paid to God. Is this being done? What does our own heart say?

In that same portion of scripture where we read "Ye shall keep My Sabbaths and reverence My sanctuary. I am JEHOVAH," we also read, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am JEHOVAH" (Lev. xix. 30 and 32). Where the first injunction is regarded it may be hoped that the other will be found in operation.

The Lord Jesus said, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 24). He must be worshipped with the heart, and therefore we need to examine our hearts whether they be in a condition to wait upon Him. No man would be admitted into the king's presence when he is holding a court unless he were properly attired. No man would be permitted to talk offensively and in an outrageous manner before the king. No man may turn his back upon the king or boldly approach him without introduction. The king is the head of the nation, and an offence offered to him is offered to all over whom he rules. The very words we use to express kindly and becoming behaviour owe their origin to that refined conduct which is expected to be practised before the king. To speak of a man being a "courteous gentleman," or a gentleman whose conduct is worthy of one at court, is to use the highest terms of praise concerning him.

Now what is our conduct day by day? We are invited to come to the Throne of Grace, that is, to God's Court where He dispenses His Grace. Does our conduct testify to this? Is our conduct and conversation such as becometh Godliness? (2 Peter iii. 11, and 1 Tim. ii. 2, 10). "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8). But this teaching is

not popular now, for it is also said, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12), and no one likes persecution. However, there are some who would rather submit to persecution here than endure eternal misery hereafter, and they flee to the Lord Jesus as their Saviour and plead His Name at the Throne of Grace, and they find that God does give them grace to help them in time of need (Heb. iv. 15, 16). Yea, He giveth them more and better than they can ask or even think (Eph. iii. 20). They do come to Him, and they do learn of Him Who is "meek and lowly in heart" (Matt. xi. 29), and that which He teaches them they seek for grace to practise. Such are not presumptuous; they know that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Ps. lxxxix. 7), and they do seek for grace to "serve God acceptably with reverence and godly fear" (Heb. xii. 28). When they come into His presence with thanksgiving they remember that He is a Great God and a Great King (Ps. xcv. 2, 3). When they come before Him seeking for mercies, they desire that their heart may be made right before Him (Ps. ci. 2). When they make confession of failures and shortcomings it is with reverence and godly sorrow (see Ps. li. and 2 Cor. vii. 10). If we profess to wait at God's Court, and yet our conduct is undistinguishable from that of the world, is it any wonder that our claim is called in question? Let our behaviour be such as becometh godliness (Tit. ii. 3).

Real Heart Contentment.

IT is not in the abundance which a man possesses that his joy is found, for if he have not a contented spirit no abundance will make him glad. There is widow Smith, as happy as can be, yet she is no richer than the sparrows, which her Heavenly Father feeds day by day; this estimable christian takes literally the promises of the Word, and has she not considered the ravens, which have neither storehouse nor barn, to some purpose. She has a store of contentment laid up in her soul, which, along with her godliness, is great gain. What a contrast does her wealthy neighbour, also a christian, offer! With all the advantages, all the luxuries, all the comforts which the world can give, and blessed moreover with good health, she is ever complaining and miserable.

"And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare" (1 Tim. vi. 8, 9).

OUR BIBLE PORTION

"The God of Peace shall bruise Satan under your feet shortly."—ROM. xvi. 20.

How to Know True Peace.

"Made nigh by the blood of Christ, for He is our peace."
—EPH. xi. 13, 14.

THERE is no rest for a man's conscience in this life, and no assurance of happiness for him hereafter, unless he have peace with God through our Lord Jesus Christ. The wicked are like the troubled sea which cannot rest, and in hell peace never comes. Peace is impossible so long as the burden of sin is unremoved, and the wrath of God against it is not taken out of the way. Yet there are thousands upon earth who know the Lord Jesus as the One Who has made peace. Their consciences are at rest, their hearts are at ease before God, and from their inmost beings they ascribe to Jesus the glory of having made peace for them. In time and in eternity, amongst the glories of the Lord, this will take a high place.

"He has made peace."

In addressing our minds to the glory of the Son as the peacemaker, the Word of God shows us the Godhead occupied in this great work; Christ Jesus Himself being the One by Whom the peace was made. And most express is the language noting that the work has been accomplished and how it was wrought, "Having made peace through the blood of His cross."

What a happy privilege it is to turn aside from the constant toil of vain religious effort, and to behold the great sight of the work of Jesus begun and finished upon the cross.

"Oh! 'tis a glorious sight,
All sights above;
Jesus the curse sustains,
Guilt's bitter cup He drains,
Nothing for us remains,
Nothing but love."

We behold the eternal Son of God, having become a man in unutterable grace, nailed for us to the cross, and bearing there, in His Own Person, the wrath of God against sin, and by His own precious blood effecting such a cleansing that the majesty and justice of God certainly proclaim to the wide world and to the very heavens—Peace is made.

What gratitude fills our souls as we meditate upon such tidings as these reaching ourselves! Have not our hearts leaped for joy at the news of this victory?—this victory over the power of sin and of Satan—this victory so complete that Divine Justice announces thereby freedom for all who believe.

The blood of His cross expresses to us His agony, for without shedding of blood is no remission. Our Saviour was nailed to the accursed tree for our sakes. Let us remember Him and His deep grief and pain when making peace on our account.

"Oh! come my soul, and gaze
On that great grief, that crown of thorn,
See there in deep amaze,
Thy sentence borne.

For thee He shed His blood;
Weep, till His woes thine eyes bedim;
To that accursed wood
Thou hast nailed Him.

To Thee, Oh! Saviour, Lord,
Who washed in blood our sins away,
Our boundless gratitude
Its thanks would pay."

But while it shall be our joy to give glory to His name Who has made peace, we cannot but grieve as we look around at the sorrowful spectacle of the religious world seeking to make peace with God. The very energy of this religiousness lies in not believing that the Lord when nailed to the cross did by His blood effect the peace. But how do these fruitless efforts encourage human pride, and rob Jesus of His glory? To Him alone was the work entrusted, and He alone has performed it. Every effort of man to make his peace with God is the lifting up of the hand to rob from the head of the Victor that crown which He alone could gain, and which He alone is worthy to wear.

This great work of Jesus, wrought upon the cross, not only establishes a gracious present, but leads also to a marvellous future. The work is a finished one, but all its fruits are not yet gathered. God has willed that Jesus should be the One Who through His work at Calvary should be the Reconciler of all things unto Himself, whether on earth or in heaven.

The Gospel of the Glory of Christ.

I. "Be Ye Reconciled to God."

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19).

THE Son of God came to man, being the sent One of the Father. Through Him men could know who God is, and what He is. From His lips flowed out the living waters of divine love. He declared the Father, and he who had seen Jesus had seen the Father. He came from heaven on a mission of grace: He came not "to condemn the world, but that the world through Him might be saved" (John iii. 17). There is not a single instance in the life of Jesus in which He turned a sinner away, and refused him forgiveness because of the greatness of his sins.

Alas! man returned Jesus enmity for His love, and for all His kindness requited Him the cross; at and in the cross the deepest depth of human enmity to God found shape and words. God so loved the world as to Give His only begotten Son; the world answered God's love with crying against His Son, "Crucify Him, crucify Him; away with Him, away with Him."

The Lord is here no more. He has risen from the dead, and He has taken His place on the throne of eternal majesty, and there, in His own body, He bears still the marks of Calvary. In heaven itself the witness exists of human hatred to the sent One of the Father, yet from those very wounds the witness is borne of the love of God to sinners, and to the willing grace of Jesus who gave Himself a sacrifice for sin.

Earth sees Jesus no longer in His ministry of grace, hears His voice no longer speaking pardon, not imputing men's sins to them. How then shall the design of God be carried out, and how shall the love of God to man, which the blessed One came to earth to tell, and died to prove, be made known? The apostle thus writes, "NOW THEN WE ARE AMBASSADORS FOR CHRIST, AS THOUGH GOD DID BESEECH YOU BY US: WE PRAY YOU IN CHRIST'S STEAD, BE YE RECONCILED TO GOD; FOR HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN; THAT WE MIGHT BE MADE THE RIGHTEOUS-

NESS OF GOD IN HIM" (2 Cor. v. 20, 21). The death of Jesus, more wonderfully than even His life, proclaims the love of God to sinners. "Be ye reconciled to God," is the word of God now to man; for the root-cause of the enmity is removed by the cross of Christ. God has dealt with the very core and spring of human enmity, with sin itself, in His judgment on His Son, for His Son has been made sin for us. As beseeching for God, we pray in Christ's stead, be ye reconciled to God, says the apostle.

Let us consider these words, "in Christ's stead," or "on His behalf." We may be acquainted with the wonderful fact that God is now reconciling sinners to Himself by virtue of the death of Jesus, we may know that it is utterly false for sinners to try to reconcile God to them, but how shall the ministry of reconciliation pass out through our souls to the souls of men? This is a question which is near to the heart of every worker in the gospel. Such know too well that more than a close understanding of the doctrine of God's word is required; they know that if they are to be used to bring souls to God they must so speak as to be communicators of God's love to men.

How shall we move souls by the wonderful truth that, by Christ's death, God had laid the ground upon which He can receive the vilest sinner? The only way to speak with power of Christ's death for men, is to speak in the secret of His love, His pitiful love—as we behold and hear Him speak in the Gospels.

When the pride of man arose against Jesus, and the rebellious cities, Chorazin and Capernaum, had rejected Him, His heart overflowed with yearning for men. With the doom of those cities before His soul, He found refuge in His Father's love, and out of a heart of perfect grace invited sinners to His bosom; "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). His very distress over man's rebellious pride found relief in inviting the sin-burdened to Himself for rest. As we consider Him in this, His pleading with men who despised and rejected Him, let these words "in Christ's stead," have their full effect over us. How shall men be won from their pride, but by love, the love of Jesus.

**Be in Earnest!
Don't Trifle!**

HENRY MARTYN was such a flame of fire that his earnestness beamed from his countenance and spread itself among men. His very portrait seemed inspiring. Charles Simeon had it hanging against the wall in his study, and he said it seemed to say to his very soul, "BE IN EARNEST! DON'T TRIFLE! DON'T TRIFLE!" and Mr. Simeon would reply, "Yes, I will be in earnest; I won't trifle, for souls are perishing and Christ is to be glorified."

There is no true earnestness apart from a right view of the Cross, a realisation of things unseen, and of our associated responsibilities. Richard Cecil manifested it, and explained the urgency of his reasons when he said: "I see hell open before me, and thousands of souls shut up there in everlasting darkness. Jesus Christ stands forth to save men from rushing into the bottomless abyss. He sends me to proclaim His ability and love. I want no fourth idea! Every fourth idea is contemptible! Every fourth idea is impertinent!" The weeping of John Welsh during the night would sometimes awaken his wife, and when she asked why he wept he would say, "I have the souls of three thousand persons to answer for, and I don't know how it is with many of them." Such are the men God uses—men whose souls throb with Divine sympathies and compassions, and who say, as Paul did, "This one thing I do."

If physical suffering move us to the assistance of its victim, and we are willing in fire and flood to endanger our lives to save our fellows, how much more earnest should we be to save their souls which

we say we believe are in danger of being lost for ever! How can any lips be cold that have to tell of the awful doom of the impenitent, and of the amazing stoop of Incarnate Love by which the perishing may be lifted up to a place at the right hand of God?

Warning and Entreaty.

238 The Stranger at the Door.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Rev. iii. 20.

With feeling.

L.M.

T. C. O'KANE.



1. Be - hold a Stran - ger at the door, He gen - tly knocks, has knock'd be - fore;
2. Oh, love - ly at - ti - tude! He stands With melt - ing heart and o - pen hands;
3. But will He prove a Friend in - deed? He will—the ver - y Friend you need!
4. Rise, touch'd with gra - ti tude di - vine, Turn out His an - e - my and thine,
5. Ad - mit Him ere His an - ger burn; His feet, de - part - ed, ne'er re - turn:



1. Has wait - ed long—is wait - ing still: You treat no o - ther friend so ill!
2. Oh, match - less kind - ness! and He shows The match - less kind - ness to His foes.
3. The Friend of sin - ners? Yes, 'tis He, With gar - ments dyed on Cal - va - ry!
4. That soul - de - stroy - ing mon - ster, sin, And let the Heav'nly Stran - ger in.
5. Ad - mit Him! or the hour's at hand You'll at His door re - ject - ed stand.



CHORUS.



Oh, let the dear Sa - viour come in (come in), He'll cleanse the heart from sin (from sin)!



Oh, keep Him no more out at the door, But let the dear Saviour come in (come in)!



The Late John Elphinstone Taylor.

A GREAT many kind friends have written most appreciatively, referring to the paper in the last month's issue of this magazine. We are exceedingly thankful that our tribute to this dear brother's memory has elicited most interesting testimonies from those who knew him and were acquainted with his grand work for God. Others who had never seen him, or known him personally, have been greatly pleased to look upon his kindly face as portrayed in our pages. Mr. Alexander Marshall, Editor of the *Herald of Salvation* has sent an article dealing with a most striking episode in J. E. Taylor's life. This we shall (God willing) print in due course. Indeed, there are so many incidents connected with his life-work that we trust it may be possible for someone to write a brief biography of his eventful life, in order that many may understand more fully how marvellously the grace of God worked through him in all his earnest, faithful ministry.

We want, however, to speak a little of the characteristics of this man of God as we observed them, for he was one who had a firm and constant purpose in life. He was kind, generous, considerate for others, and if he erred at all it was on the side of grace, but at the same time he was a christian of earnest stability of heart. The commanding truths of the Word of God completely controlled him as a servant of the Lord. However much he might love peace (and he did), he was "gentle unto all, apt to teach, patient," yet God's Word came first, and I never knew him deviate in his teachings one solitary iota from the great vital principles of the gospel as unfolded in the Scriptures of Truth.

His love for Christ his Lord was reverential and intense.

No one could listen to his utterances about the Son of God without realizing how true and real was his love for the Saviour. The glories of His wonderful Person filled his soul. Christ was indeed to him

A great Reality,
More present to faith's vision keen
Than any present object seen.

There was an undercurrent of ecstatic joy whenever he dwelt upon Him Who is "the brightness of God's glory and the very image of His Person." The deep reverence of our brother's words and manner as he spoke of the efficacy of Christ's work upon the Cross, of the results of His death, and of His triumphant

resurrection and exaltation into glory will never surely be forgotten by many of the thousands who heard him. He loved indeed to speak of Him who "made Himself of no reputation, and took upon Him the form of a servant," but yet at the same time he was emphatic in his declaration that He Who was "found in fashion as a man and humbled himself" was in very truth the Son of the Eternal God, the One in Whom indeed dwelleth "ALL THE FULNESS OF THE GODHEAD BODILY." Nothing could shake this, the absorbing factor of our brother's teaching, from the solemn convictions of his soul.

His love for the Old Testament was profound.

He regarded it not simply as a record of remarkable histories, or the unfoldings of the mind and purposes of God, but as an integral part of that revelation of God given to us in His Word, complete and perfect from Genesis to the Revelation. Hence, when he spoke of Abraham or Moses, or David or Elijah, Elisha or any of the wonderful prophets of old, it was to give a new life and vividness and power to the story. He was always ready in the most apt and remarkable way to bring out some stirring, salutary instruction, and to apply the lesson to our every-day lives.

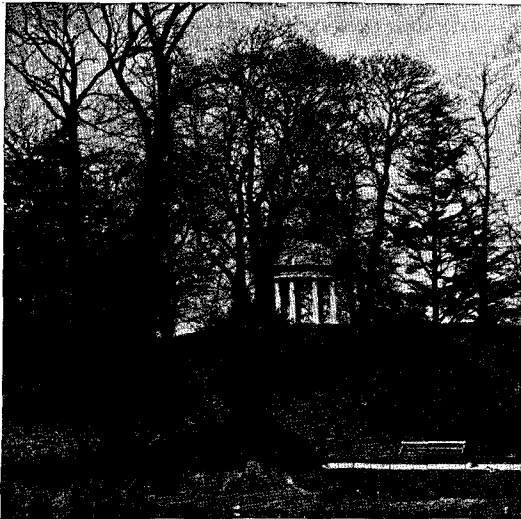
As an example of this we remember well listening to him on one occasion as he spoke of Elisha (Elisha was a great favourite with our brother). He was telling of the incident when Gehazi went with the prophet's staff and laid it upon the face of the child. But the sequel as it is described shows that "there was neither voice nor hearing." His never-to-be-forgotten earnestness, as he described how Gehazi came back to Elisha saying, "The child is not awaked"! we shall never forget. Why, he told the story with such intensity of feeling that his very frame quivered as he showed the contrast between the powerless form of the mere lifeless professor and the living touch of the man of God, which brought life to the Shunamite's son. It was so with all his teachings. He made those of whom he spoke living realities to the soul.

He believed in God's overruling love and care.

That scripture (Rom. viii. 28) had a deep influence upon his life, "all things work together for good to them that love God." A good many accept the general truth of it; but J. E. Taylor really believed it. He considered that every step of his way was directed by the Lord, that he could not go out or come in, or sit upon

a seat, or continue walking, or even take his little dog as a companion or leave him at home, without the guiding, directing Hand of God his Father in Heaven, arranging it all, according to His will.

Many a time has he said how he had been led to take a certain path in the country and found out, before his journey was finished, that it was in order that he might come in contact with some needy distressed soul and tell such of Christ the Saviour. Only a few days before his last visit to Bournemouth, he was describing how, having permitted his faithful little collie to accompany him for a walk, this had led to his



A SCENE IN KEW GARDENS.

speaking to a lady in the park, who welcomed the dog, in such a way as eventuated in her definite conversion to God. His life was crowded with incidents such as these, which show how really the verse we have quoted governed every detail of our dearly beloved friend's busy life.

His mind was occupied with good things.

We believe that verse was constantly in his mind "Whatsoever things are lovely . . . think on these things." This surely was the trend of his mind always. At a meeting held in remembrance of our brother, we ventured to speak briefly concerning J. E. Taylor's intense love of everything that was beautiful and lovely. We told of a visit to Kew Gardens in the company of our fellow-worker W. R. Lane. We spoke of J. E. Taylor's delight in the gorgeous blossoms on the rhododendron, azalea, and other floral shrubs; of his interest in the

magnificent forest trees to be seen there, and of his pleasure in watching the birds and animals all enjoying the freedom and protection of that splendid place.

One kind brother who heard us speak thought it was rather inopportune to touch upon *such* a characteristic in our brother, but we do not agree with him. That, in our estimation, shows what a true, sincere, genial man he was, and how he was given with a sanctified devout gladdened spirit to see the Hand of God in all His wonderful works.

* * * * *

But our brother is gone from us. He came from his last simple service for his beloved Lord; he came to his home, and in a few short hours he had entered the "better country." His work on earth was done. There are those that loved him best of all, his dear wife and daughter; but he had to go. The call had come. He was bound to leave these dear ones and all behind. A company gathered round that tomb just on the confines of the great tumultuous city, and we laid his body to rest in it until the Saviour comes. He may come very soon! Our brother loved to tell of this, and then the mourners who hold so dear the fragrant memories of our brother, and we who knew and loved him dearly too "shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord."

"Good night beloved"! Those gathered round the grave sang that day. It is only "Good night," The morning will break! "A morning without clouds" when He Who is coming "shall be as the Light of the Morning," and so about our friend and brother so truly missed even now we say:—

"Until we meet again before His Throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known,
Good Night! Good Night!"

"And God shall wipe away every tear from their eyes, and death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former (or first) things are passed away (Rev. xxi. 4 (R.V.)).

God my Father, waiteth there to greet me,
Child of His delight;
In the Well-Beloved Son presented,
Faultless in His sight.

* * * * *

Loved with all the love that fills the heavens
With eternal song—
Weep not, weary heart—how short the sorrow,
And the Love how long!

"The Name Which is Above Every Name."

(PHILIPPIANS II. 9.)

II.—"A Strong Tower."—(PROV. xviii. 10.)

IN my introductory remarks I pointed out that God has endowed us with wonderful powers, amongst others that of expressing our thoughts in words, and also the power to understand the thoughts of others when so expressed or spoken by them. But there is a more wonderful power, and that is the power to understand the thoughts of God, which He has made known to us by means of words.

Now, God declares: "My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. lv. 8, 9).

Concerning this and similar declarations of God, the Apostle Paul writes thus: "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit, Who is of God; that we might know the things that are freely given to us of God" (1 Cor. ii. 11, 12).

Hence we learn that the believer in the Lord Jesus Christ receives the Spirit, Who so instructs him in the thoughts of God by means of the declarations of God in the Scriptures, that the believer has a true knowledge of the thoughts of God, and thus a knowledge of that inheritance (Eph. i. 11) which he (in common with other believers), has in God, and in the Lord Jesus Christ. This knowledge begins, is fed and nourished, and grows by a continued faith in the Lord Jesus Christ, as set forth by the Names which God has given to the Lord Jesus in the Scriptures.

To "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," according to the will of God expressed through the Apostle Peter (2 Peter iii. 18), we must realise that all the declarations in the Old Testament concerning "THE LORD" refer to Him, Who "took on Him the seed of Abraham" (Heb. ii. 16), and was known during the time of His life on earth by the Name of "JESUS," though His Name was also "EMMANUEL," "which being interpreted is, God with us" (Matt. i. 21—25).

To so lay hold of the Name of the Lord is a wonderful act of faith, and it would appear from

the Scriptures that those who do so lay hold of the Lord are, as a rule, not "wise men after the flesh," but rather "the weak ones," according to man's reckoning (1 Cor. i. 18—31). God does not REFUSE any who COME to Him through faith in the Lord Jesus Christ, for we read "that WHOSOEVER believeth in Him . . . hath everlasting life" (John iii. 16, 36), and "him that cometh to Me I will in no wise cast out" (John vi. 37).

But in "coming" to the Lord Jesus Christ, it is absolutely necessary that every one—rich or poor, unlearned or wise—should realise that they must "come," "just as they are" by Nature, and that is as "sinners," "for all have sinned and come short of the glory of God" (Rom. iii. 23). All such are "justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24). Such are declared to be "rich in faith, and heirs of the Kingdom which He hath promised to them that love Him" (James ii. 5).

To such THE NAME OF THE LORD "is as ointment poured forth" (Song of Sol. i. 3); and in an increasing degree the believer finds that "the Name of the Lord is A STRONG TOWER: the righteous runneth into it, and is safe" (Prov. xviii. 10).

The only explanation of the wonderful joy that the established believer has in the Name of the Lord is that from the moment he first believed, the Spirit of God has been leading him on (Rom. viii. 14) and establishing him in Christ (2 Cor. i. 21).

Every believer loves the Gospel, that bears the name of the beloved disciple John. This Gospel opens out such wonderful truths that the youngest disciple turns to it again and again; and in his early days of discipleship, when his faith and love are ardent and his soul is thirsty for a deeper knowledge of Christ, he learns almost unconsciously to trust in the Name which is above every Name, and in trusting to prove that this Name is a Strong Tower. Amongst other lessons, such a young disciple learns with Thomas to say, "My Lord and my God" (John xx. 28).

When this lesson has been truly learned, no sophistry of man, no lying deceit of Satan, no tribulation nor distress can separate such from the love of Christ or from the love of God, which is in Christ Jesus our Lord (Rom. viii. 35—39).

Dear fellow-believer, TRUST Him fully, trust Him afresh even as you read these lines and you will find Him to be "A STRONG TOWER."

W. H. B.

The "Blade," The "Ear," The "Full Corn."

(MARK iv. 28.)

II.—The Key to Spiritual Strength.

WE referred at the close of our first article to that wonderful verse of Scripture "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). This shall form the subject for our present consideration, because we believe that therein lies the true secret of spiritual strength, for assuredly, no believer can be too weak to form part of the "we all" of our verse. There is no veil before the face of any child of God as he looks to the Lord; neither is there any veil before the Lord's face as He looks upon His people. There is perfect liberty in this grace wherein we stand.

The christian whose heart is thus occupied, undergoes the change from glory to glory, for true glory is being like Christ. The grace, the tenderness, the beauty of Christ reproduced in the christian is the high portion of God's saints; and may this glory be the eagerly-sought-for grace of each believer who reads this paper. This great change is a gradual process; it is not effected in a moment. Fruit ripens by degrees, and flowers develop slowly as the sun shines upon them; but the more sunshine they obtain, the quicker do they arrive at their perfection. The time is short; before long the whole company of God's people will be changed—made like to the Lord in the glory of His resurrection (see Phil. iii. 20, 21); and until that morning break, happy are they who are growing more like Christ day by day, according to the encouraging principle of our text.

Now a large portion of the Epistles is taken up with exhortation; the very passages which show most clearly our blessing in Christ, demand of us most urgently that we walk worthy of the vocation wherewith we are called. To sever responsibility from privilege would be to cast over-board the necessary ballast of the ship carrying much sail; it would encourage looseness of walk and ensure a fall.

Amongst the Epistles, none brings forward the believer's highest blessings so wonderfully as that of the Ephesians, and what Epistle abounds in exhortation more than it? From the great circle of God's church to the small circle of our own family, we hear described what the character of our behaviour ought to be, and at length we reach the final exhortation, which bids us behave ourselves as christian soldiers.

Our strength, our foes, the battle-field, our armour and our spiritual attitude are set before us; and may it be our lot to grasp the blessing which belongs to us as soldiers of Christ in this evil day. There is a conflict to be engaged in, and a battle to be won, and if we know what it is to be accepted in Christ, we ought to be acting the soldier's part.

And in this exhortation the first word is—

"Be strong."

Strength is what we need in conflict, and the Word speaks of this before the foes are mentioned. Our privilege is to learn the Lord's strength before having to prove the power of our enemies. The book of Joshua helps us to understand this. God had brought His people out of Egypt, through the Red Sea, across Jordan, and into the promised land. He had blessed them with all the blessings of Canaan—all was theirs; and as the people were about to make that which God had given them by His word, practically theirs by inheriting the portion, the exhortation goes forth,

"Only be thou strong."

So long as they believed the word which promised them *all* the land, the foes would be of little account to them; and by as much as we believe God has blessed us with *all* spiritual blessings in heavenly places, so far shall we be strong. And what foe shall we fear, if we believe that God has blessed us according to His word? When the people of Israel quailed before the chariots of iron, they did not hold in their hearts the sure word of Jehovah that all the land was theirs; and when cowardice fills the christian's soul, it is because the word of God is not in power in his heart.

He, whose word has given us all spiritual blessings, is our strength. To depart in the least degree from Him is weakness, and any kind of unbelief in His word is departure from Him. This strength is not our own—it is not derived from ourselves; God is our strength—

"Be strong in the Lord."

Christian strength is "the power of His might;" other energies are not strength at all. The strongest christian, the most victorious believer over the hidden foe, is he whose strength is derived from God. Such a christian is separated to God in a practical way, he is near the Lord in spirit, and to him the risen Jesus has said,

"My strength is made perfect in weakness."



The Berean 120 Texts, and Our "Fellowship Circles."

THOSE who have been associated with the Berean Band since its inception will have noticed that the lists of verses issued from time to time have already included a large number of the more prominent and well-known texts bearing upon the fundamental and elementary teaching of the Bible; and it is felt that such Scriptures should be amongst the very first to be stored in the memory of those who are forming the habit of learning the Bible. This applies more especially to young people, and indeed to those of any age who are just entering the christian life, therefore a very careful collection and arrangement of these and a few other texts—120 in all—have been made with a view of forming an INTRODUCTION TO THE HABIT OF LEARNING THE BIBLE, which should prove a suitable preparation for learning the Berean weekly verses. This collection of texts is intended for the use of everybody, and is published in leaflet form under the title of "THE BEREAN 120 TEXTS." The plan and method adopted are the essence of simplicity, and we should like all our friends to secure a copy of the leaflet containing the texts, which can be had gratuitously from the Central Office of the Berean Band if a stamped addressed envelope is sent with the application.

Fellowship Circles.

For mutual encouragement in committing the Berean 120 texts to memory, it is suggested that Fellowship Circles of Bible-learners should be formed in Churches, Schools, Orphanages, Christian Societies, Associations and Endeavours, Bible Classes, P.S.A.s, Men's Owns, families and groups of families. These Circles should be composed of six or more members, and should be duly registered at the Central Office of the Berean Band.

The sole condition of membership of a Fellowship Circle (which is quite irrespective of age) is that an honest endeavour be made to commit the 120 texts to memory. No pledge is required. No subscription is asked. Friends who are willing to become Hon. Local Secretaries should send for full particulars with reference to the formation of Fellowship Circles. It is not necessary that the Hon. Local Secretary should be a learning member.

We would very definitely point out that the Berean 120 texts are NOT a substitute for the ordinary weekly verses, but rather an introduction to them, and they are now sent forth on their Divine errand, accompanied by the prayers of many of the Lord's people, so that through the length and breadth of our own and other lands they may bring God's evangel to all who will hide them in their hearts.

It is more than ever recognised that the Berean Band has a very distinct mission to accomplish, and the provision of a permanent collection of Scriptures such as the Berean 120 texts has become an evident necessity if a thorough and lasting work is to be accomplished. We are glad to report that Fellowship Circles have already been formed, the first one being started by Mr. Thomas Richardson at the Great Hall, Rotherhithe, closely followed by Pastor A. H. Carter, at Hounslow. In our next issue we hope that it will be possible to announce that a large number of Circles have been started.

The verses to be committed to memory during the month of February by members of the Berean Band are as follows:—

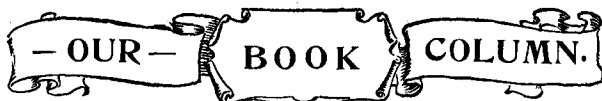
SIN.

- Feb. 2. Prov. 21, 4—A Proud Heart.
- " 9. John 8, 34—The Slave of Sin.
- " 16. 1 John 1, 8—Self-Deception.
- " 23. Psa. 32, 5—Confession of Sin.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

God Paved the Way.

SOME years before the translation of the Bible into the common language of the people and its general circulation, a strong spirit had arisen in this land against the iron rule of the popes, and their exactions of money by foreign prelates. The England of the earlier part of the reign of Edward III. was vigorous and great—a considerable portion of France had fallen to the English crown, and the people were in no mood to be commanded by foreigners, whether popes or priests. God paved the way for the determination to read His word by arousing the spirit of religious liberty in the land, and He raised up protectors for Wycliffe and his friends, though several of them worked only for political ends. The northern part of the country was especially imbued with this spirit of freedom, and Wycliffe, who was a Yorkshire man, and of good Yorkshire fibre, stood with the politicians of his times who strove for true christian liberty.



To the Uttermost.

BY ALEXANDER MARSHALL.

This is the annual volume of the periodical edited by our friend, entitled *The Herald of Salvation*. We welcome its appearance in this attractive form. It is a fine book to place in the hands of the careless, the anxious, or the young convert. Perhaps our highest commendation would be to repeat our words about it to a friend recently. We told him to buy it, "for he would find THE GOSPEL ON EVERY PAGE of it." In two or three days he returned, saying, "What you said was true, I did find the Gospel on every page of it." Those who love the Gospel will do well to circulate it freely. (Pickering and Inglis, Glasgow; Alfred Holness, London, 1s., post free 1s. 2d.)

"Now go, write it, . . . and note it in a book."
—ISA. xxx. 8.

"Tell us now, How didst thou write all these words?"—JER. xxxvi. 17.

In the Heart of Savagedom.

REMINISCENCES OF LIFE AND ADVENTURE DURING A QUARTER OF A CENTURY OF PIONEERING MISSIONARY LABOURS IN THE WILDS OF EQUATORIAL AFRICA. By Mrs. Stuart Watt. Edited by her Husband. (Marshall Brothers, Ltd., 7s. 6d. net.)

This very remarkable volume reminds us of the life of John Paton, not only because of its graphic description of missionary labours in such mysterious lands, but because it is the life-story of two devoted people, who were prepared to give up everything, even their lives if it were the will of God, for the sake of making the Lord Jesus Christ known amongst the peoples inhabiting these dark and terrible regions of the earth.

God's overshadowing care and supernatural protection seemed to be round about this brave wife and husband from the very earliest period of their experiences, and the way in which their little children were reared "amidst hostile savage surroundings" seems to us to be absolutely miraculous. It is true one dear little fellow rests peacefully under the shadow "of a large euphorbia tree," but that to us only adds to the pathos and wonder of the whole thrilling story. We have referred to the similarity of this record to that of John Paton's Life-Story, and we mean it. The vivid, descriptive powers of the authoress remind us of that striking biography, but perhaps more than anything the startlingly sudden interventions of God to extricate His servants from danger and difficulty abound throughout the volume. Let anyone note the incident of the fearful reptile approaching Mr. Watt (page 45), of the deliverance through the meteorite (page 255), or the rescue from the enraged rhinoceros described (page 346), and it will be admitted that this is true: God's gracious Hand was round about them all the way. We marvel as we read of the quiet wonderful heroism of this brave husband and wife.

But we frankly own that our object in directing attention to this splendid book is to induce christian friends to buy it and to read it for themselves. It is a good book, finely written, and so interesting that, voluminous as it is, you feel you must get through it. It reflects great credit on all, who have had to do with its production. The illustrations are first-rate, and help to the better understanding of the story. There are seventy-five full-page illustrations and many smaller ones. The volume is nicely produced, the printing excellent and the binding good, making it really a handsome present and a book that would most certainly be read with interest. The writer, however, as a F.R.G.S., regrets there is no accompanying map to the volume.

"I Have Given the Year to Jesus."

THOUGHTS ABOUT THE NEW YEAR.

I HAVE given it back to the Giver,
The gift that the Giver gave:
I have asked Him to keep it ever,
Where His own Right Arm will save:
For I know, if I tried its keeping,
The jewel-like days would fall
And be lost in a night of weeping,
Or robbers would snatch them all.

I have given it back to the Giver,
Have asked Him to keep each day,
Each hour, and each flying minute,—
I dare not, and cannot stay.
I have given the year to Jesus,
With the wealth of its golden store;
I take but the silver moments,
As His own Hand counts them o'er.

He keepeth the golden sovereign,
The future I may not see;
But in beautiful silver pieces
He handeth it out to me,
Each stamped with His own fair image,
With a radiant glory bright,
Each ringing a note of triumph
From Eternity's mint of light.

Alas! if I had to carry
The wealth of the whole long year—
The treasures of joy and gladness,
That, flashing, already appear—
The jewels of holy duty,
The crown of each triumph-day,
The riches I need to bear me
To the end of the long, rough way.

But I've given the year to the Giver,
The Giver who gave it me;
I have asked Him to keep it ever,
That my heart may be light and free.
So the morrow I leave to His keeping,
Nor meddle, nor ask, nor peep:
Enough, I have given it to Him,
Enough, He has said He will keep.

WILLIAM LUFF.



OUR YOUNG PEOPLE'S PAGES.

VII.—Mary Lyon ; or, A Woman's Work, and How She Did It.

BY COUSIN EDITH.

FOR about eleven years Miss Lyon was allowed to carry on the work of Mount Holyoak Seminary. Very precious to that truly consecrated and highly cultured woman were the opportunities those years afforded her of yielding loyal, true-hearted service to her Lord and Master. Want of space will compel us to pass briefly over the story of those years. Large numbers of pupils gathered round her ; a staff of efficient and faithful teachers entered heartily into her aims, and helped in every possible way to make the institution a success. Seasons of rich spiritual blessing were of frequent occurrence ; and though at times she was called to drink deeply of the cup of sorrow through each and all, she was enabled to say, "The Lord is good, a stronghold in the day of trouble ; and He knoweth them that trust in Him" (Nahum i. 7).

It had been a year long to be remembered, alike by teachers and pupils. Miss Lyon had rejoiced greatly over answered prayers : for many weeks she had noticed a growing interest in the things of eternity, and the number of conversions had been greater than in any previous year. Those newly led to Christ had of their own accord formed small prayer-circles, agreeing, even when not able to pray together, to unite at a stated hour in prayer for each other, as well as for the salvation of unconverted friends and relatives. The August vacation was at hand, and all, or nearly all, were returning to their homes ; all appeared in perfect health, and yet within a few days Miss Lyon received the sad intelligence of a widely-spread outbreak of typhus fever, and learnt with an almost breaking heart that no less than forty of her pupils were among those suffering from the dread malady. It was a great sorrow, but it sent her with a fresh errand to the mercy-seat : that any who were called to die might have such a view of the sufficiency of Christ as should enable them with holy triumph to say, "O death, where is thy sting ? O grave, where is thy victory ?" And an abundant answer was given, for in each case of departure the dying one gave a bright testimony that she was not afraid, for she was going to be

with a known and trusted Saviour. Several spoke of the prayer-gathering. One said to her weeping mother, "It

is the time of prayer. How I should like to go while they are praying for me"! And she went.

The missionary cause was very dear to Miss Lyon. She herself gave liberally, and encouraged her pupils to follow her example. "Young ladies," she would say, "have very seldom too large an allowance of pocket-money, but it is always possible to think of something in the way of dress or other personal expenses one can do without to have a little more to give, and so help forward the glorious work of winning the heathen for Christ."

For some years she had given ninety, out of her income of two hundred dollars a year, to home and foreign missions ; but the time came when she was, she saw clearly, called upon to make a more costly offering. In one year alone three of her most valued teachers bade farewell to Mount Holyoak. Two, united in marriage to outgoing missionaries, accompanied their husbands to India ; the third was preparing to leave her native land for China. The farewell meeting was one never to be forgotten. Miss Lyon felt the parting keenly, but spoke bright, brave words of hope and encouragement to those about to leave.

Not very long after she received a letter asking, Could she spare one of her teachers to commence and carry on a school for girls in Persia ? The need was very great, as the people were christians only in name. Nothing had been done to help or educate the women. She dwelt upon the request with great feeling, and asked all to pray that the right one might be found. After some weeks of waiting upon God, the choice fell upon Fidelia Fiske. But her widowed mother felt it would indeed be hard to give up the daughter who would, she had hoped, be the stay and comfort of her declining years. She had said, "If my child thinks she *must* go she *will* go, and I shall probably soon go to my grave." Under such circumstances Miss Lyon felt it could not be right for a daughter to act in direct opposition to the wishes of a christian mother. "Another," she said, "will be found, and you will love the Seminary more dearly than ever, and may do your missionary work here."

But another was not found, and a month later a journey was undertaken to the home of the mother of which we shall speak further.



BY W. LUFF.

No. 2.—Something to Shun.

A REAL Bible Gem for Boys and Girls! You will find it in God's own mine,—the Bible (1 Thess. v. 22).

"Abstain from all appearance of evil."

Jack did not mean to go on the ice and get drowned, but he did not avoid the pond; indeed,



MOTHER SAID, "DO NOT TOUCH THE FIRE, CHILDREN."

he went to see if the ice would bear. He just tried it; went on a little way, then further, then he slid right across. No, he went through a hole in the middle and was taken out dead.

Mary did not mean to eat the plums; she only looked at them, counted them, took an odd one, then another and another; then told a lie and became unhappy because her conscience called her a thief. She did not avoid the evil.

But matches were not fire; so they took down the box, opened it, took out some of the pretty, red-tipped sticks, struck one, and that match set

their clothes alight, and one was burned to death through not avoiding evil.

Let us write three words to recall these three illustrations of abstaining.

FROST—go not on the ice.

FRUIT—look not at the plums.

FIRE—play not with the matches.

Let us read our text again, "Abstain from all appearance of evil." So we must not wait till there is actual evil, but avoid the "first appearance of evil."

The seed of sin is to be avoided before it grows into a root of bitterness, and bears the fruits of death.

If I saw the trail of a serpent, I think I should abstain from going its way; no need to wait till the serpent showed itself.

If, in the days of plague, I had seen a cross on a house, as a sign that the disease was there, I should not have desired to enter the marked door that I might see the stricken dead.

Let us again write these three important words. Abstain from the

SEED of evil.
SNAKE of evil.
SIGN of evil.

Will one of my young friends again read this Bible Gem, putting special emphasis on the little, big word, "ALL"?

"Abstain from ALL appearance of evil."

Yes, intoxicating drink is only one appearance of evil: by God's help we are to abstain from ALL. Only the Lord Jesus Christ can save us from ALL sin; but He can. "The blood of Jesus Christ, His Son, cleanseth us from *all* sin" (1 John i. 7); "Thou hast cast *all* my sins behind Thy back" (Isa. xxxviii. 17); Christ "gave Himself for us, that He might redeem us from *all* iniquity" (Tit. ii. 14). How sweetly the word ALL flashes out in these verses! After that I think we can sing together—

Yield not to temptation, for yielding is sin,
Each vict'ry will help you some other to win;
Fight manfully onward, dark passions subdue,
Look ever to Jesus, He'll carry you through.

Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through.

Shun evil companions, bad language disdain,
God's name hold in rev'rence, nor take it in vain;
Be thoughtful and earnest, kind-hearted and true,
Look ever to Jesus, He'll carry you through.

To him that o'ercometh God giveth a crown,
Thro' faith we shall conquer, tho' often cast down;
He who is our Saviour our strength will renew,
Look ever to Jesus, He'll carry you through.

I Look Beyond to the West.

"We are journeying unto the place of which the Lord said,
'I will give it you.'"—NUM. x. 29.

"I will lead them in paths that they have not known."—
ISA. xlii 16.

I TRY not to see the things just near me,
I look beyond to the west,
For high above are the things that cheer me,—
THE GLORY, THE JOY, THE REST!

I look around to the vacant places,
To the vanished scenes, how fair!
I look beyond to the shining faces
OF THE LOVED ONES OVER THERE.

To hope's fields so green, and life's flowing river,
Love's sky of unchanging blue,
To the Father's House that abides for ever,
AND BRIGHT IS THAT DISTANT VIEW.

The prospect near is by walls surrounded,
Its range is but cramped and small;
The views afar, like the light unbounded,—
GOD'S PROMISE ENCIRCLES ALL.

I look not now at bars that enclose me,
It would cloud and chafe my soul;
I look instead at the Love that chose me,
THE WISDOM THAT SEES THE GOAL.

Away, away from earth's sin and sorrow,
From the toil, the seed tear-sown,
Where the iron plough hath prepared the furrow,
AWAY TO THE HARVEST CROWN!

Away from the failure, the imperfection,
Away where Faith's eye can see
The mighty power of the Resurrection,
THE BLISS OF ETERNITY!

J. H. S.

"We look not at the things which are seen,
but at the things which are not seen, for the
things which are seen are temporal, but the
things which are not seen are ETERNAL"
(2 Cor. iv. 18).

"Lest He Become a Leper."

A Pathetic Appeal.

A TOUCHING case of real need is brought before us in a letter from Miss Haswell, of Maulmain. She appeals on behalf of a little Eurasian boy of nine or ten years of age, whose parents were well off, but both died in a comparatively short time, leaving the children unprovided for. The oldest daughter, who is described as a very beautiful girl, was smitten with leprosy and died before the mother; a second daughter has also become a leper, and now everyone shrinks from this little brother lest he also should develop the disease. Miss Haswell says:—"I want to ask you to make provision for his support of about £10 per annum. If he is pronounced untainted, I will give him a home and send him to school; if he shows the disease, I will send him to the Maul-

main Leper Asylum. He is Eurasian, has always worn the English dress, and been accustomed more or less to English food and ways. He is nine or ten years old. I hope that you will be able to help me save this child from needless suffering."

Will not some friend undertake the support of this little orphan boy whose friends shrink from him because of the dread of leprosy?—

"Without the Camp"

OUR SUBSCRIPTION FUNDS.

IT is a privilege accorded to us through the generosity of our readers to be able to render so much practical help to those who need it. We thank God for the contributions so kindly sent on behalf of the Leper Fund, the Lamb and Flag Mission work, and other kindred enterprises in which we are interested. May God bless every thoughtful donor and let His blessing rest upon our every effort to bring comfort and relief to the sorrowing and the desolate.

We tender heartfelt thanks for the following liberal donations:—

For Our "Lamb and Flag" Cripples' Holiday Fund.

	£	s.	d.
From Friends, New Zealand, per L. J. F.	1	11	6
N. A. H., ss., an Elderly Lady, is. ...	0	6	0
"M. K." Bowness-on-W. ...	1	0	0
A Reader, Aberdeen ...	0	7	6
A Reader, Arkona Canaan ...	0	8	2
John iii. 16, Portsmouth ...	0	2	6
H. W., London, L. and F. Mission (1 10s.)	3	0	0
H. W., London, Hoxton Market Mission, 1 10s.	3	0	0
R. H., Jr., Timaru ...	1	0	0

For our New World-Wide "Springing Well" Leper Fund.

	£	s.	d.
From the Scholars S. S. Meeting House, Shakespeare Street, Notts, per Mr. J. Hawkins ...	1	17	6
R. J. J., Worcester ...	0	5	0

For the Help of the very Poor.

	£	s.	d.
John iii. 16, Portsmouth ...	0	2	6
J. C., Scotland ...	0	6	3
M. A. S., Seaforth ..	0	2	6

Our "Springing Well" Free Distribution Fund.

	£	s.	d.
A. E. S., Is., Old Basing, is. ...	0	2	0

All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

THE Springing Well

or WATERS THAT FAIL NOT.



A New "Rig Out," and How to Get It.

ILLUSTRATED BY "JOHN"
OF THE GRASSMARKET.

AS the writer was passing through the venerable Grassmarket, Edinburgh, one man was overheard to say to another, "MAN JOHN, IT'S A NEW RIG OOT'E NEED; NAE BODY 'ILL GAE 'E A JOB AN' YOU A GUY LIKE THAT."

A glimpse at the subject of the remark and everyone would have said, "that's very true," for he was ragged and unkempt, weather-worn and battered, altogether looking unequal for any job. No one was likely to employ him, however earnestly he sought for work. He certainly needed "a new rig out."

The remark recalled an observation made regarding another man who had become a hopeless victim of strong drink and who had made frequent efforts to reform, but had utterly failed. "ITS NAE USE HIM TRYIN' AGAIN, said a workman to a group of men at the factory gate, HE 'ILL NEVER BE ONY THING ELSE, UNLESS HE'S TAKEN DOON AND BUILT OURE AGAIN." It was not merely an outward, but an inner change, a moral and spiritual "rig out" that was required.

S.W.



"ONE MAN WAS OVERHEARD TO SAY TO ANOTHER, 'MAN JOHN, IT'S A NEW RIG OOT 'E NEED.'"

Just what all men need, and, what the Lord Jesus Christ, according to the third of John's Gospel commanded to Nicodemus, when He said "YE MUST BE BORN AGAIN"—be made new, be born from above. Nothing else will suffice;

we have all so strayed (Isa. liii. 6) and sinned so deeply that a radical change is needed.

A very wealthy and noted citizen, who like the above, had become a slave to intemperance, and who would have given a fortune to be cured, consulted an eminent and skilful physician. After a most minute and thorough examination, the doctor said, "Well, sir, I have no desire to discourage you, but I must be honest. I know of no remedy that will meet your case, unless," and then he paused, "unless, it be that which men call conversion."

Again, just the gospel preached to Nicodemus by the Greatest of all Physicians; a gospel telling of the need of "a new rig out," a "taking down and building up"; in short, A BEING BORN AGAIN (John iii. 7).

How strongly the Lord Jesus Christ pressed home this truth upon His midnight visitor! One cannot read the record of that important interview without feeling the intensity of the Saviour's words. Verse after verse and "A NEW RIG OUT" is insisted upon, and without it, He makes it apparent, there is no entrance into the Kingdom of God (John iii. 3).

It is also very clear that a mere outward change, a veneer, cannot take the place of the new birth. It has been well said that "the heart of reform is the reform of the heart," and after all it is the heart that makes us right or wrong. Recognising this the Lord Jesus Christ not only insisted on "a new rig out," but showed how it was to be obtained. Faith in Him, and there is the new life in the fullest and grandest sense. He not only

"Breaks the power of cancelled sin
And sets the prisoner free,"

but gives that grace sufficient whereby men are made new. Faith in the Lord Jesus Christ and the old things pass away, and all things become new (2 Cor. v. 17). In other words there is "A NEW RIG OUT" for every believer.

When men become inmates of some of our public institutions they are disrobed, washed, and then reclothed, but with the garments of the institution. Just what takes place when sinful men come to God through Jesus Christ the Lord. There is a taking away of the old, a cleansing (1 John i. 9), and a being clothed with the robe of God's righteousness—the best robe (Luke xv. 22), without which there is no new life, and no admission into the Kingdom of Heaven.

All this is beyond the power of man. It is the work of Him who alone can take down and build up again. Sometimes it is said regarding those who have undergone a saving change,

obtained "a new rig out," "He's done well," or "never did better in all his life," when not he, but God, through His Spirit brought about the change (Phil. ii. 13) as He always does in all them that believe.

All who come in penitence and faith, just as they are, laying aside

"Deadly doing that ends in death"

there is for such "a new rig out." Come

Just as you are He will receive,
Wilt welcome, pardon, cleanse, relieve,
Because His promise you believe
He'll give you grace to come.

And surely when you come He will give you power by His Holy Spirit's help to OVERCOME.

GEORGE MCROBERT.

Tell Me, Can my Sins be Forgiven?

I WAS asked to speak to a young man who was in great distress about his soul's welfare, and laying my hand upon his shoulder, I said, "Friend, what is your trouble?"

"I am anxious about my soul," he answered. "I have been to a Bible class time after time, and there I got troubled in my conscience. I gave up attending it, and my companions laughed away my impressions, but I could not keep away from seeking after God. I have been going on in this miserable way for some time. Now to-night I believe the Spirit of God has said to me, 'This is your last chance; if you do not accept Christ to-night, you will never have another opportunity.' Oh, sir, tell me, can my sins be forgiven?"

I replied, "God has said, 'Though your sins be as scarlet, they shall be as white as snow,' 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' Let us get down on our knees and do you confess your sins to God, and ask Him to forgive you." Together we knelt in prayer, and the young man, in broken, heart-felt words, poured out his soul to God, asking His forgiveness. Before he arose from his knees, the answer came, and he was able to thank God that his sins, which were many, were all forgiven. He shook me by the hand as we parted and said, "I came here a miserable man, I am going out a happy one in Christ."

Jesus died for you and me,
Is it not good news?
Now there's pardon full and free,
Is it not good news?
On the cross our sins He bore,
That on heav'n's eternal shore
We might live for evermore,
Is it not good news?

How the Prisoner's Fine was Paid and His Freedom obtained.

MR. J. E. Taylor, the well-known evangelist, of whose passing away we have told in previous issues, whilst journeying homewards by train became deeply interested in two young men in the carriage, in charge of a policeman, who were being taken to Aylesbury prison. The younger man whose name was Saunders had been sentenced to four weeks imprisonment for stealing apples, with the alternative of a fine of £1 18s. 4d. Mr. Taylor spoke kindly to the prisoners who keenly felt their position. On arriving at Aylesbury station the evangelist asked Saunders if he would like to be liberated. "I cannot pay the fine; I have not even *fourpence* in the world, and I don't know anyone that would lend it, or get it for me" was his sad reply. "I did not ask that" said Mr. Taylor, "I asked you if you would like to be set free." "I don't know anyone that I could get the money from, and I have not a friend in the world" replied the prisoner. "That was not what I asked" continued the evangelist; "I asked you if you would like to be free." Bursting into tears the young man exclaimed, "I would sir." "Very well then," said Mr. Taylor, "I will be at the prison within half an hour and have you liberated." The policeman who was listening to the conversation seemed sceptical about a perfect stranger paying a prisoner's fine, and remarked, I HAVE OFTEN HEARD OF SUCH A THING BUT NEVER SAW IT DONE.

Meantime Mr. Taylor went home, and, returning with the money, went to the prison and asked to see the governor. On his appearance Mr. Taylor said "I wish to see the prisoner Saunders, that came here to-day." The governor stated that he could not be seen by a stranger. "I am particularly desirous of seeing him." "No prisoner is allowed to be visited who is only here a month." "But I have come to liberate him." "Then you must pay the fine," replied the representative of law. The fine being paid, an officer was dispatched to the cell, and on the prisoner appearing, the governor said to him

"Walk out: you are free."

There was no mistaking the gratitude of Saunders, who expressed his thanks in a very striking way, and on reaching the outside of the prison he laughed and cried and jumped for joy. Seeing a group of persons near the gate he went to them and said, "I was sent to prison for four weeks, and was unable to pay the fine, but this gentleman whom I never saw before paid it and I am free." This incident illustrates God's

scheme of redemption as unfolded in the Word of God. Saunders was convicted of theft, and being unable to pay the fine, was sent to prison. The old proverb that "a friend in need is a friend indeed," was exemplified in Mr. Taylor's kindness.

One very remarkable fact about this poor man was the fact that he seemed to believe absolutely in Mr. Taylor's word, for soon after he was locked up he said to his jailer "Ah, you will not have me long. I shall very soon be off your hands. In half-an-hour that gentleman will be here and will pay the fine, AND I SHALL BE FREE!" "Oh, will you though?" said the custodian, "we shall take care of you for twenty-eight days!" But the prisoner's faith was well grounded. He believed the word of his friend, and as soon as the fine was paid by another he was free, able to go to his home and next day to his work.

Moreover, great blessing resulted from that simple act of J. E. Taylor's. The jailer and five other officials were spoken to about their soul's salvation, and three out of the six, it is known, were definitely converted to God, and were bright witnesses for the Lord in the prison for years afterwards.

What a blessing it would be, if some reader, just as simply now believed GOD'S WORD, as this poor prisoner believed the promise of J. E. Taylor! HE THAT BELIEVETH NOT GOD HATH MADE HIM A LIAR BECAUSE HE BELIEVETH NOT THE RECORD THAT GOD GAVE IN HIS SON (1 John v. iii.).

A. M. & A. H.

The Blind Lamp-lighter.

THERE was such a man in a great city in the north. He knew all the lamp-posts in his round, and could climb his ladder cleverly and light the lamps; yet he was blind. He could kindle a light for others to go by, but he could not see the light itself. Think of that, and then think of this—learning texts, but never doing what they say; reading about the Lord Jesus, but never loving and trusting Him; kindling a lamp, but never walking by it—what is this but to be blind, even when light is all around us? Ah! there is a little prayer—a very little one—we need to pray whenever we open God's Book. It is in the eighteenth verse of the 119th Psalm: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Only God can give sight to the blind, and only the Holy Spirit of Truth can make us see the wonders of light and blessing He has given us in His Word.

OUR BIBLE PORTION

"Once in the end of the world (or ages) hath He appeared to put away sin by the sacrifice of Himself."—HEB. ix. 26.

"One Sacrifice for Sins" (HEB. x. 12).

"By His own blood He entered *in* ONCE into the Holy place."
—HEB. ix. 12.

ALL true religion begins with God, and unless ours so begins it will end afar from God. Let us then first consider the excellence of the Sacrifice in relation to God.

Christ, by His sacrifice, accomplished God's will.

The perpetual offerings and repeated sacrifices under the law failed to give God pleasure. Their frequent repetition declared their inefficacy, for had they accomplished the end for which they were ordained, they would have ceased to be offered. A man whose debt is paid, does not repeat its payment. He who is satisfied does not continually require satisfaction. "The offering of the body of Jesus Christ" was "once for all" (Heb. x. 10); it everlastingly put away the sins of the sinners for whom it was made; it everlastingly magnified God as to sin.

The sacrifices under the law were, moreover, only shadows; they were not the very image of perfection, "the law made nothing perfect" (ch. vii. 19). The blood of beasts that perish possessed no atoning efficacy; "It is not possible that the blood of bulls and of goats should take away sins" (ch. x. 4); and in nought save Christ's blood is their intrinsic value which can render God glory and honour in reference to putting away sin.

The Spirit of God attaches in the Hebrews to Christ's sacrifice a word which should be dear to all believing hearts in our day, and that word is ONCE.

Once and only once

in the end of the world (or ages) "hath He appeared to put away sin by the sacrifice of Himself" (ch. ix. 26). And, having so put sin away, "He needeth not daily . . . to offer up sacrifice . . . for this He did *once*, when He offered up Himself" (ch. vii. 27). Daily tampering with doctrines of transubstantiation in the sacrament of the Lord's Supper is daily denying the efficacy of Christ's sacrifice.

Once, and once for all,

the Lord went into God's presence for us in the power of His sacrifice once offered on earth.

By His own blood He entered *once* into the holy place" (ch. ix. 12). There He abides, and priestly appeals to obtain an entrance into God's presence by virtue of their sacrifice are insults to the heavenly position of Christ, our High Priest in heaven.

Once, and once for all,

God's people are set apart to God by the virtue of the sacrifice. "We are sanctified through the offering of the body of Jesus Christ *once*" (ch. x. 10). The work is perfect, and by it we are "perfected for ever." Therefore, to appeal daily for mercy through a sacrifice offered to God on earth is to turn the back upon the gracious realities and accomplished grace of Christ's one sacrifice.

CHRIST, BY HIS ONE OFFERING OF HIMSELF

ONCE FOR ALL	{	put away sin,
		entered heaven,
		perfected His people,

and thus exalted and magnified God's will.

Christ's own session in Heaven at God's right hand testifies to the completeness of His sacrificial work.

The priests under the law stood at their service, Christ has sat down; indeed, the law gave the sacrificing priest no seat, he was constantly ministering; God has given His Son upon the conclusion of His work to sit upon the throne of His majesty in heaven. The priests of old offered oftentimes the same sacrifices, repetition was an essential of their service, Christ offered Himself ONCE; completeness is an essential of His work. Their sacrifices could never take away sins. His has taken away sins for ever. Hence, Christ's position in heaven witnesses His work of sacrifice to be complete. "After He had offered *one* sacrifice for sins, for *ever* sat down . . . for by *one* offering He hath perfected *for ever* them that are sanctified."

FOR EVER are characteristic words respecting our Lord's sacrifice and priesthood.

FOR EVER	{	a priest (said four times),
		consecrated (ch. vii. 28),
		sat down (ch. x. 12).

A "Spider's Web," or "An Anchor of the Soul."

A Striking Contrast and a dangerous Position.

EXPERIENCE of life teaches most people that a really pointed illustration is often more quickly understood than the most learned argument. Hence, public speakers often fall back upon a story when they desire to bring their audience to accept certain propositions which they have been placing before them. In other words mankind at large needs to be dealt with as parents act towards their children. Children's ideas and thoughts develop by the things they see around them, and illustrated books help their minds before they have learned to read.

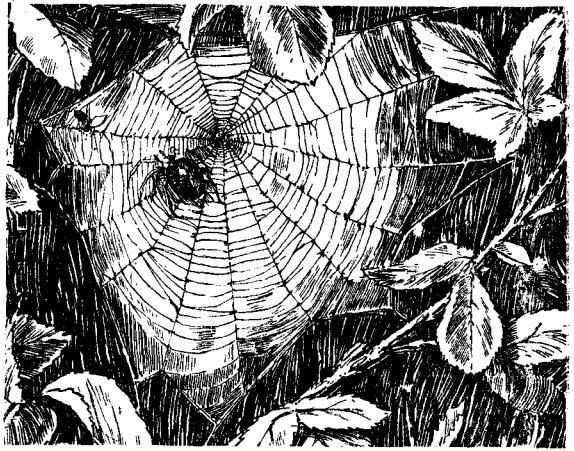
This tendency is apparent in every nation, and it is especially noticeable in those countries where there is no popular literature to supply men with false notions regarding many everyday events. There is no reason to suppose that there were any popular works of fiction amongst the Jews. We find the Old Testament writers referring for illustration to the matters around them. The appeal was made to some incident or object familiar to the people, with the result that the teaching was plain and easy to be understood.

For example, Bildad desired to express to Job the utter vanity of the hypocrite's hope (Job. viii. 13—15). He sought to point out the miserably weak condition of those who forget and forsake God. He casts about for an illustration. He has observed the sun's rays falling upon a spider's web. Here is the very figure he wants, so he at once employs the type, and declares a hypocrite's hope of salvation is as worthless as would be a spider's web for a man to cling to in the hope of saving his life. How can a man hold on to a spider's web? It breaks with the slightest touch! What should we think of a man who sought to anchor a huge Atlantic liner with a spider's web! And what should we think of ourselves if we discovered that our hope of salvation is founded on nothing more real than a vain and groundless hope.

A hypocrite is described as a dissembler—one who plays a part. And this is true. It is a terrible part for any man to play. It implies that he has some convictions concerning what he ought to be, but either cannot or will not bring himself to be in earnest in the matter, and therefore pretends to be what he is not. In other words he seeks to deceive that God Who cannot be deceived, and Who will suffer no man to mock Him with impunity. Be warned.

Do not clutch at a spider's web; it cannot bear you up. Here is an illustration which cannot be misunderstood by any reader of this article.

Now let reference be made to a contrast. There is a well-grounded hope set before us



"HOW CAN A MAN HOLD ON TO A SPIDER'S WEB?"

(Heb. vi. 18, Colos. i. 23). It is a hope founded upon the sure and unchangeable Word and promise of God. And, further, God, Who cannot lie, condescended to encourage men to rely upon His promise by confirming it with an oath (Heb. vi. 17). We are bidden to "*lay hold*" (Heb. vi. 18) of this promise. Do not let us miss the figure,—"*lay hold*," lay hold as a drowning man grasps the rope thrown to him, lay hold, as the man on the dangerous ledge of rocks clings to the rope let down to save him. Would such a man cast away the strong manila hemp rope, and try to take hold of a spider's web? No, the man in peril of his natural life would not attempt to play a part at such a time, and yet in matters of the highest import men play the hypocrite and act the fool.

The Psalmist was a man of great and wide experience. He had encountered difficulties of almost every kind, and therefore, when he was inspired to write, he was fitted with apt and practical illustrations. When he cried to God "*hold Thou me up and I shall be safe*" (Ps. cxix. 117), he had no doubt in mind some peril from which a man needed to be extricated by the strong arm of a helper, and when he cried "*lead me to the Rock that is higher than I*" (Ps. lxi. 2), he knew his need of that mighty Saviour Who alone could rescue and save him. He knew his soul's danger, and he realised that his need of help from God was greater than the need of any man in mere outward bodily danger.

When men are brought to know the truth as it is revealed in God's Word, they know that no outward rites and ceremonies—no mere profession—can benefit them. They must and do renounce all trust in themselves. In reality they are brought to know that everything save the Lord Jesus and His work of Redemption is as worthless to save them as a spider's web would be to save a drowning man.

The teaching of God's Holy Spirit is effectual. He causes men to learn by experience that cursed is the man who trusteth in himself or any other man, or who trusteth in anything that he or another man can do (Jeremh xvii. 5), but that "blessed is the man that trusteth in the Lord and whose hope the Lord is" (Jeremh. xvii. 7). This hope is the "Anchor of the Soul," it is sure and steadfast. Those who lay hold of it are upheld and sustained. They have a strong consolation. They rest upon the pledged word of Him who cannot change. In other words—and to change the figure—they have made the Lord Jesus their refuge, and underneath them are the everlasting arms (Deut. xxxiii. 27).

Can there be any doubt which is better and stronger—to be upheld by the "Everlasting Arms," or to cling to the "Spider's Web"?

What If You Still Reject?

IF you still reject God's great salvation, I remember my friend how He says: "Because I have called, and ye refused, I have stretched out My hand and no man regarded I also will laugh at your calamity and mock when your fear cometh" (Prov. i. 24, 26).

Friend, delay no longer; this may be your very last year—your last month—your last week—your last day—yea, your last hour or moment—your last chance! Whatever your past history may have been, there is before you a most solemn event when that unwelcome visitor, death, shall lay his cold, icy hand upon your heart and stop its throbbing. Vain will be your struggle, your ardent desire for dear life. You will be thrust across the narrow line which separates time from eternity—and then you will be—Where?

Your plans and arrangements will be gone for ever, your days of pleasure past, your nights of sin at an end. The world will forget you, it will go on as though you had never been. Your death will be of but trifling moment to the town, village, or even the street in which you pass away; but *for you*, my friend, *for you*—oh, what will it be?

"Teach Me."

"One of His disciples said unto Him, Lord, teach us to pray."
—LUKE xi. i.

TEACH ME TO PRAY, O LORD,
Teach me to pray,
This is my heart's desire,
Teach me to pray;
Pray'r that to Thee shall rise,
True Spirit-prompted cries,
Such Thy love ne'er denies,
Teach me to pray.

TEACH ME TO PRAY, O LORD,
Teach me to pray,
This Thou alone can'st do,
Teach me to pray;
In my simplicity,
Dear Lord I come to Thee,
A learner I would be,
Teach me to pray.

TEACH ME TO PRAY, O LORD,
Teach me to pray,
I know not as I ought,
Teach me to pray;
Hush Thou my soul, and still
That I may know Thy will,
My plea, O Lord fulfil,
Teach me to pray.

TEACH ME TO PRAY, O LORD,
Teach me to pray,
For souls in sin, and want,
Teach me to pray;
That I may blessing bring,
From Thee, the Living Spring
For those now perishing,
Teach me to pray.

TEACH ME TO PRAY, O LORD,
Teach me to pray,
This lesson I would learn,
Teach me to pray;
Before Thy throne to bear,
The need of souls in pray'r,
This be my constant care,
Teach me to pray.

F. B.

We shall print these lines separately in the "Grey-stones" series on a nice card at 6d. a dozen.

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake" (Dan. xi. 17).

"Then shalt thou call, and the Lord shall answer: thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity" (Isa. lviii. 9).

Nevertheless Pray On.

"I HAVE prayed for that relative for fifty years, every morning," said an aged believer to me, "and now God has answered my prayer." But in many cases we do not live to see our prayers answered; nevertheless, let us none the less trust in God, Who is the Hearer of prayer.

Power to Plough Deep!

AS we were reading of the wonders performed by deep steam ploughing upon an unpromising and hitherto profitless stiff clay farm, we thought of the gospel preaching of the day. Soil which was little else than worthless for corn growing, has, through the deep ploughing of the last seven years, yielded an abundant crop!

How preachers of the gospel should pray for power to plough deep! Without the deep work, the soil of the heart of this generation is more tough and less profitable than the stiff clay of the farm. Oh! for such a mighty breaking-up power of God's Spirit that the conscience may be laid bare, and that a fruitful yield for the garner of heaven may be gathered in to Christ's eternal glory.

The conscience needs to be ploughed deep, the heart to be broken under the sense of sin, and of having rejected Christ. Repentance as well as faith is necessary.

In illustration of this, we may mention the case of a man and woman with whom we were speaking one day. Both had professed to be converted. But there had been no deep ploughing, and all had, as it were, to be begun over again. They had not borne fruit for seven years in succession, like the clay soil of the farm. With them the seed sprang up immediately, and quickly languished for lack of root. Evangelist, pray for power to plough deep.

What Grace Does.

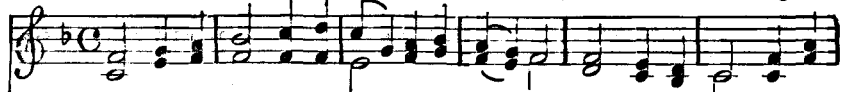
GRACE brings to us, "the grace of God which bringeth salvation to men," it does not ask man to bring works of righteousness to God. Jesus

Christian Life and Service.

339 True-Hearted, Whole-Hearted.

F. R. H.

F. R. Havergal.



1. True-hearted, whole-hearted, faith-ful and loy - al, King of our lives by Thy
2. True-hearted, whole-hearted, full - est al - le - giance Yielding henceforth to our
3. True-hearted, whole-hearted, Sa-viour all glo - rious! Take Thy great pow - er and



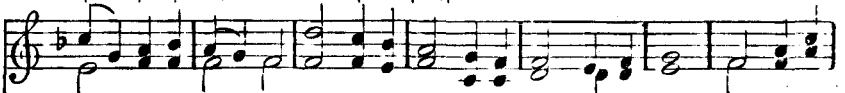
1. grace we will be! Un - der the stan - dard ex - alt - ed and roy - al,
2. glo - ri - ous King; Va - liant en - dea - vour and lov - ing o - be - dience,
3. reign there a - lone; Ov - er our wills and af - fec - tions vic - to - rious,



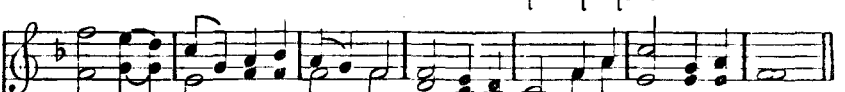
CHORUS. *f*

1. Strong in Thy strength we will bat - tle for Thee.
2. Free - ly and joy - ous - ly now would we bring.
3. Free - ly sur - ren - der'd and whol - ly Thine own.

} Peal out the watch - word!



al - lence it nev - er! Song of our spi - rits re - joic - ing and free; Peal out the



watch-word! loy - al for ev - er, King of our lives, by Thy grace we will be!



"came to seek and to save." God meets our need, and meets us just where we are. But too often the awakened sinner acts with himself as if the grace had to be fetched by himself, as if the Saviour had to be brought to himself by his own effort.

The Gospel of the Glory of Christ.

II.—“Not Condemned,” or, “Condemned Already.”

“Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”—JOHN V. 24.

CONDEMNATION is the present condition of man by nature. Yet true seekers after God oftentimes act as if their state was that of probation; they behave as if God were testing and trying them to find good in them. God tried Israel by the law, and those who lived on the earth when His Son was here, by grace, but the result of the first test was a broken law, and its consequent condemnation; of the second, the murder of God’s Son, and condemnation of man as a responsible being—condemnation of man in nature, root and branch, for ever. Since the cross of Christ man has not been tested or tried, weighed or proved; but man has been treated by God as the criminal in the condemned cell to whom pardon is brought, and whose prison door is open.

Forgiveness and life have, since the cross, been proclaimed by the cross.

That which is the ruin of the gospel hearer is not that his nature state is condemnation, but “this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (Jno. iii. 19). The gospel hearer’s doom lies in his love of sin, and rejection of the Saviour, his deliberate choice of darkness rather than light. No poor trembling heart yearning after the light of life and turning from sin and the darkness of death, shall ever be lost. Christ Jesus will in no wise cast out.

We read of a man who, by the cruelty of an oppressor, was condemned to an underground dungeon, into which pure daylight never came. Here the prisoner slowly lost all he loved the most. His friends died, his perceptions decayed, till at length his very love of freedom was eaten up by a dull, lifeless liking for his gloomy dwelling. Years passed by, and the oppressor died. The day came bringing to the prisoner the glad tidings of release; but instead of hailing freedom

with delight, so accustomed had the man become to the fatal gloom, that he preferred his damp, dark dungeon to the day. He wished to remain and to die as he was.

So now with men. They love darkness rather than light.

The prison door is open, but they will not go out.

Pardon is proclaimed; life, eternal life, preached; but they will not believe in Jesus.

But ponder these words

No Condemnation,

for God lays down in His word that for those who are in Christ Jesus there is no condemnation. This is the security of their state or condition. God looks upon believers in His Son as in Christ, not as in their sins, or in Adam. They are in the fortress, and their position is unassailable. Possibly they may fear the war which wages without, but they are in Christ Jesus, and none can touch them there. The believer in Jesus is not in a state of probation, neither is he under condemnation; but he is in Christ Jesus, and for him, in that strong fortress, there is

No Condemnation.

Where, then, is Christ Jesus? He is in glory, upon the throne above, at God’s right hand. Who can assail Him there? Who touch Him? And, believer, you, weak as may be your faith, are in Christ Jesus. Your security depends upon the Person upon whom your faith reposes. How came Christ Jesus there? He was condemned in the stead of the sinner—“Why hast thou forsaken me?” He cried to His God. “He was made sin for us, who knew no sin.” He bore the shame and agony, and died upon that battlefield in the place of His people. How, then, came He to be seated upon the throne on high? God raised Him from the dead, God gave Him glory, and He was raised again for our justification. Hence to be in Christ Jesus is to be raised from the dead, and to be secured in the fortress for ever by the hand of God. “It is God that justifieth.” It is He who takes you out of the dungeon of condemnation, and who places you in the fortress where there is no condemnation; or, as the Scripture in the most decided way puts it, “There is therefore now no condemnation to them which are in Christ Jesus” (Rom. viii. 1).

The Teaching of the Fig Tree, the Olive, and the Vine.



*The Olive Tree represents
Israel's religious privileges.*
(Rom. xi.)



*The Fig Tree represents
Israel's national privileges.*
(Matt. xxiv. 32—Mark xi. 12-14, 21.)



*The Vine represents
Israel's spiritual privileges.*
(Isaiah v. —John xv.)

The Fig, the Olive, and the Vine.

JUDGES IX.

THE symbolical, typical, and figurative teaching of God's Word is an inexhaustible source of delight to those who meditate on it day and night, and who ponder over the infinite beauties and varieties of the written thoughts and wisdom of Him whose words are full of spirit and full of life.

But the solid and immovable foundation of God's truth must be well laid and insisted on before its symbolical and figurative illustrations and side-lights can be safely taught.

There is full scope for the imagination when once the girdle of truth is spiritually apprehended and enjoyed. When the sound doctrine of the faith once for all delivered to the saints is firmly held, when the Epistles of St. Paul, St. John, and St. Peter are fully known and believed, as well as the Words of the Lord Jesus as recorded by the Four Evangelists, then there is but little fear of too much play being given to the imagination in the interpretation of the teaching underlying the typical and figurative language of Scripture.

If we have the mind of "Christ," and are being taught by the Holy Spirit, we, too, shall be able to draw lessons and spiritual songs from the flora and fauna of nature; from the lofty cedars of snow-clad Lebanon, and from the lowly hyssop which grows on the wall.

When Wisdom is justified of her children.

Wisdom's delights are found in the Book of Proverbs and the Song of Solomon, as well as elsewhere in God's Word, and an infinite range of subjects is spread out before the gaze of him who stands at the "opened door" of the Treasury of God.

He that hath the key of David, He that openeth and no man shutteth, Himself stands at the door, and will keep the heart of His servant from giving way to too much imagination, for the half has not yet been told him, and even if he were to give the whole of his treasure-house in exchange for His Love, "it would utterly be despised." Wisdom is above rubies, but even the hidden treasures of Wisdom's house will not satisfy the heart of one who thinks of the love of Him in whom are hid all the treasures of wisdom and of knowledge.

"All is vanity" if the heart be set on anything "under the sun," but there is One above the sun, who is the true Object and Source of unending delight.

The Fig, the Olive, and the Vine.

Each of these beautiful trees when studied separately in their symbolical connection with the ways and thoughts of Jehovah, concerning the people and history of Emmanuel's Land, will suggest many instructive thoughts, and when taken together as connected symbols, have still deeper teaching for those who have eyes to see and hearts to understand.

In the first parable in Scripture, uttered by

Jotham to the man of Shechem from Mount Gerizim (Judges ix.) we read:—

“The trees went forth on a time to anoint a king over them; and they said unto the Olive Tree, ‘Reign thou over us.’ But the Olive Tree said unto them, ‘Should I leave my fatness wherewith by me they honour God and man, and go to wave to and fro over the trees?’ And the trees said unto the Fig Tree, ‘Come thou and reign over us.’ But the Fig Tree said unto them, ‘Should I leave my sweetness and my good fruit and go to wave to and fro over the trees?’ And the trees said unto the Vine, ‘Come thou and reign over us.’ And the Vine said unto them, ‘Should I leave my wine which cheereth God and man, and go to wave to and fro over the trees?’ Then said all the trees unto the Bramble, ‘Come thou and reign over us.’ And the Bramble said unto the trees, ‘If in truth you anoint me to be king over you, then come and put your trust in my shadow, and if not, let fire come out of the Bramble and devour the Cedars of Lebanon.’”

The Fig, the Olive, and the Vine are symbolical types of that nation to whom God gave that pleasant land of which they were the product and fruit. But that highly-favoured people thought scorn of that pleasant land, and gave no credence unto His Word. And when they were in possession of it with its cities and goodly trees which they planted not, they wickedly forsook the Lord their God, who had redeemed them out of Egypt and brought them into that beautiful land; and so after long-suffering patience and goodness He cast them out and scattered them amongst the Gentiles.

The Fig Tree and the Vine.

The Fig and the Vine are types of Israel under the first Covenant—but the Olive is a type of Israel as the object of God’s sure promise and blessing, a figure of that place of privilege in God’s grace, of those who are in possession of the oracles of God, and amongst whom His honour dwelleth.

“God brought a Vine out of Egypt, He drove out the nations and planted it. It took deep root and filled the land, the mountains were filled with the shadow of it. She sent out her branches unto the sea and her shoots unto the river.” (Ps. lxxx. 8).

But let us read the sad song of the Beloved as touching His Vineyard. Why brought it forth wild grapes when so much love and care had been bestowed upon it? What could have been done more for that Vineyard? (Isa. v.). “The Vineyard of the Lord of Hosts is the House of Israel, and the men of Judah His

pleasant plant. He looked for judgment but behold oppression, for righteousness but behold a cry.”

Under the first Covenant the Fig Tree produced “nothing but leaves;” great profession but no fruit: and the chosen Vine yielded only wild grapes.

Nay, more, when to the Beloved Nation the “Only Son,” the Well-Beloved, was sent, full of grace and truth, the True Vine, whose Father was the Husbandman (John xv.); when He grew up before them as a tender plant and as a root out of the dry ground, that highly favoured Nation despised and rejected Him; they saw no beauty in Him, the Chiefest among ten thousand.

There were, however, a few branches who abode in Him, the True Vine, and they bore much fruit; their sound went out into all lands, and their words unto the end of the world.

But Israel did not know nor did they nationally listen to the Holy Spirit’s teaching; they did not repent nor would they consider.

The True Vine is now in God’s heavenly vineyard, and not until He comes forth from Zion as their Deliverer, to turn away ungodliness from Jacob, will the House of Israel and the House of Judah be once again in the position of God’s earthly people. But the Lord God will yet choose Jerusalem, and He that scattered Israel will gather him as a shepherd doth his flock.

Israel and the Olive Tree.

The Fig Tree “withered away,” and no fruit will grow on it for ever. Israel failed under the first Covenant, and it is a *new* Covenant which God will make with the House of Israel and the House of Judah.

By the Law was the full knowledge of the awful nature of sin; the strength of sin was the Law, and by the deeds of the Law shall no flesh—neither Jewish nor Gentile—be justified.

The Fig Tree will once again *endeavour* to put forth its leaves, but no fruit will follow! When those things begin to come to pass, then will follow the “beginning of sorrows!” and the time of Jacob’s trouble will be close at hand, even at the doors.

No fruit will be forthcoming in the attempt to renew the first Covenant—for they shamefully broke that Covenant, and God has broken His staves, “Beauty” and “Bands,” and the Covenant which He had made with the peoples. (Zech. xi.). Woe to the worthless shepherd whom they will receive! “If another shall come in his own name, him ye will receive” (John v. 43).

They will choose the Bramble for their king

as the men of Shechem chose Abimelech. And will not fire come out of the Bramble and devour the Cedars of Lebanon?

But though the Fig Tree withered away and was cut down—though the True Vine was taken, up into heaven and they saw Him no more, yet the Olive Tree still stands, and though some of its branches were broken off, here it is still to this day.

Wild olive branches were grafted in. Israel lost for a time the special privilege of being the possessors and expositors of the oracles of God. The Gospel of the Grace of God, the Salvation of God, and the Mystery concerning Christ and the Church were preached amongst the Gentiles—and this is so to this day.

But the Gentiles, as such, are not continuing in God's goodness, they are forsaking the principle of justification by faith alone, the doctrine of a standing or a falling Church; they are falling from the principle of grace. And as God spared not the natural branches of the Olive Tree, neither will he spare boastful and vain-glorious Gentiles, who have not received the love of the truth that they may be saved.

God will receive Israel back into favour—and the law will go forth from Zion and His righteous government from Jerusalem.

The Scribe instructed in the mysteries of the Kingdom of Heaven should be able to bring out of his treasures things "New and Old." Amongst these treasures will be found the solemn lessons of the Fig, the Olive, and the Vine.

J. J. B. C.



AS we have to send copy to our good editor some time before the end of the month, we are only able to report the result of the publication of the "Berean 120 Texts," after quite a few days, yet they have already received quite an appreciative reception, and there is every promise that a great and lasting work will be accomplished through their instrumentality.

To be quite explicit, we want everyone to have these texts stored in their memories. There should be no "contracting out." We would, however, only apply the constraint of a loving persuasion, being assured that nothing but good could possibly be the outcome of a memory and heart in which these priceless gems are stored.

Our appeal very naturally is in the first instance to our young people, for their impressionable memories will readily retain, and retain for ever, these Scriptures. We have an ambition that every school should have its Fellowship Circle, and that all the children should learn the Berean 120 Texts before their school days are over. We hope that this appeal will reach them through their parents or teachers, for a personal word of encouragement will probably be needed from time to time.

Last month we mentioned that some schools had already adopted the 120 Texts. One of these, at least, has decided to suitably reward any of the scholars who are able, at the end of the year, to repeat one part (*i.e.*, 60 Texts) accurately from memory. We hope that a large number of schools will take this matter up in earnest, and thus provide the rising generation with weapons wherewith to fight their life's battles.

To those who are just entering the christian life, the Texts will be found invaluable, and even christians of experience will find it profitable to reassure themselves that these texts are firmly fixed in their memories. We trust that everyone of our readers will become associated with the Berean Fellowship Circle Movement, either by forming a Circle themselves or by becoming a Member of a Circle, and thus by practice and precept commend the Movement to others. Shall our aim be to obtain 120,000 learners of the 120 Berean Texts?

Very gladly do we publish the following words of encouragement we have received from prominent leaders in the christian Church:—

The Bishop of Newcastle writes: "You have my warm approval of the effort you are making with regard to 120 Texts being committed to memory, and I pray God that much blessing may rest upon it."

Dr. Robert McKilliam says: "This fresh idea of the 120 Texts is good—never was the Berean Band more needed than it is to-day. May God bless it more and more, and use it to write His Word on multitudes of hearts."

The verses to be committed to memory by Members of the Berean Band during March are as follows:—

SALVATION.

- Mar. 2. 1 John 5, 11-12.—Life in the Son of God.
- " 9. John 6, 47.—Life through Faith.
- " 16. Rom. 5, 10.—Reconciled to God.
- " 23. Col. 1, 14.—Sins Forgiven.
- " 30. Acts 2, 21.—Whosoever!

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London.

"The Name Which is Above Every Name."

(PHILIPPIANS II. 9.)

III.—"Thou shalt call His Name Jesus."

(MATT. i. 21.)

THE meaning of the word "Jesus" is "Jehovah is Salvation," or "Jehovah saves." "When," as we read in Gal. iv. 4, "the fulness of the time was come, God sent forth His Son, made of a woman," and when this great event took place the Angel of the Lord appeared unto Joseph, unto whom Mary was espoused and declared that, "Thou shalt call His Name JESUS: for He shall save His people from their sins" (Matt. i. 21).

Here we have the first view that the sinner has of the Lord, by means of which comfort and hope come into the soul. Apart from the hope of being *saved* from the power, dominion, pollution, guilt, and presence of sin, and the condemnation due on account of sin, there is no comfort in the word "Salvation." But, when we have once grasped the blessing that has come to us from this first believing look at Christ, we soon are led by the Spirit of God "Whom God hath given to them that obey Him" (Acts v. 32), to realise that "the Salvation of God" includes something vastly greater. "There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye *saved*, all the ends of the earth: for I am God, and there is none else" (Isa. xlv. 21, 22).

The Apostle Paul explains SALVATION in his epistles and opens up the blessings that come through faith in Jesus Christ, but he always emphasises this first aspect of Salvation.

Thus, writing to the believers at Rome, he says: "For when we were yet without strength, in due time Christ died for the ungodly . . . But God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be *saved* from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be *saved* by His life" (Rom. v. 6—10).

In explaining the gospel to the believers at Corinth, he says: "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" (1 Cor. xv. 2—4).

From these and similar explanations, made by the Apostle, we see that he attaches as much importance to the resurrection and life of our Lord AFTER His "laying down His life for His sheep" (John x. 15), as He does to His dying for our sins, and that our Salvation is not merely *from* death, the penalty of sin, but is "a passing *from* death *unto* life" (John v. 24; 1 John iii. 14).

Looking unto the Lord Jesus by faith (Heb. xii. 2), therefore brings not only Salvation from death but at once brings eternal life to the believer: "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).

Thus we may see the importance of the soul realising that faith lays hold, not merely of a dying Saviour, but also of a risen Lord.

Therefore the Apostle says: "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). And again, "If Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? . . . O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, Who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 12, 55—57).

Truly therefore, was it said amongst the old divines that, it is only half the gospel to preach that Christ died for our sins. We need by faith to lay hold of the other half, that He rose again the third day.

After Peter was filled with the Holy Spirit on the day of Pentecost, he realised the power of the truth of a risen Christ. Thus he preached; "Him . . . ye have slain: Whom God hath raised up . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts ii. 23, 24, 32, 33).

Dear reader, suffer me to press this matter closely home to you. Let that faith which has laid hold of Christ as dying for your sins, go out further unto Christ risen, ascended and coming again, that so you may "obtain the SALVATION which is in Christ Jesus with ETERNAL GLORY" (2 Tim. ii. 10).

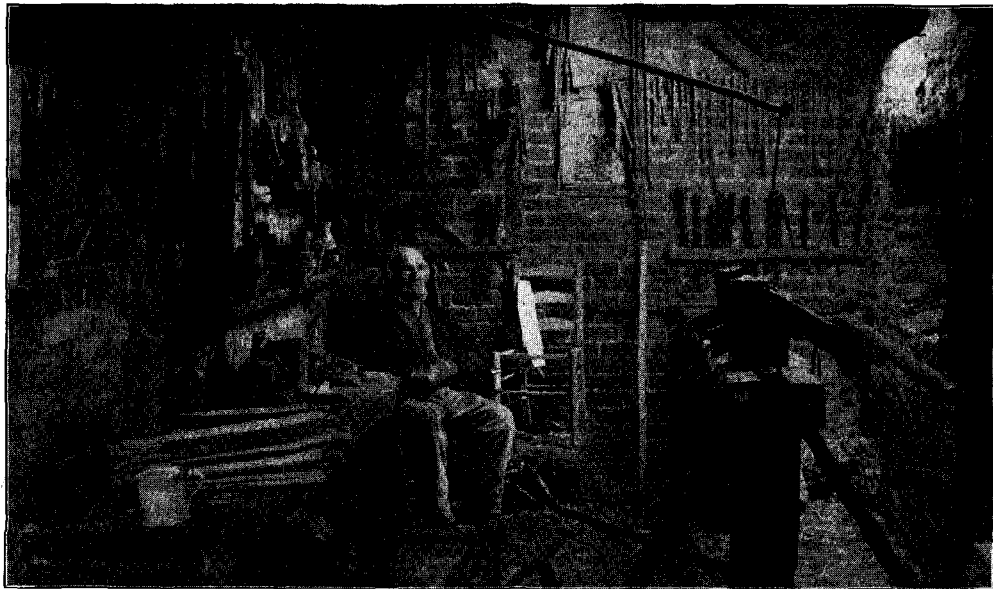
W. H. B.

"The Light of Stanley Hill"; or, "He Lived for Others."

BY the death of Mr. Philip Clissett, of Stanley Hill, Bosbury, Herefordshire, at the almost patriarchal age of ninety-six, there has passed from earth to heaven a man who, for more than half a century, was a beacon light in

Herefordshire and Worcestershire, similar to that now carried on by Mr. Alfred Gardner, and they also visited the hopyards. The three first-named evangelists have entered their rest, but Mr. Luff and helpers still yearly visit many thousands of hop-pickers.

It was in those early days that some of these God-fearing men, on their usual tour, rapped at



PHILIP CLISSETT IN HIS CHAIR-MAKING WORKSHOP AT STANLEY HILL AT THE AGE OF NINETY-THREE.

the district where he lived. In our portrait of him, taken three years ago, when sitting in his workshop, are the lineaments of one muscular in frame and refined in feature, although nearly all his long life had been spent in hard manual labour as a chairmaker.

This is but another illustration of the power of God's grace not merely to change the heart but the life and face also. In his early struggling days, forty or more years ago, on one occasion he set out to walk twenty miles to sell his goods, carrying four chairs on his head. Returning, he took off his boots, but could not put them on again, as his feet were swollen. Thus he walked many miles barefooted. Between twenty-five and thirty years ago, when men seemed more earnest in believing and preaching the glorious Gospel, R. C. Morgan (who edited "THE CHRISTIAN" for such a long period), Thomas Heley, John Jones, and William Luff initiated work amongst the villagers of

the door of Mr. Clissett's house, asking for hot water to make tea. Mr. Clissett at once recognised them as fellow citizens of heaven, though he had never seen them before, and he gave them hospitality without grudging. The call that day at Stanley Hill was no mere chance. From that time it has been the headquarters of the hop-picking mission workers for Herefordshire. Thus "The light of Stanley Hill," as he was called, was as much a worker as the most active. "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall both part alike." (1 Sam. xx. 34). One great christian characteristic of Philip Clissett's life was his unselfishness—he lived for others, and like Abraham died in a good old age.

A. DENHAN.

And now he reaps his high reward with Christ in glory. We quite like to look at the fine, peaceful old man as he sits surrounded by the tools with which he wrought for his daily bread. We thank God for such a devoted life.



OUR YOUNG PEOPLE'S PAGES.

VIII.—Mary Lyon ; or, A Woman's Work, and How She Did It.

BY COUSIN EDITH.

WE told in our last how the friends determined to visit Fidelia's mother to see if she would give up her beloved daughter for the Lord's work in Persia, and so, after much prayer and earnest waiting upon God, the little company left on their urgent errand. It was midnight when they arrived, but little was said; but the next day, with tear-filled eyes, the mother said, "Who am I, that I should keep back my child when the Lord has need of her"! Ten days later Miss Fiske was on her way to Persia.

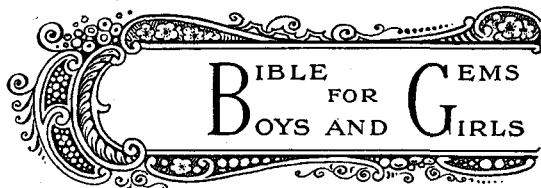
Of the last few years of Miss Lyon's life it will, perhaps, be enough to say that they were busy and happy ones. Her devotion to her loved work never wavered, and at the close of each school term the Lord gave her the joy of knowing that some who were not christians when they entered the Seminary had been savingly brought to Christ. During the summer and autumn of that year she had seemed in her usual health, and friends hoped that for many years her useful life might be spared, but they could not help remarking how often she spoke of the shortness of life and the nearness and reality of unseen things.

Her illness lasted only a few days. There was great weakness, and frequent delirium; but in lucid intervals she was able to assure those around her that she was kept in perfect peace. Once, calling her nurse to her side, she said, with a smile, "Happy, so happy"! Another time her words were, "Unworthy, yes, unworthy; but I am glad to be unworthy, as it shows me more clearly how I owe everything to the atoning Blood and finished work of the Lord Jesus." Only a day or two longer of waiting time, much of which passed in partial unconsciousness. All that skill and love could do for the sufferer was gladly, promptly done, but it soon became evident to those around that she was sinking fast, and they could only whisper, with tear-filled eyes, "The Lord has need of her." Peacefully and calmly Mary Lyon fell asleep in Jesus.

The story of such a life, however briefly and imperfectly told, should surely be an object-

lesson to teach and all of us. We all have golden opportunities of yielding loyal, true-hearted service

to the Saviour we love, the Master we profess to serve; and if this little paper should be read by one who is saying sadly, "But I am not sure that I am a christian; I sometimes wonder if I have ever been converted," get alone with the Lord, and in the quiet of your own room tell Him so. Keep nothing back. Plead His own word: "He that cometh unto Me I will in no wise cast out." He loves to bless; He waits to be gracious; and ere long a glad praise-song will make its own sweet music in your heart.



No. 3.—The Goat and Lions.

MY Bible Gem is 2 Tim. iv. 17. "I was delivered out of the mouth of the lion." So said Paul, referring perhaps to Nero, or real lions, or his adversary and ours, Satan. Let me tell you a lion story of the Prince of Wales, who afterwards became our King, which happened during his second visit to India.

The Maharajah of Gwalia had three young lions kept in an enclosure, with the intention of turning them out, when fully grown, to breed in the forests; so one morn the Prince went with some of his staff to see them fed. A live goat was put in with them, and for some time they played with it, as if quite friendly, just as a cat does with a mouse; but the goat knew their sport meant death in the end, and so defended himself as best he could. But what match was one goat to many lions. His doom was certain, unless a deliverer appeared to deliver him. The Prince of Wales looked on, but with displeasure, and at length said:

"I can't stand this any longer! He's a plucky goat, and we must get him out somehow." But how! that was the question. We are by nature goats (Matt. xxv. 33); and are surrounded by lions, who, though for a time they play with us, are determined to kill us.

Can we deliver ourselves? No, we are helpless. Three of these lions are:

THE WORLD, with all its fashions and pleasures: theatres, picture-palaces, whist drives, concerts, Sunday games and outings. This lion first sports with us, and then devours us.

THE FLESH. All the evil passions and tendencies within us, of which Paul said, "If ye live after the flesh, ye shall die" (Rom. viii. 13). This is a lion close at hand.

THE DEVIL, "who as a roaring lion, walketh about seeking whom he may devour" (1 Pet. v. 8): a strong and cruel foe.

Just as the Prince of Wales, when he saw the goat in such jeopardy said, it must be rescued, so God, when he saw us in peril, longed for our safety.

A DESIRED SALVATION. The Prince desired the salvation of the goat: he had no pleasure in its destruction. So God desires our deliverance. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? (Ezek. xxxiii. 11).

A DECREED SALVATION. "We must get him out somehow," said the Prince of the goat. This was more than a desire. So God decrees our salvation: it is "according to His purpose for whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii. 29—30).

A DIFFICULT SALVATION. The goat was in with the lions: he appeared their lawful prey: they were determined to destroy him. How could he be got out? Our salvation is just as difficult. How can a just God save a guilty sinner and maintain the righteousness of His throne and character?

A DEVISED SALVATION. The fertile brain of a general in the Prince's staff thought of a lasso, which was quickly brought, thrown over the victim, and just as a lioness rushed toward him he was hoisted to safety, and might have

said "I was delivered out of the mouth of the lion." But suppose the Prince had gone to the goat and, standing in front, had pushed it out while he met the lions and was torn to pieces instead of the goat, saving it by his own royal blood. Can we imagine the papers next day saying:—"How the Prince died for a goat."

Would it have been worth while? Yet this is how the Prince of princes devised our salvation, "Who gave Himself for us, that He might redeem us from all iniquity" (Titus ii. 14).

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people was He stricken" (Isa. liii. 7—8).

Was the goat given to the lions next day? "No! no! no! that would be unfair." Yes, and so the goat was pensioned and wore a silver collar, recording how the Prince saved him. Do you think he was ever ashamed and let his hair grow to cover that collar?

I should think he delighted to exhibit it. And shall we be ashamed to let our friends know our Prince delivered us? After telling this story to some children they learned to sing,

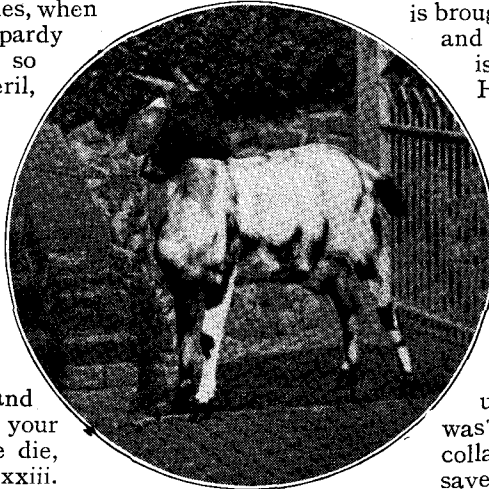
"It's a good thing to be saved!
It's a good thing to be saved!
And to know it true,
And to show it too,
It's a good thing to be saved.

Remember there is only one thing that can cleanse you from your sins, and that one thing is the blood of Christ, for we read, "The blood of Jesus Christ His (God's) Son cleanseth us from all sin" (1 John i. 7).

WILLIAM LUFF.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

"Behold upon the mountains the Feet of Him that bringeth good tidings, that publisheth peace" (Nahum i. 7, 15).



"THE GOAT WAS PENSIONED."

When the Clock Strikes.**Hourly Thoughts of Jesus.**

By the Author of "The Old, Old Story."

(Suggested by hearing the clock strike, in wakeful hours of illness.)

"Even the Night shall be Light About Thee"—PSA. cxxxix. II.

- I. Jesus.
- II. My Friend.
- III. Master and Lord.
- IV. The Prince of Peace.
- V. The Resurrection and the Life.
- VI. That Great Shepherd of the Sheep.
- VII. The Author and Finisher of our Faith.
- VIII. The Same Yesterday, and To-Day, and for Ever.
- IX. A Priest for Ever After the Order of Melchizedek.
- X. The Shadow of a Great Rock in a Weary Land.
- XI. Head Over all Things to the Church, Which is His Body.
- XII. A Stone, A Tried Stone, A Precious Corner-stone, A Sure Foundation.

The references to these night thoughts are the following.

Matt. i. 21. Cant. v. 16. John xiii. 13. Isa. ix. 6. John xi. 25. Heb. xiii. 20; xii. 2; xiii. 8; vii. 17. Isa. xxxii. 2. Eph. i. 22, 23. Isa. xxviii. 16.

We think this is an excellent idea, and we should like to encourage our young readers to send us similar combinations of "HOURLY THOUGHTS." We will give prizes value 5s. and 3s. 6d. for the two best.

"Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He'll carry you through."

"An Odour of a Sweet Smell."

(PHIL. iv. 18.)

WE were deeply impressed with the very pathetic appeal from Miss Haswell, who is working amongst the lepers at Maulmain, on behalf of a little Eurasian boy.

In our last issue we directed attention to this touching case, and in response a generous friend has forwarded an anonymous gift of £10 for Miss Haswell, which we have had duly transmitted to her, and for which we tender our earnest thanks to the generous donor.

We have also received a special donation, as noted in our subscription list, through our personal friend W. B., from the Lachute Sunday School. The hearts of the beloved children in this comparatively small school must be set upon "doing good," to lead them to contribute so freely towards this urgent work. We thank Mr. W. B. and the children very sincerely, and pray that the Lord's blessing may rest upon them. We shall devote this amount to the help of the Leper Homes and Hospitals of India. We are thankful to God for all the efforts put forth in many parts of the world on behalf of the people stricken with this awful malady.

ED. S.W.

Yesterday, To-Morrow, and To-Day.

"For we are but of YESTERDAY, and know nothing."—JOB viii. 9.

"Ye know not what shall be on the MORROW."—JAS. iv. 14.

YESTERDAY'S GONE,

TO-MORROW'S THINE,—

LORD, HELP ME TO-DAY!

"Help us, O Lord our God, for we rest on Thee" (2 Chron. 14, 11).

"But I *am* poor and needy; yet the Lord thinketh upon me: Thou *art* my Help and my Deliverer; make no tarrying, O my God" (Ps. xl. 17).

R. J. S.

OUR SUBSCRIPTION FUNDS.

WE are sure that God has touched the hearts of many kind friends to help us in our simple efforts in this blessed service. We desire to thank Him first of all, for His grace in leading kind friends to give so generously, and we thank very earnestly all who have had fellowship in the work. May the Lord grant His rich blessing in every way!

We have received as follows:—

For Our "Lamb and Flag" Cripples' Holiday Fund.

	£	s.	d.
Mrs. M., Townsville, Queensland ...	...	1	0 0
A. L., Easton ...	...	0	6 0

For our New World-Wide "Springing Well" Leper Fund.

	£	s.	d.
Mrs. M., Townsville, Queensland	1	0	0
A. F. V. and Daughter, Florida, per R. L.			
A. and Son	0	5	6
From the Lachute Sunday School, per			
Mr. W. B.	4	16	2
N. A. H., 7s.; per Mr. G. Spalding, 10s. ...	0	17	0

For our Work amongst the Blind.

	£	s.	d.	
J. C., Scotland...	0	6	3
John iii. 16, Portsmouth	0	2	6
M. A. B., Kent...	0	10	0
A. F. V. and daughter, Florida per R. L.
A. and Son	0	5	6

For the Help of the very Poor.

	£	s.	d.	
Mrs. M., Townsville, Queensland, for Mrs. Holness's work	...	0	10	0
From Mrs. M., for Mr. Luff's work	...	0	10	0
" Mrs. M., Free Distribution	...	0	5	0

☞ All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, PATERNOSTER Row, London.

True and original Gospel stories and incidents suitable for our pages will be welcomed by the Editor, and also any suggestion likely to render "THE SPRINGING WELL" increasingly useful.

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THE Springing Well

or WATERS THAT FAIL NOT.



"How did it all come about, Sir?"

I HAD been busily occupied all the week with most urgent exacting professional duties, so much so that I had scarcely been able to speak to the friend with whom I was staying as a guest, or indeed to any member of his family.

* * *

But happily Sunday came, and we all assembled in the comfortable dining room—the entire members of the household—for early morning prayer. There was a beautiful simplicity about the service that made me feel it was a blessing to be there; it formed a fitting preparation for a day of calm rest and peace and of holy enjoyment. To listen to the reverent reading of the Word of God, and then to the earnest pleading of my friend, asking that the Lord's own peace might be with and upon them all, produced the very atmosphere of heaven, and indicated that the fear and love of God were, at any rate, deeply realized and experienced in that home.

* * * * *

Then came the breakfast, and a right happy time it was. The young people, full of interest in different spheres of christian service, the S.W.



"WHEN SHE REACHED ME SHE HELD MY KNEES."

work of the Sunday School, the Gospel Mission, the customary visits to the infirmity or the hospital, to tell of the Saviour's love to the poor and the suffering, or a contemplated sewing meeting on behalf of a missionary enterprise.

All these topics filled their minds and lips, and the beloved mother and father evidently rejoiced in this loving enthusiasm, and encouraged their young people in such happy devoted service for our adorable Lord.

* * * * *

Very soon after this it was proposed that we should proceed to the hall in which believers in the Lord Jesus Christ were accustomed to meet for worship and praise and thanksgiving, and so thither we went. Quite a little group whose hearts the Lord had touched, left the house for the place of gathering. The hall was unlike many I have visited. Instead of being hidden away in some almost undiscoverable corner, it occupied a nicely chosen site, and was a well-built convenient looking structure. Inside too, it was admirably arranged, without any undue decoration, but still with an appearance of comfort and orderliness that contributed greatly to the restful impressions of the place. When we entered there were for a few moments but few present, however, many others came, and quietly occupied seats until eventually there was scarcely one unoccupied. Precisely at eleven o'clock the service began. A hymn was announced by one, another prayed, yet another read portions from the Word of God. Then a christian who had been seated near the table in the centre of the hall requested that the following verses might be sung:—

Love divine first drew us to Thee,
In our sin and need;
For our sin, in deep compassion,
Thou didst bleed.

Risen Lord, in Glory seated,
We are one with Thee;
Thou has snapt the chains that bound us,
We are free.

Gratefully we Thee remember
As we break the bread—
Symbol of Thy body broken
In our stead,

Drink we too, "the cup of blessing"
Which Thy love has filled;
Through Thy blood we have redemption,
Fears are stilled.

The effect of the united pathetic singing of these words was very, very wonderful. I have heard the mighty organs pealing forth majestic anthems and exquisite symphonies in the vast cathedrals of our land. I have listened to singers in the elaborated choral services of ecclesiastic ritual, and for a time the thrilling influence may have claimed attention in my soul; but never have I experienced anything more deeply solemn and touching and beautiful than the way in which these memories of the dying love of

our Lord appealed to the hearts of His people then present as they solemnly remembered Him and His sorrows and His shame. They were harmoniously and sweetly sung too. Clearly those present did not consider that discord necessarily meant devotion. I am bound to say my attention was somewhat particularly directed to the person who announced these verses. There was something about his quiet demeanour that impressed me exceedingly, and still more so when he rose, removed the white cloth that had covered the bread and the wine, and with intense fervour thanked God for the grace that had brought them there and had privileged them to gather around the Person of the Lord Jesus Christ, to render praise and homage and adoration to His exalted and worthy Name. I felt that when he praised God for having saved him from such depths of sin and shame, and for having granted him the privilege of thus commemorating the death of the Lord Jesus Christ "until He come," that there was a meaning in his words of some striking and personal character. The sequel proved that I was right in my inference, and that which I soon learned concerning this extraordinary individual, is not only the reason why this paper is written, but it also, in my estimation, tells of one of the most signal examples of the grace of God reaching an individual when in the very thralldom of sin and Satan, of which I have ever heard.

* * * * *

The service was over, the friends separated. As we walked slowly homewards, my friend suddenly asked if I noticed the christian who had prayed at the table, and his wife and daughter who sat on either side of him. I replied, that I certainly had, and was particularly struck by his profound expressions of thankfulness to God. I furthermore added that I imagined those who accompanied him were related to him. My friend said, "Well, I think I can truly say that the conversion of that man was one of the most wonderful I have personally ever known," and he continued, "I believe his wife and daughter would say so too." He was about to relate the incident when we reached his house, and so he promised, in the afternoon, he would, if I wished, tell me the story.

* * * * *

Presently an opportunity arrived for my friend to carry out his promise, and as nearly as I can possibly remember I give in his own words the remarkable incident, which I trust may be instrumental in showing that the matchless grace of God can reach even those who *seem* by their conduct to be outside the limits of His love. My

friend said: "I was hurrying home one beautiful summer evening and had reached the open space not very far from this house, when I met a little girl; she was running towards me, crying bitterly as she came. When she reached me she held my knees and beseechingly looking into my face implored me to come to help her mother. The child's evident agony of mind compelled my attention, and all the time she was pulling at my clothes, with a view to hasten my steps. In a few moments we reached a gate which led to a pleasantly situated villa. The door was open and the little maiden appeared to be endowed with unusual strength, for she actually would hear no objection, but tearfully and appealingly besought me to enter the house, and eventually quite pulled me in. Very unwillingly I yielded, but I had no sooner entered the front room than the fearful reason for the little girl's agitation was before my eyes. An awful spectacle, truly, one I hope never to look upon again. It was evidently the dining room, and quite at the other end I saw a man leaning over the prostrate form of a woman. She was apparently insensible, and the man using most terrible language was threatening to take her life with some dreadful flashing instrument he was waving over her body. During these moments of suspense the child clung to me and still besought me, with heart-rending cries 'to help poor mother.'

"But as soon as the man saw me—I could tell he was the father—he left the woman and like a delirious maniac rushed at me, using certain blasphemous enquiries as to the reason for my presence. I moved quickly out of the direction of his passionate onset, and his very impetuosity carried him as he fell, when he missed me, against some heavy piece of furniture. The next instant he too was lying unconscious on the floor. By this time the noise and turmoil had brought a concourse of people to the

dwelling. A policeman who fortunately knew me very well took charge of the man. I tried to comfort the poor little distressful child, other kindly neighbours cared for the still fainting woman, and I thought I might continue my journey homewards after this exciting episode.

"Just at that instant the man recovered some measure of intelligence and I said to him 'Look here, mark me you will have to answer for this evening's work, not only before man, but before

God. You may not fully understand or appreciate what I say or mean; but as surely as there is a living God on high you will have to stand before Him about this awful scene, because it is written—

"SO THEN EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD!"

"The man stared at me, but appeared oblivious to the import of this solemn scripture. Then I passed through the crowd at the doorway and went home.

* * *

"It may seem strange: but I never heard what actually transpired as a result of my intervention that evening. Whether the man was dealt with judicially or not, I do not know, and never enquired, I had no desire to know. I never even knew whether his conduct was the outcome of drink or actual delirium, but about two months after it occurred, an individual called to see me and when he entered my study I recognized him instantly as the person I had met under such different circumstances. I was astonished at his quiet calmness. He came he said to apologize for all the trouble he had given me on that eventful occasion. He wanted to thank me for my interposition, and for my kindness to his wife and daughter and to himself. 'Above all' he said, with startling earnestness, 'I want to tell you that since that night GOD HAS SAVED MY SOUL and I am now through His mercy A CHANGED MAN. You thought I did not hear



"AN INDIVIDUAL CALLED TO SEE ME."

or heed those words SO THEN EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD! but I did hear them; they pierced my heart, my conscience, and my soul, Ask my wife, sir, speak to my beloved little daughter, and they will both tell you now, that the old things are gone, passed away for ever and evermore, and now I am, resting my soul UPON CHRIST, UPON CHRIST, UPON CHRIST alone, and He will sustain me in this path of peace and blessing.'

"How did it all come about sir? you ask. Well, permit me to say that sentence from God's Word got a grip at my soul. I was in agony, all the violence gone, but no rest, the devil trying to make me mad again; but I spoke to our clergyman, a good man, he prayed with me, he counselled me, he had my wife and child and myself at the Rectory and his kind wife was present, and we all prayed and wept together. Oh! it was a marvellous scene, but that night I came out free, delivered, saved, and for the first time in my life, I was not afraid to meet God. By request of the clergyman I have called upon you now and ask you to praise God for His grace in saving a mad, once devil-possessed sinner such as I was, and giving me to know what it is to be sitting at the feet of my Lord "clothed and in my right mind."

"I had frequent opportunities to talk to this friend. He made wonderful progress in the truth. He quickly seemed to apprehend the divine basis for his salvation and eternal peace, even in the atoning finished work of our Lord Jesus Christ and the value and preciousness to God of the blood which He shed upon the Cross, and from that day to this he seems to have made continual advance in the knowledge of the Word of God and is able to teach others with power and unction and ability the marvellous truths he began to learn himself when God so miraculously saved him.

"I think it is twelve years since this event occurred. You heard that man this morning at the table of his Lord, you saw his wife by his side and the fine young woman his daughter, she was the child who held my knees and would not let me go. Now all three know what it is to enjoy holy fellowship with God and with His people and I never see them sitting there, in perfect peace and rest of heart, beautiful in their love for one another and in their fragrant devotion to Christ, without thinking that what the grace of God has done for them, it can do for any others who will trust the Lord as did our friend and know at once the majesty and simplicity of His own words 'Him that cometh to me, I will in no wise cast out.'"

Oh, my friend, if one should read these words who has never yielded to the invitation of the Saviour, listen to it now, and come to Him at once this very moment, and you too will know the transforming power of His matchless grace and the blessed freedom He alone can give from the thralldom and bondage and snares of Satan.

I ought perhaps to add that my friend assured me that the dear wife of this man was already a believer when the great change in her husband occurred, and the child had been taught the blessedly saving truths of the gospel from her earliest days. They therefore had great reason to be thankful for the mighty change that was wrought by God's Holy Spirit in the husband and father.

THOU GLORIOUS LORD! mine eyes at last unsealed
Behold Thee now—

In sudden radiance to my soul revealed,
LIGHT, SIGHT, ART THOU.

One moment—and the night has passed away,
Unbarred the prison;
And I passed forth to God's eternal day,
The dead arisen.

One moment—and I see THY GLORIOUS FACE
Look down on me,
Unutterable love that fills all space,
WHERE'ER I BE.

"Three Grand Pillars."

THERE are three grand pillars of christian revelation presented in the twentieth chapter of St. John's Gospel by our risen Lord.

First: THE FATHER'S NAME. He has made known that Name unto His brethren, and all His people are sharers in the favour contained in the words, "My Father and your Father, My God and your God."

Second: THE GIFT OF THE HOLY GHOST. Jesus said, "Receive ye the Holy Ghost." The Blessed Comforter is come, and all the children of God are indwelt by Him, and they cry Abba, Father.

Third: PEACE. Peace flowing from Christ's redemption, the effect of His work for sinners on the cross, made known in Him, and as to which we should not be faithless, but believing, is the portion of all true believers.

Relationship in Christ to God the Father, the gift of the Holy Spirit, peace through the work of God the Son on the cross, are three great things of the christian faith; perhaps none are greater. Certainly these should be regarded with the utmost reverence and love by the true christian.

How Deliverance is obtained.

BY ALEX. MARSHALL.

SOME sin-burdened soul may be desirous of knowing how salvation from sin's penalty can be secured. Thank God the answer is clearly given in God's holy Word. "What must I do to be saved"? inquired the Philippian jailer. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31), was the Divine reply. The Lord Jesus paid the ransom for our deliverance with His precious blood (1 Tim. ii. 4—6). Because of His glorious atoning sacrifice, salvation present, full, free, and eternal is proclaimed to every one. It is proclaimed to you, oh unsaved fellow traveller to eternity. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him ALL THAT BELIEVE ARE JUSTIFIED FROM ALL THINGS" (Acts xiii. 38, 39). This precious truth is expressed in the lines—

"Rest, weary soul
The penalty is borne
The ransom's paid
For all thy sins full satisfaction's made.
Strive not to do what Christ has done
Claim the free gift and make His joy thine own
Rest, sweetly rest."

"How does this apply to me?" inquires one. Each of us has sinned against a righteous God, in thought, word and deed, the penalty of which is eternal separation from Him in conscious misery. "These shall go away into everlasting punishment" (Matt. xxv. 46), are the words of the Saviour. It is readily granted that some are more blameworthy than others, yet Scripture declares that "*all have sinned and come short of the glory of God*" (Rom. iii. 23). Some sins are aggravated because committed against greater light and greater interests. "To whom much is given much shall be required." What innumerable privileges have been ours! And we have failed so often! What, then, is to become of us? The Apostle Paul in Rom. iii. 19—20, says—"Now we know, that what things soever the law saith, it saith to them who are under the law: that *every mouth may be stopped and all the world may become guilty before God*. Therefore by the deeds of the law there shall no flesh be justified in His sight."

"The law that shows the sinner's guilt
Condemns him to his face."

We cannot obtain forgiveness or justification on the ground of creature merit. The Jews went about to establish their own righteousness instead of submitting themselves to the righteousness of God (Rom. x. 1—3), and

miserably failed. They had not learned that "Christ is the end of the law for righteousness to everyone that believeth" (verse 4). It is only through faith in the Redeemer's blood that men can be saved. "That is too easy a way of salvation" says one. But you cannot deny that it is *God's way*, and if it is His way it is surely the *very best*. It is not only the best, it is the *only way* to escape the punishment due to sin. Thank God it is "easy" for us, but it was not easy for Christ to be forsaken of God; it was not easy for Him to bear sin's penalty and die in our room and stead. Scripture attests the fact that salvation is thro' faith apart from works. Such was Christ's teaching to Nicodemus (John iii. 14, 15); Peter's to Cornelius (Acts x. 43); Paul's to the Corinthians (1 Cor. xv. 1—4). It is, as Cowper, the poet puts it—

"Heaven's easy, artless, unencumbered plan."

Hearken to the glad and glorious gospel as told out by the Saviour in all its sublimity and grandeur. "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). "I have tried it again and again and failed," says a discouraged soul. "Tried" what? To believe on the Lord Jesus Christ? Is it difficult to believe Him? Is He not worthy of all our confidence? You believe your relations and friends, your minister and doctor, baker and milkman, why not then believe God's testimony that He has given concerning His Son? "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar because he believeth not the record that God gave of His Son, and this is the record, that God hath given to us eternal life and this life is in His Son" (1 John v. 10, 11). So long as you do not believe the "record" that God has given regarding His Son you are guilty of the horrid sin of calling your best friend a "liar"! Every moment you live in unbelief the wrath of God abides upon you. God declares that "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). What a terrible position to be in! Believe on the Lord Jesus Christ who was wounded for our transgressions and bruised for our iniquities (Isa. liii. 5); believe on Him who paid the ransom with His blood to save us from eternal perdition, and you will have the assurance of God's holy Word that you are saved (Rom. x. 9), pardoned (Acts x. 43) and justified (Rom. iv. 5) from all things. Procrastinate no longer. It may be now or never!

OUR BIBLE PORTION

"We have such an High Priest Who is set on the Right Hand of the Throne of the Majesty in the heavens."—HEB. viii. 1.

God's High Priest Our High Priest.

WE must know the Lord as Saviour before, as believers, we can know Him as our Great High Priest. The Son of God came down from Heaven to die for us upon the Cross. There we met Him and found redemption in His blood; but He Who died to redeem us is risen, and lives in Heaven to save us *i.e.*, to preserve us unto final glory.

We have the type of this in Israel. God redeemed them by the blood of the Paschal Lamb and brought them out of Egypt through the Red Sea by the hand of Moses; and when they were brought to the mount of God, as His saved and redeemed people, God gave them a high priest to maintain them in nearness to Himself—their holy God—in the midst of their sins and infirmities.

We note the same truth in the Epistle to the Hebrews. The Lord Jesus is first made known to us as the Purger of our sins,

Who has sat down on the right hand of the Majesty on high.

Afterwards He is presented to our faith in His office of Priesthood.

A high priest is a man set apart for men in the things of God. He goes to God for others. He represents the redeemed people in the presence of God, and he instructs them in the will of God as to their drawing near to Him. To fulfil this great and holy office the high priest must be able on the one hand, to stoop down to the people's need, and, on the other, to draw near to God himself. Under the law the priest's link with the people's wants was his own weakness—he was himself compassed with infirmity, and so could have compassion on others. His link with God was his official call to the priesthood—"No man taketh this honour to himself but he that was called of God as was Aaron."

Such was the type, and not the very image of the great Antitype. Jesus is the answer to all the types and shadows of the law, but—as we see in the Epistle to the Hebrews—He is exalted above each type by a glory contrasted with it. The divine and human side of priesthood meet in

our blessed Lord, but in both respects His priesthood infinitely excels that of Aaron.

Was Aaron divinely chosen and called to this place of honour? So indeed was Christ. But in the antitype it was no official glory put upon one without glory in himself. God declared what Jesus was in the glory of His Person, when He said:

"Thou art my Son to-day have I begotten Thee."

He was the Eternal Son of the Father before all worlds, and the day of His human birth was the moment the decree was published by Jehovah, that He, who in His Person is God over all blessed for ever, as to His Manhood is the begotten Son of God. This declaration of God preceded the Lord's entrance into His priesthood—preceded His call or salutation by God as "Priest for ever after the Order of Melchisedec," which took place after He had suffered and died and had risen again, and was entering His heavenly place of service.

Thus is the divine and glorious side of His Priesthood established.

He is indeed God's High Priest.

But how is Christ our High Priest, how does His Priesthood meet the side of our weakness and infirmity? How can One so glorious, feel for us? What is there in the heavenly sanctuary to call forth sympathy with our infirmities? Jesus learnt to sympathize and succour by all that He endured in His path of obedience upon earth before He entered on the office of His Priesthood. He learnt obedience by the things which He suffered; when in the days of His flesh He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death. And having gone through all He is made perfect—the perfect expression of what the true High Priest in God's sight is, of whom Aaron was the faint and imperfect shadow. How touching is it that this His perfection comes out, not on the side of power as the Son of God, but of weakness as the suffering Saviour "in the days of His flesh."

"How do I know He is Divine?"

ABACKWOODS preacher, who knew little of books of theology, but who had what was a vast deal better, a practical knowledge of salvation through Christ, was before a Conference Committee for examination.

"Brother," said one of his examiners, "will you please name some of the evidences of the divinity of our Lord Jesus Christ?"

The brother's face wore an expression of puzzled bewilderment, and he was silent.

The examiner repeated his question: "What makes you think Christ is Divine?"

With his eyes full of tears he started to his feet, and, stretching out his arms and hands, exclaimed:

"How do I know He's Divine! Why, bless you, Sirs, He saved my soul, and I love Him for it! He is 'My Lord and my God!'"

On to the Fight, Soldier!

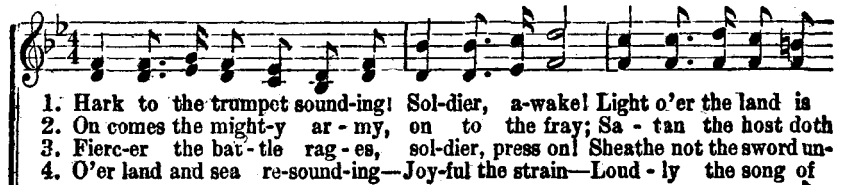
WE are glad to insert this fine original hymn, written and contributed by our friend Mr. David J. Beattie. The appropriate music by the famous composer, Chas. H. Gabriel, will be much appreciated. The words and music will, we trust, prove a stimulus to many a soldier of Christ "to fight the good fight of faith."

We are thankful that so many friends write telling us of interest and blessing through the insertion of these beautiful hymns with the music in our pages month by month.

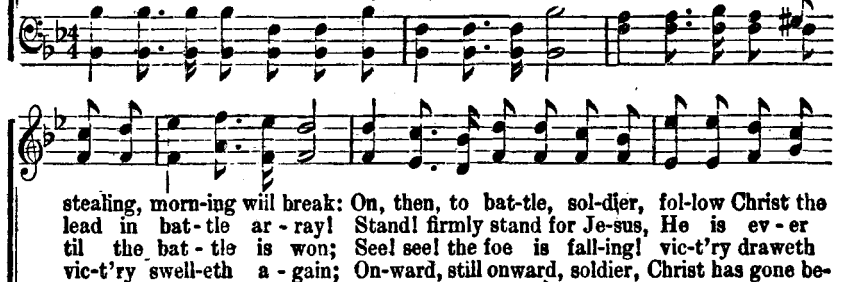
On to the Fight, Soldier.

Words by
DAVID J. BEATTIE.

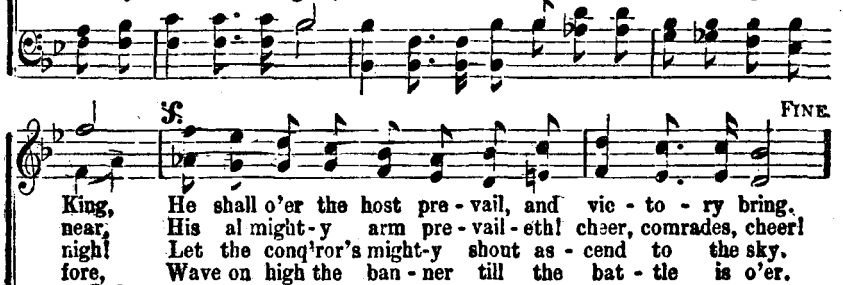
Music by
CHAS. H. GABRIEL.



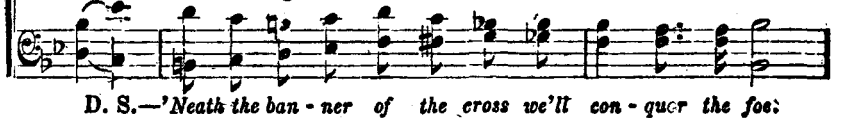
1. Hark to the trumpet sound-ing! Sol-dier, a-wake! Light o'er the land is
2. On comes the might-y ar-my, on to the fray; Sa-tan the host doth
3. Fierc-er the bat-tle rag-es, sol-dier, press on! Sheathe not the sword un-
4. O'er land and sea re-sound-ing—Joy-ful the strain—Loud-ly the song of



stealing, morn-ing will break: On, then, to bat-tle, sol-dier, fol-low Christ the
lead in bat-tle ar-ray! Stand! firmly stand for Je-sus, He is ev-er
til the bat-tle is won; Seel seel the foe is fall-ing! vic-t'ry draweth
vic-t'ry swell-eth a-gain; On-ward, still onward, soldier, Christ has gone be-



King, He shall o'er the host pre-vail, and vic-to-ry bring,
near, His al-might-y arm pre-vail-eth! cheer, comrades, cheer!
night, Let the conq'ror's might-y shout as-cend to the sky.
fore, Wave on high the ban-ner till the bat-tle is o'er.



D. S.—'Neath the ban-ner of the cross we'll con-quer the foe:"



CHORUS.
On to the fight, soldier, rise, and o-bey! Seel seel the bea-con light, the
summons o-bey! Gird on your armor, sol-dier, On to vic-t'ry go!"

The Gospel of the Glory of Christ.

III.—“Has the Blood Blotted all your Sins Out?”

“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee.”—Isa. xlv. 22.

AS I was travelling by train a short time ago, I was struck with the very cordial “Thank you!” of one of my fellow-travellers, to whom I offered a little book about Christ.

“You know what peace with God is, I should judge?” I said.

“Yes, thank God, I do,” she replied. “I am rejoicing in the finished work of Christ whose precious blood cleanseth us from all sin.”

“Then you are quite sure that you are saved, and that there is no judgment for you?”

“Quite sure, sir.”

Reader, have you present peace with God through the finished work of the Lord Jesus Christ, who, by one offering perfected for ever those that are sanctified? If not, read on, and may the Lord in His tender mercy make His way of peace plain to your soul.

In conversation, my acquaintance said, “There was a time when I could not say I was saved. Nay, more, I was most miserable. You may remember the great revival in Scotland some years since. At that time I was living there. I was stricken in conscience, and convinced that I was a sinner, aye, and a lost one, too, and I was most wretched and unhappy. I felt if I died as I was I should surely be lost, and go to hell, and that I richly deserved it. I tried to get peace, but all in vain. I found that instead of getting better, I was getting worse, for I looked inside instead of outside. Several years went on, and gradually my poor body was worn out with exhaustion. I had to take to my bed, and there I lay, never expecting to recover. One day I felt as if my end was drawing near, when I seemed to lose all consciousness of present things, and found myself in a large room, and, standing out before my eyes, was a large book with my name on it, and in distinct characters all my sins in their terrible reality were before me. I gazed, terror-stricken, till I saw a hand

covered with blood pass over every leaf. My terror gave place to joy and peace, as I looked upon the hand, and at once knew that it was that of my blessed Saviour; and, gazing again at the book, found the blood had blotted them all out.

“From that time to this I have had the calm sense in my soul that the precious blood has washed all my sins away, and I have been able to rejoice in my Saviour. My poor body speedily recovered when the weight of care was gone.”

My dear reader, the same extraordinary experience may not be yours—probably never will—although God does speak once, yea, twice, in a dream, in the visions of the night, to withdraw man from his purpose and keep back his soul from the pit; but if you are conscious that you are a lost sinner, I pray you look away from yourself to Jesus, and lean the whole weight of yourself—your sins—upon this word, the “Blood of Jesus Christ cleanseth us from all sin.” Oh! dear reader, the ransom was all paid in the blood of the spotless Lamb of God, and God, looking upon that blood, can say, “When I see the blood, I will pass over.” Will you listen to God? will you be satisfied with what God thinks of Christ and His finished work? Will you not cease from your own doings and feelings and accept His estimate of the precious blood of His Son, so that He can say to you, “I will pass over you.” This young woman found no peace in looking at herself, neither will you. I press you, then, simply rest on the Word of God, it never changes; your feelings will go up and down like a barometer; the Word of God is living and abiding. If Satan tempts you to doubt, do not listen to him. The other day a dear child who had believed on the Lord Jesus, when Satan was tempting her to doubt, jumped out of bed and said, “Satan, you are a liar from the beginning! my Father’s Book says so!” and she was never troubled with a doubt afterwards as to her acceptance, because she relied simply upon the blessed Word of the living God. In concluding, let me ask, has “the blood blotted all your sins out?”

“I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

Understanding.

2 TIM. ii. 7. Gr. "A sending together."

THERE is blessed understanding
Of the will of God for thee;
Sweet and restful understanding
Of His will, for thee and me;
Understanding full and true
Helps us bear and do!

Understanding is "a sending
Things together,"—once apart;
Understanding is a junction,
As of streams, which separate start;
Understanding full and true
Maketh one,—of two!

Understanding feels no friction;
Understanding makes no cross
Cries not out for explanations
Irritated by each loss;
Understanding full and true
Maketh one,—of two!

Understanding, first, is union
Life outgoing, life received;
Then a beautiful communion—
Love providing, love believed;
Understanding full and true
Maketh one,—of two!

God can give us understanding,
Wherefore then the blessing miss?
Out of harmony—not knowing
Such a restful life as this;
Understanding, it is true
Maketh one,—of two!

WINIFRED A. IVERSON.

"That in every thing ye are enriched by Him,
in all utterance, and in all knowledge" (1 Cor.
i. 5).



More Concerning the Berean 120 Texts.

THE Lord has prospered the Berean movement because His Word has been honoured. The widespread response to the appeal for Bible-learners has in no small measure been brought about by the simplicity of the Berean method and its adaptability to almost every capacity. That this simplicity should continue is one of the most urgent reasons for the publication of the Berean 120 Texts, and it has become more than ever the necessary complement to the Berean weekly verse. It is hoped, therefore, that the friends of the Berean movement will redouble their efforts to advance the habit of committing the Holy Scriptures to memory, and that many centres of Bible-learners will be formed in the immediate future. Fellowship Circles for the learning of the Berean 120

texts should be formed for our younger friends. The weekly verses will still make their general appeal, and to all other lovers of the Book an invitation is given to become associate members of the Band.

Sir Andrew Wingate writes: "The 120 texts as a foundation on which to rest the weekly verse of Scripture is a happy thought. These texts are admirably selected; the first three verses of Series 1 contain more teaching about God than all the books of all other religions put together."

Our President for 1913, Dr. Alexander Whyte, says: "Whoever compiled this programme, thank him from me. Going over it makes me say that were all children members of our Band, in a generation it would be a new world."

The hope of to-morrow lies in the children of to-day, and it would be a happy outcome of Dr. Whyte's Presidency if thousands of children in the British Isles and abroad were to become learners of the Word.

Canon Girdlestone writes: "I have examined the whole list with a friend, and we are struck with the excellence of the selection."

Rev. W. Y. Fullerton says: "It is a great idea to gather saving truth around the 120 texts. The selection is admirable, and those who learn them will be well-equipped for christian living. The whole plan is a worthy development of the Berean method. God speed!"

Dr. W. H. Griffith Thomas, late Principal of Ridley Hall, and now in Toronto, writes: "Thank you for sending me the 120 texts. They cover a wide area of scripture truth. The idea is admirable, and ought to prove spiritually fruitful. I hope to realise it in my home and to recommend it elsewhere."

Such testimonies could be multiplied, but we must refrain lest our readers should be wearied with this reiteration of praise. The red-letter day of the Berean year is Thursday, May 22nd, when our Annual Meeting will be held in Sion College, Victoria Embankment, E.C., at 7.30 p.m. All our readers who are likely to be in London on that date should make a point of reserving it for our annual gathering, for it promises to be an interesting one.

The verses to be committed to memory by members of the Berean Band during the month of April are as follows:—

THE LORD JESUS CHRIST.

- April 6. Matt. 9, 6—The Son of Man.
- " 13. 1 John 3, 5—The Sinless One.
- " 20. Heb. 10, 14—Perfecting the Saint.
- " 27. Heb. 1, 3—Upholding all things.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

IV.—"They shall call His Name Emmanuel."

(MATT. i. 23.)

(PART I.)

IT may with great propriety be said, that the whole of God's dealings with mankind throughout the ages, the whole of God's special dealings with Abraham and his descendants, the children of Israel, happened; and the whole of the Scriptures were written to make known to the sons of men these three things: (1) that Jesus Christ is truly God and is the token of God's care for us, His creatures; (2) that every blessing from God both in time and throughout eternity has come, does come, and will come to us only through Jesus Christ; and (3) that these blessings can be received only as we believe in God and submit to Jesus Christ, His Son, as our Lord and Saviour.

I can only very briefly bring a few matters to the notice of my dear readers and pray that God by His Holy Spirit may so multiply the word, that as the result of a very imperfect statement of a few great truths, each reader may prove for himself more fully than ever before that "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105).

Concerning Abraham we read; "HE STAGGERED not at the promise of God through unbelief; but was STRONG in faith, giving glory to God; and being fully persuaded that what He had PROMISED, He was ABLE also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him Who raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification" (Rom. iv. 20—25).

Concerning God's SPECIAL dealings with the children of Israel we read: "Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a SPECIAL people unto Himself. . . . The Lord did not set His love upon you, nor choose you because ye were more in number than any people . . . but because the Lord . . . would keep the oath which He had sworn unto your fathers. . . . Know therefore that the Lord thy God, He is God, the faithful God" (Deut. vii. 6—9).

The Scriptures therefore show to us that FAITH

in God, as a PROMISING God, as a FAITHFUL God, ABLE to perform what He has promised brings eternal blessings to the soul.

Now the Scriptures show that God purposed from the very beginning, before ever the world was made, "to destroy the works of the devil," to save from eternal death and to bring to life and immortality all that trust in the Lord Jesus, and in these, His wonderful dealings with mankind, to make known unto the unfallen angelic beings His manifold wisdom (See Eph. iii. 8—21; 2 Tim. i. 8—14; 1 John iii. 7—10).*

Now in Genesis ii. we see that God created Adam perfect, breathed into his soul the Spirit of life, and instructed him how to maintain that life, and warned him that sin would bring spiritual death, whilst obedience would bring him to the Tree of life, by eating of which he would have had eternal life. In Genesis iii. we see that God permitted the devil to try Adam. Would Adam obey God and thus overcome the Devil? Alas! Adam sinned, and spiritual death followed (Rom. v. 12). But immediately there was revealed to unhappy Adam and his wife Eve God's purpose of salvation. PROMISE was made of the Seed of the woman, Who should bruise the head of the Devil (that is, bring to an end all his wicked works and the consequences of those works).

The COMING and BIRTH of this SEED of the woman, according to God's PROMISE, showing that He was ABLE and FAITHFUL to perform what He had promised 4,000 years before is made known in Matthew i.

Now, notice these things. Matthew was a true descendant of Abraham, following the hateful profession of a gatherer of the Roman taxes, (for this is the meaning of his "sitting at the receipt of custom," Matt. ix. 9). From Luke ii. 1—3 we learn about the Roman Emperor taxing the people all through the Roman Empire, which then included the land of Palestine. But the Lord chose Matthew to be one of His disciples and to be a witness that God had fulfilled His promise that the Seed should come.

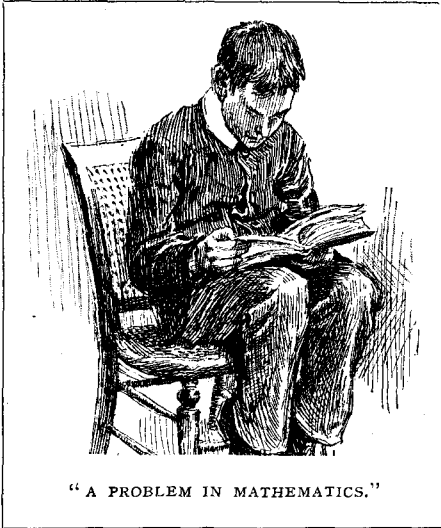
The Gospel of Matthew is therefore specially written by the inspiration of the Holy Spirit to teach (1) the Jewish people and (2) the Gentiles that God's promise to Adam in the garden (Gen. iii. 15), to Abraham (2,100 years later) (Gen. xxii. 18; Gal. iii. 16); and to King Ahaz through Isaiah (1,150 years still later) (Isa. vii. 14) was truly fulfilled.

W. H. B.

* Will my readers kindly turn up these passages and read them carefully and prayerfully? I am sorry that there is not room in these pages for me to write them out in full.

God can Solve the Problem even though You Cannot.

LOOK at that little girl bending over her needlework; everything connected with it is in a tangle, and her companions are only making matters worse. One pulls a thread this way and another pulls one that way, and a third drags the material, and yet none can help her to get the work properly done. She knows not what to do, until she hears her mother's voice bidding her "bring it here to me," and then under her wise guidance all is quickly arranged as it should be.



Notice that youth poring over his books. He has been given a problem in mathematics to work out and he makes no progress. He becomes distracted and is ready to think the question is one which cannot be answered; at length the master calls to him saying "bring it here to me," and at once the difficulty commences to be solved.

Have we never read "like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. ciii. 13)? These words are not mere platitudes. They are absolutely true, and the more we consider the history of the Lord's life upon earth the plainer their truth becomes. He went about preaching the gospel of the kingdom and healing every sickness and every disease amongst the people (Matt. ix. 35). As He was then so is He now, "He is gracious and full of compassion" (Ps. cxii. 4). "When He saw the multitude He was moved with compassion" (Matt. ix. 36).

If we now refer to Mark ix. 14 and the

following verses we find that immediately after the Lord Jesus descended from the Mount of Transfiguration He observed a considerable gathering of people around some of His disciples. These had a difficult problem to solve and they were utterly unable to cope with it. It appears to have been known at various places that the Lord Jesus had performed great miracles, and a certain father, hearing of this, brought his poor afflicted child to the disciples thinking they might be able to help him in the absence of the Lord. But vain is the help of man "cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord," but "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. xvii. 5, 7). The disciples could not help the poor distressed father; the utmost they could do would be to direct him to the Lord, Who was now seen to be approaching. It is possible they did this, for it is the duty of every servant of the Lord to point Him out to others, and we read "When the people beheld Him, they ran to Him and saluted Him." The word "beheld" seems to imply that He had been pointed out to the multitude by the disciples, for we may remember that this was the very expression used by John the Baptist, "*Behold*, the Lamb of God" (John i. 29).

The Lord Jesus "needed not that any should testify of man, for He knew what was in man" (John ii. 25). He did not need to make inquiries as to why the multitude were gathered together, but nevertheless it is His usual method to lead men to open their hearts to Him. He incites His poor people to make known their wants and their cares to Him, and thus we read He asked a question which brought a prompt reply from the anxious father.

"To the hungry soul every bitter thing is sweet" (Prov. xxvii. 7), and to the soul almost ready to perish there is a clinging to every word that proceedeth from God.

The very fact that the Lord made an inquiry gave the father hope. It gave him an opportunity to state his case, and to gain the Lord's ear was to him a hopeful sign. When a person is in earnest after salvation his senses are keenly alive to every sound of relief. Being in earnest the father did not waste time in unnecessary words, he goes to the point at once and makes known his distress and the terrible affliction from which his child was suffering.

What a lesson to us!

In all thy ways acknowledge God and He will direct thy steps (see Prov. iii. 6—7). Trust

in Him with all thine heart and lean not unto thine own understanding. Cast all your cares upon Him (2 Pet. v. 7). "In everything by prayer and supplication, *with thanksgiving*, let your requests be made known unto God" (Phil. iv. 6). Whosoever you may be, if you truly call upon God in the name of the Lord Jesus for that salvation which He offers, He will hear and He will answer, for "He careth for you."

All difficulties were not over when the Lord Jesus said, "bring him unto Me," for the devil does not give up the fort of the human heart without a struggle. The devil assaulted the poor lad, if possible, worse than before, but this was because "he knew his time was short" (Rev. xii. 12). He was about to be driven out, never to return. (Note verse 25.)

The father believed in the compassion as well as the power of the Lord Jesus. It is true his faith was not very strong but it was real and it was persevering.

Now then, let us learn a lesson else this history will be lost upon us.

Do we find we are spiritually deaf so that we do not hear God's message as we should do? Do we realize that there is much spiritual blindness in us? Do we feel that we are so lame that we cannot "run" to the Lord Jesus as we should? Then let us heed His words and bring all our difficulties to Him. Let us lay bare our hearts before Him and tell Him all the truth and He who said, "Bring him unto Me" will "solve our problems" and "disentangle" our difficulties in a way that will cause them all to work together for our highest good. The father's extreme need brought him to the Saviour, and soul need and soul extremity have brought many to Him since.

God's chastening and God's corrections are not sent in anger, but in love (see Heb. xii. 5—13). Whom He loveth He chasteneth (verse 6).

Staying in the Upper Room.

IT has been said that no great work in literature or in science was ever wrought by a man who did not love solitude, and we may lay it down as an elemental principle of religion that no large growth of holiness, or real and continuous success in christian work was ever gained by one who did not take time to be often and long alone with God. This kind goeth out not but by prayer and fasting. Whitefield says, "whole days and weeks have I spent prostrate on the ground in silent and vocal prayer." Someone spoke to John Nelson making unfavourable comparison

of John Wesley with a prominent religious teacher of the day. Nelson replied "he has not stayed in the upper room like John Wesley." It is there where we get our message, and where we win our battles before they are fought.

"Our Gideons must Isaiahs be,
Visions first,—then victory."

Or, as George Herbert well says:—

"By all means use sometimes to be alone;
Salute thyself, see what thy soul doth wear;
Dare to look in thy closet—for 'tis thine own—
And tumble up and down what thou findest there."

Slow to Believe He Lives!

BY WILLIAM LUFF

And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not. And after that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.—MARK xvi. 10—14.

HOW glad the tidings Jesus was alive!
They need not weep, or visit yonder grave,
Or think that they into the depths must dive
To bring Him up. He was alive to save!
And had been seen of Mary that first morn:
And later unto others, who declared
That they had seen Him. But in grief forlorn
Some doubted still and in their doubts despaired.
One would have thought a bit of news so good
Would have been welcomed like the flow'rs in May,
And that at once they would have understood
The cheering words that they had heard Him say.
But no, they rather credited their fears,
And so the gracious Lord upbraided them;
Yet showed Himself, and through their bitter tears
Revealed His wounds and so persuaded them.
Do we believe that Jesus lives again?
That He has grasped anew the living power?
That the same Christ on Calvary once slain
Is living for His chosen ones this hour?
If we have seen Him seated on the throne,
Or at our side amid the toil and strife,
We shall not for a moment fail to own
He lives and living gives eternal life.
How glad the tidings! Yet how often we
Are slow of heart to take the tidings in,
And fret and mourn, when from our sorrow free
We too might rise from unbelief and sin.
Upbraid us, Lord, but while upbraiding show
By Thy upbraiding Thou art surely near:
Show us Thy wounds, and even we shall know
Thou livest, if to us Thou shalt appear.

"PREACH the word. Feed the flock. Win souls. An ordinary man may become extraordinary when the Spirit of the Almighty Son of God dwelleth in him. . . . Keep eternity in view. Let the light of the 'great white throne' fall on your page when you study, and on your pulpit when you preach."—Cuyler.

OUR YOUNG PEOPLE'S PAGES.

Those Golden Words.

ONE Sunday a little ragged boy was slowly wending his way along one of the less frequented of the London streets. His eyes were fixed upon the ground, and presently he came to a stop, attracted by the sight of something pretty. It was a card that had been dropped from the Bible of a Sunday-school girl. The boy picked it up carefully, holding it at the edges lest his dirty fingers should spoil it. It was pretty, he thought. The colours of the border were so bright, and the gold letters shone in the sunshine. How he wished he could read those words, but that was impossible, for the poor child had never been taught.

Fearing some of his companions would come and take his pretty card away from him, the ragged boy put it into his pocket, saying to himself, "I'll get old Molly to read them words to me to-night. I'll bet they're something good, or they wouldn't have taken the trouble to make 'em so pretty."

So saying, the boy walked on, and being soon after joined by some of his companions, he forgot the card for a time. But in the evening, before he returned to his home, he went to a house in the same court, felt his way up a dark staircase, and opening a door, called out, "I say, Molly, are you there?"

"Yes, come in, Jack," answered a shaky voice.

So he went in, and there by a rickety table, on which stood a rush candle, sat an old woman, trying to read.

"Now, Molly," said Jack, "I want you to read these gold words to me. I don't know anyone else as can."

"All right, my boy," answered the old woman. "I'd do more nor that for you, Jack, for you be always ready to do a kind turn for me."

She took the card in her hand, and after admiring it for a minute, read slowly, "Believe on the Lord Jesus Christ, and thou shalt be saved."

"What does that mean, Molly?" asked Jack.

"I'm afraid I can't tell you, boy. I don't know much about them things."

"But who is the Lord Jesus Christ?"

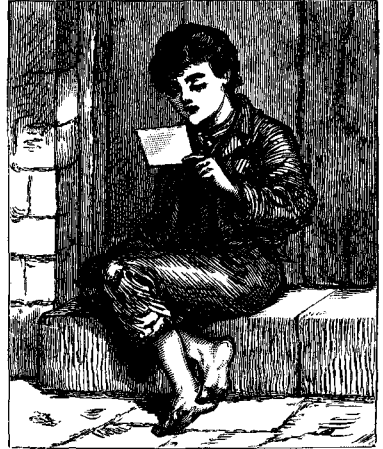
"I have heard say that He is the Son of God,

Who lives up in the sky.

"I wonder what 'thou shalt be saved' means—what are we to be saved from?"

"I think I can tell you that, Jack," said Molly. "When I was a child like you, I used to go

to Sunday School, and I used to learn a few things there, but I have nearly lost them now. I do remember that they used to tell us sometimes that everyone who was wicked and didn't serve God as they ought, would be put into a big fire when they died—a fire called hell, and I expect it is that we want to be saved from."



"THE GOLD LETTERS SHONE IN THE SUNSHINE."

"Well," said Jack, "I wish I knew more about that Lord Jesus Christ, that I might believe on Him, 'cause I shouldn't like to be put into that fire at all. Good night, Molly." And putting his card into his pocket again, he went home to bed, but it was a long time before he slept, his mind was so full of the verse on his card.

The next day he made up his mind to try and find someone who would tell him something about Jesus Christ, and when he was going out of the court, seeing Molly in front of him, he asked her if she knew how he could find anyone who knew anything about Him. She said there was a gentleman that lived at one of the houses where she sold oranges, who she guessed would tell him all he wanted to know, and showing Jack where the house was, she went on her way.

It was some time before Jack could get courage to knock at the door; but he did at last, and it was opened by a servant, who thought he was a beggar, and wanted to send him away. But the gentleman, passing near the door, saw him and asked him what he wanted. Jack pulled

out his card, and asked him if he would be so kind as to tell him what those words meant. The gentleman smiled kindly, and taking Jack by the hand, led him into a room and bade him sit down while he explained the verse.

"My boy," said the kind man, "God made everything. He made this world. He made us. God is a holy God and hates sin. All the bad things we do are sin. And God must punish sin. You cannot hide your bad doings from God, and He knows all your thoughts. But God is love, and He sent His own Son into this world. Jesus is His name. Jesus came here from heaven about 1,800 years ago. He came to tell man that God is love. He came also to die for man, and to bear the punishment against sin which we deserve. It was a cruel death, Jack, that Jesus died. Wicked men nailed Him to a cross of wood and hung Him up to die. While He was dying there He was bearing our punishment. God laid our sins upon Him. When He was dead Jesus was put into a tomb, but God raised Him from the dead, and Jesus is now in heaven. He is full of love, my boy, and waiting to receive you. He will forgive all your sins and make you ready for heaven. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"



BY WILLIAM LUFF.

No. 4.—Laughter.

WE are a merry family of eight, L-A-U-G-H-T-E-R; but add one more and we go into mourning, S-L-A-U-G-H-T-E-R. Who does not enjoy a good laugh? God made us capable of laughing, and Solomon said, "there is a time to laugh" (Eccl. iii. 4). Even a babe soon begins to laugh; and how pleased mother and father are to see the first smile!

Solomon said something else about laughter. "For as the crackling of thorns under a pot, so is the laughter of the fool" (Eccl. vii. 6). Brilliant, lively, but soon over; noise without joys; leaving nothing but dead, cold, ash.

Then there is unbelieving laughter, as when God told Abraham a son should be born in his old age, "Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my

lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? . . . Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh" (Gen. xviii. 12—15).

At the same tidings "Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Gen. xvii. 17). And afterwards when the son was born "Sarah said, God hath made me to laugh, so that all that hear will laugh with me" (Gen. xxi. 6).

When the king of Assyria came against Hezekiah, Isaiah said, "This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee" (2 Kings xix. 21). Thus God can enable us to laugh at our enemies, "The righteous also shall see, and fear, and shall laugh at him: Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Ps. lvi. 6).

We read also of triumphant laughter (Ps. cxxvi. 1): "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them." Happy souls, delivered from the captivity of sin may well laugh and so glorify God.

God laughs at His enemies; they plot: "But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision" (Ps. lix. 8). "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. ii. 4). "The Lord shall laugh at him: for he seeth that his day is coming" (Ps. xxxvii. 13; Prov. i. 24).

Job said, "The just upright man is laughed to scorn" (Job xii. 4). Sometimes christian boys and girls are laughed at and made sad, but Jesus says to such, "Blessed are ye that weep: for ye shall laugh." "Woe unto you that laugh now! for ye shall mourn and weep" (Luke vi. 21, 25).

The Divine Lord was laughed at. When He went to raise the maid "He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn" (Matt. ix. 24; Mark v. 40; Luke viii. 53).

And from Ps. xxii. 7, 8, we know that He was laughed at when dying: "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." How terrible to be thus laughed at when in trouble, in suffering,

directly to me, and said, Mercy, what aileth thee? Now when he had heard me make my complaint, he said, Peace be to thee; he also wiped my eyes with his handkerchief, and clad me in silver and gold (Ezek. xvi. 8—11). He put a chain about my neck, and ear-rings in my ears, and a beautiful crown upon my head.



in death!
And yet He
bore all this
for us, for
you, for me; and
shall we mind being
laughed at for Him.
Let those laugh
who lose, they are
sure to laugh who

win. Let us meet the laughter of persecution with the laughter of joy.

In Bunyan's "Pilgrim's Progress," when Mercy and Christiana slept in the House Beautiful, Mercy laughed in her sleep; the reason, she explained, being a dream:

"MER. I was dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up and saw one coming with wings towards me. So he came

Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed till we came at a golden gate. Then he knocked; and when they within had opened, the man went in, and I followed him up to a throne, upon which one sat; and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there: so I awoke from my dream. But did I laugh?

"CHR. Laugh! ay, and well you might to see yourself so well. For you must give me leave to tell you, that I believe it was a good dream; and that as you have begun to find the first part true, so you shall find the second at last."

DR. RYLAND used to say to his students: "No sermon is of any value or likely to be useful that has not the three R's in it—Ruin by the Fall, Redemption by Christ, and Regeneration by the Holy Spirit."

"Up in the Glory, He *thinks* of me here,
Travelling along through life's wilderness drear;
Daily He planneth where'er I may be,
He is continually *thinking* of me."

When the Clock Strikes.**Hourly Thoughts of Jesus.**

"A book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name."—MAL. iii. 16.

- I. Emmanuel.
- II. The Mediator.
- III. The Good Shepherd.
- IV. A Crown of Glory.
- V. The Bright and Morning Star.
- VI. Shepherd and Bishop of Your Souls.
- VII. King of Kings and Lord of Lords.
- VIII. Anchor of the Soul Both Sure and Steadfast.
- IX. King of Righteousness, King of Salem, King of Peace.
- X. A Minister of the Sanctuary and of the True Tabernacle.
- XI. A Merciful and Faithful High Priest in Things Pertaining to God.
- XII. The Almighty, Which is, and Which was, and Which is to Come.

The references to these night thoughts are the following.
Matt. i. 23. Heb. xii. 24. John x. 11. Isa. xxviii. 5.
Rev. xxi. 16. 1 Pet. ii. 25. Rev. xix. 16. Heb. vi. 19.
Heb. vii. 2. Heb. viii. 2. Heb. ii. 17. Rev. i. 8.

Eliza Robb, of Rothes, Elgin, has sent us the above selections of texts for Hourly Thoughts of Jesus. We consider they are very good indeed. This was the first we received and, we think, the best. We will, however, await the receipt of other combinations before deciding as to the award. We hope many friends will be interested in this very simple method for finding texts about the Lord Jesus Christ.

In the Morning.

"What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?"

"And that thou shouldest visit him every morning, and try him every moment?"—JOB vii. 17, 18.

HE MEETS ME IN THE MORNING,

I feel His presence near,
He comes to raise my weary heart
With words of Heavenly cheer.

HE MEETS ME IN THE MORNING,

He whispers Peace and Love;
He lifts my soul from earth below
To that sweet Home above.

HE MEETS ME IN THE MORNING,

And gives me Heavenly food—
Those bright and precious promises,
Culled from the Word of God.

LORD, MEET ME IN THE MORNING,

Stay with me all the day—
I shall neither fail nor falter,
If Thou but lead the way.

"Show me Thy ways, O Lord; teach me Thy paths" (Ps. xxv. 4).

ANNE PATTERSON.

A Saviour and a Friend.

WHAT a mercy it is for the youngest reader of the "SPRINGING WELL" to know the Lord Jesus Christ as a Saviour and a Friend! It is a blessing indeed to understand the truth of the following sweet lines:—

Little hearts, O Lord, may love Thee;
Little minds may learn Thy ways;
Little hands and feet may serve Thee;
Little voices sing Thy praise;
Holy Saviour, come and bless us,
Bless us while this hymn we raise.

OUR SUBSCRIPTION FUNDS.

WE tender sincere thanks to the friends who have so generously helped with our various funds. More than ever are we certain that the blessing of our Lord Himself will surely rest upon those who, through the constraining power of Christ's own love in the heart, are thus led to care for the sick, the dying, and the very poor. We are deeply grateful for the following amounts duly received:—

For Our "Lamb and Flag" Cripples' Holiday Fund.

	£	s.	d.
"Ayrshire," 2s. 6d.; a Friend, Portsmouth,			
2s. 6d....	...	0	5 0

For our New World-Wide "Springing Well" Leper Fund.

	£	s.	d.
"S. J.," Akaroa ... ..	...	0	18 10
"G. D.," Tasmania ... ..	...	0	9 6
"Ayrshire," 5s.; a Friend, Portsmouth,			
2s. 6d....	...	0	7 6


For the Help of the very Poor.

	£	s.	d.
"Ayrshire," 2s. 6d.; a Friend, Portsmouth,			
2s. 6d....	...	0	5 0

For Work amongst the Hop-Pickers.

(MR. LUFF).

	£	s.	d.
"L. J. F.," Auckland ... ..	...	0	5 0
Also from a Friend, Portsmouth, for the			
Blind ... ..	...	0	2 6

 All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

True and original Gospel stories and incidents suitable for our pages will be welcomed by the Editor, and also any suggestion likely to render "THE SPRINGING WELL" increasingly useful.

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THE Springing Well

or WATERS THAT FAIL NOT.



Susan Parsons; or, The Story of a Little London Waif.

SOME years ago I had the privilege of relieving some hundreds of the very poor in Bermondsey. While visiting there among scenes of poverty and wretchedness such as I had never dreamed of, I first met the dear child of whom I now write, trusting that God will use the simple story of her life to lead others to the Saviour, that they, too, may know the same deep joy and peace which filled the heart of little Susan Parsons.

As I knocked at the door of her room, a voice said, "Come in," and I entered. Over the dying embers of a fire sat a woman, whose scanty clothing was little more than a piece of coarse bagging. It needed but a glance to assure me that here I had indeed found the poverty and want which I was seeking. An old table stood in the middle of the room, and a four-post bedstead was in the corner nearest the fire: these, with a chair and stool, formed the only furniture.

Upon the bare sacking of a bed lay a little girl, whose feet were frost-bitten, so that she could not put them to the ground; it was thus that I first saw little Susie.

S.W.



I spoke a few words to the poor woman, but did not particularly notice the child until a voice from the corner where she lay called my attention to her.

"Oh, sir," she said earnestly, "I'm so glad

F

you be come! I've been so wishing you would come."

I looked at the poor little child and tried to remember where I had met her, but in vain.

"I don't know you," I said; "I never saw you before; why are you glad to see me?"

"Ah!" she replied, sitting up and looking at me as if I had been some well-known and long-expected friend, "but I know you; I have heard you preach at the corner of Nelson Street."

For several years it had been my custom to read the Scriptures in the open air from a Bible-carriage. The place the child mentioned was one which I knew well. I had been accustomed to stop the little carriage and read there night after night, and it was there that little Susie had made my acquaintance, all unknown to me.

Mrs. Parsons was a widow, who earned a bare living for herself and her children by chair-canning; she had often sent her little girl to fetch the cane, and on her way Susie passed the corner where I was reading. Many and many a time, she told me, she had stopped to listen, and though it was several months since I had been at the place, she remembered what I had read, and knew me as soon as I entered the room.

"How old are you, my dear?" I said.

"Thirteen years old, sir."

"Now tell me, why are you so glad to see me?"

"Because I used to hear you talk about the Lord Jesus. You used to say what a bad man you once was, and what great things He had done for you. How you was saved in the shipwreck and in the battle, and then how He saved your soul."

Much touched at what I had seen and heard, I took leave, promising to call next day. Upon my second visit, the child was more comfortable—if indeed one can speak of comfort in so sad a case. A bed had been sent from the work-house, and she lay softly, warmly covered, and with a happy smile upon her face, so young and childish, yet so worn and thin. Her earnestness and desire to hear the word of God, drew me often to the poor room, and I tried, in words as simple as possible, to set before her the wonderful story of the love of God in the gift of His beloved Son, and the love of the Lord Jesus Christ in giving Himself a ransom for many. When we had known each other a fortnight and I knew Susie would not mind telling me what was in her heart, I said to her:

"Do you think the Lord Jesus died for you, my child?"

She thought a minute, and then replied, with

the bright look I loved to see, "Well, I don't know, 'azactly, for I can't read nor write; but I knows I'm a sinner, and I knows I do love Jesus."

"And what do you love Him for, Susie? Why should a little girl like you love the blessed Lord Jesus?"

"Didn't you say as He died for sinners?" she said, looking up at me wonderingly. "Am'n't I a sinner, and didn't you say He died to save sinners?"

Ah, my little Susie, God Himself had been thy Teacher, and the lesson which He read thee from His book was a lesson of love.

"Love which no tongue can teach,
Love which no thought can reach;
No love like His.
God is its blessed source,
Death ne'er can stop its course;
Nothing can stay its force,
Matchless it is."

Yes, Susie had known and believed the love of God to her, and she never lost the joy of this blessed knowledge. Brighter days soon came to her, for friends aided her mother in her poverty, though the weary pain did not lessen as time went on, and disease seemed to take a firmer hold of her feeble little body, so weakened by want and exposure. I had mentioned at our Sunday-school that she was fond of being read to, and now she often had young visitors who sat beside her, reading from the Bible, delighted as they found how much that had grown too familiar to them was new and wonderful to their rapt listener. Sometimes, too, they would teach her hymns, which she learned very quickly, and sang with great delight.

It was about this new pleasure of singing hymns that I once found her in trouble.

"Can't I sing?" she said, one morning, her eyes filling with tears.

"Yes, my child, surely you can. Sing as much as you like, and God bless you"—and the sweet face grew bright once more. I afterwards learned from her mother that she had a reason for asking the question. The day before, the parish doctor had been there. He came on a sad errand; it was necessary that she should lose one of her poor little frostbitten feet, and he had come to take it off. It was just then that Susie began to sing, and these were the words which came sweetly from her pale lips—

"My rest is in heaven, my rest is not here;
Then why should I tremble when trials are near?
Be hushed my sad spirit; the worst that can come
But shortens the journey and hastens me home."

"Hush, child!" said the doctor; "you mustn't sing."

It was not unkindly said, though perhaps the tones of the doctor's voice sounded roughly to the little singer, as he bade her cease her song. He was thinking, it may be, of how rugged the way of life had been to those little feet, which had never, like the feet of the happy children he knew, stood "ankle-deep in English grass," with the blue sky overhead and the fresh air breathing around. And when this child of poverty and woe began to sing of a rest to come, a home to be reached at the end of her toilsome journey, he feared lest he should be unnerved, and unable to perform his task. So Susie asked me, since the doctor had forbidden her to sing, whether it was right for her to do so.

After the operation was over, she looked up, and touchingly said, "Doctor, you have taken away my poor foot, but the Lord Jesus is going to give me two white ones, and a robe, and a crown."

"Of such is the kingdom of heaven," I often thought as I sat by the child's bedside and sought to learn the lesson of faith and patience which she so unconsciously taught. So real a Person was Christ to her that she would sometimes address Him, whom having not seen she loved, in such words as these, "Oh, you blessed Lord Jesus! oh, you precious Saviour!" entirely forgetting the presence of anyone else. Meanwhile, the poor little feeble body was indeed perishing and fading from our sight. The toes of the other foot dropped off, but even then she still sang in clear glad tones—

"There is a better world, they say,
Oh so bright! oh so bright!"

and of Him who shall fill all that holy place with the radiance of His smile.

In strange contrast to the peace and joy of the child who was so soon to reach that "happy land," of which she loved to sing, was the darkness of soul in which her poor mother and sister still remained. She could not but be aware of this, and it deeply troubled her.

"Mother," she said, one day, calling her to her side; "O mother, I shan't be your little girl much longer; I am going away to be with the Lord Jesus." Then, after a moment, she continued, gently, but solemnly, "If you and sister don't believe in Him now, you will never be with Him in heaven, and, O mother, I shall have to say, Amen, to your condemnation."

Soon after her mother had told me of this, I was sitting beside her; her eyes were closed, and she lay so still that, as I listened to catch the sound of her breathing, I fancied for a moment that her happy spirit had taken its flight. As I watched her she opened her eyes,

turned them to one corner of the room, and said, "Oh! ain't it glorious—ain't it lovely?" I tried to answer her, to ask what she saw, but my utterance was choked: I could only bow my head and adore the Lord, whose presence was filling the soul of His little lamb with "joy unspeakable, and full of glory." Presently she began to sing one of her hymns:

"I'm coming, I'm coming, Lord Jesus, to Thy throne;
A few more fleeting hours, and I shall be at home.
And when I reach the pearly gates, then I'll put in this
plea,
'I am a helpless sinner, but Jesus died for me!'"

The very room seemed hallowed by the presence of the Lord—that wretched room, where even the rats felt at home, and would come at night and nibble at the rushlight as it stood in the turnip which served for a candlestick; yes, and even worry the dear child as she lay helpless upon her bed.

"Go away!" her mother heard her say one night, "go away!" and then the child added, as if to herself, "you won't trouble me much longer."

No; nothing was to trouble little Susie much longer. She had lain week after week watching and waiting for the Lord Jesus to put her to sleep and take her spirit home, and at last the hour came.

On that morning I awoke at three o'clock, and could not sleep again. I felt that I must go to Susie's house. I went early and found one of the shutters closed. In answer to my knock the child's mother came, and, as I asked for the child, she said, with tears, "Why, dear Susie's gone."

She told me that she had gone to sleep after singing her favourite hymn—

"Jesus loves me: this I know,
For the Bible tells me so"—

but had soon awakened, saying, "Mother, I'm going. The Lord Jesus is coming to fold me to His bosom!"

"Then," said the poor mother, while her poor voice was broken by sobs, "she looked at me so earnestly, and said, 'You'll come: won't you? And you, sister, you'll come, too?'"

"I could not look at her," the mother continued, "nor answer her, so I went to the street door just as Big Ben was striking three. Then she called me again to her. 'Mother, run and tell the Missionary that I want him.'"

"But I don't know where he lives, dear child; I wish I did," I said.

"Ah, well," said Susie, "tell him when you see him that, if I don't see him any more here, I shall meet him in heaven." Those were the last words she spoke, sir."

As I listened to the poor woman's story, the thought of the child thus gently falling asleep in the arms of Jesus was so sweet to me that I could not mourn, though I was never again to see her on earth.

A few days later, I carried her precious little body from her poor home, to the coach which was to bear it to its last resting-place, at Victoria Park Cemetery, for there all that remained of dear Susie was laid by those who had loved her too well to allow her to be buried "by the parish." At the grave some of her favourite hymns were sung, and then we lowered the little coffin, and left her to rest "till Jesus comes."

More than a hundred people were present, and as I spoke of the grace and faith and patience shown by the young disciple during her long and painful illness, and earnestly appealed to the hearts and consciences of those who did not yet know the "precious Saviour," whose love was such a reality to her, many were deeply touched. Even the old grave-digger, as he leaned upon his shovel, was melted as I told the story of our little one's death, and of her sure and certain hope of a joyful resurrection; the tears ran down his cheeks, and he sobbed as if his heart would break.

Thus we trust that in her death, as in her life, God was glorified. As we left the cemetery we, who loved the Lord, reminded each other of His promised speedy return, of the time when we which are alive and remain shall be caught up with all those who now, like little Susie, sleep in Christ, to meet the Lord in the air, and so be for ever with Him, and we comforted each other with these words, for the child had been very dear to us.

And now I would say to any who may read this brief story of little Susan Parsons that it is no tale of the imagination. What is here narrated actually took place. The touching words here written were the expression of the faith, and hope, and love of a weak and sickly girl, suffering no ordinary pain, and in the depths of no common poverty. Is there not a voice here for you, my reader, whether young or old, if you do not yet know the Saviour, Whose love was so precious, Whose presence was so real a thing to this sick child? Is it not a knock, as it were, at the very door of your heart? It was the love of Christ which, filling the heart of little Susan, enabled her thus to triumph over disease, poverty, and death. Do you know anything of the sweetness of that love? Let not this history of the frail little waif of a London alley condemn you. Surely you cannot doubt the

power of Christ—you cannot doubt His willingness to save you, and to make you happy now and for ever.

It may be that my reader is young, like Susie. Perhaps, dear child, this seems to you a sad story. It is, indeed, if you look at one side of the picture, and only see the pain and the sorrow which were her portion, but there is a beautiful side to it, and I want you to look at that: I want you to think of all that the Lord Jesus did for this poor child. Perhaps you have felt the tears start into your eyes as you read how much she suffered, and how bravely she bore it all. My child, did you ever shed a tear over the narrative which you have so often read of the sufferings of Jesus, the blessed Lord who died to save you—died because of our sins? You are not too young to come to Him, Who said, "Suffer little children to come unto Me," Who received this child, and will receive you, if you only trust Him just now.

A Notable Border Shoemaker; or the Marked Influence of a Good Life.

FEW men wielded a wider influence for good throughout the Borderland than Andra Byers, of Langholm, who came to be known and beloved in many southern parishes. By his word and example many were, through his faithful testimony, turned into, and established in, the true way of life and living.

Few employers had a more telling power over their apprentices and workmen than he. One and another since his departure called him blessed for all he meant to them.

One apprentice, when speaking of his work and worth, said that his religion was not a garment, but a motive power, controlling and colouring his words and actions. It was not merely something which he had got, but something which had got him. And it was this power that told so much on others during his long and useful life.

Andra Byers was won for the Kingdom of Christ in the ever-memorable revival of '61. Feeling that he was in

"Rags and in ruin,
Without and within,"

he, like many more, found his way to the Cross, where God meets with His poor bankrupt souls, and he there found peace through faith in Christ Jesus.

Having known what it was to be "born again," and fully realizing that he was indeed

"To grace how great a debtor,"

he resolved to be a messenger of grace to guilty men, and ultimately embarked on definite christian work, devoting much of his spare time to the service of the Gospel.

After settling on the borders, wherever he went he strove to keep his profession and principles in view, that his life might be according to his preaching, and in this way led many into the truth which had been so blessed to himself.



MR. BYER AND SOME OF HIS LADS.

Whilst building up a large business, he succeeded in also doing much Gospel work, and established a Mission in the town where he resided, which has had an untold influence for God and for the good of his fellow-men.

Hundreds to-day rejoice in the definite blessing they received from him through the preached word. Ministers, missionaries, Bible women and christian workers now in many fields, both at home and abroad, are the fruits of the work to which "Andra" devoted the best part of his life.

Opposition and persecution came his way, but to these he gave small heed, knowing that he was in God's keeping, and having clear convictions he was ever prepared to

"Trust in God and do the right."

Herein lay his strength, and the secret of his successful life.

When he came to resign all that men hold dear, this was done in a spirit consistent with his living. The prospect of death did not alarm him. He had made himself familiar with its approach by preparing for its coming, and felt garrisoned by the very peace of God.

His sick room was a veritable banquetting house of the King. "It was beautiful to witness his resignation," said one; whilst another

declared: "He seemed to be going on a delightful holiday." To the end he was conscious of being "under the shadow of the Almighty." He therefore enjoyed sweet peace as his soul set

"Behind time's fleeting scenes,
To rise where all is light and love,"

When all that was mortal of this humble shoemaker was being laid "in the wardrobe of the saints," there was a remarkable demonstration and widespread regret. Many who had never exchanged words with him felt that they had lost a friend, and that a bright light and a moral force had been removed from the Borderland.

The memory of what he was, and what he said and did, are still potent factors in the lives of many who magnify the "grace of God in him," and "who are shining for the faith of the Gospel" in different lands. Truly his ministry still goes on.

Happy shall it be with us if we, like him, when the end comes, can say:

"Stayed upon Jehovah, my heart is fully blest;
Finding, as He promised, perfect peace and rest."

GEORGE MCROBERT.

"His Hands have Fashioned Thee."

"Thine Hands have made me and fashioned me together round about."—JOB. X. 8.

HIS HANDS HAVE MADE AND FASHIONED THEE,
Thy feeble frame He knows,
Then in thy weakness turn to Him,
Thy cares and wants disclose;
O tell Him all that burdens thee,
Thy trials and thy woes.

Moment by moment, bring to Him,
Thy sorrows, and thy joys,
The common thing of daily life,
That worries and annoys;
Yea! tell Him all the smallest thing,
That peace of heart destroys.

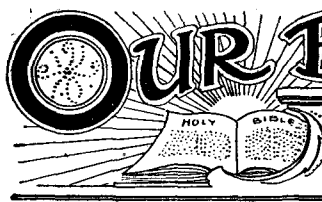
HIS HANDS HAVE MADE AND FASHIONED THEE,
His arms doth thee uphold,
His heart is filled with love for thee,
Love, which can ne'er be told;
Let all thy life and its concerns,
Upon Himself be rolled.

'Tis He hath made and He will bear,
Along life's desert way,
Shall guide thy falt'ring footsteps here,
And keep thee lest thou stray;
Thy every need shall be supplied,
By Him, from day to day.

F. B.

"The steps of a good man are ordered by the Lord; and He delighteth in his way . . . For the Lord upholdeth him with His Hand. The law of his God is in his heart; none of his steps (or goings) shall slide" (Ps. xxxiv. 23, 24 and 31).

OUR BIBLE PORTION



"The trees of the Lord are full of sap. The cedars of Lebanon which He hath planted."—Ps. civ. 16.

A Second Springtime.

"The Glory of Lebanon shall come unto Thee."—ISA. lx., 13.

ONE who has watched Nature for some years, and has sought to catch the meaning of her parables, remarks that he knows none more suggestive or cheering than that parable which she gave us last summer.

One spring day a violent gale blew from the south. It was just at that time when the elms were adorned in their delicate first green leaves, when the young pink-tinted sycamore leaves were beginning to unfold, and when the early oaks were opening their mellow buds. The result of that gale was such a sight as is seldom to be witnessed. Elms and sycamores were scorched as with fire, their tender leaves were shrivelled up, and black and burnt they rustled upon the branches, while the oaks looked as if they were winter.

Many said the trees must die, and as the month of May wore on, and they remained barren and unfruitful, it seemed as if the gloomy prediction would be realized. But lo! June came, and with it to these stricken trees a second spring. By degrees the elms were clad again, and the sycamores shook out their pendent flowers, and at last the oaks, which seemed so hopeless and lifeless, were robed again in the mellow garb of spring. Fears were entertained on account of some of the oaks, for till June was well advanced, they stood in the hedgerows and on the hill-sides facing the south looking as bare as winter. But slowly, slowly their vigour of life asserted itself, and so these trees had had a second spring.

Is there not herein a parable to us, and a voice to cheer?

It is not every christian who stands facing the storm; some are situated in more secluded spots than others, and so escape the bitterest of the death-laden blasts of trial and distress which others experience. But to such as have been stripped of their leaves, and who, though it be their midsummer, yet seem as lifeless as winter, may we not say,

Take courage, and learn of Life and Strength from the Trees.

A mighty strength for recovery lay in the

trees, and it asserted itself by beginning the laborious work of spring all over again. There was no new freshness instilled into brown and withered leaves, no restoration of the lifeless parts to living freshness; but from within there commenced an unseen work, which resulted in a slow and gentle putting forth of the tender shoots one by one and little by little. So it came to pass that where more favoured trees were in full large leaf—such as the ash, which, being so late in its verdure, escaped the effects of the blast—the unusual sight was seen of the oak, out of its order, just beginning its year-life over again.

Now are there not resources in God's kingdom of grace excelling those of His in the kingdom of nature? Shall any christian doubt that He, at whose command the life of the trees clothes the forest with verdure, that He, our God, has power to clothe the most backward or soul-stricken of His people with more than their early freshness? This is impossible to doubt.

The believer has Christ as his life, and in the believer the Spirit of God dwells, and though the blasts of temptation may have withered his life's early promise, still where there is honest confession of this truth, and also patient waiting on God, little by little

the graces of Christ within and the beauty of Holiness shall surely express themselves.

The beginning of the recovery will be unseen, it will be a process going on in the soul, known perhaps to God alone, but the end will be a witness to men. Such work will necessarily be gradual.

It was observed, too, that the black, withered-up leaves remained in their places. No restoration of these took place; but they became gradually hidden by the beauty of the fresh life. We cannot alter the past. We cannot mend the broken and ruined work of bygone days; but if we look only to Christ, we shall not be wanting in freshness or in fruit.

Let the stricken believer hope in God, and expect from Him. Look for an arising of such freshness and vigour, that what now seems a lifeless life shall yet be graced with the beauty of a second spring.

To-morrow and To-morrow.

“AND Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To-morrow” (Ex. viii. 9, 10).

“Boast not thyself of to-morrow; for thou knowest not what a day may bring forth” (Prov. xxvii. 1).

“Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant” (Isa. lvi. 12).

“Let us eat and drink; for to-morrow we shall die” (Isa. xxii. 13).

“Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow” (Jas. iv. 13, 14).

“Behold, now is the accepted time;

Behold, NOW IS THE DAY OF SALVATION” (2 Cor. vi. 2).

Blessed and Holy One.

AN ORIGINAL HYMN.

OUR kind friend, Mr. D. J. Beattie, has sent us another fine hymn written by himself, with special music to it by Dr. J. Mountain. We are thankful to insert the same in our pages, and trust many will appreciate the words and music. The chorus is very beautiful. Try it. We consider the desires expressed in the hymn are most reverent and tender.

—ED.

Blessed and Holy One!

DAVID J. BEATTIE.
Prayerfully.

“WAUCHOPE.”

J. MOUNTAIN, D.D.

1. Bless - ed and ho - ly One, Dwell Thou with me!
2. Help - less I am, and poor, With love grown cold;
3. Stay ev - 'ry an - gry word, Rule Thou my will;
4. All that I am and have, Lord, now I give;

Fain would I ev - 'ry hour Com - mune with Thee.
O Sa - viour, Lord, to me Thy grace un - fold:
With heav'n - ly Christ - like love My bo - som fill:
And ask not, but hence - forth For Thee to live:

Si - lence earth's strife with - out; Come, Lord, draw near;
Fan now love's smoul - d'ring flame, Il - lume my soul;
Quench ev - 'ry i - dle thought, That I may be
Un - known doth lie the path— Be Thou my Guide;

Still Thou my throb - bing breast, Dis - pel each fear!
I would more faith - ful - ly Thy name ex - tol.
A ves - sel pu - ri - fied, And meet for Thee.
Un - til life's days shall close, With me a - bide!

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"The Name Which is Above Every Name."

(PHIL. ii. 9.)

V.—"They shall call His Name Emmanuel" (MATT. i. 23).

IN the Gospel by Matthew we read that in the birth of the Lord Jesus was fulfilled the prophecy, "Behold, a Virgin shall be with child, and shall bring forth a Son; and they shall call His Name Emmanuel, which being interpreted is, God with us" (Matt. i. 23).

It has already been shown that the birth of the Lord Jesus was a fulfilment of the promise given to Adam and Eve in the Garden of Eden. This verse declares further that it was also a fulfilment of the prophecy made by Isaiah (Isa. vii. 14). The Name thus given sets forth the Nature of the Lord Jesus and declares before all the Universe that He is God Incarnate. It is a great mystery, so much so that the very Angels desire to look into it (1 Pet. i. 10—12), and to understand the wonderful purposes of God the Father in giving His Son to be man's Lord and Saviour (Eph. iii. 9—11).

The truth declared in this Name of the Lord is very extensive and far-reaching, and affords an infinite amount of spiritual food for the nourishment and growth of the believer's soul. It declares that He, Who is very God, One with God the Father, has indeed taken on Him the seed of Abraham (Heb. ii. 16), thus in a wonderful manner bringing the believer into covenant relationship with God. The nature of that covenant relationship is largely set forth in the books of the New Testament, and affords the believer a continual and growing sense of the favour and lovingkindness of God (Ps. xxv. 6; Isa. lxiii. 7). The believer is one who by faith receives Jesus of Nazareth, rejected and despised by men, as the promised Messiah (John i. 12—14), and is begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 3).

From the belief that the Son of God was indeed thus manifest in the flesh (1 Tim. iii. 16), the believer is led by the Spirit of God (Rom. viii. 14) to yield himself to Jesus as Lord (1 Cor. xii. 3; Rom. vi. 16; xii. 1, 2), and the Spirit of God shows the believer that he has a covenant interest in the Lord, as set forth in His Name, Emmanuel, God with us. Furthermore, the union of spirit with the Lord through this knowledge of covenant relationship brings home to the believer the knowledge that "God with us" implies "our being with God" for

ever, and that nothing can "separate us from the love of God, which is in Christ Jesus, our Lord" (Rom. viii. 35—39).

Faith, Hope and Love are thus continually animating the believer's soul, and the more the believer feeds on God's Word and receives the comfort of God's Spirit, watering that Word, the more lively do these graces of the Spirit become. The living character of John's soul under the gracious operations of the Spirit of God is beautifully shown in his first epistle, which has been the means of a like experience in the hearts of God's believing people throughout the centuries, since it was written and circulated amongst those who believed in Jesus.

Perhaps someone, whose heart has been touched by the preaching of the Word, with whom the Spirit of God is working to bring them to a full trust in, receiving of, and yielding to Jesus Christ, asks the question: How is it that so few of my acquaintances bear witness to these blessed results of faith in Jesus Christ?

To which question we must sorrowfully reply: It is due to UNBELIEF. In this very epistle, to which we have referred, John says: "He that believeth on the Son of God hath the WITNESS in HIMSELF; he that believeth NOT God hath made Him a LIAR; because he believeth not the record that God gave of His Son. . . . He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 10—12).

There are many snares of the devil sown in men's hearts like tares (Matt. xiii. 37—43), which choke the word or drive it from the heart. There are many to-day who believe the words of men, whom the world calls "Men of Science," although they acknowledge they know not God (1 Thess. iv. 5), just as Pharaoh refused to give heed to Moses, declaring "I know not the Lord" (Exod. v. 2). His men of science were brought to nought by the acts of Moses, still Pharaoh would not believe and destruction came upon him. Just before Moses was sent by God to speak to Pharaoh he had been a shepherd. What man judging by the outward appearance would think that the Lord, Whose Name is Emmanuel, was WITH Moses and AGAINST Pharaoh, but so it was, as the result proved. When God raised up Joshua in the place of Moses, as leader of the children of Israel, God said, "As I was WITH Moses, so I will be WITH thee; I will not fail thee, nor forsake thee" (Josh. i. 5).

When we read that the Lord's Name is Emmanuel, it means that He is to-day really and truly WITH all who trust in Him. W. H. B.

Accepted!

THIS is a short word, but what a fullness of meaning is contained in it. Let us turn our thoughts to a lonely cottage standing in its own small garden far away from the busy haunts of men. One of its occupiers is a poor suffering woman. She has been bed-ridden for some years. Her loving family do what they can to soothe her aching body, but their means are small. Application has been made to one of the institutions, founded by christian benevolence, for a pension. There are many other applicants for the bounty, and



"A LONELY COTTAGE STANDING IN ITS OWN SMALL GARDEN."

as the months roll by it seems that hope must be given up. At length a letter is brought by the postman with the good news that the application has been granted. Her case is *accepted*. What joy this brings! What happiness now reigns in that cottage, for on a certain day the first month's allowance is to arrive!

The word *accepted* means something definite to that simple household.

The poor woman's need was her qualification, but this need was not something to glory in as though it were a virtue or a merit. Her need touched the hearts of kindly-disposed persons who had the right to vote for her, and they secured her election to the pension. It was secured by their favour, not by some meritorious act on the sufferer's part. Her affliction proves her need of help, but her affliction is not a good deed that entitles to reward.

It is not possible to produce any simile that

will adequately set forth God's wonderful love, grace, and mercy in saving sinners, but sometimes an illustration may be found which will in some measure convey a faint representation of what the Lord Jesus is and what He has done.

In the case cited above we find several definite conditions. There is the poor sufferer's need; there is the hearing of that which may help—though it cannot cure; there is the believing that this help may be obtained; there is the making application for it; there is the waiting for it, and hoping for it; and there is the receiving it as a favour, and rejoicing in it when received.

These features of the case in a small degree set forth the experiences of many who are brought to the knowledge of the Lord Jesus as the only Saviour, but there are other features belonging to the sinner's case which are not found elsewhere. The poor suffering woman does not have to be convinced that she is ill, she knows and feels it. She does not try to do something contrary to the rules of the institution in order, as she thinks, to merit the pension, for she is helpless. She does not refuse to apply for the benefit, nor does she make conditions as to the terms on which she will receive the bounty. No, she is too needy to raise any obstacles as to the benefit, or as to the means whereby she is to receive it. She is only too anxious to comply with all requirements in order that she may enjoy the longed-for privilege. In thus acting she is wiser than poor sinful men and women in the matter of their soul's salvation.

The plain teaching of Scripture shows that all, without any exception, are sinners (Rom. iii. 23). The consequence of sin is eternal death, or separation from God for ever, and an entering upon misery that will know no end (Rom. vi. 23, and Mark ix. 46). Now, God hath no pleasure in the death of a sinner, He therefore bids them turn from their evil ways—in other words "repent"—and believe in the Lord Jesus Christ that they may be saved (Ezek. xxxiii. 11; 2 Pet. iii. 9; Acts xvi. 31). And to those who do thus repent and believe in the Lord Jesus the absolute promise is made that He has gone to prepare a place for them, so that where He is there they shall be for ever (John xiv. 1—2).

The measure of a man's sinful nature is the measure of his need of a Saviour. Alas! few realize this. The majority of those who have any concern about their future imagine they must do something to merit salvation; but there never can be any merit in a lost sinner. He

never can deserve any mercy at God's hand. To think otherwise is to reject the Saviour.

Faith cometh by hearing, and hearing by the Word of God (Rom. x. 17). God has sent His Word to tell He has provided a Saviour Who is able and willing to receive all who come to Him.

This Word tells us we all are lost—we all are sinners. God in His great love gave His Son to die for sinners and to save the lost (John iii. 16; Luke xix. 10). There is no merit in being a lost sinner, but, on the contrary, there is great demerit. It is an awful condition to be in, and the Lord Jesus has come to deliver us from this awful condition by obeying the holy law, which we have broken; by bearing the wrath of God, which we deserved; by shedding His blood to make atonement for our sins, that by His dying we might be delivered from eternal death; and by His obedience He has brought in an everlasting righteousness for us.

Here, then, we have proof that salvation is entirely of grace and not of works or merit. We never can merit salvation by anything we can do. Salvation comes through the Father's love and what the Lord Jesus has done, and to attempt to procure that which cannot be procured, except by Him, is to reject His finished work. His work is perfect and complete, and all who believe in Him are "accepted in the Beloved" (Eph. i. 6). Do let us lay hold of this great truth: Whosoever believeth in the Lord Jesus is *accepted* in Him—is made "complete in Him" (Col. ii. 10), yea "stands perfect and complete in all the will of God" (Col. iv. 12), and is "made meet (or fit) to be partaker of the inheritance of the saints in light" (Col. i. 12). "To the praise of the Glory of His Grace, wherein He hath made us accepted in the Beloved," and being accepted in Him, we are delivered from condemnation (Rom. viii. 1).

He Does Worry Me So!

"HE does worry me so!" said a man, seemingly near death, who had turned from the devil and his ways late in life. "Read me the fourteenth of John: I'm sure he can't stand that," said my aged friend.

Right. "Resist the devil, and he will flee from you" (James iv. 7). The Lord Himself overcame Satan by the word, and took His stand on "it is written."

The "young men" in 1 John ii. 14, overcame him; the word of God abode in them.

"If God be for us, who can be against us?" (Romans viii. 31). "Greater is He that is in you, than he that is in the world" (1 John iv. 4). A.

Light at Eventide.

"It shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light."—ZECH. XIV. 7.

At eventide, at eventide,
When softly fall the shades of night
And Nature hastes her face to hide,
At eventide it shall be light.

Fear not, oh heart, when sinks the sun,
And shadows fall so dark and chill,
Thy pilgrimage is nearly done,
And Home shines fair above the hill,

Ere thou hast missed earth's sunset rays
Faith shall be changed to rapturous sight;
He Who hath led thee all thy days,
At eventide will be thy Light.

Earth's little day will soon be o'er,
Its brightest sun soon sink in night,
But Christ, Whose Face shines evermore,
Shall be thy everlasting Light.

There is no eve in that sweet Land,
No sunset gilds that glorious Height,
'Tis here, on earth, we understand
At eventide it shall be light.

Dear way-worn pilgrim, look above
The shadows as they fold thee round,
Look up and see His smile of love,
Whose brow is with the glory crowned.

At eventide, at eventide,
However darkly falls the night;
Christ with His own will aye abide,
And so, at eve, it shall be light.

By the late beloved ANNA WOODCOCK (not hitherto published), Virginia Mount, Malvern Wells. (Nov. 1908.)

"In the daytime also He led them with a cloud, and all the night with a light of fire" (Ps. lxxviii. 14).

"To show them light, and the way wherein they should go" (Neh. ix. 19).

"We Beheld His Glory."

ONLY in Christ is God seen, and known. The sun is the light of our world, yet we see not the sun but its enveloping radiance, thus does the sun teach us of the outshining, the brightness of divine glory. Further, He is the exact image of God; to have seen Him is to have seen the Father; to know Him is to know God. In Christ, the Son, we understand who and what God is.

Again, He upholds all things by the word of His power, His "I will" sustains the universe; His word is the cause of the laws of nature. By that same word the frail thread of our lives is unbreakable, and by that word it yields, and we die.

By such thoughts of the Person of Christ does the blessed Spirit of God lead on our minds to the greatness of His work, who, "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

The Gospel of the Glory of Christ.

IV.—“When He Came to Himself.”

“For this my son was dead, and is alive again, he was lost, and is found.”—LUKE XV. 24.

IN the fifteenth of Luke, by a series of pictures, are shown the Three Persons of the God-head interesting themselves in the salvation of poor sinners. We cannot fail to notice in the parable of the shepherd going after the lost sheep the words, “until he find it.” And, again, in the second—the search by the woman for the lost piece of silver—the same words appear, “till she find it.” These few words reveal the unwearied love of the Shepherd, and the unceasing labour of the Spirit, in seeking for and bringing back to God that which was lost.

And often do we see in real life what these parables bring before us—the triumph of love, which nothing can hinder, the intensity of the love which brought our Saviour-Shepherd into this wilderness world to find the lost and perishing sheep, and which leads the Holy Spirit to let the light of truth shine into our dark hearts.

The following true story tells us a little of this grace:—Henry was the son of christian parents, who often lovingly spoke to him of Christ and of his soul. But, like many young men, his desire was to see more of the world, and for this reason he rejected the truth. And he went further; for one day, without saying a word to those who loved him, he left his home, “to strike out in the world for himself.” When dinner-time came, Henry’s seat was vacant, and the hearts of his parents were filled with fear, to which was added sorrow when they at last heard from a neighbour of the intention of the their poor son. They had this comfort, that they could leave all their trouble with God, and He, whose ears are open to His people’s cry, was not slow to hear, or to show forth His power.

It was on a Saturday Henry had turned his back upon his father’s house, that he might gratify his desire and enjoy the world.

While walking about the town to which he

had come, Henry heard, one Sunday evening, a familiar hymn sounding from a hall, and he strayed into the building. In the course of the preaching the evangelist raised his hand and pointing to where Henry was, said, “There is a man here to-night who is willingly ignorant of the truth. Oh, think what it will be to meet a God, who in love to your soul has given His beloved Son to save you from wrath, if you still close your heart to that love, and, with your eyes wide open, take sides with the enemies of God!”

Can we call that “a shot at a venture”? Was it not, rather, a word and an action given by the Spirit of God to reach that poor lost one? The word of the preacher went home to Henry’s heart and conscience, and at the close of the meeting he went forward to shake hands with the speaker. “Do you know the Lord Jesus as your Saviour?” he asked. “Yes, sir,” replied Henry, “I found Him right here to-night. I was the one you pointed at. I was willingly ignorant of the truth, and ran away from home so that I should not hear it, but the Lord followed me.” The servant of Christ and the young believer rejoiced together, and the next day the parents’ hearts were gladdened when they received the news that their son, who had been as one dead to them, was alive again; that he who had been lost, was found.

It was true that Henry had found Jesus as His Saviour, but was it not also true that the Shepherd, having lost His sheep, had gone after it until He found it? Surely it was so; in spite of the deliberate rejection of His grace, the Shepherd had set His love upon this poor soul, and the sin of His refusal brought out the more abundantly the grace and love of the Shepherd’s heart, so that He followed him, and at last the lost sheep was found upon the shoulders which never weary.

And true as was the joy of the servant of Christ, and of the parents, could it equal the joy of heaven over the lost sheep when brought home with rejoicing? Had not the Saviour-Shepherd His joy in knowing that His labour was not in vain? He could rejoice over this poor soul—the sheep which had gone astray as the fruit of the travail of His soul.

We make no question as to the welcome which Henry received when he returned home, pardoned by God. But think of the welcome which awaited him—and which awaits you, returning sinner—in the Father's house. Think of the love ready to be lavished upon you, the kiss of welcome, the robe of righteousness, the ring of eternal love, the shoes of peace, and the feast of the fatted calf—the joy of the Father over you.

Dear reader, do you know what it is to rest on the shoulders of that Good Shepherd? Have you ever received the Father's welcome? If not, oh, think of the love of that Shepherd who is still seeking you! Remember that the Father is waiting to welcome you, and though you may be a great way off, He will not only welcome, but in His compassion, will come to meet you. And ere the doors which now stand open to receive you shall be closed—and closed for ever—oh! arise and go to your Father, assured that in spite of the distance of that far country, in spite of the stains of travel, there is still room, there is bread enough and to spare, there is still an embrace and a kiss which may be yours. Will you receive them?

Clouds.

"And now men see not the bright light which is in the clouds."—JOB xxxvii. 21.

LIGHT, airy wisps of cloud
Like snowy cobwebs spun across the sky,
Dull leaden funeral shroud
That sheds a gloom all round when rain is nigh.

What are these varying things,
Flitting o'erhead to hide from us the sun?
And care not earthly kings
Who cannot tell them when and where to run.

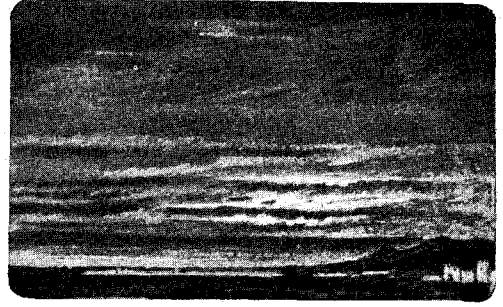
They seem to us to be
Like drifting boats carried upon the flood
And tide of every sea;
But are they not directed by our God?

If they by Him are made,
Then should we to their wonders give a thought
To find out for our aid,
The words and messages with which they're fraught.

Across the lives of all
Pass clouds of trial, sorrow or temptation,
And while beneath their pall,
We oft forget the Lord of the Creation

Hath sent them o'er our life.
Fret not, but know that He, who high in heaven,
Looks down upon our strife
And seeing all, in wisdom clouds hath given.

The sorrows we endure
Are varied as the clouds that cross the sky.
Our ills they come to cure,
Our hopes t' restore as rain the fields when dry.
At evening in the west
The clouds reflect the glories of the sun,
And so our clouds are blest,
Revealing to our sight the Blessed One.



"THE CLOUDS REFLECT THE GLORIES OF THE SUN."

The Man of sorrows, He
Who bore the greatest clouds for you and me,
Shows us what He can be
By sending clouds and, with them, sympathy.

When all the heaven is spread
With gloomy mist and ne'er a glimpse of blue,
'Twill rain; unless there's shed
On all the earth, a copious draught of dew.

E'en thus sometimes our heart
Is sad and hopes are dead. The dew of prayer
Will make the cloud depart
And once again, the prospect will be fair.

At other times there heap
Great massive clouds, like billows of the main,
With thunder, loud and deep,
But followed by clear shining after rain.

How oft a threatening sky
Is o'er us, and we fear we cannot bear
The troubles that are nigh,
The sharpness of the trial, the weight of care.

But sudden is the shower,
Soon come, soon gone, reminding us we can
Find shelter in His power,
Who shows His mercy by the rainbow span.

Then see the "mackerel sky"
Tier upon tier of cloudlets, trim and even,
A ladder set on high
To elevate our thoughts from earth to heaven.

And this is how we should
Look at the trials every fresh day brings,
As coming for our good,
Forming an upward path to higher things.

A. R. L.

"And he shall be as the light of the morning,
when the sun riseth, even a morning without
clouds; as the tender grass springing out of the
earth by clear shining after rain" (2 Sam.
xxiii. 4).



Our Next Berean Week.

IN connection with Berean Week, last year we asked our members to make a threefold minimum effort: (1) to pray at least once during the week for the Berean Movement; (2) to speak or write about the Band to at least one individual who did not know of its existence; and (3) to give away at least one Berean leaflet with a word of commendation of the Berean Band. We propose renewing this simple request, and we look forward very hopefully to a generous response. Now what will this involve? It may mean a special effort to many, but we trust that something will be accomplished by all our members, and we shall be disappointed if any seek to be excused.

Between now and the last week in May, which will be Berean Week, there should be some definite preparation in order to obtain some practical result during the week. In many instances it will be possible to bring the work of the Band before the usual weekly prayer-meeting. Few more suitable objects could claim the prayers of the Lord's people. May we all, "helping together by prayer," seek from the God of all grace that learners may be multiplied and that the Lord's name may be magnified.

We want our praying members not only to speak to the Lord, but to speak to their neighbours as well about the work of the Band. Why should not Berean Week be a week of testimony? Those who have been helped, by the simple method of the Band, to hide God's Word in their hearts, owe it to others to tell them of the way of blessing. May the week pass over no head without a word of testimony to some of those with whom we come in contact.

Some new leaflets are being published for circulation during that week, and we want all our members and friends to help in distributing them. Our local secretaries should encourage the members of their respective Branches to help in this simple but very important work. It would be of great assistance if we could send quantities to our secretaries direct for this purpose. As many as can be used with discretion will be sent free of all cost, but the exact number required must be stated when the application is made. We hope that during Berean

Week we may again prove the usefulness of widely distributing Berean literature.

Roll of Honour.

Nearly 250 of our members have been inscribed upon the Berean Roll of Honour for 1912, and a beautiful illuminated certificate has been sent to each one of them. It is by no means an easy task to qualify for enrolment and we are full of joy that so many have been successful. Another record has been achieved, and our members are to be congratulated upon their success. One of our Kensington branches has fourteen members on the Roll, their certificates being presented to them by Rev. Preb. H. W. Webb-Peploe, M.A., at the annual meeting of the Bible classes of Onslow Sq. Church. A Scotch branch (Wick) is a good second with twelve members on the Roll, and Rotherhithe and Liverpool scored nine.

Two of those who had the privilege of enrolment were over 80 years of age, and one friend not only repeated the 52 verses with the references, but the whole of the contexts as well, making 233 verses in all, which we consider a wonderful achievement. We might mention that another member repeated the verses with the contexts and made only a very few slips, but as the slips were in the Berean verses, we very reluctantly had to disqualify. One certificate went to Moscow, another to South Africa, and one to New Zealand.

Now we have a gratifying announcement to make. Chas. Hay Walker, Esq., J.P., one of our vice-presidents, is very generously presenting the Band with a handsome fumed oak Roll of Honour Scroll to be held for one year by the branch having the largest number of members who have repeated from memory the Berean verses with the references for the preceding year. This scroll will be exhibited at our Annual Meeting, which is to be held (D.V.) on Thursday, May 22nd, at Sion College, Victoria Embankment, London, E.C., at 7.30 p.m. It promises to be a most interesting meeting, and we hope a large number of our readers will be present.

The verses to be committed to memory by members of the Berean Band during the month of May are as follows:—

THE HOLY SPIRIT.

- | | |
|--------|-----------------------------------|
| May 4. | John 16, 8—9—Reproving the World. |
| " 11. | John 16, 14—Glorifying Christ. |
| " 18. | Gal. 6, 8—Sowing to the Spirit. |
| " 25. | Eph. 4, 30—Grieving the Spirit. |

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.



OUR YOUNG PEOPLE'S PAGES.

The Fruit and the Root.

I ONCE had a beautiful little cherry tree in my garden. I took great care of it, put nice fresh earth all round it, and did everything I could to make it grow. If any of you have gardens, you will know how I watched my tree.



"IT LOOKED SO PRETTY IN FULL BLOSSOM."

The trouble I took with it only made me more anxious to see it flourish. Spring came, and it looked, oh, so pretty in full blossom—so pure, and white, and rich! I shall surely have a great many cherries, I thought, on my pretty tree when summer comes. Summer came, and what happened? Oh, children, it was so sad; my pretty tree faded quite away. First the blossoms then the leaves, and then the branches. I was so sorry after all my trouble. I asked the gardener why it faded, and he said there must be something wrong at its root. So he dug it up, and there, deep down in the earth, were nasty bed worms: a great many of them. They had

eaten the root of my poor little tree and so it had died.

Now, this is like what we all are by nature.

There is a deep root of sin in all, and though we may be very pleasant and kind, all alike need a Saviour, Jesus. There is no life but in Him, no way to heaven but through Him.

None of the beautiful blossoms upon my cherry tree came to anything, just because there was death in the roots; so no good promises or works of yours will avail before God, for, young as you are, you must be born again. Jesus died that we might live; believe in Him and you shall have the new, the everlasting life, and then may you be a fruitful tree for Him upon the earth. Should you live to be old, or should you die young, may you please Him, and bring forth fruit for God.

How can we do this? By being obedient to God's Holy Word, and treasuring in our hearts what our Lord says to us.

But remember, dear children, that there cannot be fruit unless there be root; and therefore be quite sure that you are one of those who are of the Lord's planting. Be quite sure that you do indeed believe on the Lord Jesus, and that you have the new life.

It is because we have evil hearts by nature that we do evil things, and the law of God was not given to us to make our hearts good, but it shows us what God requires of man, and proves to us how evil we are.

It is very sad when anyone tries to be made fit for God's presence by keeping the law. For if we could become righteous before God by doing what the law of God demands, why did Jesus die to save us? The holy law of God is like a sword to slay guilty man; but the holy gospel of God gives both righteousness and life to all who believe.

For what purpose was the law of God given to Israel? It was given for them to keep. They broke it, and they needed a Saviour. Jesus the Saviour has come, and the sinner now is bidden, "Believe on the Lord Jesus Christ and be saved," not "Do this and live."

The holy law of God is not written in the Bible in order that you may try to keep it, and so be saved, but by the law you may find how much you need a Saviour. "We know that the law is good if a man use it lawfully" (1 Tim. i. 8). It would be unlawful for us to try to save ourselves by seeking to keep it.

BIBLE FOR BOYS AND GIRLS

BY WILLIAM LUFF.

No. 5.—What Spring Spells.

SPRING! How beautiful! How welcome! What a blessing to be spared to see the bright season once more! I have been thinking of six things that are suggested by the six letters that spell SPRING.

S. SUNSHINE. Sunshine is God's Smile, making the dull earth respond in merriment and scattering the powers of winter. I passed a house and its name was "Sunny-side"; it made me think how nice to be always on the sunny side. Then I remembered some texts. "He shall be as the light of the morning, when the sun riseth" (2 Sam. xxiii. 4). Jesus is the "Sun of Righteousness": "The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. iv. 18). "If we walk in the light, as He is in the light, we have fellowship one with another" (1 John i. 7).

What a difference sunshine makes to the look of things. A wood in the dark night, and the bright day. A garden in Winter and in Spring. Just as much difference does the sunshine of God's grace make to our lives.

P. PRAISE. The birds sing most in Spring; it is the song month; and if the sunshine of God's forgiving love brightens our hearts, all the joy birds will wake up, and we shall say:

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

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery" (Ps. lxxxi. 1, 2). "O

come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms" (Ps. xcv. 1, 2).

I am glad that our religion is a religion of praise. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing" (Ps. c. 1, 2). "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. xlv. 23).

R. RETURN. The sun returns, the flowers return, the birds return, in the Spring. Let us return. "Come, let us return unto the

Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hos. vi. 1). If we so return, God will say, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee" (Isa. xlv. 22).

Just as the swallows come back to their old homes after wandering thousands of miles, so let us

come back to God and His house.

I. INDUSTRY. Spring is a busy time. Have you a garden? Now is the season to put in your seeds. How busy the men are in their allotments, for if they do not plant now they will want later on. Hark! do you hear that humming around and in the beehive? There is a revival among the bees. All the winter they have been resting, now they begin working, recalling the lines,

"How doth the little busy bee,
Improve each shining hour:
And gather honey all the day,
From every opening flower.

"In works of labour, or of skill,
I would be busy, too:
For Satan finds some mischief still
For idle hands to do."

Youth is life's Springtime: let us be industrious.

N. NESTS. If bees are industrious, so are the birds. Look! there goes a sparrow with a



"THE FLOWERS RETURN, THE BIRDS RETURN IN THE SPRING."

long piece of straw. See yonder, where the road is muddy, the swallows are picking it up to build with. Birdies, make the nests safe and strong, for as you make them you will have to be in them—and your children. Build in a safe place, and use plenty of warm wool and moss. Children are all nest-building. Where are you building? Where Satan can tear the nest down? Where the axe of death will cut down the tree? The only safe place to build is in God.

“Rock of ages cleft for me,
Let me hide myself in Thee.”

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . Because thou hast made the Lord which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling” (Ps. xc. 1 and 9).

G. GROWTH. Spring is a time of growth: grass grows, seeds grow, buds grow—are we growing? How? “Take root downward, and bear fruit upward” (2 Kings xix. 30). Downward in humility: upward in utility. Downward in God’s grace: and upward before man’s face. David prayed, “That our sons may be as plants grown up in their youth” (Ps. cxliv. 12). While the promise is: “I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon” (Hos. xiv. 5).

Of the Lord Jesus we read: “And the Child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him” (Luke ii. 40). May we grow as He grew: so shall we have a Spring of Sunshine, Praise, Return, Industry, Nesting, and Growth.

Yea and Amen.

SOME children were once asked what they thought this verse meant, “For all the promises of God in Him are *yea* and in Him *Amen*.” They all seemed perplexed until one little girl said, “I will tell you what I think it means. If I were to ask God whether His dear Son did not die so that those blessings might be for me, would He not say ‘*yes*,’ and if I were to say, ‘Lord, bestow them all upon me for Christ’s sake’ would He not say ‘*Amen*’ to my prayer?” Surely this was a beautiful answer! “And now Lord, Thou art God, and

hast promised this goodness unto Thy servant . . . Thou blessest, O Lord, and it shall be blessed for ever” (1 Chron. xvii. 26, 27).

“Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant” (1 Kings viii. 56).

Lord! much we need Thy Shepherd-care,
So foolish we, and weak:
Ready for every hidden snare;
Like silly wandering sheep.

It may be Now or Never!

SO “because there is wrath beware lest He take thee away with His stroke, then a great ransom cannot deliver thee” (Job. xxxvi. 18). Therefore, may you be enabled to say truthfully—

“I do believe, I will believe
That Jesus died for me
That on the cross He shed His blood
From sin to set me free.”

OUR SUBSCRIPTION FUNDS.

WE have cause to thank God for inclining the hearts of His people to help again with our various funds. We are especially grateful to the generous donor, who has contributed £6 for the continued support for a year of one leper. We are thankful also to those who have assisted our other missions.

We have received the following amounts:—

For Our “Lamb and Flag” Cripples’ Holiday Fund.

	£	s.	d.
From a friend for the support of a leper for one year	...	6	0 0
M. J. J., Worcester	...	0	5 0
G. I. L., Glasgow	...	0	2 6
From Believers at Hook, Hants.	...	0	10 0

For Work amongst the Hop-Pickers.

(MR. LUFF’S WORK.)

	£	s.	d.
J. D., Chilcompton	...	1	0 0

For Free Distribution Fund.

	£	s.	d.
From a Friend, Victoria, Australia, for the spread of Gospel literature. (Received during 1912, but balance for this fund only now made up.)	...	1	2 10

✉ All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, PATERNOSTER ROW, LONDON.

True and original Gospel stories and incidents suitable for our pages will be welcomed by the Editor, and also any suggestion likely to render “THE SPRINGING WELL” increasingly useful.

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THE Springing Well

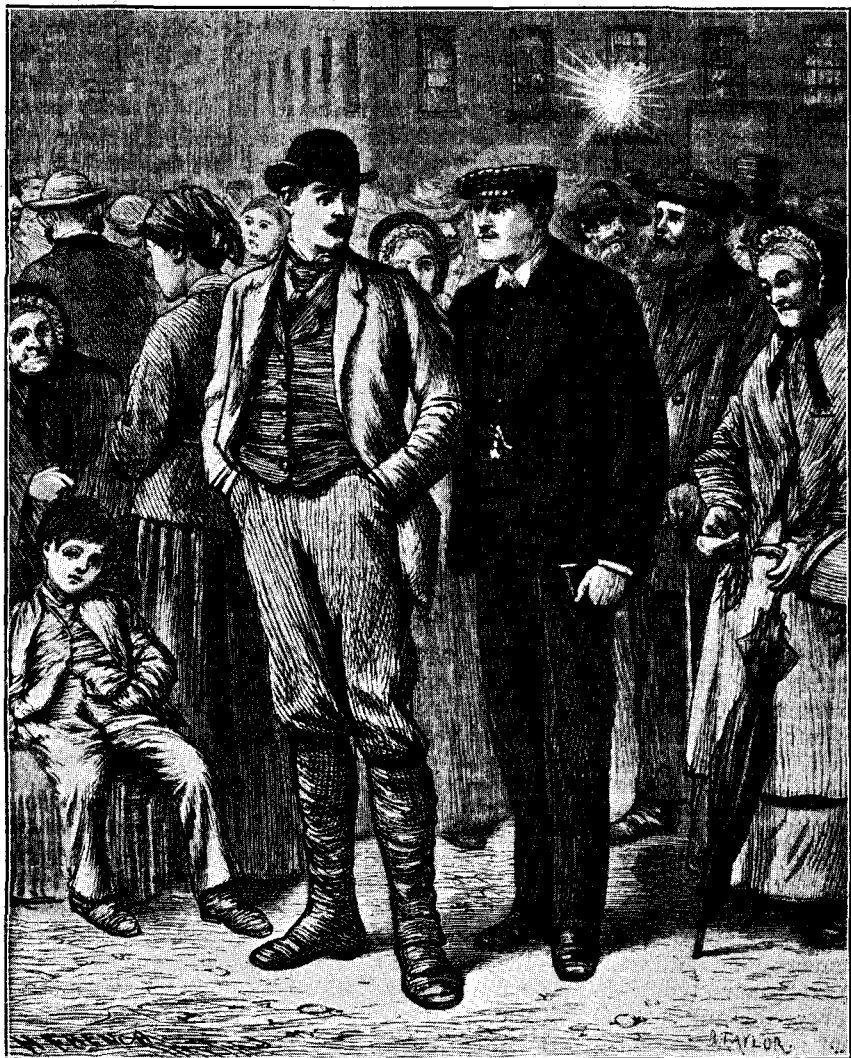
or WATERS THAT FAIL NOT.



The Young Scotsman who did not think He needed to be Converted.

BY ALEXANDER MARSHALL.

“LET me ask you a plain question, Arthur. If you were dying now, would you go to heaven?” “If I were dropping dead on the spot I would go to hell! I know I am not converted, and God says in His word, ‘Except a man be born again he cannot see the kingdom of God.’” Such was part of a conversation which took place between two young men on a Lord’s Day evening as they walked along Buchanan Street, Glasgow. Both of them were children of christian parents and the subjects of many prayers, but as yet they had not known the gospel of the grace of God. They *intended* becoming christians *sometime*, but they procrastinated until a “convenient season.” When they had more leisure, and had seen “life” and had their fill of the world’s pleasures, they purposed turning their attention to the consideration of the important subject of their soul’s salvation. This evening they were unusually interested in spiritual matters. The teacher of the Bible class of which they were



“IF YOU WERE DYING NOW, WOULD YOU GO TO HEAVEN?”

members had been urging and entreating them to immediate acceptance of Christ, and what he had said led them to serious reflection. The impressions, however, were soon effaced, and excepting that their hearts were more hardened, no visible

effects were produced. Some time after the conversation a great change had taken place in Arthur. Through attending special evangelistic services held in the city he had been led to accept Christ as his Saviour and Lord, and to rejoice in the knowledge of sins forgiven. His heart was filled with love to Christ, and he longed to tell his friend, William F——, of the joy and peace that he possessed. An opportunity being afforded, he commenced to tell William what great things God had done for him. "You remember asking me," said he, "if I were dying would I go to heaven. I told you then that I knew I could not go there as I had not been born again. I am glad to be able to tell you that I am converted and know that if I were dying to-night I would go to heaven." Having explained to William how the great change had been effected, Arthur besought him to accept God's pardoning mercy. To all his entreaties he received the following reply: "I believe that *wicked people* need to be converted, but I cannot see that I need to experience such a change. I have been brought up religiously; my parents were christians from childhood; I have been instructed in divine things, and I don't think I need to be converted."

Many, alas! like William F——, think that they don't need to experience the *great* change in order to be fitted for heaven. Where does the reader stand? Dying as you are, are you ready to meet a holy and sin-hating God? *Are you converted to God?* Do you say that it is difficult to answer such a question? It may be difficult for you, but it is not difficult for many. Thank God, numbers of persons are able to join truthfully in the familiar lines—

"I know my sins are all forgiven,
Glory to the bleeding Lamb.
And I am on my way to heaven,
Glory to the bleeding Lamb."

If they know that their souls are saved and their sins forgiven, why may not you? Ponder the question—Have you been "born again"? Have you been "converted" to God? Do you suppose like William F—— that you don't need to be "converted"? Why do you think so? "I never did any harm." But surely you admit that you have sinned against God? "Certainly; we are all sinners." Never mind the "others" at present. You admit that *you* are a sinner, and God says that "the wages of sin is death" (Rom. vi. 23); that "the soul that sinneth it shall die" (Ezek. xviii. 20). You don't deny that you have sinned against light and love, and are now exposed to sin's penalty. In addition to this you have neglected God's "great salvation."

As an unbeliever you are *under condemnation* (John iii. 18), with the *wrath of a holy God abiding upon you* (John iii. 36).

Do you say that you have been brought up religiously, that you have gone to church, and tried to do your duty? That may be all true without your being regenerated by the Holy Spirit, for religiousness is not conversion. You may have been carefully instructed and tended by christian parents; you may have been taught to lisp the infant prayer,

"Gentle Jesus, meek and mild,
Look upon a little child,"

and cradled to sleep with the lullaby of psalms and hymns, and spiritual songs, and not be converted. Your young mind may have been stored with gospel texts, and you may be able to answer questions as to the facts and doctrines of Scripture and not be converted. You may have sat under a faithful minister of the gospel, and heard arousing appeals to flee to Christ, and yet be unconverted. You may have been convicted of sin and be greatly troubled about your soul's salvation and be unconverted. You may have joined the Church, taught in the Sunday school, and partaken of the Communion, and yet be unconverted. With all these advantages and privileges you may be eternally lost, for Christ declares, "Except a man be born again *he cannot see the kingdom of God*" (John iii. 3). Notwithstanding your religious training and morality, your prayers and sacramental observances, your "good works" and church-going, you "cannot see the kingdom of God" unless you are "born again." "Marvel not that I said unto thee ye *MUST* be born again" (John iii. 7).

"Ye must be born again,
Or never enter heaven;
'Tis only blood-washed ones are there,
The ransomed and forgiven"

"I am very different from what I was," says one. That may be true, but nothing less than a *real conversion to God* will make you a christian. Does one say, "I used to be addicted to drink; my evening hours were spent in the public-house, but I am now a total abstainer and have given up my old companions"? Does another say, "I used to hate the company of religious people; no more disagreeable task could be imposed on me than to read the Bible, or engage in prayer; I could scarcely speak without uttering an oath; I went to church as seldom as possible and cared little for religion, but things are completely changed; I like the society of christians, read my Bible, say my prayers, and am in fact a truly reformed man"? All that

you say may be true, but *amendment of life is not conversion*. Many mistake "reformation" for "conversion." This is a fearful and fatal mistake. There are two kinds of "reformation": one that begins from *within*, and the other from *without*. The one is the *development of a new life*, whilst the other is the *putting on of a new dress*. "Outward reformation is but the painting of a corpse, with the line of life which is a corpse still."

"Ye must be born again,
For so hath God decreed;
No reformation will suffice,
'Tis life poor sinners need."

Is the reader "born again" or "converted" to God? Face the question fairly and squarely. If not, God's "cannot" (John iii. 3) stands between you and heaven.

How the Great Change is Effected.

The Holy Spirit is the author, and He uses the Word of God in bringing it about. "Being born again, not of corruptible seed but of incorruptible by the word of God" (1 Pet. i. 23). "Of His own will begat He us *with the word of truth*" (Jas. i. 18).

"Receive with meekness the *engrafted word, which is able to save your souls*" (Jas. i. 21). Many means are employed by the Holy Spirit for awakening sinners from their slumber of death, but it is only through faith in the gospel of Christ that the great change is effected. God's Word reveals the gospel of His matchless grace. God's gospel manifests His heart of love—His unutterable pity and compassion for the perishing. The "gospel" is glad tidings of great joy, regarding Christ's death and resurrection. The gospel which the Apostle Paul proclaimed to the Corinthian *sinners* was this:—"Christ died for our sins according to the scriptures. He was buried and rose again the third day according to the scriptures" (1 Cor. xv. 1—4). The gospel does not tell the unsaved what they have to do for Christ; it tells them *what Christ has done for them* on the cross of Calvary.

Christ by His atoning death has satisfied all God's holy and righteous claims. On the ground of what He did and suffered a full, free, and present salvation is now pressed on your acceptance as a free gift. *What Christ did is enough*. You need to shed no tears, to perform no works, to make no resolutions or vows; as you are, and where you are, believe on the Son of God, Who loved you and gave Himself for you, and you will obtain eternal life. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whosoever*

believeth in Him should not perish but have eternal life" (John iii. 14, 15). Don't say that this is too easy a way: it is God's way, and His only way, of salvation. As you read these lines look away from your faith, feelings, repentance, prayers, and doings to Christ, and you will be able to say from the heart—

"I do believe, I will believe,
That Jesus died for me:
That on the cross He shed His blood,
From sin to set me free."

"All that believe are justified from all things" (Acts xiii. 38—39). "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1).

Cut the Ropes.

OUT in the bay, week after week, a small boat may be seen riding on the same piece of water. Whilst other vessels come and go, the little craft never leaves its mooring. It rises and falls with every tide, but it never gets out to sea, and the reason is not far to seek. A rope almost invisible anchors and holds it within the bay.

The little barque is not unlike the lives of many. But for a rope, sometimes a mere cord, they



"IT RISES AND FALLS WITH EVERY TIDE, BUT IT NEVER GETS OUT TO SEA."

would be active and helpful, out in God's kingdom, working for Him according to His good will and pleasure. A rope binds them, holds them to some sin, and hinders them from sailing forth and taking their part in the activities of life and living.

In the lives of some it is the golden rope of money-getting that holds, with others it is the silver rope of worldly fellowship and pleasure, whilst with not a few it is the silken cords of social custom, and alas! with many it is the stronger cables of drinking, gambling, and infidelity that bind them, and keep them from God and all that is good.

There comes to one and to all an earnest call to cut the ropes, to be sundered from the cherished wrong and sin, and to launch out into the right and the godly, to reach toward that which is noblest and best, through the sufficiency of grace which comes to all through faith in the Lord Jesus Christ, and through the efficacy of His precious Blood which was shed for sinners at Calvary.

When the Apostle Paul was being conveyed a prisoner to Rome (Acts xxvii. 32) a storm arose and all were likely to perish, but safety came when in obedience to the Apostle the soldiers "cut the ropes." This was the salvation of all on board.

"Cut the ropes" is the call to-day. "Be not entangled" (Gal. v. 1) is a message for all. "Launch out," says the Saviour (Luke v. 4)—out that there may be a more abundant life, and greater blessing. CUT THE ROPES—

"He Who in His righteous balance
Doth each human action weigh,
Will each sacrifice remember,
And your loving deeds repay."

GEORGE MCROBERT.

A Great Religious Gathering, and How it Ended.

IT is one thing to read about a great event and another thing to have been an actor in it.

Of the hundreds who recently followed the taxi-cab driver to his grave, perhaps not one would have been capable of performing the act of valour which earned him that coveted honour—the "Victoria Cross" (V.C.).

Many talk about the Martyrs, but how few are willing to bear the faithful witness which cost the Martyrs their blood. In former days men often had to stand alone, or almost alone, in defence of the truth, and to their faithfulness, under God, we owe such privileges as we now possess—the great privilege of the open Bible and the proclamation of the Gospel. The strength which has enabled men to adhere to the Truth, in spite of all opposition, has been a God-given power. Mere human nature must in many cases have quailed and failed before the fearful might of the contending enemy.

Take the case of Elijah. He was indeed a great servant of God. He was wonderfully blessed by God, and qualified to carry out many miracles, and yet he, at times, was so depressed by the general apostasy, that he thought he alone was left to witness for God, and he anticipated that at any moment his life might be taken from

him (1 Kings xix. 10). His natural spirits were acted upon and he seemed almost ready to despair.

This is one side of the great man's character whose courage we so admire when he faced the fanatical hundreds of false prophets and discomfited them. Looking at him, bereft of all human associates, surely the heart of any but the hardest must go out to him in sympathy and pity. And yet when God called him and fitted him for the responsible and dangerous work, he was enabled to face the court, the leaders of the established religion, and the people without any apparent fear.

We need to well consider these points if we would profit by the teaching they convey.

The Apostle Paul was instructed to explain the mystery of his own, as well as of Elijah's, strength when he wrote "not I, but the Grace of God which was with me" (1 Cor. xv. 10). "I can do all things through Christ, Who strengtheneth me" (Phil. iv. 13). Here is the secret of all true spiritual strength, the Lord Jesus behind His people. It is He Who upholds them. "By the Grace of God they are what they are."

In considering the wonderful event recorded in 1 Kings xviii., let us keep in mind that it was God Who sustained Elijah and enabled him to stand alone and brought him off a conqueror.

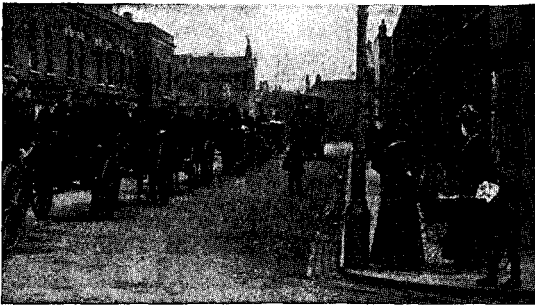
Whatever Ahab may have secretly thought of Elijah, it is quite evident he was under the evil influence of that awful woman Jezebel, who sought to slay the prophet. When Ahab perceived Elijah approaching him, Ahab accosted him as the "troubler of Israel." This charge is as readily made now as it was by Ahab.

It is always God's people who are "the troublers" in the eyes of both the professing and the profane world. These two classes never admit that the trouble is caused by their sins in forsaking the Commandments of the Lord (1 Kings xviii. 17—18). It is so easy to blame others. If the real cause were acknowledged it would necessitate a change of conduct, and this would be unpleasant. It would be as wise for a patient to blame the doctor for the illness brought on by drinking poison, as for men to blame God's servants for that trouble which they cause by their own sinful rejection of God's Word.

In that strength and in that faith, which God alone can give, Elijah demanded that the most remarkable gathering should be summoned that has, perhaps, ever taken place. He required the king to gather all the false prophets together at one place named by him. The people were

to be there also, and then a most solemn test was to be applied. Two bullocks were to be taken. One was to be given to the false prophets. This bullock was to be slain; and when prepared it was to be placed upon an altar, but no fire of any kind was to be brought near the altar. These false prophets were then to cry to their god and seek for an answer by fire. They commenced to cry, they shouted, they worked themselves into a frenzy, they leaped about and they gashed themselves with knives even as similar false prophets have been known to do in India in modern times. No answer came. With increasing excitement they continued their vain work till evening drew nigh, and then Elijah bade them cease.

God's works and God's ways bear examination. There is no deceit in them. The people were



FOLLOWING THE TAXI-CAB DRIVER TO HIS GRAVE.

commanded to draw near to Elijah that they might observe all that was done. The altar of the Lord was repaired. A deep trench was dug round the altar. Wood was placed upon the altar, and upon this the pieces of the bullock were laid that were to form the sacrifice. But all was not yet ready. The people must be convinced that God alone was the True God. Three times was water poured over the whole of the sacrifice and the wood, and in such quantities that the trench became filled with water. At the time "of the evening sacrifice" Elijah prayed unto God, and God heard him, and answered by fire, and the sacrifice was consumed. Then the people cried "JEHOVAH, HE IS THE GOD." They had responded to Elijah's appeal (see verse 21) and pronounced their belief in the True God.

In accordance with the just requirements of the law these rebel priests were put to death (see Deut. xiii. 5), and God showed Himself to be a present Help to Elijah in that terrible time of trouble.

In this day there is much of the spirit of

Jezebel and her Baal-priests abroad. The Word of God is attacked on all sides. The Truth is turned out of many of the so-called churches. The worship of anything and everything but the True God is encouraged, and the faithful are brought very low. Priests and people have united in condemning "the old way." They will not ask for it (Jer. vi. 16). "The prophets prophesy falsely and the priests bear rule by their means, and My people love to have it so, and what will ye do in the end thereof?" (Jer. v. 31). This is a very sobering question, "What will they do in the end thereof?" They will be no better off than the priests of Baal.

God's people need encouragement, and He graciously gives it them. This memorable incident in the life of Elijah is full of encouragement. He seemed to stand alone, but God was with him, and hence victory was his.

Poor trembling believer, whoever thou art, lift up thy head. The God of Elijah is JEHOVAH, and the day is drawing near when He will demonstrate that He is God, and all His enemies shall be destroyed, even as were the court-favoured priests of that wicked Jezebel. It is as true now as of old "they that be with us are more than they that be with them" (2 Kings vi. 16).

"Be thou faithful unto death" (if necessary) "and I will give thee a crown of life" (Rev. ii. 10).

Which is it? "Patched" or "Made Whole."

A CERTAIN preacher was pressing home the question of the Lord at Bethesda, "Wilt thou be made whole?" Suddenly he leaned forward and said, "Remember, men, it's not patched, but *made whole*."

"That's it, that's just it, and all of it," responded a man, who rose and said: "I patched for years, but the patches fell off or made bigger holes. I had become a hard drinker. I lost my situation. I sobered up, got another situation, failed again and again. Still I patched, and still I fell. At last my wife and children had to go away to her father's, and decency and clothes were gone. One wet, cold, windy night, as I sat half asleep in the doorway of an empty house, a Biblewoman asked me to come to a mission. There the Lord Jesus found me. He didn't patch; He just made me whole. And now we are all together and happy again."

Reader, what is your present condition: "patched" or "made whole"?

OUR BIBLE PORTION



"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind."—EPH. iv. 22, 23.

"Pruning for Fruitage."

"And that ye put on the new man, which after God is created in righteousness and true holiness."—EPH. iv. 24.

THERE is a choice rose in my garden, carefully trained against the wall, but it had never yielded a blossom. At length a practised eye lighted upon its vigorous growth and blossomless leaves, and in a moment the gardener's hand had drawn forth his pruning knife and the rose was level with the ground. Its pretension died the day the gardener saw it. And then, pointing to a poor weakly spray of *perhaps one inch long, the gardener showed me* the grafted plant which the wild sucker had overwhelmed and almost choked. But the wisdom of the parable made ample amends for the ignorance in the garden. Many christians are like the mistaken man who cultivated the wrong shoot because it looked vigorous. They are taking care of their old nature and training that instead of reckoning self to be dead and yielding to the new life its rightful place.

But all the cultivation of the old nature will not produce one blossom, one sweet savour for God.

It is condemned by God, and is not to be bettered.

An aged christian was observing the other day, "My heart's no better than it was when I was young, and yet I am over eighty years of age." She was greatly astonished when she heard that God Himself did not purpose to better her nature, but that He had given her a new life in His risen Son. Christian reader, take heed lest your life be wasted in cultivating the wrong shoot. Remember that you are crucified with Christ, put out of sight before God, and that it is Christ that lives in you.

I have ascertained the truth of a peculiar habit in the fine and stately Moreton Bay or Australian Fig (or Vine, which it really is), about which I was incredulous until I saw it. A seed of this fig being deposited in the branches of another tree, let us say in one of the enormous staghorn ferns, is thus provided with a certain amount of decayed material in which it germinates. It first throws down its roots until they

reach the ground, and then begins to grow round the fern tree, clinging to it like a vine, until it completely envelopes the fern tree, its sap wood uniting where it meets and the bark entirely covering the joint so that nothing of the old fern tree can be seen. The old tree dies, so that after a lapse of years all traces of the fern tree disappear, at least from the eye of the casual observer, and a Moreton Bay Fig only is visible. In many cases I have found openings where the wood of the fern tree is plainly visible, and the process I have related may be seen in its varied stages in some of our Australian scrubs.

Is it not an illustration of the practical working of the two natures? Man, like the stately fern tree, flourishes in the power of his own energy, until at some point decay and death force themselves upon his soul.

But God plants a seed of another kind within him, and gives him a new life,

which is destined to overcome the old, though the old will never entirely disappear until we see Him Who has conquered death. The new life, like the fig, feeling after and feeding upon the provided nourishment, grows stronger and gradually spreads itself over the rough surface of the old until, though the old is known to be there, the new alone is to be seen. It is often *slow work, but if going on, how sweet to have some little bit of our old self covered with Christ.*

It is also interesting that the fern tree has a rough bark, while that of the new tree has a smooth one. The rough (the old) is covered by the smooth (the new). "Put on, therefore (as the elect of God, holy and beloved), bowels of mercies, kindness, humbleness of mind, meekness, long-suffering" (Col. iii. 12).

Christ's Wondrous Person.

"O JESUS, make Thyself to me
A living bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie."
(Phil. iii. 10.)

The Blessedness of Being Forgiven.

"BLESSED is he whose transgression is forgiven" (Ps. xxxii. 1). No one who has faced the reality of eternity and of judgment to come, and who believes that God is just, will do other than add his "Amen" to these words. Yes, indeed, "Blessed is he whose transgression is forgiven, whose sin is covered."

There is no merit in being forgiven: there is great evil in being a sinner needing forgiveness. The blessedness of being forgiven is not to the praise and glory of the transgressor, but to Him who forgives.

God forgives. There is forgiveness with Him that He may be feared, and He shows us in His word that none but He forgives sins against Himself. Forgiveness is the divine prerogative. In the absolute dominions of the world kings have reserved to themselves the right to forgive. God, the Infinite, forgives. He does so on the basis or foundation of righteousness. He is just and the justifier. He does not forego His light in the exercise of His love. He ever abides faithful, and in all His ways displays what He is. On the moral basis of the atonement for sin wrought by the Lord Jesus, God can be just while justifying the sinner, and thus when God proclaims forgiveness to man, it is thus announced: "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).

The blessedness of forgiveness may, therefore, be yours, and indeed the message of forgiveness is

Special Solos.

801

They shall be Comforted.

E. E. HEWITT.

WM. J. KIRKPATRICK.

1. They shall be com-fort-ed; sor-row-ing heart, Soon ev-'ry cloud will for-
 2. They shall be com-fort-ed; Je-sus says so, True and e-ter-nal His
 3. They shall be com-fort-ed; yea, e-ven here, Bless-ed the mourn-er whom
 4. They shall be com-fort-ed; rise, then, and shine, Shine in the beau-ty of

1. ev-er de-part; Joy, wondrous joy, in that beau-ti-ful day, When God shall
 2. promise we know; Gen-tle His smile, and how ten-der His voice, Bid-ding His
 3. Je-sus shall cheer; Sunbeams of glo-ry thro' time's fleeting show'rs, Heaven a-
 4. love sc di-vine; Let o-thers find where the "still waters" flow, They may be

1. wipe ev-'ry tear-drop a-way, When God shall wipe ev-'ry tear-drop a-way.
 2. chil-dren in Him to re-joice, Bid-ding His chil-dren in Him to re-joice.
 3. round us—this Sa-viour is ours! Heav-en a-round us—this Sa-viour is ours!
 4. com-fort-ed, Je-sus says so, They may be com-fort-ed; Je-sus says so.

CHORUS. *mf* *p* *mf* *p*
 Nev-er a sor-row, nev-er a fear, Nev-er a shadow, nev-er a tear,

They shall be comforted in that sweet day, When God shall wipe ev'ry teardrop away.

brought to the very door of your heart. To you personally the announcement is made; the one condition necessary for its acquirement is your faith: "By Him all that believe are justified from all things."

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

VI.—"His Name Shall be Called Wonderful" (ISA. ix. 6).

THE more we are instructed in the Name of the Lord and the more we look to Him, that we may receive from Him that for which we look to Him, the more WONDERFUL (ISA. ix. 6) does His Name become to us, for we prove that as His Name is, so His Nature is, and that when we believe in Jesus as the Lord, and trust in Him as the Lord, and so receive Him, from that moment He is ready to grant to us of His "unsearchable riches" (Eph. iii. 8).

To the unstable man, who will not let the Spirit of God enter his soul and work faith in him, to such an one the Lord says, "Let not that man think that he shall receive anything of the Lord" (James i. 5—8).

But to those who are willing to put off (Col. iii. 8—14) all the pride that is so natural to each one of us, whether it is pride of race, pride of birth, pride of possessions, pride of intellect, or even pride of ignorance, and humble themselves before the Lord and trust in Him absolutely and with an increasing and growing trust, as the Spirit of God adds power and readiness of mind to receive at His hands, to all such the Lord says: "If thou canst believe, all things are possible to him that believeth" (Mark ix. 23).

Dear reader, what sayest thou to this word of the Lord, Who died for thee that thou mightest have thy sins forgiven and mightest "have life and have it more abundantly"? (John x. 10). Will it be written of thee in the Lamb's book of life as it is written in our Scriptures of the man to whom these words were first spoken, "And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief"? (Mark ix. 24).

This simple, heartfelt confession of faith, joined with the prayer that the weakness and smallness and imperfection of that faith might be forgiven and that it might be increased, went straight home to the heart of the Lord and the full answer to the sorrowing father's request came at once.

Now let us see how the Apostle James instructs us to behave in seeking at the Lord's hands what the Apostle Peter describes as "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter i. 4).

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But HE GIVETH MORE GRACE. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded Humble yourselves in the sight of the Lord, and He shall lift you up" (James iv. 3—10).

Do you find it a hard lesson to learn what James thus writes? I do. I am thankful to recall to mind what the Apostle Paul says: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. iii. 12).

Paul was continually humbling himself under the *gracious* and yet *severe* dealings of the Spirit of God, but the result was that he was able to do what the Psalmist of old time thus describes: "Sing praises to the Lord, Who dwelleth in Zion; declare among the people His doings" (Ps. ix. 11). "Great is the Lord and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another, and shall declare Thy mighty acts. I will speak of the glorious honour of Thy Majesty, and of Thy wondrous works" (Ps. cxlv. 3—5).

When we first trust in the Lord for salvation we are thinking of our own needs, but that is not all that the Lord intends for us, as the disciples found out, for we read that the Lord said to them, "Come ye yourselves *apart* into a desert place" (Mark vi. 31), and on another occasion He took "Peter, and James, and John and leadeth them up into a high mountain *apart* by themselves; and He was transfigured before them" (Mark ix. 2).

Even to-day the Lord manifests Himself to those who believe in Him as He does not to the world (John xiv. 21—23).

"Then shall we KNOW, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea vi. 3). "I will praise Thy Name; for Thou hast done WONDERFUL things" (Is. xxv. 1).

W. H. B.

"Do you Believe what God Says?"

AN old man sat with an open Bible on his knee. Passing his finger over the words he exclaimed, "I think Thy thoughts after Thee, O my God!" This was faith.

God's thoughts were revealed to him in that open page, and those were the thoughts he adopted as his own; hence God's thoughts became his thoughts. The Lord said to His disciples, "If ye had faith as a grain of mustard seed." It is not a question of how much or how little faith, but have you a bit of the true thing? Do you believe what God says, or what you think? Abraham believed God. His own thoughts would have been that he was too old to have a son. God said he should have one whose seed could not be counted; he had faith about it, and was accounted righteous.

What does God say to us? "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Man says, "I must get to heaven somehow." The truth says, "God has made a way, not for workers, but believers." Do you say about this "I think Thy thoughts after Thee, O my God!"

"She hath Done what she Could."

(MARK xiv. 8).

"And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me."—MARK xiv. 6.

FOR many days with loving care
Had Mary saved the trifles spare,
A small but precious hoard.
Her thoughtful mind had little ease
While planning out how she could please
The Master she adored.

The tiny heap she counted o'er
Oh! how she wished that it were more,
It seemed so poor and mean.

With it she bought some ointment rare
In a beautiful box of marble fair,
The best she'd ever seen.

The feast was spread. The guests reclined
On long low divans, as they dined
Off Simon's goodly fare.

The guests were mostly rich. The poor
Pressed in a throng about the door,
They knew the Lord was there.

Then as they dined, there filled the air
The sweetness of a fragrance rare,
The noisy talk was stayed.

A woman, overcome by fears,
Knelt at the Master's feet in tears,
Her offering was made.

"What will He say?" they whisper low.
The answer came, sweetly and slow,
"She hath done what she could."

Oh! with what joy she heard the word,
The offering she had brought the Lord
He had pronounced as good.

Is there some comfort here for you,
Who long some service great to do?

You feel your offering's small.
It matters not what wealth you bring,
He will accept your offering,

If you present your all.
A loving word just here and there
A gracious smile, a tender prayer
Will beautify your life.
You cannot fight with sword and shield
So cheer the soldiers in the field,

When fainting in the strife.
The daily round, of clothes to mend,
The house to clean, the babe to tend,
These will not win renown.
But take each act and intertwine
Some strands of love and grace divine;

'Twill weave a golden crown.
Joy comes to her who every day
Lives with such grace, that others say
"Her influence is good."
But sweeter far, before the Lord,
To stand and hear His blessed word,
"She hath done what she could."

A. R. L.

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him" (Ps. xlv. 10, 11).

"We have such an High Priest."

ALL true believers can say this with absolute assurance, "We have such an High Priest" (Heb. viii. 1), for truly it is also written "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). As to His Sonship, that was decided in the manger, "Thou art my Son, this day have I begotten Thee;" but as to His Priestly Office, He must needs suffer, weep, and die, before He can be saluted of God as the High Priest of His people. To slight His sacrifice, to approach through any other means than the blood of Jesus, is to profane and pollute God's sanctuary. All is secured in and by Jesus for His people. He alone makes of perfect effect their eternal salvation. And let us remember this is said of Him as the Priest on high, so that the full result of this salvation is to have part with Him as the glorified Man at God's right hand, in heavenly glory. His heart is engaged for His people upon earth, He instructs the ignorant, and those out of the way, as to the means and mode of access to the Sanctuary. God has set Him there as the Superseder of all earthly priests. He is a Priest for ever, after the order of Melchisedec, and secures heaven for us, and us for heaven, in the power of an endless life.

The "Blade," The "Ear," The "Full Corn."

(MARK iv. 28.)

III.—The Key to Spiritual Victory.

THERE are foes which the christian is called upon to fight, while with some of his enemies he is not wise to contend; indeed, contention with them shows weakness of faith. The chief enemy the christian has, and his most present foe, is found in his own nature. He has, by grace, a new life communicated from Christ, as by nature he has a life derived from Adam; the new life is holy, the old is fallen, and alien from God. With the new life the christian receives the love of holiness and of God, and the Spirit of God, who acts in the new life, leads him to nearness to the Lord and joy in Him. The fallen nature, on the other hand, is none the less strong in the believer, simply because he is a believer; rather, alas, there are in him the tendencies to evil as before, and Satan uses the love to the world and to self which he finds in the christian, in order to lead him astray and to dishonour his Master. Oftentimes the christian's heart is nearly distracted because of the struggle which goes on within, and, with him whose sorrowful history is told in Romans vii., he is ready to cry, "O wretched man that I am!"

Who can deny the presence of an enemy within? Who, that has been quickened by God's Spirit, but knows the power of the law within his members which leads to captivity? Thus we say that the fierce and constant enemy, whose presence is ever with us, is our own evil nature. But are we to contend with self? Are we to struggle with this foe? Is it faith to do so? That is, is it following out God's Word to do so? Let us remember that faith never departs from the Word.

Reasoning is not believing; arguing is not faith.

We say that the Word of God does not bid us wage war with ourselves, or wrestle with our unbelief. On the contrary, the christian is bidden to count himself dead. If the foe be dead, it is not conflict, but conquest. If the enemy be slain, contention has ceased.

Reckon yourselves to be dead indeed unto sin, or rather, to *have died*. When does God declare this death took place? At the cross of Christ, where God made His Son sin for us Who knew no sin. It is not that by a process of holiness, the believer now reaches a spiritual condition where he reckons himself dead, but

that by the work of Christ upon the cross he is privileged, nay, it is the bounden duty of his faith, to count himself, that great foe, dead unto sin. Hence the foe we are not to fight is self. Indeed, when a christian enters into conflict with himself, tries to overcome himself, seeks to change himself, he allows his flesh a standpoint, and he is ever worsted in the struggle. But when by faith he counts himself to be what God declares that he is by virtue of the death of Christ, he gives his flesh no standing, and is enabled by the Spirit to live in victory over himself.

The foes with whom we are bidden to wrestle are mighty; and when, by grace, we so

Know the power of Christ's resurrection

as to be freed from the bondage of "O wretched man that I am!" we are soldiers who may think of the enemy—"principalities and powers, rulers of the darkness of this world, spiritual wickedness in high places." These are satanic forces. Satan is the god of this world, and he rules, alas! in men's minds. His strength is put out upon the earth in order to bring dishonour upon Christ and the Word of God. He pulls the wires, and frequently men are his puppets. Little know the boastful spirits of the day, who by their wisdom cause the Word of God to be discredited, that they are ruled by Satan and regulated by him! That the will in them which is in opposition to God is supplied with much of its force and energy by the principalities and powers which have rejected God and set themselves up against Him!

God's perfect love gives boldness in the day of judgment.

The Scripture further assures us that God's perfect love casts out fear. "Herein is love with us (margin) made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world" (1 John iv. 17). We are God's children, and as is Christ, Who has borne our sins and is ascended on high so are we. We are granted the most absolute assurance as we contemplate judgment, for Christ Himself in glory is presented to us as the measure of our confidence, for as He is so are we in this world. Unless we are resting in Christ our Life, and in the love of our God and Father, we shall be unable rightly to contemplate judgment; nay, we shall be filled with fear as to the eternal future, instead of being anxious that we now may be acceptable to the Lord. Thanks be to God, Who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

The Gospel of the Glory of Christ.

V.—“How to Live by Faith.”

“Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”—HEB. xi. 6.

NO one unless he have faith can please God, for no moral association exists between man and God where man lives in independence of God. A heathen does not believe that God is; he is, therefore, without compass or guiding star upon the waters of life; whence he came or whither he is bound, he knows not. The mere professing christian believes as an article of his creed, the fact that God is, but does not believe God Himself; he is like a mariner accepting the theory of the compass yet setting sail without it, and knowing that the pole star is overhead yet refusing to cast his eye up to it. Better not to have knowledge of compass, or of pole star, than to have it and drift to shipwreck rejecting their guidance. The genuine believer takes God at His word, and shapes his course by its directions. Faith is the great principle upon which the people of God go holily through this world to heaven.

The believer needs faith for his daily life. We must not suppose because we have faith in Christ for our soul's salvation that we have reached the end of the voyage. Quite otherwise, for while there cannot be any pleasure given to God by us before we believe on Him, our daily progress in the life of faith only commences after our hearts have truly taken in the tidings of His love to us in His Son.

This paper is addressed to such as “believe to the saving of the soul,” and who being saved, “live by faith,” that is, live in a practical way by faith (Heb. x. 36—39). It is necessary not only to plead with the unsaved to “believe on the Lord Jesus Christ,” that they may be saved; it is also necessary to exhort the saved soul to remember that faith is the only principle on which he can please God.

In the eleventh chapter of the Epistle to the Hebrews, we have the activities of faith presented to us in a series of groupings, which, like

a picture in partitions, unfolds the life of faith from the moment God is believed by the sinner, till the time when life's pilgrimage being over the saints shall be perfect in resurrection bodies.

The first three verses of the chapter are preliminary to these groupings. These words, “Now faith is the substance of things hoped for, the evidence of things not seen,” none but a true believer can really understand in his heart. We do not deny that any man may comprehend the idea, that he who has faith has in him the assurance, the giving substance to, of things hoped for; but no man, save a true believer, can know in himself what this assurance, this substance is! Knowing about a truth, and having the truth in the heart, are vastly different things. No amount of infidel argument can thrust out of the soul of the dependent child of God this substance, or drive from him this divinely-given conviction of what he sees not.

The believer dependent on God has in him the God-given assurance and conviction of the truth of what God says to him. Because he has set to his seal that God is true there is in him a rock-like basis. His soul is firm, unlike those whose hearts are movable as water, or variable as the wind. Melted hearts and shifting souls are no testimony for God.

Holy men of old obtained a good report through faith: they believed God, and so lived for God. Faith in God was the cause which produced in them the effect of godly living.

It is remarkable that before faith in God for salvation is spoken of, faith in Him as Creator is set forth. What these eyes behold, what these feet tread upon, of this material world, was not made from what appears. The believer has faith to know God as the Creator, as well as his Saviour.

In Abel, Enoch, and Noah, we have the first of the series of pictures of faith, which this portion of the Scriptures presents to us. Three great traits of faith are here grouped together, by means of the record of incidents in the lives of these three men. First, faith which is wise as to the sacrifice; second, faith which waits for translation to heaven; third, faith which saves others, and condemns the world hastening on its judgment.



The Reinforcement of Song.

MANY arguments and appeals have appeared in these pages on behalf of the habit of committing the Holy Scriptures to memory, and they have by no means fallen on deaf ears. This month we want to enlist the reinforcement of song. It will be a double appeal for song-makers and song-singers, and both in quite an elementary form. The Berean Band has already issued a hymn-sheet with some very beautiful hymns about the Bible; now it is proposed to publish a chorus-sheet, with simple lyrics, definitely dealing with the subject of learning the Bible by heart, as we say, either in the form of appeal or prayer. How will our readers help in this matter? Those who are of a lyrical turn of mind are invited to send to the Founder of the Berean Band a chorus or choruses such as have been indicated, which can be set to a bright, simple tune. The chorus should not be shorter than four lines, or longer than eight, and can be in any metre, and whenever possible a tune might be indicated. The tune need not be original. Here are a few simple choruses with which to make a start; at least 50 will be needed for the first chorus sheet.

1. When you learn the Bible,
Pray in simple faith,
That you may remember,
What your Father saith;
For the Spirit teacheth,
Those who love the Lord,
Making heart and mem'ry,
Vessels for His Word.
2. Help me, O Lord, to learn Thy Word,
Its wisdom now impart,
Its power may I daily know,
To sanctify my heart.
3. I love Thy precious Word, O Lord,
For It is very pure,
I store It in my memory,
And prove that It is sure.
4. Precious is the gift of mem'ry,
Store it well with truth Divine,
Let the Word dwell in you richly,
Then its treasures shall be thine.
5. Written on the memory
Graven on the heart,
Gracious Saviour may Thy Word
Ne'er from us depart.

Whilst with us, our Annual Meeting is still a happy anticipation, when these lines are read it will be, we hope, a happier realisation. However it is our intention if the Lord will to give a

brief report of the gathering in the next issue of "THE SPRINGING WELL."

We now add the following additional testimonies to those already given, in reference to the 120 Special Texts selected for learning by Bereans.

Prebendary H. W. Webb-Peploe, M.A., writes: "I heartily bid God speed to your effort to induce both young and old to learn parts of God's Word, and trust that the 120 Texts—that you have chosen—will not only commend themselves to the attention of the Members of the Berean Band, but will be recommended by them to many, many others, and lead to a general study and committal to memory of large portions of the Bible. I am sure that no better habit can be engendered, and no more valuable preparation for old age and possible blindness can be made than that of storing the memory with portions of Scripture. I have known several cases of blind people saying that the one comfort they had was the power of quoting Scripture to themselves."

Also J. E. Watts-Ditchfield, M.A., writes: "I think the suggestion a capital one. The great need of to-day is a knowledge of the words of the Book itself. The multiplicity of helps to the study of the Bible is apt to lead to men reading *about* the Bible, rather than the Bible itself, and therefore I heartily commend your scheme."

Professor James Orr, D.D., says: "I need not say that I think anything good which conduces to the committing of Holy Scripture to memory, and the lists of texts you have prepared seem well fitted to aid in furthering that most desirable end."

The verses to be committed to memory during the month of June are as follows:—

THE WORD OF GOD.

- June 1. Isa. 40, 8.—Standing for Ever.
 „ 8. Psa. 119, 111.—Rejoicing the Heart.
 „ 15. Psa. 119, 113.—Ordering the Steps.
 „ 22. Rev. 1, 3.—Reading, Hearing and Keeping.
 „ 29. 2 Tim. 2, 15.—Rightly Dividing.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

Make a Beginning.

A CHILD learns how to walk by trying to walk, which simple mode of instruction we commend to such christians as do no work for their Lord and Master because they are not clear for what kind of service they are fitted.

OUR YOUNG PEOPLE'S PAGES.

How Willie was Lost and Found.

I MET a shepherd with a lamb upon his shoulders. The little creature had strayed away and the shepherd had found it. The lamb being upon his shoulders was quite *safe*. But the shepherd was carrying the lamb somewhere, and that was to the fold. No shepherd would simply *save* a lamb from perishing in the cold: he would *bring* the strayed one home.

Some time ago a little boy of about four years of age strayed away from a Sunday School party which had gone for the school treat to the Downs. It was not until the evening when the children were mustered for returning home, that little Willie was missed. Great was the anxiety of all when it was discovered that the child was lost. One teacher ran in one direction and one in another; the elder boys, too, hunted and shouted around every thicket and up and down the hills, but Willie could not be found.

The school children returned home, and a few of the teachers remained behind to search and call for Willie.

It was not until nearly midnight that it was discovered where Willie was. He had wandered along a road all by himself till he had quite lost sight of the school children. Still on, on he trudged. At length a policeman who happened, to be pacing along the lonely country road, met him, and as Willie was too young to explain who he was and how he had become lost, the policeman took him to a large house, standing by itself, and there Willie received some supper and was put to bed.

The teachers were thankful indeed when they knew where Willie was and they telegraphed to his parents the joyful news—"Willie is safe!" but do you think that Willie's father and mother were contented to know that their little boy was safe? No: they could not rest until their brown-eyed boy was brought home.

Now Jesus, by His blood shed for lost sinners, brings them to God.

Let us learn some texts of Scripture upon this truth.

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18).

"In Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ . . .

of Luke, we read of the lost sheep not only being found, but taken home by the Shepherd, and of the prodigal being not only forgiven, but brought into his Father's house.

The Bible says, "All we like sheep have gone astray" (Isa. liii. 6). But then the Good Shepherd saw us when we had strayed, and came just where we were, though to save us it cost Him His life. He gave Himself for us.

Then, dear reader, since Jesus the Saviour came to you to save you from everlasting death, just believe in Him and trust yourself to Him. He is the Good Shepherd, and how well He deserves that name eternity alone will prove—

when He has all His sheep and lambs around Him, not one missing, not one forgotten! Young reader, do you wish to be one of Christ's sheep? If the answer of your heart be "yes" then believe in Him. Do not try to help to save yourself. He will

not *half* save you—He will do it wholly, if you do but trust Him. He said of Himself, "The Good Shepherd giveth His life for the sheep. My sheep hear My voice, and I know them, and they follow Me: and I give unto them *eternal* life; and they shall never perish, neither shall any man pluck them out of My hand."

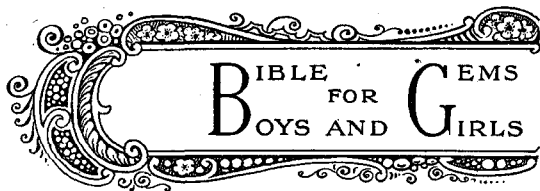
Think of what He said: "Neither shall any pluck them out of My hand." A very strong robber might pluck the lamb out of the shepherd's arms, but the Lord Jesus Christ is Almighty, and none can steal us away from Him. No one—neither Satan nor anyone else—can steal away from the Good Shepherd the least of the little lambs who belong to Him.

That He might reconcile both unto God" (Eph. ii. 13, 16).

Again, in the fifteenth chapter of the Gospel



BRINGING THE STRAYED ONE HOME.



BY WILLIAM LUFF.

No. 6.—Bible Gems for Washing-Day.

“**W**ASHING-DAY” is not a pleasant day for the children; but I have discovered two Bible gems for even “Washing-Day”: one is, “Wash you,” and the other, “Wash me.” Who can find them? A command, “Wash you, make you clean” (Isa. i. 16). A prayer, “Wash me, and I shall be whiter than snow” (Ps. li. 7).

A friend has a steam laundry, and kindly showed me over it. Shall I tell what I saw? First, I did not see the dirty clothes; these were sorted out of sight; and I thought how when God cleanses, He does not expose the filthy garments in which we hide. Yet I remembered that, the defilement of all the dirty clothes there was their right for being there; and that my being defiled by sin, is my right for coming to the fountain opened for sin and uncleanness. Clean linen has no right at a laundry; so I sang—

“Just as I am—and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!”

Being dirty the clothes came to be made clean; and it is for a like purpose that black sinners come to the Great Cleanser, and pray, “Cleanse thou me from secret faults” (Ps. xix. 12).

But how are dirty clothes made clean? At my friend’s they were put into a revolving machine with soap and water, and turned first one way and then another: in the same machine they were boiled, until the water was run off carrying with it all the dirt. Clean water thus took the defilement to itself, and thus carried it away, just as Jesus Christ took our sin to Himself, and so was made sin for us, He Who knew no sin, that we might be made the righteousness of God in Him. The dirt thus taken from the clothes was for ever removed, gone, never to return again; so Jesus for ever takes away our sins. “The blood of Jesus Christ, His Son, cleanseth us from all sin” (1 John i. 7).

Without being taken out of the cleanser, the clothes were rinsed, starched, and blued, all by

one process. Then they were taken out and put into a quickly-revolving hydro, where a current of air dried them in a few moments, and they were ready for the ironing machines. The one for sheets, tablecloths, etc., was a large heated cylinder, called a “calender,” under which they were rolled smooth. The laundry folks thus made a perfect job of cleansing the linen; and, “The Lord will perfect that which concerneth me” (Ps. cxxxviii. 8). The linen when finished was not whiter than snow; but snow-whiteness is the standard of perfection in the Divine Laundry.

My friend, as he showed me the different machines, told me of the great cost they had been; but the price was as nothing compared to the cost of sin-cleansing. The fountain where sin is cleansed cost the life-blood of the Son of God.

“This was compassion like our God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne’er withdrew.”

It astonished me to see how quickly dirty things were made clean; but quick as it was, a soul’s cleansing from sin can be wrought more quickly. How speedily the dying thief was cleansed and made fit to enter Paradise with the Lord. All can be done in the space of time called, NOW. “Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. i. 18).

Dirty clothes cannot make themselves clean: nor can we. “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus iii. 5).

Some things that came to that laundry appeared blacker than others; but all needed to be washed: some of us seem blacker than others, but all need divine cleansing.

My friend and his wife at the head of their laundry were practical people and superintended the work. God does not leave our cleansing to angels. He does the work Himself. Yet like my friends He employs others: those employed at the laundry were clean; if we serve a pure God, we must be pure, and have clean hearts, hands, and garments.

All the articles were marked that they might go back to their lawful owners: God marks all He cleanses: not one is lost.

My friends charged for all they washed; but God makes us white without any charge.

As we were shown the packing room and the finished articles, I think the proprietor was proud of his work; and the thought reminded us of Eph. v. 25: "Christ also loved the church, and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." How satisfied He will be with His work!

When First the Cuckoo Sang.

"The flowers appear on the earth; the time of the singing of birds is come."—SONG SOL. II, 12.

BY WILLIAM LUFF.

WHEN first the cuckoo sang, the child alert,
Held up his little finger, and was told
The cuckoo soon would eat up all the dirt,
And bless the bleating lambs within the fold.

When first the cuckoo sang, the farmer thought
Of growing corn, and beans and meadow grass:
And with encouraged hopes and prospects, sought
To bring the cuckoo's prophecy to pass.

When first the cuckoo sang, the
old man said:

"Thank God, another winter
time is past!
And I am spared to see the
sunshine spread
Along the sky by shadows
long o'ercast."

When first the cuckoo sang, all
stopped to hear,
For it was fresh unto our ears
and new:

But ere he flew, his messages,
we fear,
Were little heeded though
God-breathed and true.

When first the voice of Jesus
cheered our heart,
How we were cheered to think
that He had come,
To bring a spring-time to our
earth, and start
The springing of a future
"Harvest Home."

But have we grown familiar with His voice?
And do we scarcely hear the old, old call?
Have childhood, labour, age, ceased to rejoice,
In Hope's old Gospel, once so sweet to all?
Then let us pause and listen! lest the Lord
Should leave us for another scene, where He
Will have a hearing, and His blessed Word
Be fresh as to our heart it used to be.

The Gospel of God.

THE deep, full, swiftly-flowing river of the gospel has its source in God, and every drop of the vast stream is Christ. The gospel of God is concerning His Son. God is love, and, through Christ, His love flows to men.

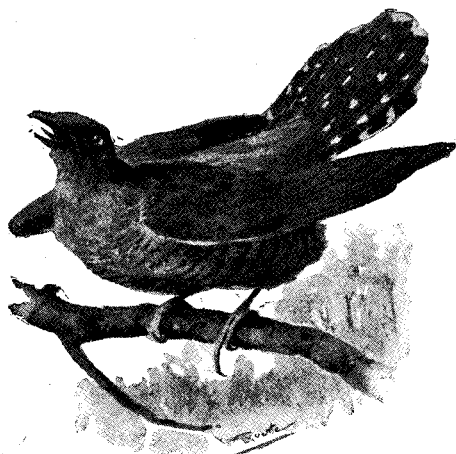
Our Lamb and Flag Mission.

"Her little ones have caused a cry to be heard."—JER. xlviii. 4.

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Ps. lxxii. 12.

HOW many kind and generous friends have helped the work of this mission through the medium of this paper? For many years christian readers have been touched with the needs of the poor crippled children of the poverty-stricken slums and alleys of Clerkenwell, and have enabled the workers to take many of them out, at any rate for one lovely day, into the fields and the woods and the meadows of the delightful country! Words cannot tell how delightful this is for the dear children, or how it has been appreciated. Why, it is a glorious treat for ourselves during these bright spring days! What must it be for these "little ones" in whose interest we plead?

From all parts of the world friends have, in years gone by, sent us donations to assist in this devoted service, and we shall be thankful if they are led to think of it again now. We have inserted this appeal rather earlier than usual so as to give more time during the summer months for the response of our helpers. We propose to take out as many crippled young folks again as we can, taken from the poorest of the localities around the mission. For every 1s. sent one child will be given a little holiday; for 10s., twelve children will be sent; for 20s., twenty-five children; and for 30s., at any rate, forty of these needy little ones will be given a golden,



"THE CUCKOO'S SPRING SONG."

glorious holiday amongst the buttercups and daisies. We trust any dear young friends whose hearts have been touched with loving sympathy will not hesitate to send ever so small a donation, because "every little helps," and "LITTLE IS MUCH WHEN GOD IS IN IT."

We also venture to suggest another way of most practically helping this work, namely, we propose to endeavour to send ten or twenty or more crippled children to the seaside through the auspices of "The SPRINGING WELL." By the kind and generous co-operation of the Ragged School Union we are enabled to state that for each helper who is pleased to send the sum

of 6s., we will undertake to give a fortnight's change to one very poor, weakly, crippled child, such child to be definitely assigned to the generous donor, as if such donor had personally selected the child for the holiday. The giver of the sum necessary will be indicated by initials, and the christian name of the little one chosen will be supplied to the kind friend thus helping in this work. We hope by this plan quite a number of needy little ones may be cared for and made happy for a little while at the seaside. We feel sure God's blessing will attend this special effort. Letters may be addressed—"Crippled Children's Holiday," c/o The Editor, "SPRINGING WELL," 13 and 14, Paternoster Row, London, E.C.

Our "Springing Well" Leper Mission Fund.

WE have, as our readers are aware, from time to time advocated in these pages the needs of the suffering lepers, and through the generous response of christian friends in different parts of the world we have been enabled to render some little help to workers who labour more or less amongst these poor hopeless sufferers. We are sure that our humble support has often been most opportune and greatly appreciated by missionaries and other servants of God in Demerara and in the Barbadoes, Jamaica, and other West Indian Islands; in Morocco, Algeria, and several other North African provinces; in Palestine, Syria and in Egypt; in India, China, Japan, and also in certain islands of the Pacific seas. We have reason to believe that not only have the medical and general physical necessities of these afflicted fellow creatures been considered, but in very many instances the gospel of our Lord Jesus Christ has been so presented to them that they have with gladness received it to their eternal spiritual welfare.

We have, however, for some time felt that the administration of the funds entrusted to us should be applied perhaps more directly and entirely to the relief of the leper, and not be used in any way for general mission purposes, however beneficent such purposes may be. Our time is absorbingly occupied; our ordinary business duties, as well as the claims upon any christian service we can render, fill up our little day and very frequently our nights. We have therefore felt it to be incumbent upon us that the allocation of the funds we henceforth receive for our Leper Fund shall be placed under the auspices of the MISSION TO LEPERS IN INDIA

AND THE EAST, the objects of which are to preach the Gospel to the lepers, and as far as possible to relieve their dreadful sufferings, and provide for their simple wants. It also provides Homes for the untainted children of leprous parents.

This wonderful christian Institution has already received the larger proportion of the funds entrusted to us, but because of the power possessed by the directors to exercise absolute supervision over the application of the funds to the EXPRESS and particular relief of the lepers, we purpose now from month to month to request the managers of this mission to allocate the amounts we receive to help in the maintenance of their many hospitals and homes, and for the general benefit of the lepers under their charge. We are bound to say we have personally been deeply touched by the pathetic records recently contained in the magazine, *Without the Camp*, the organ of the mission, and also by the statistics in the remarkable report which has just been issued. Copies of either or both of these we shall be glad to send to any of our subscribers to our fund, who might like to see them. During the last few weeks, we were glad to receive £10 for Miss Haswell's work in connection with the mission, and £6 for the support of an adult leper for twelve months. We know these donations were greatly appreciated, and we trust that under the altered general auspices, our help, through the medium of this magazine may be largely increased, and that from time to time we may be able to tell of great spiritual blessing resulting from our fellowship in this effort to assist those for whom our Lord Himself manifested such deep sympathy when He was in the world. We hope to be able shortly to give some interesting and definite details of the work of the MISSION TO LEPERS. We have no receipts for this work to record this month, but we are sure our friends will not forget the great need.

OUR SUBSCRIPTION FUNDS.

WE have received this month the following donations viz:—for our Cripples Holiday Fund 2s. 6d. and for the work amongst the hop-pickers (W. Luff's) 2s. 6d. both from C. E. K., Stratford-on-Avon.

✉ All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

True and original Gospel stories and incidents suitable for our pages will be welcomed by the Editor, and also any suggestion likely to render "THE SPRINGING WELL" increasingly useful.

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THE Springing Well

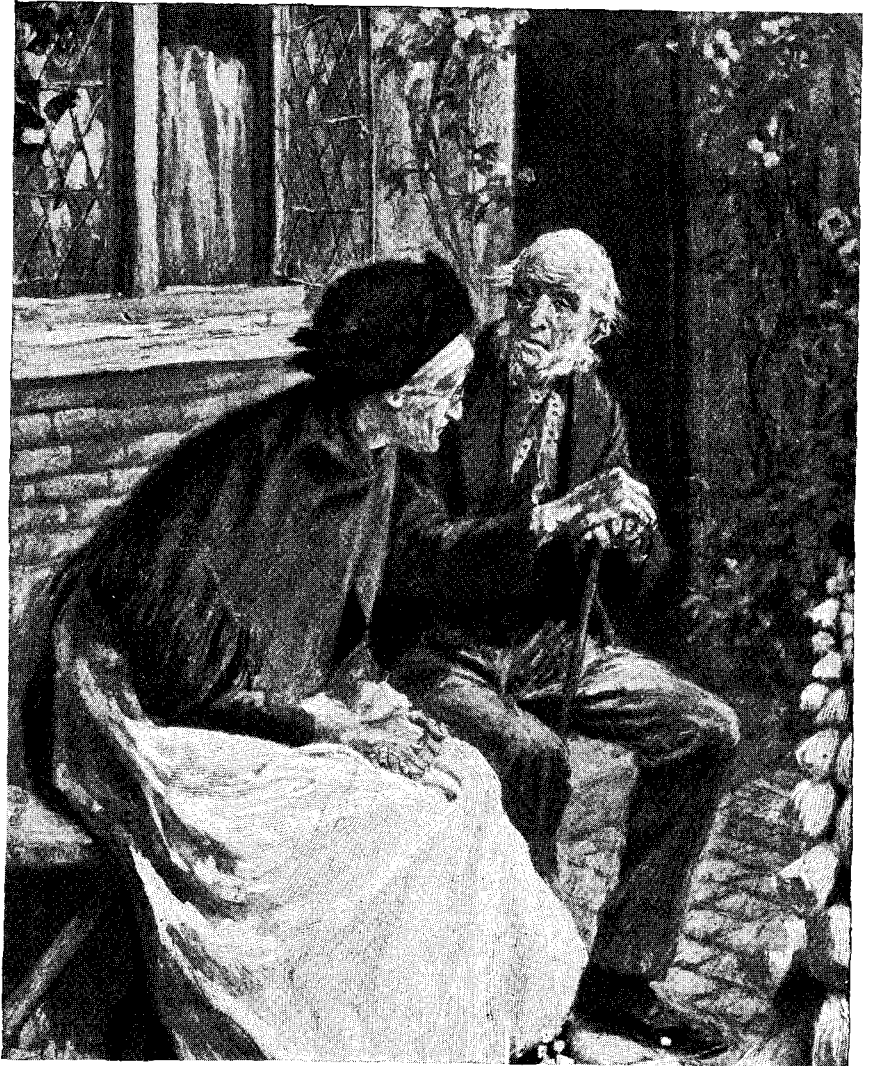
or WATERS THAT FAIL NOT.



The Old Hedge Clipper, or God's Rainbow in the Sky.

IT was in the earlier spring that I approached, one evening, the outskirts of the wonderful City of London. I had reached perhaps the highest point overlooking the great Metropolis. Great clouds covered the western sky, and there seemed very little prospect that the sun would be again visible that night. There had just burst over the scene a sudden singular shower of rain, and in an instant thereafter the sun seemed to stream forth its glorious rays all over the mighty city, and bathe its churches and palaces and public buildings in one resplendent fiery glow. It was a marvellous sight, calculated surely to arrest the attention even of the careless. The clouds passed over to the eastern part of the heavens with great rapidity, and as the rain still continued to descend in that region, I knew that a rainbow must soon appear on the intensely dark background to complete the splendid spectacle. In this I was not mistaken, for as I instinctively turned round to see, there were indeed the Divine Fingers beginning to trace amidst "the

S.W.



"SPRINGTIME, ROB, WHY, AIN'T IT SEED-TIME? AND HARVEST AIN'T THAT AUTUMN?"

balancings of the clouds" the magnificent promised token to the earth of Him Who said, "I do set My bow in the cloud."

I have watched this beautiful celestial phenomenon many a time. From my youth up, the

sight has often spoken to my heart; but I never saw it before under such gorgeous and perfect surroundings. The quiet stillness of the evening, the intense radiance of the setting sun, the millioned-peopled city below, and the prismatic glories of the absolutely perfect rainbow impressed my soul immensely. My attention was perfectly rivetted as I observed the Skilfulness of the Fingers by which this lovely picture was being painted on the very walls of Heaven; as a matter of fact, as often happens, there were three rainbows displayed, the centre one, of course, with the seven colours most vividly outlined; but the one below and that above less radiant, possibly because of their refracted light, yet equally perfect, exquisite and splendid as their shadowy softer tints came out into view. "This is only a very common and simple occurrence," it may be said, and surely, although that may be true, yet it is wonderful how it filled my mind with thoughts of God and of His goodness and mercy as symbolised by the appearance of the rainbow. I felt that it appealed to me just as much as to Noah of old. Just as if it had been set on high for my individual encouragement, and in this I am justified, as it is written "God said, this is the token of the covenant which I make between Me and you, AND EVERY LIVING CREATURE that is with you, FOR PERPETUAL GENERATIONS: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh, and the bow shall be in the cloud, AND I WILL LOOK UPON IT, that I may remember the everlasting covenant between God AND EVERY LIVING CREATURE of all flesh that is upon the earth" (Gen. ix. 12, 16).

There is very much valuable truth to be learned in reference to God's Bow of Promise from His Holy Word, and we may refer to it further before this article is finished; but of this we are assured, God still permits it to appear in His heavens, and it speaks to those who fear Him, of His love, of His mercy, of His grace, of His beneficence and of the perpetuity of His care for the creatures He made in His Own Image. Truly, "GOD IS LOVE."

I hardly meant to say so much about the particular circumstance of the rainbow on this occasion, had not its wonderful appearance on that spring evening had a rather interesting

sequel. Just before I arrived at the top of the hill, and before my attention had been directed to the glory of the marvellous sunset, I had noticed an old man walking homewards in front of me. His form was bent and very fragile. He had over his shoulders an empty rush bag that had probably contained his food for the day. His day's work was done, and by his firm decided tread the old man made me think he was glad, in more senses than one, that he was homeward bound. I do not know what it was, but something struck me that if he were bound for his earthly home, he also knew the way to the Home of endless rest and peace on high; but the circumstance of the rainbow intervened, I forgot all about the old man and was occupied as I have described.

Much, therefore, was my surprise when I started to resume my journey towards London to find that the old friend had been arrested too by the delightful display, and furthermore that he also started at the same instant on his way down the hill. He looked at me, as if wondering whether he might speak, and then very courteously said.

"I say, sur, what do ye think of that?"

"Well," I replied, "I think it is very wonderful!"

"So does I, sur," he added. "And it makes me think o' my Heavenly Father, sur, how good He is! I never sees them there up in the sky, but I remembers His promise. It's thousands of years since He spoke to Noah about it and called it His token; but there it is up again there to-night, just as it has been all along. Shows He isn't anyways changed, doesn't it, sur?" I asked the old man if he felt that his Heavenly Father spoke to him by that rainbow, and the old man's reply indicated how simply and trustfully he received the Word as the Word of his Heavenly Father to his soul and how it brought rest and practical confidence in God Himself to his heart and mind.

"Why, sur," said he, "I doesn't remember them words just how they be; but I knows it says that while the earth lasts, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Now I knows this is true. God is faithful, for every year I comes along to my work, and the hedges sprout out, and I haves to trim 'em up, and it makes me think how reg'lar they comes along; and I gets my daily bread and am just able to rub along, and I do praise my Heavenly Father, I do! This morning, sur, I heard the cuckoo singing for the first time, and I says, 'There he is again. My Heavenly Father has brought

him over just to sing to us a bit, and then off he goes again somewhere else.' Besides, sur, how them birds do sing! It seems as though they gather round the old hedge-clipper sometimes, and sing away just to cheer him and keep his heart up and to make him think of that happy land where there ain't any more death nor sorrow nor sighing. I say, sur," further added my old friend, "I couldn't mak' out why springtime wasn't mentioned in that verse. There was summer right enough, and winter, but no spring and no autumn. Well, I puzzled about it, because them is just the seasons when I allays get work, and I couldn't mak' it out. So one

furrowed, corrugated lines of his expressive physiognomy, I believed I read of the deep-seated calm that alone comes when the peace of God reigns in the heart, and has been the controlling principle of life during all its temptations and trials.

The trams came and passed, and I let them go, for I thought I would like to learn a little how this old man became:—

"A pilgrim through this weary world."

I soon found him to be veritably the old man eloquent, and that I had started him upon a biographical story which would not be charac-



"I DO SET MY BOW IN THE CLOUD, AND IT SHALL BE FOR A TOKEN OF A COVENANT BETWEEN ME AND THE EARTH."

day I asked my dear old gal—she's gone now. Oh, how she laughed at me and said, 'Why, ye are a silly old man, Robert, ye are worse than I thought ye were. Why, there it is straight afore your face. Springtime, Rob, why, ain't it seed-time? and harvest ain't that autumn? What a' more ye want I don't know!' and my dear old gal laughed again."

By this time we had reached the bottom of the historic hill, and I felt quite reluctant to leave my new friend. A seat was provided there for passengers by the tram routes which converged at that point. I sat down, somewhat wearied by the walk, and expected the old man would have bidden me farewell and hastened homewards; but not so. He seemed disposed to linger, and sat by my side. For the first time I took note of his face, and observed the solid strength and power and, indeed, intelligence manifested there. Underneath those

terised by brevity. However, in reply to my enquiries as to how long and under what circumstances he became a true christian, he replied:—

"Well, sur, I been saved fifty-seven years. I wer' saved when I wer' twenty, and now I'm seventy-seven. It was funny how the Lord found me, quite unexpected like. Would you care to know just how it happened, 'cause I and my old gal often laughed about how it came about. I wer' fairly caught. The fact is I wer' after her; I saw her standing outside a place of worship. I believe she put herself there as a kind of decoy duck, thinking I should go in and be caught in the trap, for I saw she looked after me as I pretended to go away. I was a mad, harum-scarum young customer and never cared about my soul; but I liked the gal, and was after her. Well, all at once I missed her, and I says to myself, 'She's gone in.' So I follers

and there, sure enough, she were a-sitting all right up amongst the singing gals, and I thought I never sees anyone look so pretty in all my life. I began to think, 'Ah, she's too good for me. She won't have me, she knows me too well.' But the preacher went on preaching. At first I thought he'd never stop, then I was afeared he would, for he was saying things I had never heard afore, telling us about God, about His Son, Jesus Christ, how He came to seek and to save sinners; how one ran away into a far country, and got hungry afore he cam' to hisself; how another climbed up a tree to get a look at Him and had to come down; how He went ever so far one hot, dusty day to meet one poor woman, and how He sat on a well all a-talking to her about salvation. And then I began to think 'Well, if Jesus Christ came to seek all those people who were sinners, perhaps He came to seek me too.' The service was over, and I felt a kind of pull inside me trying to get me out amongst the rough chaps again, but 'Not for me,' says I to myself, I'm going to ask that preacher for more on it, and so I did. He said God's Holy Spirit was a-strivin' with me and would not let me go. I did not know Who he meant then, but I was sure it was true and right and true enough. That night my eyes got all opened, like Saul's of Tarsus. I saw Jesus Christ, the Son of God, as my Saviour. Why, it were eleven o'clock afore the preacher and me cam' out, and I had to rub my eyes, for I couldn't make out whether I wer still on earth or whether I had gone to heaven straight away, I felt so happy like.

"Then, sur, here comes the funny part, for of course I thought it were all right about my gal, I should have her safe enough now. So I went up to her the next time I saw her, and I says, 'Lily, I likes you. Will ye go for a walk with me this evening?' But she says, 'Oh, no, Robert. No walks for me with you.' 'Why not?' says I. 'Why, because you are not a christian, Robert,' she answered. 'Yes I am; I am a true christian. I was a lost sinner, but now I am saved and my sins are all washed away in the precious blood of Christ.' 'Oh, Robert,' says she, 'how can you say that when only last week your good old mother told me you were breaking her heart by your bad and unkind conduct.' 'Well,' I says, 'Lily, it's no use o' me a-talking to ye. I tell ye I *am* a christian, and if ye aren't a-going to believe me, just come along to the preacher to-night with me and ask him, and if ye don't believe him, well, I shan't try to persuade ye agin.' I felt rather cross like and that brought her round. So that evening

we went to the preacher, and he told Lily all that happened the previous night, and she believed him at once. Then we knelt down and the preacher prayed for us. Lily prayed; oh, it was such a prayer, and then I felt as how I must pray; but I choked, I couldn't say a word. It was all so quiet: it seemed just like heaven. Then the preacher put his arms round my neck, and out it comes—tears, and prayers, and Jesus Christ the Saviour, and my dear old widered mother, and Lily and all of us mixed up together, and I cried and laughed and sang. Oh it was a pretty to do, that it was; but I was saved.

'My happy soul was free,
For the Lord had pardoned me,
And I was washed in the blood of the Lamb.'

The night was closing round darkly, and I was rather anxious to let what I had already heard close the story; but not so the old man, who put his hand on my arm and quite pathetically continued, "Let me tell you the rest." "Oh, dear," I thought, "there are fifty-seven years to traverse." But he said, "I'll be quick," and in tenderest tones he told me how "Lil" became his wife in a few months after the incident I have recorded; how they were members of that place of worship in a densely-populated suburb of London for nearly fifty years; how they went on together in poor but contented circumstances for all that time; how they tried to help others by little acts of kindness and by telling them of the Saviour in Whom they had trusted. He had work in a warehouse, but as years advanced it became too heavy, and they were granted a small pension by the old firm, and were advised to go a little way out from the great city, "and so seven years ago we came here, and now Lily's gone!" Poor old man! he broke down here. "Dear old Lil's gone. Oh, she were a good gal to me, and we got on together so well. She were a better scholar than me, and read the Word of God to me every day, and we prayed together, and I miss her every day. She used to say that I should go first, but the Lord knew best, and my old Lil's gone, and I shall soon go too!"

It appears it was only earlier in the year that his wife was called home.

* * * * *

The fine old fellow had won my heart completely. He told me how kind the people were with whom he now "wusshipped," but he added, "every morning early, when I climb this hill, I look over to the cemetery just on the hill side and I says, 'Lil, dear old gal, I shall soon be a-coming,' and every night when I comes

home again I says the same thing 'Lil, dear old gal, I soon be a-coming where ye are,' and this keeps me going on, so 'cuse me sur; but when I saw you so intent all a-looking at the rainbow, I says 'he's like my Lil, I think he loves the Saviour and knows my Heavenly Father, or else he'd never stand out there in the road like that, all a-looking up into the sky.'"

The lights of another tram were now approaching and I felt I must go. Bidding the dear old fellow good-bye, I thought I might never meet him again on earth; but assuredly when the day dawns and the shadows flee away, with his beloved Lil he will be amongst the radiant throng on high, and render everlasting praises to the Eternal Son of God around His dazzling Throne of Light.

And for you, indeed for any reader who has not yet bowed to the name of Jesus Christ, what think you of this simple-souled old saint? I tell you, he truly possessed that which all the riches of the world could never buy, and in his poverty and simplicity of life he was a truly happy man. A thousand times richer than those who are strangers to the love of God that dwelt in his heart and kept him and his dear wife in perfect peace together in the Saviour's love for so many, many years. Oh, reader, come to the old hedge clipper's wonderful Saviour and that same peace will certainly be yours now.

There is no doubt that the celestial glories, similar to that of which we have spoken in this paper, God has been pleased to place in the firmament not only speak of His Handiwork, but of the boundlessness of His love. Ezekiel realised this, when he wrote, guided by the Spirit of God, "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezek. i. 28), and then again, as the exiled prophet saw in Patmos, "A throne was set in heaven and One sat on the throne, and He that sat was to look upon as a jasper, and a sardine stone, and there was a rainbow about the throne, in sight, like an emerald" (Rev. iv. 2, 3).

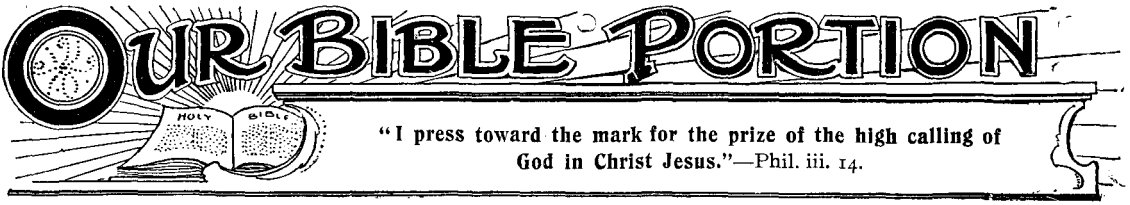
The deep spiritual teachings of these and many kindred scriptures tell how even around His throne of glory there is the everlastingness of His mercy displayed in the symbol of the rainbow. If the body of the earth had not interposed that glorious spring evening, the whole magnificent perfect circle of glory would have been unfolded to our wondering gaze, just as

the ring surrounds the planet Saturn. But we cannot yet see all God's purposes; we are finite. The day is surely coming when nothing of earth will intervene, and in the effulgent light of Eternity we shall see and comprehend the perfect circle of His Divine Love and grace. My old friend the hedge clipper was encompassed by it already, although he could only grasp just the fringe of the wondrous revelation of grace.

"My Father's home of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone.
I left it all for thee;
Hast thou left aught for Me?
And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love.
Great gifts I brought to thee;
What hast thou brought to Me?
Oh, let thy life be given,
Thy years for Me be spent,
World-fetters all be riven,
And joy with suffering blent.
I gave Myself for thee;
Give thou thyself to Me."

"But I am afraid I am not Hungry Enough."

WHEN sinners have been awakened to see their guilt and danger, and are invited to come to Christ and be saved, they frequently make such excuses as these: "I cannot believe that the invitations of the Gospel were intended for such sinners as I am; I am afraid I do not feel aright, and that Christ will not receive me." Suppose a table, set in the street, and loaded with all kinds of food, and that a herald is sent to make proclamation that all who wish may come and partake freely. A poor man comes and stands looking very wishfully at the table, and when he is asked why he does not eat, replies, "I am afraid the invitation is not meant for me; I am not fit." Again he is assured that the invitation is intended for all those who are hungry, and that no other qualification is necessary. Still he objects, "But I am afraid I am not hungry enough." In the same way do sinners deprive themselves, by their own folly, of those blessings which are freely offered them by God; and yet the freeness of the Gospel is proclaimed in the following blessed way: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . . Eat ye that which is good, and let your soul delight itself in fatness" (Is. lv. 1, 2).



"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 14.

But this One Thing I Do.

"Reaching forth unto."—PHIL. iii. 13.

THERE is no stagnation in christian experience; the heights which have been reached reveal heights still higher. As surely as Christ Himself is learned more deeply by the soul so the longings of the heart to know more of Him deepen.

The Holy Spirit, who dwells within the hearts of God's children, is the energy within, which leads them on to Christ.

It is He who forms the divinely-given desires, which cannot cease until the goal of glory is reached, and Christ Himself is seen as He is. In the chapter from which the three words heading this article are taken we have true christian experience unfolded. Paul was following after, reaching forth, pressing toward the prize, ever, in faith's vigour, active and energetic, not as though he had already attained or were already perfected.

His future fashioned his present.

The fact of his assurance that he should be like Christ in glory, formed him the holy, heavenly man he was upon the earth.

All earthly pretensions, place, and power were cast aside, and were counted as dung for the glorious Christ who is in heaven. He would win Him who had bought him by blood.

The prize was the Christ who had saved his soul.

The Christ who, in weakness and suffering, had been crucified for him, was in glory and honour the sole object of his affections.

"And," says the Scripture, "let us, therefore, as many as be perfect, be thus minded." The perfect are the full-grown, the established believers, such as know that they are saved, and have peace with God through our Lord Jesus Christ. The poor doubting and fearing spirit, whose life is a constant questioning of the truth of God's word, and a looking into self for evidences, is not perfect. Clogged with self, and fettered with feelings and fears, he cannot

press on to the prize. But the believer, who has true peace with God, and knows the Lord Jesus as the Risen One at God's right hand, is appealed to, to be as was the Apostle.

True holiness is ever "reaching forth unto," it ever "follows after," so that we may lay hold of that, for which we are laid hold of by Christ Jesus.

Christ has apprehended us for glory, for being with Himself and like Himself up yonder,

and as each day He is better learnt and more intimately known, the soul reaches on with fresh vigour to Himself where He is.

The Holy Ghost ministering Christ to our hearts is the spring of this activity, and Christ Himself glorified on high the measure of perfection.

"Christ first, Christ last, Christ all."

If the believer lets go faith respecting his standing in Christ, he is like a ship without an anchor, caught by the storm upon a lee shore—every trial from without, every weakness within drives him nearer and nearer to the rocks of despair. Self-occupation becomes his soul's shipwreck. His sense of his utter inability to do anything or be anything good—which when christian standing in Christ is known becomes the most wholesome of experiences—is to him utter misery. His eye being off Christ and on himself, his soul having lost sight of strength in Christ and finding none in himself, he is driven on to dejection, and to doubt whether he was ever in Christ at all.

It must be Christ first, Christ last, Christ all. No hope in self; no help in self. All confidence in Christ, and no confidence in the flesh ever makes us strong. Yet, christian, while you boast of being "in Christ" take heed that "Christ be formed in you."

The language of the Apostle is very wonderful, "what things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss for THE EXCELLENCY OF THE KNOWLEDGE OF JESUS CHRIST MY LORD" (Phil. iii. 7, 8).

Power of the Cross.

THERE is irresistible power in the Cross. We come to Christ with our sins, self—all that we are—just as we are; yet closer and closer to Him as we see Him made sin for us. "The Son of God who loved me and gave Himself for me." Jesus died for me. Jesus gave Himself for me. Jesus bore my sins in His own body upon the tree. Those sufferings, those wounds, that blood, that being forsaken of God, was for me! This is the great attraction: "I, if I be lifted up from the earth, will draw all men unto Me," and looking upon Him, the sins are forgiven, the doubts vanish, the fears cease. In the Cross is seen God's holiness and love. The more we look at Him there, the easier, the sweeter is coming to Him. Away are flung the hindrances. The rags of religion in which we wrapped ourselves, the love of sin in which we revelled: while the old, hard, bitter, bad thoughts of God are completely burned out of our breasts by the matchless love of the Son of God dying in the stead of His enemies. Millions have been drawn to God by this great love wherewith He loved us. Reader, are you one of the happy multitude? Is yours the joy of delighting in God, and is the love of Jesus in dying for you, and washing your sins away in His own blood, your certain portion now?

* * *

Our good friend Mr. David J. Beattie has sent us the new Hymn which appears on this page. We trust it may be the means of causing many to shine more for the Lord. The music is original, and by a well-known

Keep Shining for Jesus.

Dedicated to my daughter, Rosamonde.

DAVID J. BEATTIE.

WM. J. RAMSAY.

1. Are you, fel-low-trav-'ler, a child of the King, And do you His
2. When tread-ing life's pathway, and tri-als as-sail, When vic-t'ry is
3. A lov'd one far out on life's bil-lows to-day, Un-heed-ed, for-
4. When life's sun is sink-ing, when la-bor is o'er, And loud in His
prais-es to war-far-ers sing? Oh, are you re-joic-ing in Je-sus each
need-ed, your ef-forts may fail; Oh, be not discouraged tho' all seems o'er-
sak-en, is drit-ing a-way; A light thro' the darkness may rescue, may
praises your song swells no more, 'Twill strengthen the weary and bright-en the
day? Keep shin-ing for Je-sus, 'twill bright-en the way!
cast, Keep shin-ing for Je-sus, you'll tri-umph at last.
save; Keep shin-ing for Je-sus, a-cross the dark wave.
way, Keep shin-ing for Je-sus till close of the day.

CHORUS.

Keep shin - ing for Je - sus, Keep shin - ing, shin -
Keep shin-ing for Je-sus, Keep shining each day, 'Twill lift up the fal-len and brighten the
ing, Keep shin - ing for Je - sus, 'Twill lighten and brighten the way.
way. Keep shining for Jesus, Keep shining each day, 'Twill

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composer. We trust these original compositions will be appreciated, as we have several more in type.

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

VII.—"His Name Shall be Called . . . Counsellor" (ISA. ix. 6).

THERE are many words which man uses in one way, but which God uses in another. The question for each one of us to decide is, Shall we try and learn God's use of the word and so understand God's meaning when He speaks to us, or shall we accept man's use and put up man's authority in opposition to the authority of God?

When the Lord was here on earth He rebuked the professed teachers amongst the Jews ("the Pharisees and Scribes") because they made the Word of God of none effect through their tradition, "and many such like things do ye" (Mark vii. 13).

But for all that the Holy Spirit, speaking through the Apostle Paul, declares that the Jews were really greatly privileged as compared with the rest of mankind, "because that unto them were committed the oracles (that is, 'the words, utterances, communications, revelations, declarations') of God." And then the Apostle asks this question, "What if some did not believe? Shall their unbelief make the faith of God without effect?" (Rom. iii. 1—3).

To-day, as of old, there are some men who deny the existence of God. What is God's judgment concerning such? "They are corrupt" (Psa. xiv. 1).

Others put up graven images. What does God say of them? "Ye corrupt yourselves" (Deut. iv. 16).

There are some who resist the truth. God's verdict is, they are "men of corrupt minds" (2 Tim. iii. 8).

With these various warnings before us, let us consider what God means when He says of the Lord Jesus, that His Name should be called "Counsellor." This word signifies "one who gives counsel or advice" and is in every day life applied to those in high position, who give counsel or advice to the sovereign of any realm. Now because a king is a man with limited experience he needs advice from those who have experience of matters concerning which he is ignorant.

Owing to this use of the word amongst men we lose the force of the meaning that it has when God uses it. As used by God it means God's Messenger to mankind, Who is appointed by God to declare to us God's Counsel or Will;

and God warns us again and again that "there is no wisdom nor understanding nor counsel against the Lord" (Prov. xxi. 30).

God does not want men to live for a little while and then pass from this world in ignorance of Himself, and of His Counsel. Still less will God tolerate in His eternal Kingdom anyone who sets up his own ideas in opposition to Himself, and who instead of coming to God through Christ Jesus for wisdom and understanding and counsel thinks himself able and qualified to give God advice or put God right.

Therefore in the Book of Proverbs the Lord Jesus is set forth as WISDOM, the only source and fountain from Whom mankind can draw knowledge or understanding of God and His ways and purposes.

Thus we read, "doth not wisdom cry? And understanding put forth her voice? . . . Counsel is Mine, and sound wisdom, I am understanding; I have strength . . . I love them that love Me; and those that seek Me early shall find Me . . . I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love Me to inherit substance; and I will fill their treasures . . . Whoso findeth Me findeth life, and shall obtain favour of the Lord. But he that sinneth against Me wrongeth his own soul: all they that hate Me love death" (Prov. viii).

This was confirmed, when God spake from the bright cloud, that overshadowed the Mount of Transfiguration and said, "This is My beloved Son, in Whom I am well pleased, HEAR ye Him" (Matt. xvii. 5).

In the Epistle to the Hebrews we read, "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in THESE LAST DAYS spoken unto us by His Son, Whom He hath appointed heir of all things" (Heb. i. 1, 2).

The Apostle Paul in writing to Timothy says: "Consider what I say; and the Lord give thee understanding in all things" (2 Tim. ii. 7). In writing to the Ephesians he says: "I cease not to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" (Eph. i. 15—18).

May that be your portion and mine, dear reader. Amen.

W. H. B.

The Scriptures in the Workshop.

IN workshop life the power of example has often been verified. One of wide experience tells how that he has known men in large workshops, whose example so told on their fellows that the foul-mouthed are silenced in their presence, and evildoers were so abashed that they slunk away as thieves from a constable.

Some years ago a wonderful transformation took place in a workshop connected with a Clyde shipbuilding concern. One of the employees, James Caulds, got "soundly converted" and soon afterwards was the means of turning a shopmate into the upward way. Instead of wasting their time loafing around the fires, and playing cards, during meal hours as they were



"JAMES CAULDS GOT SOUNDLY CONVERTED."

wont, the two began to study the Scriptures together.

This was an innovation, and attracted much attention in the shop. Some laughed, others jeered and ridiculed the "saints," whilst some said emphatically, "the shop cannot be turned into a revival meeting; this thing must be nipped in the bud." Petty persecution was also set in motion, and it was anticipated that the proverbial 'nine days would see the end of the "new-fangled notion."

Whilst the body of workmen continued to smoke, swear, and shuffle the cards around the fire, James Cauld and his companion "stuck to their guns"—persevered with their Scripture studies, and that with remarkable results.

As time went on, and it was seen that the

two were in earnest, one and another came around to ask questions, criticise, and "trip up" the Bible students, but some wanted to hear a "bit from the Book," and their desire was readily gratified.

This continued till card-playing was gradually given up, and foul language was seldom heard. A number of the other men became "changed" and joined the "scripture readers," and this told very considerably on the shop life. Their example was not only repressive, but inspiring. Rough and evil inclined men were not only held in check, but were influenced to live their purest and their best.

So great did the change in the shop ultimately become that it was described as "wholly reformed," and the meal hour gatherings started by the two were spoken of as "delightful Gospel meetings." And through their influence it was possible to go about for days without hearing a single "swear word." Truly the little Scripture study did its work effectively.

In after years the leader in the "reform," and two other workmen, became wholly engaged in christian work. Several others, during their spare hours, took a prominent part in evangelistic and social enterprises, whilst a number of them were "different men altogether." One and all readily attributed the changed individual and shop conditions to the meal hour Scripture studies and example of their shopmates.

"Yes, fruit will grow from what we sow,
And abundant harvest yield."

GEORGE MCROBERT.

"Every Man must Meet God."

NOTHING is more uncertain than life—nothing so certain as that every man must meet God. Yet with strange perversity man refuses to consider the reality of meeting God.

"Prepare" is the divine word, and it is a merciful, warning word. Meet God we must, and in the Person of His Son, the Lord Jesus Christ. There are two meeting places. One is to be found in time; the other will be found in eternity. The meeting place in time is the mercy-seat, that in eternity is the judgment-seat. If God be not met at the mercy-seat now—if He be not met in the Person of the Lord Jesus, who died for our sins—He must be met at the judgment-seat hereafter, upon which the Son of God will sit and judge every man for his words and works.

I.—Abiding Facts, or Testimonies Concerning Christ.

"CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS."—1 Tim. i. 15.

SUCH is the precious truth running as a scarlet thread throughout the Bible.

It has ever been the object of satan to cast discredit upon God and the gospel of His grace; therefore, it is a matter little to be wondered at that the truth of these words should be ignored and scoffed at by the enemies of the Cross, seeing they are closely related to him—even his own children—who is described in the Sacred Word as "the deceiver." "The spirit which now worketh in the children of disobedience" (Eph. ii. 2). "The god of this world" who blindeth the mind (2 Cor. iv. 4).

The line of demarcation between the children of God and the children of the devil is clearly drawn in the Scriptures. The former, those who having realised an inward sense of sin and the impending judgments of God against it, have sought and found refuge and pardon in the Saviour placed before them in the Gospel. The latter, those who despise the gracious offer of mercy, bowing not to God's authority, preferring to live on in wickedness and sin. Solemn and many are the utterances of Scripture concerning such. "By nature the children of wrath" (Eph. ii. 3). "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). "The soul that sinneth it shall die" (Ezek. xviii. 4). These and many similar scriptures, so clearly and faithfully describing the sinner's dangerous position, are, alas, too lightly treated in many circles to-day.

On the one hand is seen the flaring fascination of a superstitious ritualism, on the other the fast-developing spirit of a lawless scepticism, while between the two we have a despised Gospel. Solemn fact! A guilty world, at enmity with God, pleasure-seeking and pleasure-loving; held in the iron grip of satan, heeding not the Gospel entreaties and warnings; despising and denying Christ's atoning work at Calvary; trampling on His precious blood; hurrying along the broad road to eternal perdition and woe, sealing their own destruction. Without God, without Christ, without hope. What a condition! What a spectacle!

God be praised for all true heralds of the Cross, who in their ministry seek to cover the old paths, treating of man's total depravity and absolute ruin by the fall. God's sovereign remedy for sin, through the redemptive work of Christ at the place called Calvary, and His

atoning blood. The regenerating operation of God the Holy Spirit effecting in the repentant, believing sinner, the new and spiritual birth of John iii. The Holy Spirit's sanctifying work in the believer to the glory of God. The eternal security of all who trust in the finished work of Christ for salvation, and the eternity of punishment for the Christ rejector. Never was there a day when these eternal verities were so openly and daringly assailed and set aside as the present. Nevertheless, God's truth remains unharmed and unchanged. In spite of callous criticism, increasing indifference, and widespread unbounded unbelief which characterise the present age, the saving message of the Gospel is still glorifying God in the salvation of sinners. In spite of all the satanic opposition the clear, positive, conclusive, undeniable fact remains,

"Christ Jesus came into the world to save sinners."

Eternally happy and safe the individual who receives and rests in this Word for salvation.

Our first consideration will be given to the words, as a statement of fact, "Christ Jesus came into the world." Equally important and true was the purpose of that coming, "to save sinners," the consideration of which will follow in due course.

We will consider the truth in the following order:—

- I. It is an historical fact.
- II. It is a Bible fact.
- III. It is a fact demonstrated by christian experience.

Divine Wisdom for Daily Life.

SATAN spreads special snares for the young, and to youth the attractions of the world are especially attractive. When people grow older they learn much of the vanity and vexation of spirit which is in the world, but, generally speaking, the young see only the gilded side of life. They think that the world will prove to be much happier and brighter than is really the case. Now, dear young christian readers, in these words, "THE ENTRANCE OF THY WORDS GIVETH LIGHT; IT GIVETH UNDERSTANDING UNTO THE SIMPLE," you have a golden text. The Word of God for your guide you will be saved from the wiles of satan and the delusions of the world. It is only as heeding the Word of God that you can receive Divine wisdom for daily life, and thus be saved from the sorrow of lamenting over having spent hours and days in a wrong path. God's Word is the only safeguard.

Enduring and Abiding.

IT is well to meditate on the things which will endure. We live in a world which passes away, and we ourselves are passing out of the world; moreover, much that we do daily is but for the moment, and has no enduring character. But, as christians, let us for a moment meditate on that which will last in the work that, as christians, we do on earth.

It is written, "The word of the Lord endureth for ever" (1 Pet. i. 25), and "He that doeth the will of God abideth for ever" (1 John ii. 17), the word of God and obedience to God must be before us in our meditation. Only that which is connected with God will abide: much, very much, of the christian's work will be burned up. The humbler and unseen part of christian work will often be that which will endure. The foundation of a house is its firmest part, but the foundation is under ground.

When you, by grace, are the means through the Spirit of connecting a soul with Christ, there is enduring work which will stand for eternity. Good seed sown in the heart is sown for eternity. Christ formed in the heart is formed for eternity. The loving offices of visiting the sick and aged, caring for the poor and the widow, will not be forgotten in the day so soon to be entered on. That which is done for the Lord and with the Lord will endure; and most holy does this contemplation render the thought of true christian work.

We were passing through a ruined abbey the other day; its timbers had long since perished, and even the remains of its stone walls were decaying. The old building seemed to proclaim that the outward things on this earth connected with religion and the Name of Christ are transient. But wherever there was true work wrought through the Holy Spirit by God's servants in that old building, that work remains.

The outward and visible things connected with us and religion are highly captivating to the feelings—our church, our community, our associations; alas! do not we almost idolize them? But all the while God is going on working in souls for eternity. Our eye may be on the growth of "our" congregation; His, on the ripening of the soul of a single sufferer almost unknown to us. What a loss it is to be estranged in sight and sympathy from the growth in which He is delighting!

We must stir up our souls to holier consideration in christian work.

Let our hearts turn from that which is temporal—that which is outward merely—and be

engaged on the eternal side of christian work. A stone laid in the building which will remain for eternity should be our aim.

The word of the Lord endureth for ever, and the doer of God's will abides for ever also. Let us seek for divine wisdom so to minister the word that it may spring up in honest and good hearts for everlasting blessing.

"The Form of the Fourth."

"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—DAN. iii. 25.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Pet. i. 7.

IN the glare of the fiery furnace,
When heated with seven-fold heat,
They walk and talk with the Fourth One,
In fellowship true and sweet.
The flames cannot kindle upon them,
For His is the robe they wear,
Not a single thread for the burning,
Is found in that garment fair.
They were bound when put in the furnace,
With secret cords, it may be,
Of hatred, perchance, or of malice,
With terrible subtlety;
But the flames, in swift obedience,
To the Lord's Divine command,
Consumed those bonds in a moment,—
Unfettered and free they stand.
Unfettered to walk with Jesus,
Engaging in converse sweet,
Ah, who would not brave the furnace,
The "Form of the Fourth" to meet?
The foe may look on bewildered,
And awed at the wondrous sight,
Of the glorious Presence encircling,
The children who walk in white.
It is in the light of the furnace,
We see, as never before,
The scars that branded the Master,
As He passed through the fire before.
For us He endured the scorching,
And ours was the robe He wore,
Not a thread but was fit for the burning,
To the heat of the flames He bore.
Then how can we fear, with Jesus,
'Mid the burning coals to tread,
Shall we shrink from the fiery trial?
Its searching we need not dread.
For the flames cannot kindle upon us,
Albeit they come so near,
They burn but the cords that bind us,
So closely to things down here.

ANNIE WOODCOCK.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xliii. 2.



Anniversary Gathering.

THE Annual Meeting of the Berean Band, held in Sion College, was a very happy gathering, and the report of the founder, Mr. Hensman, was a most encouraging one. For the current year over 200 new Branches had been formed, with an aggregate Membership of more than 4,500. There were nearly 300 Branches in London, with a total Membership of 12,000. In the whole of England, including London, there were 1,000 Branches and 40,000 Members. The balance of the Membership was scattered over the rest of the United Kingdom and abroad. Very naturally, Scotland came next to England with 80 Branches and a membership of more than 3,000. Ireland had nearly 70 Branches and almost 2,000 Members. There were 53 Branches abroad (not including the Auxiliaries), of which 13 were in India, 11 in Canada, and 5 in Australia; at the Madison Square Mission, New York, there was a Branch of 50 Members; in China there was a large Branch, at Shanghai, of over 100 Members, and there were also a number of Bereans at the Rhenish Mission, Hong Kong.

The Auxiliaries to the Berean Band in South Africa, Germany and Switzerland were proving most helpful to the Movement, whilst the United Service and the Braille Auxiliaries were full of hopefulness. The total Membership of the Band was now considerably over 50,000. Berean Week and Berean Sunday had proved invaluable institutions, and the circulation of 1,500,000 leaflets since the Movement was started had contributed not a little to its success. The Lord was evidently working through the simple plan adopted by the Band, and as He worked, many were made glad by hiding His Word in their hearts.

The Chairman of the meeting, Rev. Dinsdale T. Young, said that there were three points about the Band which needed to be made clear: (1.) That it was not intended merely for young people, in fact the large majority of the Members were adults; nobody was too old at forty. As age creeps on we need the Bible more, not less. (2.) It was our duty as Bereans to be missionaries for the Band. God has so ordered the spiritual world that in blessing others, blessing is multiplied upon ourselves. (3.) The excellent literature of the Band should be widely distributed. The Bible, said Mr. Young, is

now, as in all ages, the one cure for all ills. The one disquieting element in our modern Church life was its "unbiblicality"; yet the Bible was the one fountain of supply for all needs. The need of to-day was for greater emphasis on the Bible and a renewal of the old enthusiasm for the Word of God. He wished increasing blessing on the Berean Band which was doing noble, catholic service amongst the Churches.

The Rev. F. W. Ainley's address was listened to with rapt attention, as he spoke of our indebtedness to the Bible. He related how he spent a holiday in the South of Ireland with the prophet Amos, until he knew the book from end to end. It is laborious, but you get an idea of God, such as you have never had before. There is a deep joy in learning the Bible which no other study gives. There is often a depth in the prepositions, a charm in the pronouns, a tenderness in the conjunctions, and majesty and royalty in the verbs of the Bible which you do not notice until you have read the passage many times. If we look into the Word we shall find certainty; if we learn and study it we shall find satisfaction.

Dr. Harry Guinness also gave an address full of incidents illustrating the power of the Word of God. It was a memorable gathering, and all felt that the Lord was in the midst speaking to His people.

The verses to be committed to memory during the month of July are as follows:—

THE FEAR OF MAN.

- July 6. Prov. 29, 25.—Fear Bringeth a Snare.
- „ 13. Isa. 51, 12.—Afraid of a Man!
- „ 20. Isa. 41, 10.—Fear thou not.
- „ 27. Psa. 17, 1.—The Remedy for Fear.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwin Gardens, Acton, London, W.

God's "Come" and God's "Welcome."

IF you will only come to God in the name of His Son, pleading Christ and His blood, you shall have from God just such a welcome as He has given His own Son. Heaven will then be as free for you as it is to Christ. Christ is upon the throne of God, and you shall have a place with Him in Glory. God's welcome to the sinner who truly trusts in the Lord Jesus Christ is not a whit less than that with which He has received the Son of His love to Himself. "Him that cometh to Me," said the Saviour, "I will in no wise cast out," and "every man, therefore, that hath heard and hath learned of the Father, cometh unto Me."

OUR YOUNG PEOPLE'S PAGES.

BIBLE FOR GEMS BOYS AND GIRLS

BY WILLIAM LUFF.

No. 7.—Bible Gems in the Harvest Field.

HAVE you ever been in a harvest field when the farmer is reaping the golden grain? I love to see the creaking waggons laden with the dry sheaves, as they come into the stack-yard. Who can find some Bible Gems in the harvest fields of God's Word? Here is one about:

SLEEP IN HARVEST. "He that sleepeth in harvest is a son that causeth shame" (Prov. x. 5). He misseth his opportunity. God sends the harvest; but we must work to get it in: and He gives us golden opportunities, which we must use as given, or lose for ever.

RAIN IN HARVEST. "As snow in summer, and as rain in harvest, so honour is not seemly for a fool" (Prov. xxvi. 1). Rain in harvest is out of place; it hinders, and if it continues, spoils the crop. Such is honour bestowed upon the unworthy.

DEW IN HARVEST. God says that to His people in trouble He will be "like a cloud of dew in the heat of harvest" (Isa. xviii. 4). How comforting and healing the gentle dew after a burning sunshine! Such is God's restoring grace.

COLD IN HARVEST. "As the cold of snow in the time of harvest, so is a faithful messenger to them that sent him: for he refresheth the soul of his masters" (Prov. xxv. 13). Like a cool breeze from the snow heights, so is the Heavenly Messenger who brings us the messages of God. What a breath of life is felt as we hear the hymn:

"I've a message from the Lord, Hallelujah!
The message unto you I'll give;
'Tis recorded in His Word, Hallelujah!
It is only that you 'look and live!'

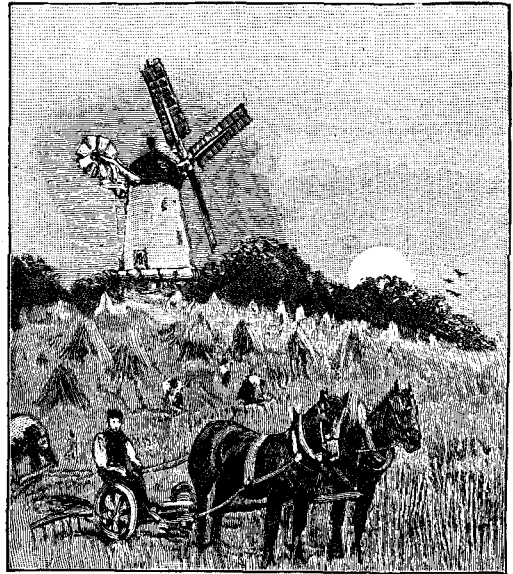
'Look and live,' . . . my brother, live! Look to Jesus
now and live;
'Tis recorded in His Word, Hallelujah! It is only that
you 'look and live!'

WAR IN HARVEST. This is described, Jer. v. 17, where it is said of the invaders, "They shall eat up thine

harvest, and thy bread, which thy sons and thy daughters should eat." How dreadful to have the precious crops trodden down, burned up, or stolen!

TARES IN HARVEST. Let us get our Bibles and read:

"The kingdom of Heaven is likened unto a man which sowed good seed in his field: but



"GOD SENDS THE HARVEST."

while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Matt. xiii. 24—30).

To-day the saved and unsaved are together, sharing the same privileges, but there is a great day of separation coming.

LABOURERS IN HARVEST. Jesus said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke x. 2). "Forty million people have been won to Christ through foreign missions during the last 100 years," it is said. This certainly is cause for praise. But when we know that the increase of population in the same time is 200,000,000, it does not look as if the world is near conversion yet. Perhaps the Lord wants some of my young readers to go as labourers in His harvest.

JOY IN HARVEST. "They joy before Thee according to the joy in harvest" (Isa. ix. 3). What is the joy of harvest? Labour rewarded. Hope realized. Danger over. The Lord Jesus sowed in the cold, dark, weary days, sowed His words, His blood, Himself. The result is a golden harvest of salvation and blessing, where we reap with joy. Even the children rejoice in time of harvest: and even children may enter God's harvest-field and gather Divine corn with joy. Here is a handful for a little hand—Pardon and Peace, Happiness and Holiness, Grace and Glory. Oh, the joy of reaping such precious grain! The joy of harvest, such is the joy of the christian life which is a never-ending reaping.

"Like Lilies in His Garden Fair."

"My Beloved is gone down into His garden, to the beds of spices, to feed in the gardens and to gather lilies."—SONG SOL. vi. 2.

THE bright and blessed day will come
When Jesus we shall see,
And with Him in the glory bright
For evermore shall be.

Chorus: Singing glory, glory,
Glory be to God on high.

The Shepherd's heart will then rejoice
That all His lambs are there,
And every heart and every voice
In His great joy shall share.

The Lord will see us pure and bright,
And whiter than the snow,
And we shall be His heart's delight,
Because He loves us so.

He then will sing and praise our God
For all His love and grace,
That we, who once were far away,
Now stand before His face.

In His sweet song we too shall join,
All standing round His throne,
Like lilies in His garden fair,
Each pure and spotless one.

Let those who love Him bless His Name
For all the joy to come,
When we shall be with Christ above
In God our Father's home.
Oh! then we'll praise Him for the joy
Of Jesus Christ our Lord,
For His eternal deep delight,
His endless bright reward.

F. B.

"Oh, shouldn't I like to go in there!"

IT was Sunday afternoon, and the classes in the Sunday-school were all so busy with their lessons that for some time no one noticed a little rough head peeping in through the half-closed door; but a teacher sitting near saw it at last, and beckoned the owner of it to her. The child, a girl of ten, came slowly in, seeming half afraid to venture, but reassured by the lady's kindness, she took her seat in the class, and, as she could not read, listened to what was going on, and was evidently interested in the lesson, though too shy to speak. The subject that afternoon was "Heaven," and the teacher spoke of the streets of gold, and the gates of pearl, and the freedom from sin and care, and, in finishing, quoted the verses in Rev. vii. 16, 17—"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." The eyes of the little new comer were fixed on the teacher, as she spoke these words slowly and distinctly, and she said half to herself, "Oh, shouldn't I like to go there!" Poor child, she knew what hunger and thirst meant, and scorching heat and bitter cold, and pain and tears too, though her life had been but a short one!

The bell rang for closing school, and a few minutes later the children rose to go; but the teacher kept the hand of the poor ragged maiden, meaning to have a talk with her before she went away. The little one began the conversation by asking her, "Where is that nice place that you were talking about? Because I do want to go there. *Do you think they will let me in if I am very good?*"

The teacher answered her first question, and then told her that she would never be good enough to go to heaven, however much she tried, but that Jesus, the Son of God, had died in order that her sins might be forgiven, and that if she would believe on Him, she would be sure to go there."

"I don't know anything about believing," said the little girl; "but I can be good if I like,

and I will, and then I am sure they won't turn me away, if I say I have done my best."

The teacher talked to her in vain; she said she could not understand, but she would try her own way, and so they parted—the little one promising to come again the next Sunday, to say how she got on.

The teacher went home, and in her own room she knelt long in prayer for the little stranger who had so interested her.

A few days after, in passing through one of the narrow streets near the school, she saw her little ragged friend seated upon the doorstep, with a very sober face. As soon as the child saw her, she ran to her, saying "Oh, I am so glad to see you! I was just thinking how long it would be till Sunday, and now I need not wait. I did so want to tell you that I have been trying these three days, and I can't be good. I've done lots and lots of naughty things, and I seem as if I can't help it. What shall I do? They will never let me go to that nice home you were talking about."

The lady's home was near, so she took the little one there, that they might have a quiet place to talk. When they reached the house, she said, "So you have found out that you cannot be good of yourself, and I am glad, for now you know that you cannot *save* yourself—don't you?"

"Yes, I'm afraid I can't do anything. I've been a dreadful bad girl, and I am afraid I always shall be. There is not anything good in me."

"No," said the lady, "there is not; and yet we read that nothing that defileth shall enter heaven. But don't you remember how I told you that God knew how wicked we were, and how utterly unable we were to save ourselves, and how He, in His love, sent His own Son to die for us, to bear the punishment of our sin instead of us? And God tells us that if we will believe on Him we shall have ever-



"WILL THEY LET ME IN IF I AM VERY GOOD?"

lasting life, and shall live with Him for ever. There is nothing for you to do. Jesus has died for you. Will you believe on Him and be saved?"

The child was silent, so the teacher took her Bible and read many passages which proved what she had said, and then she knelt in prayer with the little one. When they rose, she asked again, "Will you believe?"

"You are sure He died for me?" asked the child. "Then I will believe it—I *do* believe—I am so glad." And she seemed as if she could scarcely contain herself for joy.

Young readers, do you know the joy of knowing that you have everlasting life? If not, you may have it to-day upon believing in Jesus. He is waiting to save you.

Tree Life.

BY WILLIAM LUFF.

O H idle trees,
In the sportive breeze,
Rocking yourselves as your fancies please.
But the trees replied, "It is yielding thus
That the fruitful seasons return to us."
Oh trees, so bare,
Though ye once were fair,
Ye are useless now in the frost's cold air.
But the trees replied, "We are resting now,
For a deepened root bears a wider bough."
Oh trees, so slow,
In the Spring's first glow,
Ye are sleeping long, it is time to grow.
But the leaves replied, "There are frosts about:
And so we are cautious in peeping out."
Oh trees, how gay,
In your bright array!
Will your hearts grow proud in this golden day?
"If God makes us fair," said the bloom-decked
tree,
"The wise, in our beauty, God's wisdom see."
But lo, your bloom,
To an early tomb,
Is speeding away in a storm's wild gloom.
"Blossoms pass and go," said the trees again,
"But the after blessings will still remain."
Your fruit falls low:
Will it all be so?
I said as I heard a fresh tempest blow.
"The frail and faulty, these shaken fall,
But the rough old roarer will not have all."
The summer came,
And my hand laid claim
To a fruit that carried a well-known fame.
"How sour!" I said. But the trees replied,
"Wait a little longer: too soon you tried."
And by and by,
'Neath an Autumn sky,
I ventured again the old trees to try:
And I learned it takes the whole season round,
Ere the full ripe fruit on a bough is found.

A Word to Friends Far Away.

WELL is it written in the blessed Word of God that "as cold waters (are) to a thirsty soul, so is good news from a far country" (Prov. xxv. 25). We have felt the truth of these words during the last few days, having received from friends in distant lands letters full of cheer and rich encouragement.

Our generous, loving correspondent who simply signs himself "One who loves the Old Land," has written again, and his letter is brimming over with expressions of fellowship and interest. We have reason as we write to praise God for His great mercy and goodness manifested in so many ways, and this bright token of our brother's practical sympathy and help is only another evidence of His gracious favour.

We are not able to deal fully with our friend's remarkable letter in this month's issue, but shall do so (God willing) in our next.

We acknowledge also with truest thankfulness the receipt of an exceedingly kind communication from our old and true friend, C. F. M., of Queensland. This we shall refer to (D. V.) in detail in our next number. Meanwhile we would like to say that such spontaneous testimonies as these from those we have never seen face to face fill us with gratitude to God and stimulate us to persevere in our little service as long as it shall be His will.

ED. S.W.

OUR SUBSCRIPTION FUNDS.

WE are deeply grateful to all the generous friends who have helped our various funds as under-noted. We sincerely thank God for thus manifestly touching the hearts of so many of His people and leading them to help forward our humble efforts in connection with this paper. The following donations have been received.

Our "Springing Well" Leper Fund.

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✂ All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

True and original Gospel stories and incidents suitable for our pages will be welcomed by the Editor, and also any suggestion likely to render "THE SPRINGING WELL" increasingly useful.

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THE Springing Well

or WATERS THAT FAIL NOT.



The Scottish Elder's Discovery.

"It's all the Blood!
It's all the Blood!"

BY ALEX. MARSHALL.

A NUMBER of years ago John Hambleton, the converted actor, was preaching the gospel in a small town in the county of Fife, Scotland. Night after night numbers flocked to the church where the meetings were being held and listened with rapt attention to the truths proclaimed. The place was stirred from one end to the other. Careless and godless people were awakened to concern regarding their soul's welfare, and some who had been church members for years were led to see that with all their profession, prayers, and fancied "good works" the wrath of a holy and sin-hating God was resting upon them (John iii. 36). The necessity and nature of the new birth was explained and illustrated, and men and women were shown that whatever they were, or had been, if they did not experience the great change they would never see the kingdom of God (John iii. 3). Refuges of lies, under which many had sheltered themselves for years, were demolished, and some

S.W.



THE ELDER REJOICED IN THE KNOWLEDGE OF SINS FORGIVEN.

who had been looked upon as "very good christians" candidly confessed that they had never been truly converted to God. The evangelist testified to the saving power of the gospel, declaring that he was saved, not on account of

anything that he had done for Christ, but on account of what *Christ did for him*. Some considered that he was "very presumptuous" in going the "length" of saying that he *knew* that his sins were forgiven. They affirmed that one must be "very good" before he could say so. As the work progressed the interest and opposition increased. Some mocked, others procrastinated, but not a few believed on Christ, to the salvation of their souls. One day whilst the evangelist was walking in the town he was accosted by an elderly man who had been attending the meetings. "I have been going to church all my life," said the stranger, "and am now an elder; but if WHAT YOU SAY IS TRUE WE WILL HAVE TO UNLEARN ALL WE HAVE LEARNED."

"Yes," said the earnest soul-winner, "whatever you have learned from catechisms, or creeds, if you have not learned *God's way of salvation* you must certainly unlearn what you have learned." The same evening the evangelist gave a very solemn and deeply impressive address, in which he showed that forgiveness is proclaimed to sinners through faith in the finished work of Christ, and that all who believe on Him obtain eternal life as a free gift. The elder was observed listening with manifest attention, his eyes riveted on the speaker, as though he were drinking in every word that fell from his lips. At the close of the address a meeting for inquirers was announced, and among those who remained for personal conversation was the elder. Whilst some of the workers were praying he knelt behind the chair on which he had been sitting in deep distress. Shortly after this he rose from his knees and jumped to his feet. The preacher, noticing that a great change had come over his countenance, asked him the question: "How is it now with your soul?" "Oh," said he, his face beaming with delight, "IT'S ALL THE BLOOD! IT'S ALL THE BLOOD!" The glorious truth that the blood of Christ has eternally settled the *sin question* was laid hold of by the elder, and he rejoiced in the knowledge of sins forgiven. The water of God's Word had washed away man's teaching, and he discovered that salvation was secured to him, not on the ground of HIS DOINGS, but on the ground of *Christ's glorious atonement*. Where does the reader stand? Do you believe that the pardoning mercy of God is to be obtained through good works, prayers, or sacramental observances? If so you are on the DOING line, which ends in darkness and death. God's Word declares that salvation is "*not of works* lest any man should boast" Eph. ii. 8, 9). However sincere, moral, upright

or "religious," you may be, nothing but the blood of Christ can cleanse from sin's defiling stains. "To him that worketh is the reward not reckoned of grace but of debt: but to him that WORKETH NOT but BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, *his faith is counted for righteousness*" (Rom. iv. 4, 5). Hitherto you may have thought that you were not *prepared* to be saved. Come to Christ as you are, *without* any qualification whatever. *Your need is your claim*. The work that saves was accomplished by Christ on the cross of Calvary. Cease thinking that you must *be good* ere you are forgiven. "The Son of Man is come to seek and to save *that which was lost*" (Luke xix. 10); "not the righteous, *sinners* Jesus came to save." "It is the blood that maketh an atonement for the soul" (Lev. xvii. 11). The Lord Jesus by His atoning sacrifice has satisfied all God's claims. By believing on Him who did it all and paid it all you will be able to say, "In Whom we have redemption through His blood, the forgiveness of sins" (Eph. i. 7). Through faith in the precious blood of Christ and *through faith alone* is salvation obtained. "When I see the blood I will pass over you" (Exod. xii. 13).

"It is the blood, it is the blood,
Which has atonement made;
It is the blood which once for all
Our ransom price has paid."

Believing on the Lord Jesus as the One Who shed His blood for *you* you will be able to say with the Scottish elder, "It's all the blood! It's all the blood!"

"They Speak to Me of Music Rare."

"HE IS PRECIOUS."—I PET. ii. 7.

THEY speak to me of music rare,
Of anthems soft and low,
Of harps, and viols, and angel-choirs,—
All these I would forego;

But,

The music of the Shepherd's Voice,
Which won my wayward heart,
Is the only strain I ever heard
With which I cannot part."

(The Master is so fair.)

"For ah! the Master is so fair,
His smile so sweet to banished men,
That they that meet it unaware,
Can never rest on earth again."
And they who see Him risen afar,
At God's Right Hand to welcome them;
Forgetful stand of home and land,
Desiring fair Jerusalem.
Praise God the Shepherd is so sweet!
Praise God the country is so fair!
We would not hold us from His Feet,
We can but haste to meet Him there.

Found!

IT has been well said that it is necessary to distinguish between things that differ.

The word "found" is, as everyone knows derived from its root, "find," and to this latter word various meanings are attached. The word may signify to recover that which had previously been lost, it may mean to obtain by seeking, or it may import coming across something unexpectedly. Thus a farmer may find or recover a lost sheep, a young man may by seeking find his first situation, a traveller may find or meet with a person who proves to be a friend.

When Andrew sought out his brother Simon and eagerly announced to him "we have found the Messiah" (or Messias) (John i. 41) he was using the word in the last two senses. He was one of those who was expecting the Messiah, and who had in some measure been seeking for Him, but in the result he came upon Him unexpectedly. But, as it is elsewhere written "we love Him because He first loved us" (1 John iv. 19), so in this case Andrew found the Messiah because the Saviour had first sought and found him.

Now when Simon learned this wonderful news he accompanied his brother who brought him to Jesus, and Jesus graciously received him. What encouragement for all who know the Lord Jesus for themselves to seek to bring those dear to them to Him for He will never reject any true comer.

It would appear that there was a company of seekers, and expecters in Bethsaida, where Simon and Andrew lived, for the next day another of its inhabitants was *found* by the Lord Jesus. This time it was a man named Philip who was brought to peace and rest in the Lord Jesus, and he seeks out his friend Nathanael and assures him "we *have* found Him of whom Moses in the Law, and the Prophets did write" (John i. 45). The way Philip expresses the glad discovery he had made seems to demonstrate quite clearly that this little company had been in the habit of meeting together to read the Word of God and converse about Him Who was foretold as the Saviour. In each one of the cases enumerated the person addressed understood at once to whom reference was made. They were men conversant with Scripture, and those who reverently store up the Word of God in their heart will find that great advantage accrues to them from so doing. The Holy Spirit does take the Word thus diligently stored up and does use it for further enlightenment.

This "finding the Lord Jesus" was spoken of by the Holy Spirit many hundred years

before He came. Thus we read in Prov. viii. 17 "I love them that love Me; and those that seek Me early shall find Me." These men were brought to know the Lord Jesus in the early days of His Ministry and the result thereof has lasted down to this present day, and will continue to operate until time shall be no more.

Now "finding the Lord Jesus" did not simply mean—in the case of the Apostles—coming across Him and conversing with Him; and in our case it does not mean simply reading about Him or hearing of Him, and believing that there was such a Person, but it implies and signifies this: "Whoso findeth Me, findeth Life, and shall obtain favour of the Lord" (Prov. viii. 35).

These two passages are taken from the Old Testament and are some of the truths concerning Him of which the prophets did write.

Another prophet (Jer. xxix. 13) was inspired to write concerning Him "Ye shall seek Me, and *find* Me, when ye shall search for Me with all your heart" and the Lord Himself confirms the statement by saying "Seek, and ye shall find" (Matt. vii. 7).

In the above quotations we have both precept and performance. We have God's declarations concerning those who truly seek the Lord Jesus, and we also have the evidence of those who put God's directions into practice and found the Lord Jesus to be the Almighty Saviour.

"They sought the Lord and He heard them, and delivered them from all their fears" (Ps. xxxiv. 4).

Take the case of Zacchæus. "He sought to see Jesus," "Jesus looked up and saw him," and said "Make haste and come down, for *to-day* I must abide at thy house" (Luke xix. 3, 5). But here one word of caution is necessary. It is true they who truly seek shall find, but the seeking must be by faith, and not as though the seeking were a part of the works of the law (see Rom. ix. 32).

It is most important to notice Philip's testimony to Scripture. When he had been brought to know the Saviour he proved to Nathanael that Jesus was the Saviour by reference to the Word of God, and this course must always be adopted by those who would commend the Lord Jesus to others. It was the method practised by the Lord Himself at all times as we may learn from the occasion when "beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself" (Luke xxiv. 27), and it was likewise the manner adopted by the Apostles, as for example, Paul preached at Thessalonica (the

Salonica of the present day) and "reasoned out of the scriptures that this Jesus whom I preach unto you *is* Christ" (Acts xvii. 2, 3). "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

When Paul wrote to his young friend Timothy (2 Tim. i. 12) he declared "I know Whom I have believed." There was no doubt in Paul's mind, neither was there in the mind of Andrew. They both had *found* the Saviour, and the Holy Spirit bore witness with their spirits, that they were children of God (Rom. viii. 16). There must be this certainty else men are drifted hither and thither like a rudderless ship. The Apostle Paul, quoting from Psalm cxvi., wrote We believe (in the Lord Jesus) and therefore speak (of Him) (2 Cor. iv. 13). Reader! do you believe? Have you found peace in believing? (Rom. xv. 13). If not, seek NOW that you may be *found* in Him (Phil. iii. 9).

The New Birth.

(JOHN I. 12, 13.)

THIS is a subject causing certain people many an anxious thought! "Have you been born again?" is a question they hesitate to answer; even when they will readily admit that they are christians.

What a beautiful thing the new birth is! It entails new life, a new nature fresh and pure, new principles, new desires, new impulses. It gives to us a new song, a new name, a new Father, new relationships, and a new sweet Home to which we are hastening with glad feet. He that sitteth upon the throne saith, "Behold I make all things new!"

But how indispensable it is also! Jesus said, "Ye must be born again," therefore this thing is carried beyond the realm of choice; it is not a question of willingness or unwillingness of desire, or indifference, it is an absolute and irrevocable necessity. Jesus felt the force of this word *must* in His own life and experience. "I *must* be about My Father's business," He said; "I must work the works of Him that sent Me while it is day"; we know how it affected *Him*, and it is He who said, "You must be born again"; born into the invisible kingdom; born from above. Why? Because "the carnal mind is enmity against God," and "they that are in the flesh cannot please God," (Rom. viii. 7, 8). Because "ye are dead in trespasses and sins," (Eph. ii. 1). How does the new birth come about? Let us consider the negative side of the question first!

I. "Not of blood"; we cannot inherit it naturally, however godly our parentage.

II. "Nor of the will of the flesh"; no good resolutions, no strength of will or character can bring it to pass! "For in me, that is in my flesh dwelleth no good thing." "To will is present with me, but how to perform that which is good I find not" (Rom. vii. 18).

III. "Nor by the will of man"; no friend, no minister, no mission, however helpful, can undertake to produce the new birth! No, we must be born of God—born from above, through something altogether out of our own power. He, Who at our natural birth "breathed into our nostrils the breath of life" and we became living souls, "must" come and breathe upon us slain, "that we may live in His own eternal life!" Born "not of corruptible seed but of incorruptible."

Can we then do nothing to bring about the glorious fact of the new birth in our own experience? Ah! yes! This is how the new birth actually comes—"As many as received Him—Jesus—to them gave He the privilege to become the children of God." Received Him—the Great Giver—not gave Him anything, but took from Him; received, welcomed Himself. Only then can he truly say,

"How sweet the name of Jesus sounds
In a believer's ear."

A test such as this we may apply to ourselves if we would really know whether we have received Jesus or not. We pass from death unto life in the act of receiving Him! The water of the word, through contact with, and personal faith in, becomes the instrument of the new birth by the operation of the Spirit of God.

"How beautiful the life
Of God within the soul;
He blesteth man with second birth
And maketh new the whole."

WINIFRED A. IVERSON.

"Pardon Found and Peace."

WELL it is to know God. He is made known in the Lord Jesus Christ. The cross is the true centre of revelation. But for the death of the Son of God salvation and the knowledge of God were impossible. Now all is revealed; the truth is disclosed; "God is love," and "God is light." On this revelation of Him the soul may rest for time and eternity. Are YOU resting there? And can you say?

"When first, o'erwhelmed with sin and shame,
To Jesus' cross I trembling came,
Burdened with guilt and full of fear,
Yet drawn by love, I ventured near,
And pardon found, and peace with God,
In Jesus' rich, atoning blood."

Time and Eternity.

A GREAT man died not long since. Few names have been so noted in two hemispheres as his. Permitted by God to amass a vast fortune and to collect treasures of many kinds, yet everything had to be left behind, since God has decreed that man shall come naked into the world and leave it in like case. Earthly possessions are for time—there remains, then, the solemn question, What do we each possess for eternity?

Was this great man the owner of any gift from God which he could carry over to the other side?

Just before embarking on what proved to be his last crossing of the Atlantic, he executed a solemn document to which he caused the following momentous paragraph to be affixed:

"I commit my soul in the hands of my Saviour, full of confidence that, having redeemed it and washed it with His most precious blood, He will present it faultless before the Throne of my Heavenly Father. I entreat my children to maintain and defend at all hazard and at any cost of personal sacrifice the blessed doctrine of complete atonement of sin through the blood of Jesus Christ once offered, and through that alone."

Ah! he had a Saviour then! He had faith—the gift of God—that he was redeemed; he trusted to the Person who shed His precious blood for him at Calvary; he has left his earthly possessions behind and he has entered his eternal home.

"All his sins so great and many,
In His blood are washed away."

Dear reader, you too may have earthly valuables, or you may be a pauper, but you need the same faith and the same Saviour, and His precious blood alone can fit you to enter the presence of God and give you the right to commend your soul to that same Saviour. He died for you, He loves you, He lives for you. "But God commendeth His love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For, if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life; and not only so, but we also joy in God through our Lord Jesus Christ, through Whom we have now received the atonement (*i.e.*, reconciliation)" (Rom. v. 8—11).

H. L. H.

"Made Perfect in His Love."

"The Lord will perfect that which concerneth me."—
Ps. cxxxviii. 8.

DAVID, uncrowned, although anointed king,
And outlaw, though he be,
Could yet lift up his voice and, trusting, sing,
"He will, at last, unto perfection bring
THAT WHICH CONCERNETH ME"

These words of confidence, I'll take as mine,
Because they suit my need,
For if He works in me with power Divine,
Planning my future to His own design,
IT WILL BE BLEST INDEED.

Whate'er I plan has always some defect,
A blunder or a stain.
My strength is insufficient to perfect
The character which should my Lord reflect,
MY EFFORTS ARE IN VAIN.

But He has all the stores of love and might,
And all things understands,
He looks ahead, and, seeing what is right,
Weaves in a pattern, blending dark and light,
THE LIVES PLACED IN HIS HANDS.

Since He has given His life to loose the band
That bound me in the past,
He'll not forsake the work of His own hand,
But carefully watch o'er me till I stand
COMPLETE IN HIM AT LAST.

"He will perfect that which concerneth me";
How wide the promise is.
My hopes, my trials and each perplexity,
My every circumstance is sure to be
WORKING HIS PURPOSES.

Oh! what a foretaste do these words contain,
Of that fair home above,
Where sorrow's turned to joy, and loss to gain;
The dross consumed, our lives, as gold remain,
MADE PERFECT IN HIS LOVE.

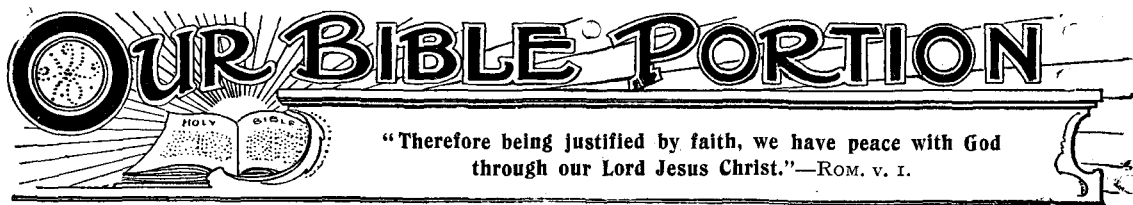
Lord, strengthen my weak faith, that I may rest
All my affairs in Thee,
Casting my care on Him who knoweth best.
Then right throughout my life, I shall be blest,
AND SHALL A BLESSING BE.

A. R. L.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue" (2 Pet. i. 2, 3).

—♦—
"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's sope" (Mal. iii. 2).

If we are to be made perfect, God must work in us; "Working in you that which is well pleasing in His sight." Just as He worked for us to make our relationship to Him perfect, so He works in us to make us perfect. He did the first by Christ; He does the other by the Holy Spirit.



How Believers are Justified.

"Much more then, being now justified by His Blood we shall be saved from wrath through Him."—ROM. v. 9.

AS believers in the Lord Jesus Christ we need to know what God has done for us, so that we may delight in Himself—the end for which He has saved us. If grace is working in our hearts we shall want Him; but we cannot joy in Him, as the object of our renewed nature, until we are in our consciences reconciled to Him.

Turning to Romans v. we find a word which, grasped by faith, brings us to God in peace, and makes Him our hope instead of our fear. It is a word often uttered, but little understood, therefore we affectionately beg the reader to ask himself what does God mean by declaring that a sinner who believes on Him, who raised Jesus our Lord from the dead, is *justified*.

Justification is an act altogether of God on our account, and not an experience wrought in us subsequently by His Spirit. God delivered the Lord Jesus for all the offences of the believer on Calvary's cross, and the offences being cleared away in His sight He justifies the believer. God now sees Christ before Him, and not the offences.

A risen, living Lord is our justification in God's sight.

By faith we see the Lord Jesus Christ raised by God for our justification, and through Him we have peace with God. Peace is the answer of our conscience to God's act of justifying the sinner; peace with God is our response to God's grace in counting us righteous and cleansing us from all guilt.

God is the Justifier, therefore we are always justified. We learn to think of ourselves, not as we may feel or imagine, but as God declares us to be in His sight.

A living Saviour in the glory is our justification, and by Him we have access freely into this favour, this grace of God in which we stand.

The believer is always in the favour of God in Christ, for Christ is always for him in the glory of God; and this gives us a boast that has its

strength in God Himself. God has given all His glory to shine upon our Lord Jesus Christ, and we are going to be with Christ, so we boast in hope of the glory of God.

The tribulations of the way are sent in God's love to His children, to perfect patience in them, and to teach the children all that God is to them and for them in their sorrows and exercise.

Never do they taste of wrath, though Satan may so insinuate. Tribulations are the dealings of God's love which, shed abroad by the Holy Ghost in the heart, makes hope in Him not ashamed: for if He loved us when we were enemies, He will not cease to love us now He has reconciled us to Himself by the death of His Son.

And thus it is God and His Christ, His grace, and His love, from first to last; and the poor sinner has naught to do but to receive what God is for him as his Justifier, and thus he will have God Himself for his joy.

R.

The Great Deliverer.

"In the day of my trouble, I will call upon Thee."—Ps. lxxxvi. 7.

THERE is no sickness but there is a balm;
There is no storm, but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be stilled;
No deep bereavement but shall find relief—
Deeper and greater than was e'er the grief;
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord.

"Blessed is the man whose strength is in Thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well" (Ps. lxxxiv. 5, 6).

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them" (Isa. xli. 17).

"Mother, You are Mad!"

Special Solos

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Thy Boundless Love.

Rev. NEAL A. McMAULEY.

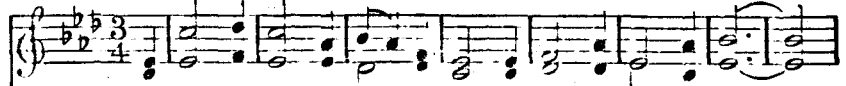
CHAS. H. GABRIEL.

SOME few months ago I observed amongst the hearers of the gospel before me a poor and aged woman, whose desponding countenance induced me to say a few words to her at the conclusion of the service. She was in great distress about her eternal future. She had no assurance whither she was going, or what would become of her soul, and no rest or confidence in the gracious invitations of God for the lost, as applying to her particular case.

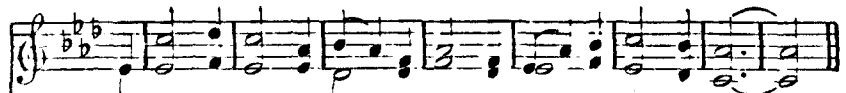
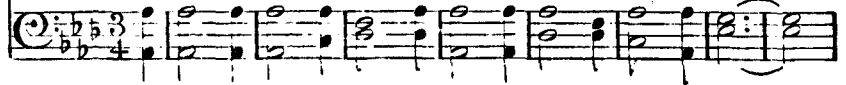
The old woman lodged with her daughter, who knew little of the gospel, and none of its power. One evening the mother sat in the upper room of her house, bringing, as it were, her trouble and the scriptures together into the presence of God. As she read the Book, the Spirit of God shone both upon it and into her heart. The light of the gospel of God's love and grace to the lost, burst into her dark and doubting soul. She saw that Jesus was a Saviour for sinners; believed that she was lost, and that He was indeed her own Saviour. In a moment the burden of many years rolled away. She knew that her sins were gone, and that eternal peace was her portion; and, in the joy of her suddenly-found blessing, she rose up from her chair and shouted praises to God. Hearing such an unusual sound, her daughter rushed upstairs, expecting to find her mother seriously ill; but when she saw her standing in a state of joyful agitation, she exclaimed, "Mother, you are mad!"

"Yes, I am mad, and I only wish I had been so five years ago," was the reply. "I have got it! I have got it! I have eternal life!" And from that

day of faith in God until the close of her pilgrimage upon earth her joy in Him failed not. This, indeed, is the only joy that will stand the test of time, and endure, through the goodness of God, for all eternity.



1. Be-hold the precious Lamb of God, Who died up-on the tree,
2. Be-hold the healing streams of grace, That from His side did flow,
3. Re-hold the cross He bore for me, Whereby He saved my soul;



1. That gull-ty sin-ners, such as I, Might thro' His grace be free.
2. I plunged beneath the crim-son flood, That wash-ed white as snow.
3. His matchless grace shall be my theme, While countless a-gees roll.



CHORUS.



Thy bound- less love I'll sing, Thy grace . . . so full and free,
Thy boundless, boundless love I'll sing, Thy grace, Thy grace so full and free.



'Tis un-der Thy pro-tect-ing wing, My soul delights to be . . .
delights to be.



The Gospel of the Glory of Christ.

VI.—The Wonderful Love of God.

"And we have known and believed the love that God hath to us. God is love and he that dwelleth in love dwelleth in God, and God in him."—I JOHN iv. 16.

THE earnest seeker after God frequently looks within his heart to find love to God, but only to return from his search disappointed and downcast. Now God tells us where not to look and where to look for love:

"Herein is love, not that we loved God, but that He loved us."

Love to God is not to be found, neither does it consist in our hearts; but love is to be found in the heart of God, for "God is love." Love is the jewelled cord let down from heaven to earth, by which God attracts our hearts and draws us to Himself. "We love God because He first loved us." The approach comes from God. The infinite "God commendeth His love toward us," His rebellious creatures. God wins us to Himself by love. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

Love never grows old—never decays. Spring departs, flowers fade, childhood passes away, but love abides. It is as needful and as sweet for the child as the aged. In this world where all things pass away, love is the only force which remains unchanged by time.

But how wonderful is the changeless love of the unchangeable God!

Sin entered the world, and death by sin, and changed the face of this earth and the hearts of men; but neither sin, nor human hate, nor power of Satan has affected the heart of God. "God is love."

Love is active. It is its nature to act. The timid bird meets danger for her young. The mother toils for her child. God's love is witnessed by its blessed activity. "He sent His Son" to this earth. He sent Him from the courts of heaven to the poverty of earth, from the power of glory to the weakness of humanity. God had sent to earth angels, and messages by prophets, but not until He sent His Son was

the greatness of His love manifested, so that we exclaim, "Herein is love!" God loved man in spite of his enmity towards Him, and sins against Him, and man's state of moral death.

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

To lay hold of this fact is a great help for the heart. Nothing in self but sin, but God loved us notwithstanding what we are, and, God's heart being set upon man, He devised the mighty plan for taking away our sins. "He sent His Son a propitiation for our sins." A propitiatory, an atonement was needed. The Being of God could not pass by sin, could not overlook sin. The parent, whose moral being values uprightness, could not enjoy the presence of his child who had told him a lie, until the lie was confessed, punished, and forgiven. How then could God have man in His presence until He had removed from man the evil, and given him to feel how sinful sin is? The feeble child may fall into the mire, but it cannot cleanse itself. Man has fallen into sin, he cannot make himself clean and put away his sins; but God has provided the propitiation for our sins. God has sent Him to this earth—the only One Who can appease Divine wrath against sin.

"Herein is love,"

that the Son of God should come to this earth and become the sacrifice for sin, so that not one single sin should be laid to the charge of the sinner who trusts in Him. It is a crime against the love of God in sending His Son, and against the blood of Jesus shed upon the Cross, when a sinner seeks, by his own doings, to expiate his sins. "But whosoever"—the blackest, the vilest—"whosoever believeth that Jesus is the Christ, is born of God," and "He that hath the Son, hath life, and he that hath not the Son hath not life." This is the great test, Have you the Son? Is the Lord Jesus Christ truly your Saviour? Can you say like the Apostle Paul "He saved ME and gave Himself for ME." If you can, salvation is yours! Christ is yours! You never need be afraid unless it be of the deceitfulness of your own heart. Trust in the Lord and you will day by day learn more of THE WONDERFUL LOVE OF GOD."

Among Herefordshire and Worcester-shire Hop-pickers.

BY WILLIAM LUFF.

GOD willing, we hope for the thirty-first season to spend September among the Herefordshire and Worcestershire hopyards, in company with our tried helpers, Messrs. Denham, Staniford, and others. To interest our friends, we cull a few extracts from one season's records.

September 3rd. Leaving Ledbury Station, a man passing in trap called out "Good day, glad to see you once more." Welcomed everywhere.

"Have you come to take photos?" asked one, as we came among them with our packs. "No need," was the reply, "your photo is already taken, and they have it in heaven."

September 5th. Visited eight hopyards, and spoke in each, beside giving books. Spoke on pole stripped and pole covered with hops. How different! All men will be stripped at last. Christ was stripped of all for us.

In stringwork, a man was pulling down a string of hops, when it broke, and he fell to the ground, amid the laughter of the pickers. He gave us an illustration of trusting in false confidences. Result, a fall.

September 11th. Visited ten hopyards: gave eleven addresses, and walked twenty-one miles. One party of 500 very rough: man and woman using dreadful language; but we started singing,

"I was once far away from the Saviour,
As vile as a sinner could be,
And I wondered if Christ the Redeemer
Could save a poor sinner like me."

At once there were cries of "Order," and the quarrel was suspended.

As we had left one hopyard, an old man called over the hedge, "Thank you for your lecture. I liked it very much, I hope you'll have good luck in your business." It was quaintly put, but sincere.

Sunday. Good meeting in an orchard. In the evening a good crowd gathered and stood from 6 to 7.15. Woman dying in one of the buildings: heard our singing, and said "It was beautiful." When visited was unconscious, but responded to the text, "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). She died next day.

These are a few specimen experiences in one of our thirty years among these people. Last year our two parties reached 154 lots of pickers, numbering nearly 20,000 adults, without reckon-

ing children. To these we gave 161 gospel addresses, in most cases singing beside speaking. To all we gave books, including "SPRINGING WELL" and other sheet almanacs, "SPRINGING WELLS," and many kinds of gospel papers, cards, and portions. To do this we walked



A GROUP OF HOP-PICKERS AND WORKERS FROM A PHOTO TAKEN BY ONE OF THE FRIENDS OF THE WORK.

362 miles, and rode many more. The pickers reached were from Bath, Bristol, Cardiff, Cheltenham, Dudley, Birmingham, and London: also many gipsies, and the isolated villagers of the district. With hearty thanks to the readers of "THE SPRINGING WELL" for all help given, we once more commend ourselves to their prayers and sympathy and to God.

WE have for many years encouraged the work of our dear friend, Mr. W. Luff, and his fellow-labourers, and we are grateful that kind friends have manifested practical fellowship with our brethren in their happy and useful service.

We are thankful for this for several reasons. In the first place these faithful servants of God spend their "holiday" in the effort to make the gospel of our Lord Jesus Christ known to this needy class of men, women, and children, and in the next place they desire no compensation for their labours other than the joy of hearing those who hear and receive the gospel confess the Name of the Saviour. If, however, any friends are free to help in the expense of their journeyings, we are glad to receive any donations to be devoted to this purpose, or for the provision of sound gospel literature for distribution by the workers would be greatly appreciated.—Ed. S.W.

Mr. Luff may be addressed at 81, Charrington Street, London, N.W.

II.—Abiding Facts, or Testimony Concerning Christ.

I. AN HISTORICAL FACT.

NOW, it is remarkable that both Jewish and heathen writers of the early centuries agree in testifying to the truth of the historical fact about Christ.

Josephus, in a passage of his "Jewish Antiquities," Book 18, ch. 3, sec. 3, says: "Now there was about this time Jesus, a wise man, if it be lawful to call Him a man, for He performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to Him many of the Jews, and also many of the Gentiles. THIS WAS THE CHRIST. And when Pilate at the instigation of the principal men among us had condemned Him to the Cross, those who had loved Him from the first did not cease to adhere to Him, for He appeared to them alive again on the third day."

Suetonius, a Roman historian, who lived A.D. 116, refers to Christ when he says the Jews were expelled from Rome because they raised continual tumult, at the instigation of ONE CALLED CHRIST.

Another historian named Tacitus, living about the same time, speaking of the christians, says, the author of that name was CHRIST, who in the reign of Tiberius was punished with death as a criminal by the Procurator, Pontius Pilate.

Celsus, a bitter enemy of christianity, who wrote in the latter part of the second century, speaks of the founder of the christian religion, and mentions the principal facts of the Gospel history relative to Jesus Christ, declaring that he had copied the account from the writings of the Evangelists. He makes extracts from them as being composed by the disciples of Jesus. He takes particular notice of Christ's incarnation—His Virgin birth—the adoration, homage, and worship paid Him by the Magi.

He speaks of Christ's baptism by John in the Jordan, and of the voice from heaven, heard on that occasion, declaring Him to be the Son of God. He relates the circumstances of His death and resurrection, and notices the circumstances attending the crucifixion, and His appearing to His disciples afterwards.

Porphyry, another fierce opponent of the truth, who lived about a hundred years later, not only allowed that there had been such a person as Jesus Christ on earth, but says He was conveyed into heaven, thus acknowledging Christ's ascension.

The Emperor Julian, who reigned at the middle of the fourth century, although deadly opposed

to the advancement of christianity, acknowledged that Jesus had a sovereign power over impure spirits, that He walked on the surface of the deep, and expelled demons.

Many other ancient testimonies might be given, but these may suffice to show that it is an historical fact, that

"Christ Jesus came into the World."

II. A BIBLE FACT.

This is clearly and conclusively seen in both Old and New Testaments. First, we will turn our attention to the Old Testament.

In Genesis xlix. 10 we read. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come."

This prophecy all the ancient Jews applied to the Messiah. The tribe of Judah is no longer a political body. It owns no authority or magistrates, but is confounded and dispersed among the other Jewish tribes. The present condition of Judah, therefore, is an evident proof, that the Shiloh, He who was to come, was the Messiah,

"Christ Jesus, came into the World."

The prophet Jeremiah furnishes another instance at this point. "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake But this shall be the covenant that I will make with the house of Israel; After those days saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people" (Jer. xxxi. 31—33).

Here, it will be observed, the prophet foretold that Christ should abolish the old, and introduce a new covenant with His people. That such was the case finds abundant proof in the New Testament.

The old covenant is abolished and its observance rendered impossible by the expulsion of the Jews from Jerusalem and Judea, and the destruction by fire of that temple and altar on which the whole public worship of the Jews depended. It is, therefore, a fact, established beyond doubt, that the Messiah, the Mediator of the new covenant,

"Christ Jesus, Came into the World."

We now leave the Old Testament and turn to the New, and here we find at least three distinct classes of evidence testifying to the personal presence of Christ in the world.

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

VIII.—"His Name Shall be Called . . . The Mighty God" (ISA. ix. 6).

IN this statement, full of the most far-reaching truth, the believer finds a sure refuge and a stedfast anchor which enters into that within the veil.

There is much hidden from our sight at present, but to the eye of faith there is a most glorious future awaiting every one who puts his or her trust in the Lord. The snares of this world, the temptations of the devil, the oppositions of unbelievers, the lusts of the flesh,—all these things are against us as much as the trials that beset his path seemed against poor Jacob (Gen. xlii. 36); but as we read the history of God's dealings with this beloved saint of old, we can see plainly that he was mistaken, and that God was teaching Jacob, his children, and all generations to come that He is the Mighty, Wise, and Over-ruling God, against Whom it is impossible to war successfully.

At the dedication of the temple, Solomon prayed that God would hear the petition of every man who knew "the plague of his own heart, and should spread forth his hands toward this house . . . and give to every man according to his ways, whose heart Thou knowest" (1 Kings viii. 38, 39). We have not an outward temple to which we are bidden to turn, but we are told that "there is one God, and one Mediator between God and men, the Man Christ Jesus, Who gave Himself a Ransom for all, to be testified in due time" (1 Tim. ii. 5, 6), Who "is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

This prophecy of Isaiah describes this Saviour as "the Mighty God." It is on the testimony of this and other Scriptures to the deity of our Lord Jesus Christ that our faith is built, and "the Spirit of Truth, the Comforter, takes of the things of Christ and shews them to us," who believe (John xiv. 16, 17, 26; xvi. 13—15), and fills our hearts with "all joy and peace" (Acts xiii. 52; Rom. xv. 13). Of this the unbelieving world is ignorant, whilst we who believe try to turn men from their unbelief and to "trust in the living God" (1 Tim. iv. 10; vi. 17), but it seems to us as though comparatively few hear and believe the testimony, and this in turn fills the heart of the christian with sorrow (John xvi. 20), for he knows that men are "forsaking the

fountain of living waters and are hewing them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13).

But for all who do believe, there are the most glorious invitations and promises. "Whosoever will, let him take the water of life freely" (Rev. xxii. 17); "The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9); "I am come that they might have life, and that they might have it more abundantly" (John x. 10); "Him that cometh to Me I will in no wise cast out" (John vi. 37); "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); "For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us. Now He Who stablisheth us with you in Christ, and hath anointed us, is God, Who hath also sealed us, and given the earnest of the Spirit in our hearts . . . for by faith ye stand" (2 Cor. i. 20—24).

In these verses, we have the testimony of the Scriptures to the work of the whole Godhead in the salvation of every one who turns to God through faith in Jesus Christ, the Lord, God's Son, "The Mighty God."

This salvation is made known to mankind through the preaching of the Word, and by "the foolishness of preaching" millions have turned and believed and been saved.

It is the Father Whose love has caused His Son to come into the world to give His life, a Ransom. It is the Son (Who came and testified of the Father and of the Spirit) Who by His life of obedience and death (Phil. ii. 8), has brought in an everlasting righteousness (Ps. cxix. 142; 2 Cor. v. 21), that God "might be just, and the Justifier of him who believeth in Jesus" (Rom. iii. 26). It is the Spirit of God, Who is given to every one who believes in the Lord Jesus Christ, Who brings home to the heart and mind and conscience the reality of this salvation and causes joy and peace, hope and love, and all christian graces to spring up and flourish in the soul.

Thus we may learn that the main purpose why the Scriptures have been written by holy men of old, as they were moved by the Holy Spirit, is to reveal to us the Father's love, the Son's finished work, and the power of the Spirit of God dwelling in the heart of every believer.

May each reader believe the testimony, receive the testimony, and say with Thomas, "My Lord and my God" (John xx. 28). W. H. B.



Helpers of the Work.

DURING our holidays we are often brought into contact with those who have not yet heard of the Berean Band, or at any rate do not know much about it. We want these friends to be enlightened, and no one can do this better than our Members, for they can speak from experience of the helpfulness of the Band. Packets of literature (50 leaflets in a packet) are being made up for distribution during the holidays, and a packet or packets can be had by any of our readers. An application by post card to the Central Office of the Berean Band 12, Baldwyn Gardens, Acton, London, W., will suffice, but the number of packets required should be stated. We hope that there will be a large number of requests for leaflets, for the holidays give a splendid opportunity for their distribution.

We want to emphasise the importance of the formation of Fellowship Circles for our young people, to encourage them in learning the Berean 120 Texts. A number of Circles are already in existence, but there should be a network of them throughout the country. Our desire is that these verses should be committed to memory wherever young people congregate—in missions, schools, orphanages, young people's services and families—so that the children, when they grow to manhood and womanhood shall have these texts securely fixed in their memories.

The Berean 120 Texts complete our system by making provision for the younger members of the community. We would however impress upon our friends that whilst they seek to enlist all the young people they can to learn the Berean 120 Texts, they should not be less keen in enrolling adults as ordinary Members of the Berean Band. Will our Helpers enter this Mission of the Word to the children? With patience, wisdom, and loving enthusiasm, wonders will be accomplished, and we shall not fall far short of our full ideal.

Miss A. M. W. of Macclesfield, says:—"It is giving me much joy in teaching these 120 Texts to over a hundred young children, and I shall continue to do so as long as He wills me the precious opportunity."

The Berean 120 Texts are now published, printed in full, in bold type on good paper in bronze blue ink as an eight page wall sheet,

size 12 $\frac{1}{4}$ by 9 $\frac{3}{4}$ inches. Price 1d.; post free 1 $\frac{1}{2}$ d. or 12 copies 1s. post free from the Central Office of the Berean Band.

The German Auxiliary of the Berean Band is making most encouraging progress; Mrs. M. Stoughton its Hon. Secretary writes:—"We have Branches or Members in ninety-four different towns of Germany. In Berlin for instance at the Y.W.C.A. under Countess Waldersee's Presidency we have a well organised Branch, in Naumburg another large Branch, in Freiburg a most interesting Branch amongst the girl students of the University. In Stuttgart (Wurtemberg) a large young women's class meets Sunday by Sunday to learn the verses. To other parts of the Continent we are sending the texts. In Brussels waiters have joined the Band hearing of it through the Christian Waiters Union and in Helsingfors the capital of Finland, a number of girl students gather week by week to learn the verses and compare the same with other Scriptures, and thus encourage one another to learn the Word of God. I have members from the Crimea on my list, from Transylvania and quite a number in the Baltic provinces. The German-Swiss Branch under the Secretaryship of Monsieur Forrer in Zurich has a large Branch of over a hundred members, and they are still increasing. You will be interested to know that the Evangelical Weekly 'Die Warte' publishes the texts once a month and thus the Berean Band is brought to the notice of many."

The verses to be committed to memory by Members of the Berean Band during August are as follows:—

TRUST IN GOD.

- Aug. 3. Prov. 3, 5—With all the Heart.
- " 10. Psa. 62, 8—Trusting at all times.
- " 17. Isa. 26, 4—Trusting for ever.
- " 24. Psa. 31, 19—Before the Sons of Men.
- " 31. Nah. 1, 7—He Knoweth them that Trust.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

As surely as Christ of old touched the hand of Peter's wife's mother and the fever left her; as certainly as He brought comfort to the bereaved home at Bethany; as effectually as He fed the hungry multitude by multiplying the loaves and fishes,—so surely can He comfort you, and if deliverance is necessary, in due time deliver you, if you trust Him. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

OUR YOUNG PEOPLE'S PAGES.

The Ringleader of all the Bad Boys.

THERE was a boy in our village named Ned Johnson; he was an orphan, and had been brought up from his birth by people who did not love him, and who took no trouble to teach him anything that was good.

At the time I first knew Ned he was ringleader of all the bad boys in the neighbourhood, and the first in any piece of mischief they committed.

Having heard the sad story of his life, I was much interested in him, and so determined, with God's help, to try and lead him to the Saviour; hoping, at the same time, to win some of his companions also. It was a difficult task I knew, but I knew too that "there is nothing too hard for the Lord," so I did not despair of success. I watched for an opportunity of speaking with Ned alone, and, after talking to him kindly for some time, I asked him if he would come to my class on Sunday afternoon.

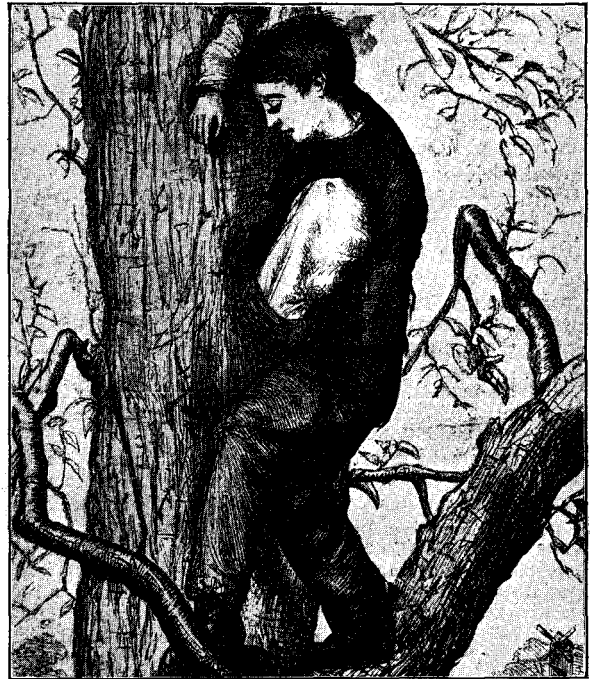
Ned laughed, and said I need not expect to catch him inside the Sunday school, for he would never go there, and before I could say another word, he had jumped over the wall, and was gone.

For some time after that my efforts to see him again were quite useless, but one morning, having gone for a walk before breakfast, through a neighbouring wood I thought that I heard a groan, so I turned from the path to discover whence it came. At the foot of a tall old tree I saw a boy lying on the ground, and going up to him, I found a broken bird's nest crushed in his hand, and guessed what had happened to him. The injured lad was Ned Johnson.

I found that I could not carry him, so I called a man who was working in a field close by to help me. We took him to the cottage of dear old Matty, a christian woman, who I knew would nurse him kindly, and then I went for a doctor. Ned's injuries were great, and it was very long before he was even well enough to talk or to listen to me. I was with him a great deal and often sat up with him at night to rest old Matty.

One night Ned opened his eyes, after a long time of unconsciousness. He recognised me, and asked me how I came there, but seemed

care I had taken of him; and he said he could not think why I should do so much for a bad boy like him.



THE FIRST IN ANY PIECE OF MISCHIEF.

I told him that there was One Who had done far more for him than I had. I told him of One Who loved him—loved him even when he was a sinful, thoughtless lad. One who had died for him.

"Who is that?" he asked.

"You have been lying at death's door for the past few weeks," I replied, "and God has been very good to you; He knew you were not prepared to die, so He has spared you yet a season, that you may serve Him."

"Yes," he answered, "that was good of Him, and it was more than you could do."

"But He has done more for you than that," I said. "What?" he asked, looking up at me wondering.

"He has given His only Son to die for your sins, to bear your punishment, that you may be

too weak to say more. The next day, when I went in to see him, he said old Matty had been telling him what

forgiven and go and live with Him in His own bright home in Heaven."

"No, surely that's a mistake; He don't want the likes of me there," answered Ned.

I did not reply to him but took my Bible and read passage after passage to prove what I had said, and when I had finished, Ned's eyes were full of tears, and he had evidently understood it all.

"Can you not believe that He loves you," I asked; but there was no answer so I went on reading.

When I stopped again, he said, "It seems too good to think that Jesus should do so much for such a fellow as me;" then, turning to me, he said, "I never knew before, all that you have been telling, I don't think I should have been so wicked if I had known it all, but I will live for Him now if He will help me."

And he kept his word, and the simple faith that had enabled him to receive the truth so quickly was seen throughout his life. When told that Jesus had died that he might be forgiven, he believed and was forgiven.

Reader, do you believe that? Ned's Saviour may be your Saviour too. If you really and truly put your whole trust in Him He will receive you and bless you as He did Ned, the ringleader of all the bad boys.

"Do YOU this Precious Saviour Know?"

"Unto you therefore which believe He is precious."—
1 PET. ii. 7.

YES, Jesus Christ, th' eternal Son,
Came down to take the sinner's place,
Jesus, all glorious names in one,
Died to redeem His chosen race.

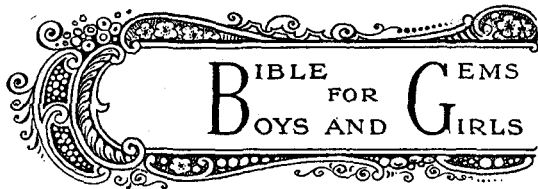
He died to rescue fallen man,
And bled for sinners here below;
Dear children, tell me if you can,
Do you this precious Saviour know?

For Jesus' sheep delight to hear
Their loving Shepherd's gentle voice;
His lambs have an attentive ear,
And in His sweet commands rejoice.

They follow where He leads the way,
And in His footsteps seek to tread,
They fear from Him to go astray,
Nor will by other hands be fed.

Now then, dear children, tell me true,
Are you to this good Shepherd known,
Is Jesus really feeding you,
And are you following Him alone?

"I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isa. xlviii, 17).



BY WILLIAM LUFF.

No. 8.—Bible Gems for the Sea Shore.

HERE is an anchor lying on the shore: let us seek a Bible Gem that speaks of an anchor. Who can find it? Here it is! Now read Heb. vi. 17—20.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Here the Lord Jesus is compared to an anchor and on this text a hymn-writer wrote,

"When darkness hides His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.
On Christ the solid Rock I stand,
All other ground is shifting sand.
His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.
On Christ, &c."

Most anchors go down: this anchor has gone up, Jesus Christ in heaven being our hope. At the sea-side we sometimes see an anchor taken ashore before the boat, and then the men in the boat, by pulling on the anchor, come where the anchor is. So Christ in Heaven draws all who are united to him.

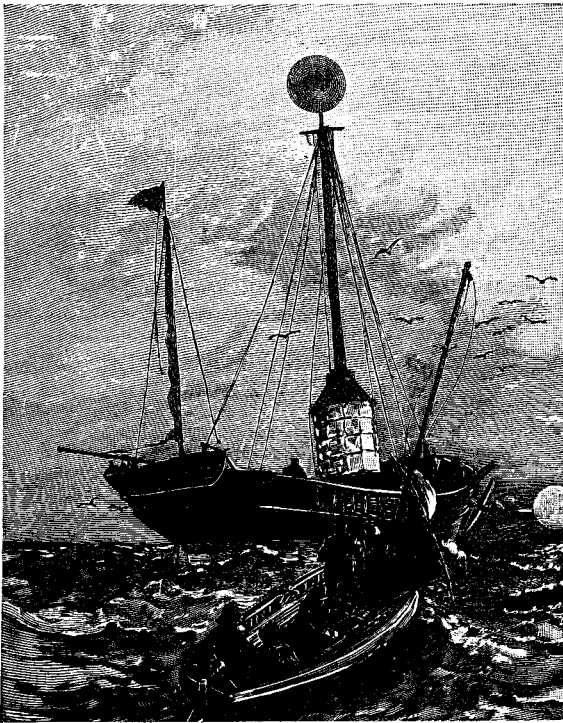
An anchor is an emblem of hope. Here are a few Bible Gems on "Hope."

"Happy is he . . . whose hope is in the Lord his God." "The hope of the righteous shall be gladness." "We rejoice in hope of the glory of God" (Ps. cxlvi. 5; Prov. x. 28; Rom. v. 2). "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "The Lord will be the hope of His people." "O the hope of Israel, the saviour thereof in the time of trouble, . . . why shouldst thou be as a stranger in the land, . . . yet Thou, O Lord, art in the midst of

us, and we are called by Thy name; leave us not" (Jer. xvii. 7; Joel iii. 16; Jer. xiv. 8, 9). "Christ in you, the hope of glory." "Let Thy mercy, O Lord, be upon us, according as we hope in Thee" (Col. i. 27; Ps. xxxiii. 22).

The anchors which a large ironclad carries are eight in number—two bowers, two sheets, one stream, one stern, two kedges.

All need an anchor. One good anchor is enough for us. Such an anchor is the Lord Jesus Christ. Is He your anchor? I have read of a little lady who said, "My laddie, friend, is going to be an admiral." "Indeed!" replied the visitor. "A cadet at present, I suppose?" "Oh, he hasn't got that far yet; but he's had an anchor tattooed on his arm."



THE ANCHORED LIGHT-SHIP.

An anchor on our arm is no good: no mark of cross, or anchor, or anything else can save us, nothing but a faith which like a cable unites us to the immovable, unchangeable Saviour in heaven. No stress or distress can cause us to drift while He holds us.

A dear friend of mine, Mr. Charles Edwards, of the Soldiers' Home, Winchester, wrote,

1. *The anchor saves the ship in times of danger: Salvation* (Heb. vi. 18).

So does hope save our soul.

2. *The anchor steadies the ship in times of storm: Stedfastness* (Heb. vi. 19; Rom. v. 4).

So does hope steady our hearts.

3. *The anchor sustains the ship in times of trouble: Strength* (Acts. xxvii. 29; 1 Pet. i. 3, 21).

So does hope sustain our lives.

4. *The anchor stays the ship in times of difficulty: Stability* (1 Thess. i. 3; Heb. vi. 11; iii. 14).

So does hope stay our peace.

5. *The anchor secures the ship in times of fear: Security* (1 John iii. 3; Rom. viii. 24; Col. i. 3).

So does hope secure our minds.

"Did you ever know the Light-Ship yonder to go from its place?" I asked an old Lifeboat-man, "Not that one, but I've heard my father tell how the sunk light lower down once dragged, and a hundred vessels were lost through it." So it is important to have a good anchor: not only for our own sake, but for the sake of others. A good anchorage is as important as a good anchor: hence the hymn writer sang,

"Now I have found the ground, wherein

Sure my soul's anchor may remain:

The wounds of Jesus, for my sin

Before the world's foundation slain;

Whose mercy shall unshaken stay,

When heaven and earth are fled away.

Fix'd on this ground will I remain,

Though my heart fail, and flesh decay;

This anchor shall my soul sustain,

When earth's foundations melt away;

Mercy's full power I then shall prove,

Loved with an everlasting love."

Is Christ in heaven your hope of getting there: and does that hope hold you and draw you? Happy boys and happy girls who can sing,

"We have an anchor that keeps the soul

Stedfast and sure while the billows roll;

Fastened to the rock which cannot move,

Grounded firm and deep in the Saviour's love."

A Mother!

DOES not all that is tenderest and best gather round that name? Do you not see the gentle form bending over the child, the young man, or the grown-up daughter when pain, grief or disappointment has come? What concern, what sympathy, what love blend in the voice, in every movement, in every touch. And God says, "As one whom his mother comforteth, so will I comfort you." He Who made the mother—He Who gave the pity and solicitude of a mother's heart—He from Whom came all that was ever found in the loveliest, tenderest, holiest mother that ever lived—He says the comfort He will give is "As one whom his mother comforteth." Oh! what a God!

Loving Words from Generous Friends.

WE have several times mentioned in our pages how grateful we were for kind messages received from friends in distant lands, telling us of real interest in our service in connection with this magazine, and manifesting deep practical sympathy in the various funds we endeavour to encourage in a very humble way, through the help of our readers.

Some would perhaps hardly realise how this paper finds its way into many parts of the world, and we have often been exceedingly thankful to receive words of cheer from places so far separated from this country as the Falkland Islands or Alaska.

As we mentioned, however, in our last issue, we have perhaps been as much delighted with communications received from a friend in New Zealand, who simply styles himself "One who Loves the Old Land" as with any we have ever had. We do not know the writer, and certainly have never seen him; but his letters for several years have been so cheering that we feel constrained to thank him through our pages and to insert extracts from his recent communication in order that others may have fellowship with us in his generous practical sympathy.

It may perhaps be remembered by readers that we told some years ago how he set apart several hens intending to devote the amount resulting from the sale of their eggs to the help of our various funds. The increase year by year through this singular dedication has proved remarkable. Each time a considerable addition to the offering has been forthcoming, and on this occasion the amount remitted is actually £7 10s. The old hens reared chickens, and the outcome of this little "SPRINGING WELL POULTRY FARM" has now resulted in the sum specified.

It is not the amount—grateful as we are for that—but it is the heartfelt and brotherly sympathy of our friend which we so deeply appreciate. To think that he should take so much pains to secure this donation for the Lord's work in our lands and to allocate the same as he does, makes us in the first place thank God for such true-hearted interest, and in the second place to pray that God's abundant blessing may abide with our brother, and with all dear to him, in the distant land in which they dwell. It fills our heart with thankfulness, too, that neither he nor they ever forget the Old Land.

We are quite sure it is the constraining love of Christ prompts our beloved brother to send.

This is the true spring of all christian giving, and our Lord as ever recognises the motive animating those who give, because the love of God is shed abroad in the heart by the Holy Spirit. "One who Loves the Old Land" is hereby sincerely thanked by his friend and brother, the

ED. S.W.

[Through want of space we are obliged to defer the extracts from our friend's letter and also other communications until our next issue.]

OUR SUBSCRIPTION FUNDS.

THE Editor has much reason to be thankful for the generous thought of so many kind helpers. During the last two months he has been laid aside, but God has graciously given him the needed strength to prepare "THE SPRINGING WELL" for publication, and he is now through mercy making good progress towards recovery. During this period of trial we have been cheered and encouraged beyond expression by the thoughtful remembrance of such a number of loving friends. We tender them our heartfelt thanks, and hope to refer to some of the special contributions in our next issue (D.V.).

We have received as undernoted.

Our "Springing Well" Leper Fund.

	£	s.	d.
A Friend, Fratton	0	2	6
M. J. J., Worcester	0	5	0
An Offering to the Lord, from Swampscott, Mass., U.S.A.	0	5	0

Our "Lamb and Flag" Cripples' Holiday Fund.

	£	s.	d.
Mrs. P., Lincoln	0	5	0
A Friend, Fratton	0	2	6
"In Memoriam," Mount Mellick. For 2 crippled children at the seaside, 12s.; for 25 for a drive, £1	1	12	0
E. J., Wimbleton	0	2	0
M. W., Hidcote, Campden	1	0	0
W. and M. W., Hidcote, Campden	0	12	0
Crediton (postmark)	0	2	0
From a Reader in Sympathy	0	3	0
An Offering to the Lord, from Swampscott, Mass., U.S.A.	0	10	0

Our Hop-Pickers' Fund (W. LUFF).

	£	s.	d.
An Offering to the Lord, from Swampscott, Mass., U.S.A.	0	5	0

For the Blind.

	£	s.	d.
A Friend, Fratton	0	2	6

For the very Poor.

	£	s.	d.
A Friend, Fratton	0	2	6

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THE Springing Well

or WATERS THAT FAIL NOT.

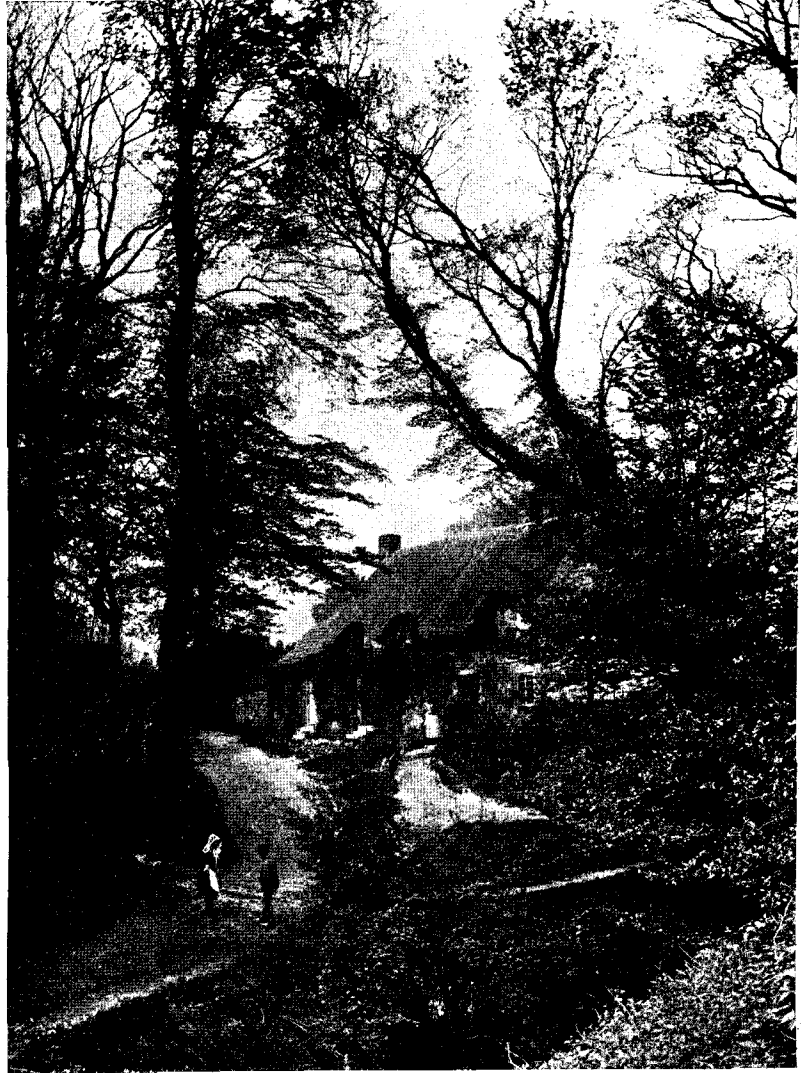


The Old Abbey Guide and Incidents during Days of Rest.

GOD had been very gracious to me. He had given me strength to bear a rather serious surgical operation and had raised me up again and had enabled me to leave my home for a period of rest and change at Minehead, in Somerset. He had filled my heart with gratitude and thankfulness for His great mercies, and this had led me to determine that wherever I was able to go I would endeavour to get into touch with some one who really loved the Lord, or to speak to some one who was still a stranger to the mercy and to the grace of God.

I should like to tell how wonderfully I was helped to carry out this simple resolve, and the result surely indicates how very clearly the way is often opened for quiet earnest testimony for the Lord, if we are only prepared to take advantage of the golden opportunities that are all about our paths.

God has His faithful people scattered about everywhere. Perhaps they are not so much to be sought in the great assemblies of people as in the lonely and isolated places of the land, S.W.



A SYLVAN SOMERSET COTTAGE HOME.

and frequently a few kindly words of encouragement or comfort may prove as real a blessing to the Lord's servant who ministers them as to the friend to whom they are ministered. To lead many of God's children to

know more of this joy in any little humble service rendered is the reason why I give the following simple incidents.

Almost the first excursion from Minehead was to the famous old Cleeve Abbey. This is a remarkable historic building, abounding in interest in many ways, and dating back to the year A.D. 1188, during the reign of King Richard I. (Cœur de Leon) the Crusader. Although the abbey has almost entirely disappeared, the cloisters and many of the buildings connected therewith remain in a state of singular preservation, and there is striking evidence of the way in which the occupants lived in those old days and the character of the work they performed both inside and outside the walls of the abbey. One thing was particularly noticeable, viz., that although the buildings are very strong, yet the architecture is almost severely simple, the members of the community professing to ignore the more ornate ecclesiastical structures. This probably accounts for the completeness and stability of the edifices in the present day.

An interesting intelligent young girl seemed delighted to explain features in the abbey that ordinary visitors might have missed, and it was an additional pleasure to find that she loved the Word of God, and spoke of the Lord Jesus Christ as One she knew and in Whom she had fully trusted.

Just, however, as with my companions I was on the point of leaving, I noticed a very aged man sitting alone in the cloisters. He looked so advanced in years that one could almost have imagined him to be one of the old occupants of the place. His silvery hair and flowing beard, and his finely set head and form, attracted my attention, and the certainty seemed to flash into my heart that this was the person to whom I was to speak that day. I therefore approached him and said, "My friend, you seem to have been travelling along life's pathway for a good many years, I wonder whether you would allow me to enquire if you are safe and prepared for ETERNITY if you were soon called away?"

"Ah! thank you, sir," he readily replied. "I am quite ready, I am eighty-four years of age. For sixty-three I was custodian and guide to this abbey; but now I am too old, and my dear young granddaughter has to take my place; but it is all right, I am ready to go when my Father calls me home."

In reply to this, I said to the old man, "Well then you can say, 'Surely goodness and mercy have followed me all the days of my life,'" and

before I could finish the quotation, he added, "'And I shall dwell in the House of the Lord for ever.' Yes, sir, I shall dwell in my Father's House for ever."

I was delighted to have such a decided response, gave expression to my thankfulness, and was about to bid the old man farewell, when he added, "Ah, but, sir, I think of my sins sometimes. I lie awake at night, and I remember how I sinned when I was a young fellow about twenty-three years of age."

Of course I reminded him of the Scriptures which declare that God says "their sins and iniquities will I remember no more."

"True," answered my friend, "He will not remember them; but I cannot forget them for I was a great sinner. I know," he added, "those verses which say, 'I will cast all their sins into the depths of the sea;' 'Thou hast cast all my sins behind Thy back;' all this I know, and yet in the quiet of the night when I cannot sleep I think of them and I wonder that He forgets them."

I tried to explain how wonderful it is that if we are "in Christ," there is "no condemnation" for the true believer; that it makes all the difference whether we come as lost and undone sinners for forgiveness of our sins, or whether we come as children to confess our sins, because in this case "if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The old man appeared to appreciate the difference and seemed so thankful for the words we had spoken. He added, "Very few who come here talk to me as you have done." As we parted the old fellow with fine courtesy thanked us all three, for I had been joined in the interesting conversation by my wife and daughter, and we left him assured that in the day when the Lord

"Cometh to make up His jewels,"

this old guide to Cleeve Abbey will be numbered amongst the gems in His crown.

* * * * *

A day or two after the occurrence of the incident already mentioned, I visited another noteworthy place—the village of Selworthy, near Porlock. Many years ago a kind friend sent a paper for the pages of this magazine telling of "Old Mary Eames," one of the favoured residents in this quiet and beautiful spot. We then inserted an illustration of her home, which we now reproduce in order to give some little idea of the picturesque loveliness of

this altogether delightful place. Some one wrote about it, perhaps rather effusively—

"I have been there, and fain would go:
'Tis like a little heaven below."

Anyway, it struck me as being not only one of the sweetest places I have ever seen, but also a veritable "haven of rest" for the old work-people and cottagers who were privileged to

The generous proprietor who provides the comfortable abodes for the aged people in Selworthy permits them to supply any visitors with tea, and so I trusted that just as I had been directed at Cleeve Abbey, so I might here be led to the right place and be able to tell a little of the Saviour's love to some one during my stay. The choice of the special cottage was left to the



COTTAGE GREEN, SELWORTHY.

dwell there. The famous church contains much of exceeding historic interest, and the observant visitor may discern therein evidences of the religious changes wrought in our land through the influences of the Reformation. It was strange to see an ancient copy of Jewell's "Apology" preserved, indeed chained up in the building, the preacher's hour-glass holder in the pulpit, stonework of various primitive types dating back, it is said, to Saxon days, and many brass and other tablets of a quaint and strikingly suggestive character; one, of which a record was taken, ran thus:—

**CHRIST in LYFE and CHRIST in
DEATHE
ADVANTAGE**

It struck me that the framer of these remarkable words knew the power of the apostle's words, "To me to live—CHRIST, to die—GAIN. The brass memento tells truly that Christ is THE great "ADVANTAGE." To have Him means everything—everything in "LYFE," everything in "DEATHE."

same companions who were with me previously, and I had not to wait long before our hostess, Mrs. Polly Perkins, gave definite evidence that she loved the Lord. The subject needed no introduction, for with exuberant delight the old lady was just brimming over and full of ejaculations, such as, "Bless the Lord for all His goodness to me, a poor old widow of 76! I do praise His Name, He fills my heart so full at times that I cannot say how much I praise Him!" As soon as a word or two could be got in, I found that the dear old woman had known what sorrow and trial were. For many years she had been cared for by Sir Thomas Acland, and had lived free in this quaint, comfortable

cottage. For over thirty years she had had the care of a very, very afflicted daughter, but in the midst of it all it was a delight and a joy to recognise that the heart of dear old Polly Perkins had been deeply touched by the Saviour's love, and it was evident she sincerely appreciated the words we were able to speak to her concerning our adorable Lord.

We sat in her sweet garden surrounded by the loveliest roses and other flowers. The birds came around and appeared pleased to have us as guests, but the dear old soul could hardly contain herself. She ran in and out of her house and simply loaded the table with fruit and cream and other things, and never ceased to give expression to her gratitude and thankfulness that the Lord had "brought along some friends who liked to speak about the dear Lord." The refrain of her singular "Bless the Lord!" and "Oh, I do praise Him!" runs through my mind as I write.

Assured I am that in her case also

"When He cometh to make up His Jewels,"

Polly Perkins of Selworthy village will be one of the

"Gems in His crown."

* * * * *

I can say with certainty that each day as I journeyed about, incidents such as the two I have recorded occurred. These indicate how easy it is to find those to whom the blessed Lord is really dear. Very often we have only just to touch the springs of the heart in the right way, and there is an immediate response.

* * * * *

The young as well as the old can be reached, and the heart opened for the reception of good things. I was at Dulverton, the town near which beloved Sir George Williams was born. In the old but fine churchyard there, I noticed a young girl minding two young children. Her kind and gentle demeanour towards these lively little people struck me, and made me think she was one who had something beyond her mere duty in her mind, and so I enquired if she had trusted in the Lord Jesus Christ as her own Saviour. It was a delight to hear her bright, intelligent reply. In few words she told how she loved the Word of God, how she read portions every day, how she prayed that God would help her to understand it. She spoke of the Bible class she attended and the efforts she made to induce other girls in the town to be present. In reply to my enquiry she added that she felt it was a great privilege to try to lead the two children that were in her care to the knowledge of the Saviour, and she furthermore told me she was sure there was "no blessing on earth like being a real christian girl." My heart rejoiced to hear such a testimony from one living in that lonely, monotonous town, and yet Lily, for that was her name, said, "I do not think there is any other town in the world like Dulverton!"

As I and my companions bade her farewell, we could only pray that she might continue to make progress in the things of God and prove a shining light for the Lord in that isolated place.

Of one thing we were sure, and that was that there were other of God's children in that town who were seeking the spiritual welfare of such as my young friend Lily.

God willing, I shall tell of those to whom words were spoken who were not so clear and certain about their soul's eternal welfare as in the cases of those of whom I have written; but I pray the messages may be remembered, and bear fruit in God's own good time.

"Sown in the darkness, or sown in the light,
Sown in our weakness, or sown in our might,
Gathered in time or eternity,
Sure, ah! sure will the harvest be!"

III.—Abiding Facts, or Testimony Concerning Christ.

THE abiding facts and testimony concerning Christ in the New Testament may be classified thus:—

- I. Divine Testimony.
- II. Satanic Testimony.
- III. Human Testimony.

I. DIVINE TESTIMONY.

Assembled one day on the banks of the Jordan might have been seen a company witnessing the obedience of ONE to the claims of the faithful ministry of the Baptist. The Gospel record runs thus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbad Him, saying, I have need to be baptised of Thee, and comest Thou to me? And Jesus answering said unto Him, suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered Him" (Matt. iii. 13—15).

As Jesus came up out of the water the heavens opened—the silence was broken—a voice was heard—the voice of God, saying, "This is my beloved Son, in Whom I am well pleased."

Some two years or so later, a little band of four wended their way up the steep slopes and winding path leading to the top of some mountain in northern Palestine. Mark tells us that, "After six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves: and He was transfigured before them. And there was a cloud that overshadowed them: and a voice came out of the cloud saying, This is My beloved Son: hear Him" (chap. ix. 2—9).

Yet again, in John xii. 27—28, we have another instance of Divine testimony to the presence of Christ in the world. In anticipation of the Cross on which He should lay down His life to redeem a guilty world, Christ breathed out His Soul in fervent prayer, saying, "Now is My Soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

Thus, on three occasions, during the earthly life of our Blessed Lord, God the Father testified from Heaven, to the personal presence of Christ Jesus the Son, in the world. Truly, "the Word was made flesh and dwelt among us."

II. SATANIC TESTIMONY.

Two examples will serve to make this clear :
 "And they came over unto the other side of the sea, into the country of the Gadarenes. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped Him, and cried with a loud voice, and said, What have I to do with Thee, JESUS, THOU SON OF THE MOST HIGH GOD. I adjure Thee by God, that Thou torment me not. For He said unto him, Come out of the man, thou unclean spirit" (Mark v. 1-8).

A careful study of the incident leaves no room to doubt that Satan's seat was in this poor demoniac. He it was who controlled him day and night, and by his power he had been driven to dwell among the tombs. In verses 6 and 7, two things are strikingly revealed, viz., the Satanic spirit which indwelt and possessed the man recognised THE CHRIST in the distance, and publicly testified to His Divine personality, acknowledging Him to be the Son of God.

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, THOU ART CHRIST, THE SON OF GOD" (Luke iv. 40, 41).

III. HUMAN TESTIMONY.

Under this heading, we will notice a few only of the many New Testament records:—

(a) SIMON PETER: "Thou art the Son of the living God" (Matt. xvi. 16).

(b) The CENTURION'S personal testimony: "Truly this man was the Son of God" (Mark xv. 39).

(c) The testimony of those who were watching Jesus in the hour of His death: "When they saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matt. xxvii. 54).

(d) ANDREW: "We have found the Messiah which is, being interpreted, the Christ" (John i. 41).

Unwillingly.

"For He doth not afflict willingly nor grieve the children of men."—LAM. iii. 33.

THE love that never wants to hurt
 I know, O Christ, is Thine;
 Yet love will not all pain avert,
 And spare a heart like mine,
 Its aches and burdens, throbs and tears—
 Its sorrows that refine.

Thy love that never wants to hurt
 Has wondrous power to heal;
 Thy sympathy is most alert,
 Thy tenderness so real,
 That tho' Thou causest grief, I can
 Thy deep compassion feel.

Thy love that never wants to hurt
 Wounds and binds up again;
 Makes sore and heals; quick to convert
 Heart-searching, humbling pain;
 To blessing and revival by
 Clear shining after rain.

Thou, Who wast hurt with nail and thorn,
 And God's avenging sword,
 With thickest darkness, ere the morn
 Brought light and Thy reward—
 Thou dost not willingly afflict
 Nor grieve Thy people, Lord.

Thou, Who didst willingly endure
 Thy Cross—we know not how—
 Wouldst every stricken heart assure
 In sorrow's hour that Thou
 Dost most reluctantly afflict
 And grieve Thy people now.

WINIFRED A. IVERSON.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless AFTERWARD it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

Power from the Unseen.

WE have only to look back over the field of history to discover that the men and women who have been the master workers have been those who worked with power from the Unseen. Yonder is Daniel, the captive lad of Judah, with the windows in his chamber ever open towards Jerusalem, praying to his Father God. What does it mean—that lad upon his knees? It means that that is the posture of his soul, looking outward and upward beyond the mists and mirage of time. He is only a youth, but already he has learned how to garbison his soul with spiritual might, and when the time shall come to strike a blow against the dark devilry of Babylon, Daniel will be found ready to lead the forces of God against evil and idolatry.

The Ruler and the Jailor :**A Contrast.**

WHEN the Lord Jesus was upon this earth He came in contact with many different types of men. Whoever they were and whatever their position—high or low, rich or poor, He was always willing to help any who came to Him in soul need. Many came to Him for far different purposes. Some came to Him as though He were a setter forth of some new form of religion, and they came to condemn Him. Others came thinking He was a teacher of high repute, and desiring commendation from Him. Another class came to Him because they regarded Him as one who would sanction their claim to sit in judgment upon others. A few came to Him because they were in soul need and had seen that in Him which they believed would satisfy their deepest longings.

Amongst those who came to the Lord Jesus thinking He would praise and commend them was a man of some considerable importance. He is described as “a certain ruler.” He knew nothing of the Lord Jesus as the One and Only Saviour, but he had heard of Him as the expounder of a high-toned philosophy. He desired to be initiated into this—to him—new system. It is *thus* the natural mind of man judges of the deep things of God.

This “certain ruler” was evidently desirous to live an upright life. He was dissatisfied with the deadness and formality of the Pharisees, and he imagined he had found in the Lord Jesus a teacher who could direct him to some method of life whereby he might be able to attain his high ideal.

This young ruler was keen to be doing something that might—as he hoped—lead him to a better and nobler state of things than he saw existing around him. He had no conception of his need that all should be done for him. His thought was “what shall I do to inherit eternal life?” How different, and yet how similar was his enquiry to that passionate cry of the sin-stricken jailor “what must I do to be saved?” In both cases we have the earnest yearnings for something that was not possessed, but whilst the one realized he was lost, the other had no such conviction, he only thought to gradually advance to a more perfect condition than he was then in.

There are thousands like him at the present time. They desire to improve themselves. They have no knowledge that such a thing is impossible. Our nature is utterly ruined. We must be born again—we must be made new

creatures in Christ Jesus, or into heaven we can never enter (John iii. 7, 2 Cor. v. 17, Gal. vi. 15).

The young ruler was endeavouring to gain life by that law which he had broken and by which he was condemned. He had no true knowledge of the grace of God—the love of God—which can only be known as God Himself has revealed it in His dear Son. To him the Lord Jesus was no more than a great teacher. He was willing to call Him “good master” but he could not regard Him as the Son of God, Who had come to seek and to save the lost (Luke xix. 10) even such as he himself really was, though he could not see it. How different his condition from that of Nathanael (John i. 45—51). Nathanael could hardly credit that any good thing or person could come from Nazareth, but when he saw and heard the Lord he cries out with unfeigned joy and delight of soul “Thou art the Son of God; Thou art the King of Israel.”

In order to teach him the groundlessness of his hope to enter heaven by his own obedience to the law of God, which is not merely outward, but spiritual, the Lord pointed out to the ruler the far reaching application of the law. He showed him that it is not in the power of sinful man to keep the holy law which he has been breaking from his earliest days.

The young ruler had no idea of the holiness of God, and therefore of his own insufficiency in all things. What idea could he have had of heaven? And what idea have men nowadays of that “new heaven and that new earth wherein dwelleth righteousness?” (2 Pet. iii. 13). Whatever his conduct might be before men, he was “trusting in uncertain riches” (1 Tim. vi. 17), and not in the Messiah—the Anointed Christ. He was not willing to leave the things of this world and follow the Lord Jesus. He was setting some idol before God and His Christ, and in so doing he was “destroying himself.” He went away sorrowful, and well he might, but not in the sense in which he gave way to sorrow. It was a most sorrowful thing to turn his back on the Lord Jesus.

What a contrast this ruler offers to the Philipian jailor. The jailor was as confident about the safety of his prisoners as the ruler was about his own safety. The ruler received a great shock when the Lord warned him of his dangerous condition, and unless the Lord prevented he turned away to his own destruction. The jailor too received a great shock when the prison rocked to its foundations and the doors were opened and the prisoners' chains released. He was about to kill himself, but the Lord

intervened and caused him to cry out "what must I do to be saved?" He had previously heard Paul and Silas praising God, and now he was directed to Him, and as he heard of the Lord Jesus and His finished work and the offer of salvation through Him, he was enabled to believe. He was no longer sorrowful, but full of joy and rejoicing, and gladly followed Him who had "loved him and died for him."

Truly "the things which seem impossible with men are possible with God."

May God incline the hearts of many to believe as the jailor did.

The Love Which Passeth Knowledge.

"The Son of God Who loved me, and gave Himself for me."
—GAL. ii. 20.

THE precious blood that cleanseth from all sin,
Was shed for me,
When Jesus died, vile sinners' hearts to win,
Upon the tree;
Our scarlet sins He washed as white as snow,
That we might heavenly peace and blessing know.
Oh, turn to Him and own your lost estate
And waywardness;
Our sins are many, but His love is great,
He yearns to bless;
He bore the punishment that was our due,
He drank the cup of wrath for me, for you.
He gave His life,—we reap a crown of joy,—
The cost was His;
Oh, let His love on earth our tongues employ
Till, where He is,
We tune our harps, with all the blood-bought throng,
To one eternal hallelujah song.
The world is hastening to its dreadful doom
Of darkest night;
Its giddy mirth will change to hopeless gloom
And sore affright;
Escape it while you may, to Jesus come,
And paradise with Christ will be your home.

C. A. W.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 20, 21).

"Is Your Happiness in God Himself?"

IS my happiness in God and in His Son? We do not ask you, dear friend, what name you bear in the religious world, but placing ourselves by your side and standing lovingly with you upon the very borders of the shore of time, and looking onwards over the boundless sea of eternity as we remind you that yours is an existence, which can never be extinguished, we ask, Is God your portion?

A Fossil or a Fool?

A BIBLE teacher was recently addressing a company of people on the subject of the atoning work of Jesus Christ. The unfolding of his theme was, in order, about after the following:—

Man is ruined beyond human repair; redemption is provided as a sovereign and solitary work of God: Christ was made sin for us and the Lord laid on Him the iniquity of us all; He bore the judgment which was our due, and when He died His death was a judgment death; the death of Christ was a sin offering, for saith the Scriptures, "Thou shalt make His soul an offering for sin."

The character and contents of the teaching moved to indignation one of the auditors who felt the insult of "such barbarous teaching," which savoured of the "shambles" and the "slaughter house," which could not be received by a mind so modern and liberal as his, and turning about to another he said, with a display of disgust and contempt, "That man is a fossil."

The teacher admitted that his theology was nineteen hundred years back because he took his stand at the cross of Christ and the empty tomb and was (if this makes a man a fossil) such, for believing that a gospel planted and preached from the cross was the power of God unto salvation.

But the servant of God must not strive, and to answer "back not a word" is to behave as did He who made the atonement in question. But after considering the charge of "fossil" the teacher was led to consider the ninth verse of the fourteenth chapter of the book of Proverbs, and by the help of the margin of the revised version he read, "Fools mock at a sin offering."

The teacher was comforted by these strong and startling words of Holy Scripture. The servant of God must not strive—being reviled must not revile again—but when the Word of God so strikingly summarised the situation and made defence for the teacher he calmly said, "I would rather be a fossil than a fool."

"For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God" (1 Cor. i. 18).

All Truth is calm,
Refuge and rock and tower,
The more of Truth, the more of calm,
Its calmness is its power.

W. LEON TUCKER.
(From *Serial Bible Course*.)

The Convincing Proof.

BY HENRY VARLEY, B.A.

WHEN Peter and John aroused the fierce opposition of the priests and elders and scribes of Jerusalem by their miraculous healing of the lame man, as narrated in the third and fourth chapters of the Acts of the Apostles, we are told that, "seeing the man who was healed standing with them, they could say nothing against it" (iv. 14). It was so convincing a proof of the Divine Power of the Name of Jesus Christ of Nazareth that it effectually shut the mouths of the enemies of the Apostles and their Lord. Face to face with it, they stood tongue-tied. "They could say nothing against it." What *could* they say? Silence was the one course open to them under the circumstances. The fact of

The Healed Man,

standing there in their midst, was as a rock that shattered and splintered like touchwood all the arguments they could bring forward against the truth and divinity of the Gospel preached by Peter and John. Yesterday the man who had been a helpless cripple from his birth had been carried as usual by his friends to his place at the door of the Temple, to make his daily appeal for the charity of the passer-by. To-day he was as agile, as active, as strong on his feet, as any man in all Jerusalem. "They could say nothing against it." What *could* they say in presence of so convincing a proof?

All through the christian centuries, "the healed man"—the man whom the power of Jesus Christ has healed of his spiritual impotence, delivering him from the infirmity of sin, and imparting to him the strength of righteousness—has been the great convincing proof of the reality of the Evangel. It has pleased a certain modern sceptic to speak sneeringly of christianity as

"The Fairy-Tale of God."

But men are not transformed from moral weaklings into moral athletes by believing a fairy-tale. It cannot be his faith in a fairy-tale that enables the man who times without number has gone down like a ninepin before the onset of temptation, now to resist it with the unshakeable firmness of a rock. The faith that achieves *that* for him must be faith in what is true—the very truth of God. And while "the healed man" is still with us; while the Gospel is yet continually adding to the ever-growing number of "healed men," who themselves freely confess that it is the power of the Name of Jesus Christ that has healed them—

we can afford to treat lightly the efforts of the critics and the enemies of the Gospel to prove it a fairy-tale. We have a convincing proof of its truth which nothing can overthrow.

Every true preacher of the Gospel meets in the course of his ministry with welcome instances of the power of Jesus Christ to heal crippled souls. But I do not know any instances more remarkable than the two following, which occurred in the career of my father, the well-known evangelist. I take them from the pages of

"Henry Varley's Life-Story," *

which I have had the privilege of writing, and which has just been issued from the press.

The first is an instance of the healing of a soul *crippled by doubt*. It comes from the record of the days of my father's pastorate at the Free Tabernacle, Notting Hill. After the evening service one Sunday, a prayer-meeting, as usual, was being held. While some one was praying aloud, my father, as his custom was, walked with hushed footfall up and down the aisles, searching in the seats for any persons whose bearing might perchance betray their spiritual anxiety. A well-dressed workman attracted his attention. With his hand on the man's shoulder, he bent over him and questioned him in a whisper as to whether he was seeking Christ.

"No, thank God!" was the answer. "No, I have found Him. I found Him in this place some weeks ago. I will tell you all about it when the meeting is over."

A few minutes later, in the vestry, my father heard from the man's lips the happy story of his conversion. He had been

A Disciple of Charles Bradlaugh,

the well-known Atheist—for years even a member of some committee of infidel propaganda. He had heard such strong and bitter words used by his friends concerning my father as a conspicuous opponent of Mr. Bradlaugh that his curiosity was aroused. He resolved to go to the Tabernacle to see for himself what kind of man "this Varley" really was. He went. He arrived just as my father was reading as the lesson a chapter of the Epistle to the Romans. The words struck forcibly home to the man's conscience, and the sermon that followed deepened the impression. He returned home that night with the arrow of conviction fixed in his soul, feeling, as he said,

* "Henry Varley's Life-Story." 3s. 6d. net. Alfred Holness.

"That he was all wrong."

He came back to the services time after time. The truth of the Gospel did its work in him, and he became an assured believer and a changed man. His wife, also, through his influence, was brought to share his faith.

In the second instance, we see the power of Christ healing a soul *crippled by sin*. The scene of it was far away from London—at Broken Hill, a new mining town of South Australia, where my father was preaching in the course of one of his frequent evangelistic tours.

After one of the services, a man came to him in a state of great mental excitement and spiritual distress. He was an American. "I'm all wrong," he burst out, "all wrong! I don't know what induced me to come here to-night. I suppose I came to hear a man who had been represented to me as

A Big Religious Humbug.

Excuse me; I mean no offence.

But that's the way I've heard you spoken of. I was up till two o'clock this morning gambling at cards. Gambling and racing have been to me a complete fascination for years. But it's over now. From to-night, by the Grace of God, it's all done with. I am staying in the same hotel as you. To-morrow morning I will bring you my idols. Thank God I came here to-night! I'll never forget what I've heard."

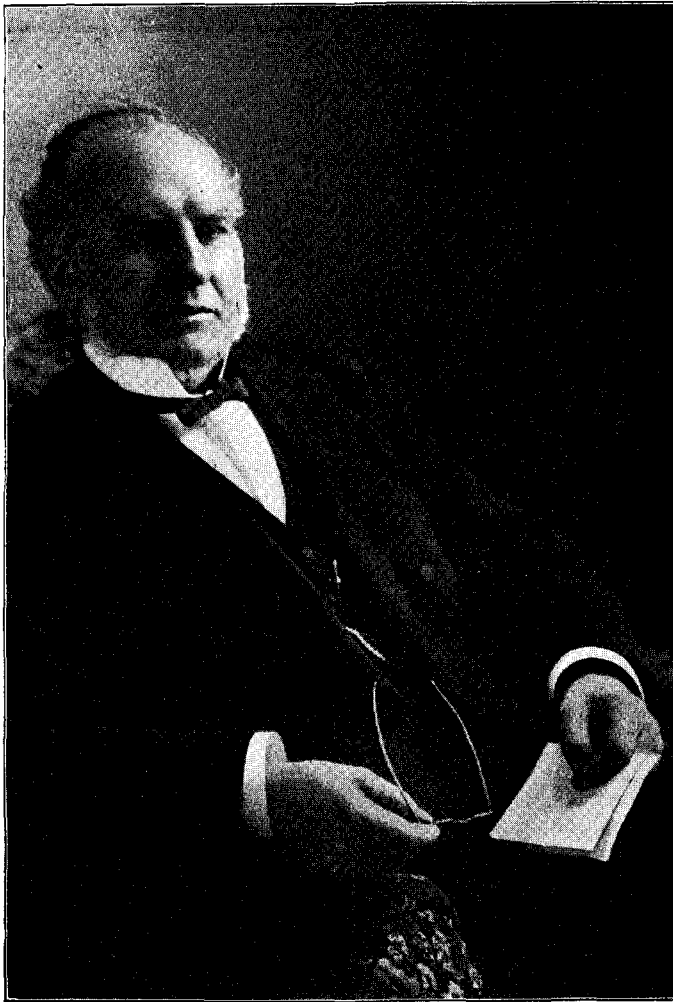
In the morning he brought his "idols" to my father. They proved to be a set of books for betting purposes, carefully and accurately kept. Every horse that had figured during the previous eight or ten years in colonial racing was entered

in their pages—its pedigree, its varying weights, its several jockeys, its winnings in different events. "There, sir," exclaimed the man,

"There are my Idols!

Take them, burn them, do what you like with them! I have won good. on the Melbourne Cup the last three years. But from this hour, through God's mercy, I'm a free man."

Confronted by instances like these—two out of countless millions—of moral cripples whom the power of Jesus Christ of Nazareth has set strong upon their feet, what have the critics and enemies of the Gospel to say against them? What can they say? The "healed man" is still, as ever, the most convincing

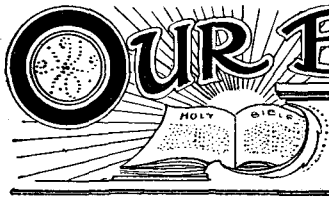


THE LATE HENRY VARLEY, A ZEALOUS WORKER FOR GOD, "STEDFAST AND UNMOVEABLE."

proof of the truth of christianity. We do not count other proofs superfluous and needless. They have their value and their weight. The Church owes a great debt to men who, far more truly than Henry VIII., have deserved the honourable title of "Defenders of the Faith." After all the most convincing proof of the reality of Christ and the validity of the Gospel is to be found in

THE HEALED MAN.

OUR BIBLE PORTION



"And the Lord said unto me, Behold I have put MY Words
in thy Mouth."—JER. i. 9.

How to Seek the Scattered Sheep.

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul, or sought after my soul."—Ps. cxlii. 4.

A VERY striking verse has been in my mind for some weeks. I refer to that in the book of the prophet Ezekiel, in which the Lord said to His servant, "My sheep wandered, through all the mountains and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them," and because the sheep were left desolate and uncared for, it is written, "Thus saith the Lord God, Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

This principle of

Seeking out the sheep

after the pattern of Jehovah Himself has been carried on all through the ages. Our Lord Jesus Christ came "to seek and to save," and the least that God's people can do in the present troublous day is to endeavour to find out His sheep wherever they may be "scattered," and have the joy of ministering God's precious Word in some simple fashion to hearts which have been opened by the Spirit of God, and made ready to receive it with gratitude.

It was surely this principle which animated the great apostle and his companion when he "went out of the city by a river side, where prayer was wont to be made," and "sat down, and spake unto the women which resorted thither." There they met Lydia, a seller of purple, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." How many more were met under somewhat similar circumstances.

They were sought out by some one, and the Word of the Lord made known to them to their eternal blessing.

When I read of Manaen, who "had been brought up with Herod," who was indeed his own foster-brother, I am sure that some one had

sought him out, or otherwise he would never have been "in the church," or when the apostle, writing from Rome to the Philippians, says, "All the saints salute you, chiefly they that are of Cæsar's household," I am quite certain that some christian man or woman had really "discovered" these people in the ungodly environment of Nero's fearful palace, and had ministered to them the Word of Life in such power that they could now be reckoned amongst those who were "called saints!" Fancy a saint of God formed through divine mercy and grace out of the unhallowed material which was to be found in the place specially dominated by that intolerable tyrant Nero!

Some one had to go for God

and seek them out and tell them of a Saviour Who died for them and of a Father in heaven Who loved them with an unutterable love. It was because these people of Cæsar's household knew they were children of God that they could send this beautiful salutation from Rome to their brethren in Christ at Philippi. As I write, many more amongst those recorded in the Scriptures occur to me. There was "Erastus, the chamberlain of the city," and "Zenas, the lawyer," the beloved Persis, the slave Onesimus, the messenger Epaphroditus, Apphia, Archippus, Epaphras, and the evident gentleman Philemon.

These, and many more, had each to be sought out by some one. The names of the seeker and the finder from the human standpoint may not be placed on record, but God knows the servant that was blessedly used to find out those sheep so scattered in that cloudy and dark day.

Just then, as it was in that early day "they that were scattered abroad went everywhere preaching, or teaching, the Word," so is it in the times in which we live. The days are difficult truly, and dark clouds of unbelief appear to be gathering, filling with anxiety and concern the true people of God. But in the midst of it all the Lord assuredly has His people scattered about everywhere, and it is the privilege of those who know Him and Who love His Name and Word to try to find them out, and to tactfully help them into a deeper and fuller knowledge of His grace.

**"Graven by Art
and Man's
Device."**

ATHENS was full of idols, and the apostle's spirit was stirred within him as he saw them. His words, "We ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device" (Acts xvii. 29), have their application not only to heathendom: they should be heard throughout Christendom also, for "God... dwelleth not in temples made with hands; neither is worshipped with men's hands."

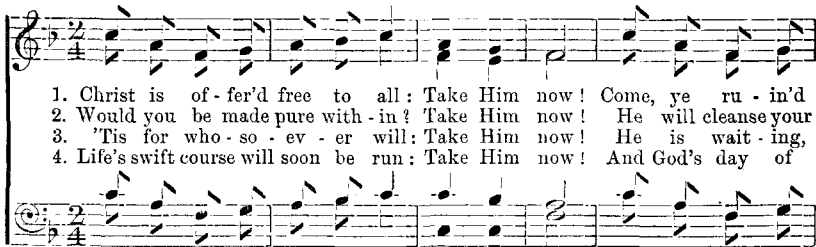
The philosophers could not understand Paul when he spoke of Jesus and the resurrection. And indeed the truth of the resurrection is to this day a stumbling block to mere human wisdom. It is not science, but the power of God, and is therefore outside the limits of human philosophy.

The wisdom of the world has not advanced in this direction since the day when Paul stood on Mars' Hill in the centre of the philosophers and enquirers. We were hearing of a heathen philosopher the other day, who said to the missionary, "Your doctrine is good, but when you speak of a man who is dead rising again—" and here he could not contain himself, but broke forth into ridicule—the laughter of ignorance! And in like manner in Christendom the truth of the resurrection is sometimes met with loud laughter. However, though some mocked when they heard of the resurrection, others said, "We will hear thee again of this matter," and some "clave unto him, and believed." The seed sown in the unpromising

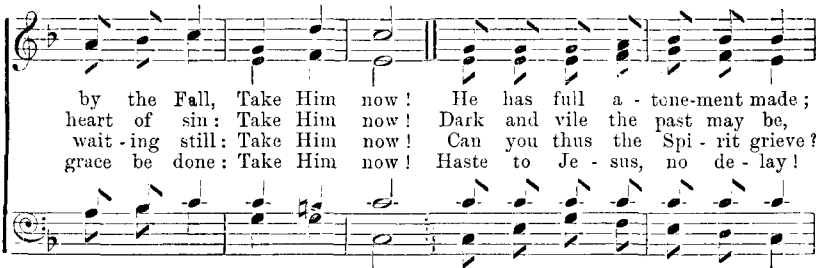
Take Him Now!

D. J. B.

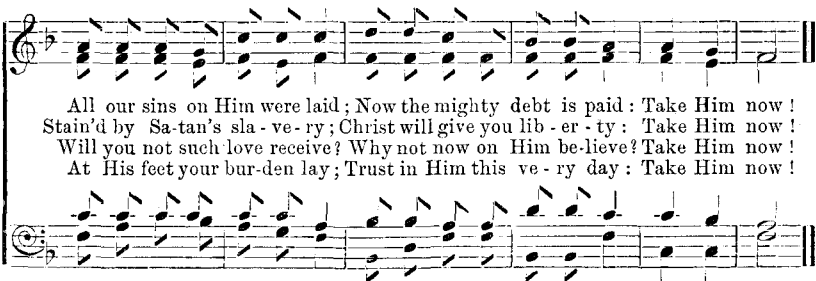
DAVID J. BEATTIE.



1. Christ is of-fer'd free to all: Take Him now! Come, ye ru-in'd
2. Would you be made pure with-in? Take Him now! He will cleanse your
3. 'Tis for who-so-ev-er will: Take Him now! He is wait-ing,
4. Life's swift course will soon be run: Take Him now! And God's day of

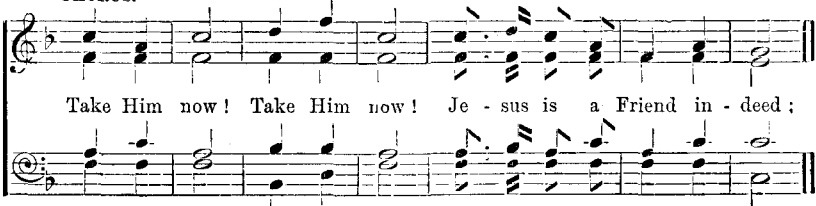


by the Fall, Take Him now! He has full a-tone-ment made;
heart of sin: Take Him now! Dark and vile the past may be,
wait-ing still: Take Him now! Can you thus the Spi-rit grieve?
grace be done: Take Him now! Haste to Je-sus, no de-lay!

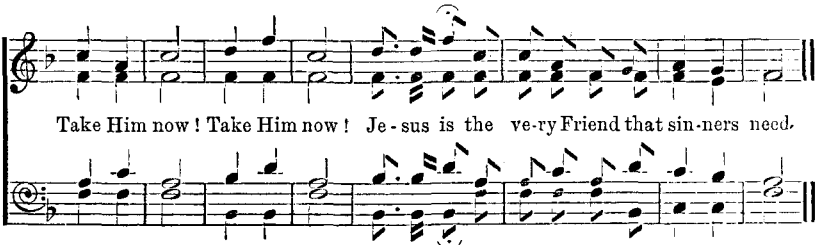


All our sins on Him were laid; Now the mighty debt is paid: Take Him now!
Stain'd by Sa-tan's sla-ve-ry; Christ will give you lib-er-ty: Take Him now!
Will you not such love receive? Why not now on Him be-lieve? Take Him now!
At His feet your bur-den lay; Trust in Him this ve-ry day: Take Him now!

CHORUS.



Take Him now! Take Him now! Je-sus is a Friend in-deed;



Take Him now! Take Him now! Je-sus is the ve-ry Friend that sin-ners need.

Copyright, 1913.

soil of philosophers' souls sprang up here and there, and brought forth fruit to the glory of God.

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

IX.—"His Name shall be called . . . the Prince of Peace" (ISA. ix. 6).

A CAREFUL consideration of and quiet meditation upon some of the many passages in the Scriptures connecting the Lord Jesus with the thought of Peace will certainly bring home to our minds the conviction that there is a depth of meaning which we have not yet fathomed in the declaration, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. xxix. 11).

It is true that these particular words were spoken to the Jews in connection with their return from the Babylonian captivity; but we want to bear in mind that God in His dealings with the children of Israel was ever revealing to them His unchangeable nature, and that everywhere throughout the earth, where the Gospel is preached, and any are brought to believe in the One True God, they are led by the Spirit of God to know Him Who is the same to-day as He was in the days of old, and that the messages sent to the children of Israel and the dealings of God with them "happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11).

That the Gospel is a message of peace and reconciliation (2 Cor. v. 17—20) to all who have ears to hear and hearts to believe is abundantly manifest.

To impress this truth upon our minds and hearts, we have the song of the heavenly host, heard by the shepherds when the Lord was born, "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14).

The more I meditate upon the wondrous fact that He Who is the Lord of all, Lord of the whole angelic host and of all spiritual beings as well as of mankind, whether we or others acknowledge His Lordship or not, "took on Him the seed of Abraham" (Heb. ii. 16), the more am I overwhelmed at the infinite, unfathomable love of God in the gift of His Son, and at the love of Jesus Christ, the Lord, in all that He has done for our peace and reconciliation with God.

The Apostle Paul was so overcome in his spirit and soul by this knowledge and by the revelation made to him by the Spirit of God of what it meant for him and for those who should believe on the Lord through his preaching,

that he says to the believers at Ephesus, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts xx. 31), because he realized that many false teachers ("grievous wolves" he calls them) would endeavour to undermine their faith.

It was a sense of the value of his own soul and of the souls of those to whom he preached and of the greatness of the glory of God as manifested to mankind in the salvation that God has provided in Christ Jesus for all who believe in Him, that made Paul labour mightily on behalf of his fellow men and "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom (writes he) I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. iii. 8).

Surely the blessings made known to us in the Word of God are of as great a value to-day to us all, if we believe, as they were to Paul, and if through unbelief we lose our inheritance in them, how great—surpassing the power of words to express—will be our loss.

I write these words, hoping that some of us may be brought more fully to meditate upon such passages as the following, which I commend to the prayerful consideration of each reader:—

"The very God of peace sanctify you wholly" (1 Thess. v. 23).

"The peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7). "The God of peace shall be with you" (Phil. iv. 9).

"Therefore, being justified by faith, we have (or as it may be read "let us have") peace with God through our Lord Jesus Christ" (Rom. v. 1).

"The word which God sent . . . preaching peace by Jesus Christ: (He is Lord of all)" (Acts x. 36).

"For it pleased the Father that in Him should all fulness dwell: and having made peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. i. 20).

"Of the increase of His government and peace there shall be no end . . . The zeal of the Lord of Hosts will perform this" (Isa. ix. 7).

I understand this last quotation as a promise that the sense of full peace and joy (Rom. xiv. 17), secured to every believer in the covenant of grace, will ever increase in our souls, that so through an endless eternity our delight and rejoicing in God will be complete.

W. H. B.

The Word of God.

WHEN St. Paul was writing to the Romans who had been heathen, he said that "Whatsoever things were written aforetime (*i.e.*, in the Old Testament) were written for our learning," and he calls them "the Scriptures."

Later on to Timothy he writes, "*All Scripture is given by inspiration of God, and is profitable.*"

But quite recently a learned Roman Catholic "father" has informed us that "simple Bible reading" in schools is of little more use for the sustentation of the soul than "simple menu reading!"

It was Timothy, a young Bible student, that St. Paul advised to "give attendance to reading." Unless we bring up children to read, mark, and learn the Holy Scriptures, how shall they hide them in their hearts so that they sin not against God? We prefer them to believe that the entrance of God's Word does give light, and we would encourage daily Bible reading.

But better than even this, we may be *saved* through these same Scriptures. "Receive with meekness the engrafted word, which is able to save your souls" (James i. 18). "Being born again . . . by the Word of God which liveth and abideth for ever" (1 Pet. i. 23). "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. ii. 2). Salvation and growth are the outcome of Bible reading, and all because Jesus said, "they (the Scriptures) testify of Me." He is "the Way, the Truth, and the Life," but without the Bible we could not know Him.

H. L. H.



It takes Me by the Hand.

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors."—PROV. viii. 34.

HOW great is this Berean Band!
We hear its name on sea and land;
Its praise is everywhere!
Its members know the Bible well,
And every year its numbers swell;
Would you its blessings share?

It's not denominational,
There's nothing here sensational—
That will appeal to you;
But anyone in any land,
What'er his state, may join this Band—
A Gentile or a Jew.

The rules are few; the fee is small;
You learn one verse a week—that's all,
Each year one penny give.
Already many thousand souls
Have joined the Band; still on it rolls,
For God doth make it live!

Ah! learning Scriptures, now you see
Why This great work appeals to me.
The Spirit's mighty Sword—
Whereby alone the fight is fought,
The enemy is put to nought—
Is God's Most Holy Word.

And, Oh! how helpful is this Band!
It seems to take me by the hand,
And teach me how to learn.
For every week a verse is given
That makes me think of God and Heaven,
And makes my cold heart burn.

These verses shew the love of God,
They tell of Christ's redeeming blood,
They breathe the Spirit's power.
They teach me how to hate my sin,
And how "a crown of life" to win,
And triumph in death's hour!

Will you not join this Band to-day,
And, in God's Holy presence, say:—
I will those verses learn?
They'll guide you through this vale of tears,
They'll brighten your advancing years,
And tell of Christ's Return.

Ah! that's the time; in that great Day,
When this vain world has passed away,
Man reaps what he has sown.
Then, those who've loved the Word of God,
And in the Saviour's steps have trod,
Will shine forth as His own.

But who shall tell the fate of those
Who this world's passing pleasures chose,
Nor stayed to count the cost?
They spurned the Book in mercy given,
The only Guide to God and Heaven,
And now their souls are lost!

Oh! brother, choose "the better part,"
Hide thou God's Word within thy heart;
It will not brook delay.
The time is short; the reapers few;
The Lord of harvest calls to you;
Say:—"Here am I"—to-day.

SIDNEY COLLETT.

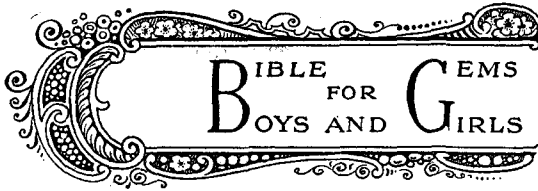
(Author of "The Scripture of Truth").

The verses to be committed to memory during the month of September are as follows:—

CHRISTIAN UNITY.

- Sept. 7. John 17, 11—A Divine Pattern.
- " 14. John 17, 21—That the world may believe.
- " 21. John 17, 23—That the world may know.
- " 28. Gal. 3, 28—All one in Christ Jesus.

Kindly address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.



BY WILLIAM LUFF.

No. 9.—Bible Gems in the Hopyards.

AS all through September we hope to be for the thirty-first season among the hop-pickers of Herefordshire and Worcestershire, I will tell you about some of our young pickers whom we see who are away from their homes helping their parents pick hops.

Sometimes they play when they ought to work. One little one I saw sitting on the ground with a spoon in his hand, filling a saucer with dirt. What a meal! No, he was not eating it, but if I judge by the books some boys devour, I am reminded of that boy's saucer of dirt, and when I see boys with cigarettes in their mouths I feel they do worse than he did.

At one farm, the pickers are allowed beautiful soup which the children fetch in all sorts of vessels. One evening I saw some boys carrying theirs home in a saucepan; but it smelled so good that they poured a little out in the lid and tasted it. I think they ought to have waited till they got home; but I admire them for liking such good food, and not minding the vessel out of which they drank.

We try to give them good spiritual food in the form of "SPRINGING WELLS" and other Gospel papers, and they prize them. One boy carefully tied his books up with a piece of string taken off the hops, while a girl said of hers, "I shall send 'em to my mother."

In one hopyard, where there were 900 pickers, it came on to rain, so that we got wet to our skin while visiting round. Here I saw one little chap sitting in a baby-chair, under an umbrella, nursing a mite of a baby. In that wet hopyard we found three babes only three weeks old. No wonder one of them died and was buried in a little simple box, while on the afternoon of the funeral we heard the mother was sitting in a public-house as if nothing had happened. What a blessing to have good parents who love us and care for us.

Shall I tell you about a good mother I saw? She was coming across the fields with three little ones, and under the arms of the youngest she had a scarf, which she held, and so upheld the little toddler, thus teaching him to walk.

This made me think of a Bible Gem which we find in Hos. xi., "When Israel was a child I loved him," and taught him "also to go, taking them by their arms, with cords of a man, with bands of love." How sweet to know that just as that mother upheld her child, so God's strong arm upholds His weak children.

One little child, whose mother was not watching it, fell into the fire they had lit on the ground to boil their kettle, and was so burnt that it died. If God's hand is not holding, withholding, and upholding us, we are sure to fall into the fire of sin and be burned. This suggests a Bible Gem prayer, "Hold Thou me up, and I shall be safe" (Ps. cxix. 117).

When the pickers have finished picking a hopyard they have to carry their pots, pans, and pails into another hopyard as well as the cribs in which they pick: this they call "flitting" and it is hard work. One day we were passing when the pickers were thus moving, and saw one little girl staggering along with a big pailful of the family clothes. It was a heavy burden, and made her look miserable; but the friend who was with us, and very strong, took it out of her hands and carried it for her, and she gladly let him, and looking up, smiled her thanks. It made me think of a Bible Gem, "Surely He hath borne our griefs and carried our sorrows" (Isa. liii. 4), and verse 12, "He bare the sin of many." And also 1 Pet. ii. 24, "Who His own self bare our sins in His own body on the tree that we, being dead to sins, should live unto righteousness." Was not this Christ's meaning when He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"? (Matt. xi. 28). Like the young hop-picker we know when Jesus removes our burden; it makes us glad instead of sad.

One Saturday afternoon, the pickers had thus lugged their cribs a mile into a new hopyard, ready to start picking Monday morning. They then had over a mile to their barn homes.

An old-fashioned empty waggon was going to the same destination, and the good-natured waggoner intimated to the youngsters that they might ride. No second word was needed. They climbed the wheels, mounted over the back, scrambled up by way of the shafts, anyhow to get, not a seat, but standing room.

"How earnest they are," said my friend; and I thought how blessed it would be if boys and girls were as eager to get a place in the old waggon of salvation.

NO WAITING. They were almost rough to one another in their eagerness, for they felt there was no time to lose.



"WHEN THE PICKERS
HAVE FINISHED
PICKING."

[Photo]

[Pictorial Agency.]

NO WASHING. They were dirty, just as they had come from the hopyard : they would be clean to-morrow, but not one thought of any preparation just then.

NO WORKING. They had not to draw, the horses drew them. They neither built the waggon, nor brought the waggon, nor had they to drive or draw it.

NO WALKING. It was a good step to the farm where they were billeted, but their tired little feet were carried all the way.

What a gospel I had in that scene ! The Gospel waggon is on the road to heaven : who will mount ? No waiting, no washing, no working, and no walking here.

I saw some of the mothers lift their little ones into the hop-pickers' waggon, and many a christian mother would gladly lift her child into the waggon of salvation.

As the youngsters were getting into that conveyance a motor car rushed past, but so eager were they, I do not think they saw it. Nothing should divert our attention from securing salvation.

When all were in, the waggoner gave the

word and the old horses started ; and didn't the children shout and cheer and laugh and sing !

"Now they're happy," I said to him as they passed ; but they were not so happy as the children who trust in Jesus and start for heaven.

After the happy party had started, a boy came up from the hopyard in time to see them far along the road, but too late to have their joy. Mind you are not thus behind in sharing the true pleasure of the heavenly ride.

Robbie and his sister Monica.

THE TWO YOUNG EURASIAN ORPHANS.

WE are very thankful to be able to tell those kind friends who assist us in our efforts on behalf of the lepers, that we have received most interesting and encouraging information with regard to the work in India and other parts.

It will be in the memory of our readers that a generous donor sent us £10 on behalf of the little Eurasian lad, whose pathetic story we told in our February issue. We are deeply grateful to be able now to say, that not only has this boy (Robbie) been placed in circumstances in which he will be cared for ; but his sister (Monica) has also had a home provided for her in which she and her brother will be loved and be taught about the Saviour of the little ones. We are sure our kind helpers will pray that God's blessing may rest upon these orphan children, Robbie and Monica, and indeed upon all those who are in the care of Miss Haswell. This devoted lady wrote recently as follows concerning these young friends, but since this communication came, we understand by a letter from the organising secretary that there was now no need for "Monica to go back to the convent," as through the funds provided they have been able to "be sent together to our beautiful Home School at Maulmain." We earnestly trust to learn that this is so.

Miss Haswell writes :—

"Robbie begins school to-morrow. He is such a confiding manly little fellow, and looked so sweet in a little sailor suit and broad-brim straw hat. He has dark brown hair and large hazel eyes with long lashes—a very bonnie little man. . . . Monica had to go back to the convent, as there was no other place open to her free of charge. I am so sorry. I did hope money would come for both, and that they could be sent together to our beautiful Home School in Maulmain.

"I have come to the Orphanage to live with the children and to-day it is forlorn enough—tremendously heavy rain, and the whole house wet from the many leaks. Where to put my girls to-night is an unsolved problem. The floor where their mats are usually spread is all afloat. The wind, which was very strong, has gone down and the

rain slackened. I am praying that it may cease before bedtime comes, then, with some oilcloth carpets that are now in the boys' dormitory, they could be dry. Tomorrow I'll get the leaks stopped, if possible.

"Please thank Mr. Good for his kindness to Robbie. I shall try to get a photo of him taken as soon as my nephew can get the time, and the sun shows his face again."

We hope we may get a photo of both these dear children to insert in our pages.

ED. S.W.

Acceptable, Well-Pleasing to God.

LAST month we spoke of our exceeding gratitude to many kind friends and helpers for their communications, so full of generous sympathy and encouragement. These letters arrived during the period of our serious physical prostration and many of them addressed to us from far-away lands, were penned at such a time as to arrive just at this critical juncture in our little life. We are sure the Lord's Hand was in all this.

We wished to speak of one letter from "C. M." of Queensland, a kind and constant friend and helper of our work. She writes:—

"I read in your pages a very interesting account of the labours of two of the Lord's servants, viz., Mr. Sloan and Mr. Danielson in the Faroe Islands. I now enclose a money order for £2 2s.—£1 1s. for each of these brethren and 2s. for the expenses of forwarding it to them. . . . I am happy in the Lord, especially in fellowship with those who are labouring in the gospel. I feel as if the time is short, and the coming of the Lord is near."

We are glad of course to forward the full amount remitted to our brethren who are labouring in those isolated but very remarkable islands, and know how thankful they will be for this token of fellowship with them from our friend in Queensland.

We also feel bound to express our sincere thanks to the many christian friends who have sent contributions for the help of our "Lamb and Flag" Cripples' Holiday Fund. Really it is most touching to receive all these expressions of sympathy, accompanied by such practical and opportune help. We thank God, first of all for moving the hearts of so many to assist, and then all who send, whether old or young, are assured of our earnest gratitude. Amongst so many tender, touching letters, perhaps, we feel the pathos of one entitled, "In Memoriam," as much as any. Year after year we have received a donation from this friend and we are assured it is the heart-remembrance of a devoted mother who thinks of a dear child now passed into the Better Land, and so is led to think also of the suffering and afflicted little ones of this

great London. We entered this donation of 32s. last month with prayerful interest.

In reference to this Fund, we are sure our friends will be pleased to know that not only have we helped to send out a great many poor little ones for a day in the country; but through the great generosity of our friends we have been able to send thirty of the poorest of the poor, most of them, quite crippled, to the seaside for a whole fortnight. We tell you, beloved helpers, you can hardly conceive what that means to take these children out of their ordinary surroundings for two whole weeks, to be cared for and to let the healthful breezes from the lovely sea blow round about them for a little time and, best of all, to let them hear of the Saviour of the young, as they do every day from faithful lips. May the Lord bless these recipients of your kindness, beloved helpers, and bless you also for the Lord's sake.

ED. S.W.

OUR SUBSCRIPTION FUNDS.

WE acknowledge with thanks the receipt of the following donations during August.

For Our "Lamb and Flag" Cripples' Holiday Fund.

	£	s.	d.
From a Reader, Aberdeen ...	0	7	6
C. D., Geraldine, N.Z. ...	1	0	0
John iii. 16, Wisbech ...	0	10	0
From a Friend, Portsmouth ...	0	5	0
" " Akaroa, N.Z. ...	1	8	0
H. K. C., Combe, St. Nicholas ...	0	12	0
A Reader, Huntly ...	0	1	0
A Friend, New Hampshire (£2) ...	0	8	0
A. G. C., Hampstead ...	0	6	0
Three Friends, Wimbeldon ...	0	3	0
A Friend, Clevedon ...	0	2	6
A. F. V. and children, Abbotsford, B.C. ...	0	5	0
E. E. T., Natal, S.A. ...	0	5	0

For Our "Springing Well" Leper Fund.

	£	s.	d.
C. D., Geraldine, N.Z. ...	1	0	0
From a Friend, Portsmouth ...	0	5	0
" " Akaroa, N.Z. ...	1	8	0
Mrs. J. W. Newton, Toccoa, Ga., U.S.A. (\$1) ...	0	4	0
A Friend, Clevedon ...	0	10	0

For Work amongst the Blind.

	£	s.	d.
From a Friend, Portsmouth ...	0	5	0
" " Akaroa, N.Z. ...	1	8	0
A Friend, Clevedon ...	0	2	6

For Our Hop-Pickers' Fund (W. LUFF).

	£	s.	d.
From a Friend, Akaroa, N.Z. ...	1	8	0
" " Clevedon ...	0	5	0
A. F. V. and children, Abbotsford, B.C. ...	0	1	0

All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

THE Springing Well

or WATERS THAT FAIL NOT.

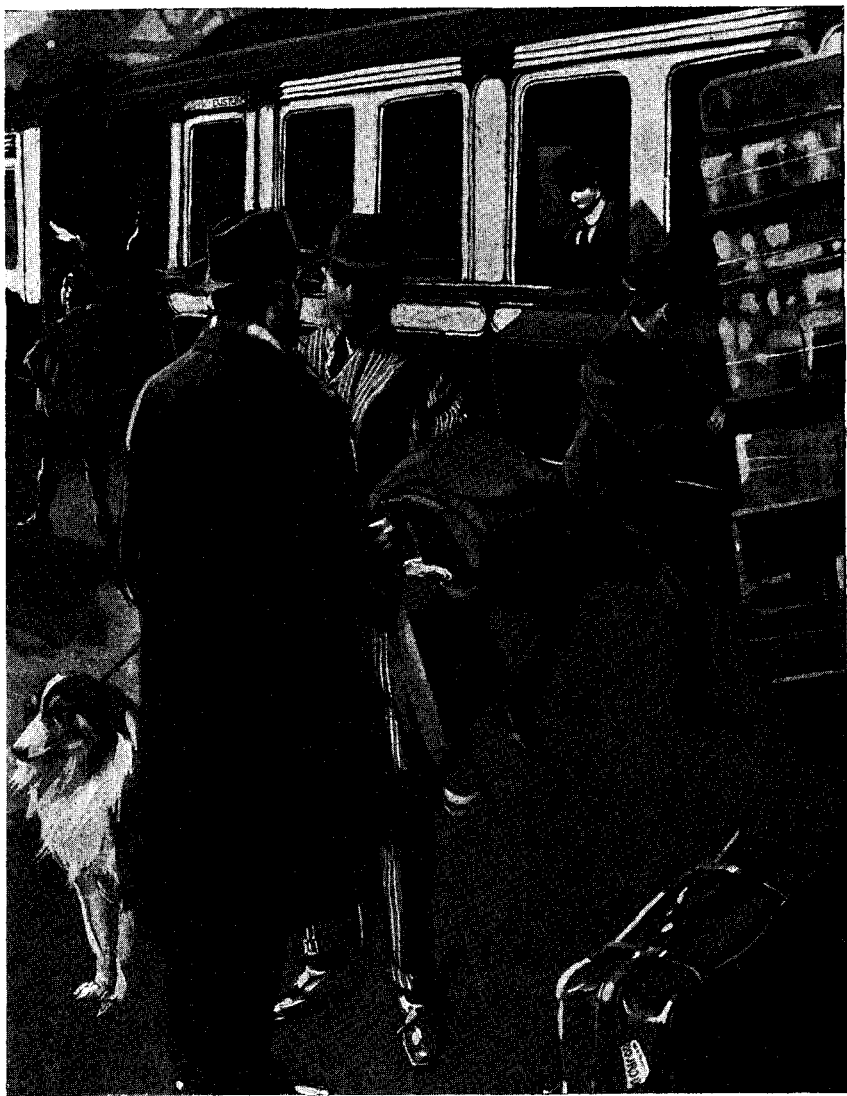


How a Racing Gambler was Wonderfully Converted to God.

I WAS a young fellow just turned twenty-one years of age when I took a situation some distance from my native town. Well do I remember the journey to the railway station. How sad my heart was! I felt I should have liked to have remained among my friends, but God had some wise purpose in directing me to leave home and to enter on new scenes and, as it proved to be, new fields of service for Christ.

As I took my ticket and found myself seated in the train I turned to the Lord to ask Him to guide and comfort me. I had not long known the Lord, but had been brought to know myself as a poor lost sinner and had accepted God's salvation through Jesus Christ and knew what it was to have the forgiveness of my sins. Just at this time God was pleased to call my dear mother home; so as I sat in the train with my mind engaged, tears filled my eyes, and the next thing of which I became conscious was of the train stopping at a little station. I opened the window and gave the guard a little book. I found he too was a child of God, and after a

S.W.



"I TOOK MY TICKET AND FOUND MYSELF SEATED IN THE TRAIN."

few words he asked me to travel with him, which I did, and after I had told him a little of my feelings at leaving home he commended me to God, asking Him to comfort and guide me and make me a blessing in my new home.

L

We parted company, and as soon as I entered on my new work I took it up with a great desire to be used by God. After being there about a month I had to call upon an invalid gentleman. On my arrival at his house I was shown into the drawing-room, and had not long been attending him when he began to talk in very dreadful language, which soon became so unbearable that I was compelled to rebuke him, which only made matters worse; then looking at him I said: "Sir, unless you stop using such bad language I shall refuse to proceed with my work, one of us must stop." I shall never forget the look upon his face as our eyes met. I little knew the kind of man I was speaking to, a man of high birth, as men call high, he having spent two fortunes and was now living on his wife's income. He was a great horse racer, gambler, and so degraded that no one would have his company, and at this very moment was reaping the fruits of his past bad life. I was then in ignorance of all this; but after speaking to him again about his language I put my tools away and was preparing to go when he promised not to swear if I would complete my work. I commenced again, when he asked me where I came from; so I told him. He then asked my age, also if I had any parents. I replied, yes; a father living, but my mother was in heaven with Christ. He at once softened on my saying this, and tears filled his eyes as he asked how I knew she was in heaven. I then told him she had long been a believer in the Lord Jesus Christ, and that when she came to pass away to be with Him she was only too happy to go and that we were all with her in her last moments, and that she wished us good-bye and asked us to meet her in heaven. These words had such an effect upon this swearing man that he burst into tears and wept aloud in a broken-hearted way. He sobbed and seemed greatly distressed so that I became alarmed. However, he recovered somewhat and said: "Gone to heaven! Will this Jesus Christ have me?" I spoke of the love of God; I told him that Jesus Christ would save him and forgive him his sins. Poor man, the thought of his many sins made him weep again, and I wept too. I spoke a little more about God's love to him, finished my work and prepared to go. I then thought what will his lady think has happened if she finds her husband crying, so I decided to ask to see her just to tell her in my simple way what we had been talking about.

After speaking to the maid I was asked to go into her room, but what a feeling came over

me as I found myself in the presence of this haughty lady. I commenced by saying that I had been speaking to the gentleman and he had been crying. She at once demanded what had I been speaking about to make him cry. I replied: "I have been speaking about the love of God." Then she became very angry and said she was surprised that I should presume to speak to a gentleman like her husband—he was educated at the university, and the clergy were the right ones to speak to gentlemen. She was annoyed at my "impudence," as she termed it, and she should make it her business to see my master, and then I would know the consequences. When she had finished, I said: "Madame, there is a Word which gives me great comfort. The Lord Jesus said, 'I thank Thee O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes.' I am only a babe, madame," but she stamped her foot at these words and ordered me to leave. I returned to my business house wondering what would happen, but quite happy to leave it all with the Lord.

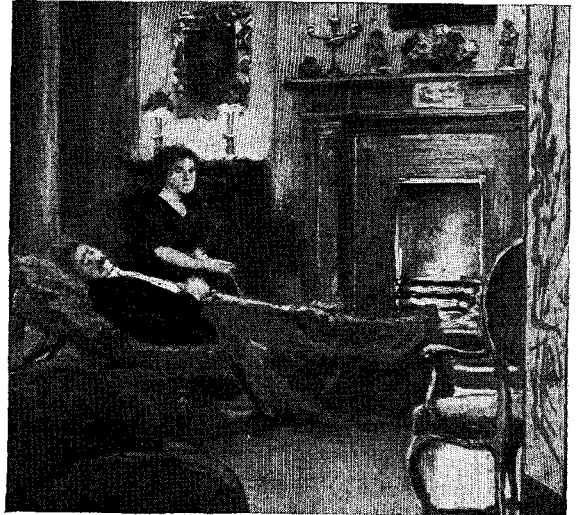
After three days I was told to my astonishment I was required to go to this gentleman again, and as I was on my way to the house I saw the lady coming in the opposite direction, and to my surprise she came straight to me. She addressed me in the following words: "You are going down to our house?" I replied: "I am." She said: "I am so very sorry I spoke so unkindly to you the other day, but—" then her voice faltered. "I did not understand you meant nothing but good, and my dear husband did so enjoy your conversation." I promised not to excite him, and then left her, determining to say nothing to the gentleman unless the occasion offered.

When the maid showed me into his room he put his hand out and began to cry, and said: "Oh, come and tell me more about Christ Jesus; it was He that spoke to that poor woman at the well" (but oh, how his tears flowed), "and the same One that took your dear mother to heaven. Will He have me? a sinner like me!" I told him of the love of the Saviour and how He came into the world to save sinners, and that Jesus would save him if he would only trust Him. For some time we were both weeping, but soon our tears were to flow for joy. I knelt down and prayed to God that this dear man might know that his sins were forgiven, that the blood of Jesus Christ had washed them all away, and after a little time God spoke peace to his soul and he was rejoicing in

the Lord his Saviour. Well might we say, "What had God wrought?" Look at this picture: a poor, lost, ruined sinner hated by all who knew him, brought to know his sins forgiven, Christ as his Saviour, and a new-found joy filling his soul.

Now I must tell you what brought about the change in this lady towards me. After I had departed on my first visit she went into the room to see her husband. As she opened the door he shouted, "Come here, dear, I want to tell you what that young man has told me." She sat down, and as he wept and told her the story she wept with him. God was working in her heart, too; and after my second visit, when his wife returned he told her all the story of the joy that filled his heart. I had to attend to the gentleman twice weekly, and he looked for my visits with such delight, and his talk from then was always about the Lord Jesus Christ. I gave him little books to help him, which his wife always read to him, and then afterwards posted them to their friends. Soon he got better and able to walk about, and came into the town. Almost the first thing he did was to go to the club and tell the people that he was converted and would not trouble them as in the past, and spoke to them of Christ Jesus and the love of God. He went to many of his old drinking friends and spoke to them about their souls; but what a talk it caused, quite the conversation of the town. Yes, it was a wonderful sight to see the great change the Lord had wrought in this man; and as they had shunned him because of his wickedness, now he was shunned because he belonged to the Saviour. What a sad world this is, for when the Lord saved that poor man, as recorded in Mark v. 1-20, he was too bad for society, yet when they saw the man "sitting and clothed and in his right mind" they desired the Lord Jesus to leave them; such is the heart of man towards God and His Christ. After twelve months this gentleman was taken very ill, and continued so for some weeks. All this time I visited him regularly, and it is good to tell that the dear lady sent for me often to come to sit with her husband. He became much worse and the end was evidently drawing near, but his testimony was clear, and although often unconscious, when he recovered he always knew me. Two nights before he passed away I left him, wishing him good-night, but was sent for during the following evening. His wife told me that I was the last one he recognised, but she would like me to see him; and as I opened the bedroom door he opened his eyes and watched me walk

round his bed. I took his hand and asked him if the Lord was with him. He said, "Oh yes, the way is so bright." After quoting several portions of God's Word, with a sweet smile upon his face he again became unconscious. I then turned to the nurses and spoke a few words to them, and we knelt and commended the dear one to the Lord; and after speaking a little more to the nurses I left, never expecting to see him again. To my surprise, the next evening I received a note from the lady asking me to come to see her as quickly as possible. I called later and found the gentleman had been unconscious ever since I left him, but now on entering the room he again opened his eyes and



"I WANT TO TELL YOU WHAT THAT YOUNG MAN HAS TOLD ME."

smiled. I took his hand and quoted from the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me" (Ps. xxiii. 4). He was too weak to speak, but his face lighted up, and in a few minutes he was absent from the body and at home with the Lord, to see and to be like his Saviour, and to praise Him for all eternity for picking up such a poor vile sinner in all his sins, and giving him to know that they were all forgiven through His precious blood, and then taking him to heaven. The Saviour and sinner to be together for evermore. What grace! What a great salvation, and at what a cost procured—the price, His precious blood! Through faith in His finished work this poor sinner got salvation; and if you, dear reader, know yourself as a poor lost sinner, if you too

believe in Jesus and accept Him as your Saviour, you too will go some day to be with Him, and to see Him face to face. May God bless this story of His grace to many readers of "THE SPRINGING WELL" for His glory and your blessing.

- 1 Ho, ye thirsty, Jesus calls you;
Jesus came to give
Wine and milk of free salvation;
Come to Him and live.
Whosoever will may take it!
Hear the gospel cry!
Without price and without money.
Come to Him and buy.
- 2 Wherefore do ye spend your treasure
Where there is no bread?
Only by the living Saviour
Dying souls are fed.
- 3 None can be too vile for Jesus,
None can be too poor;
By His blood are peace and pardon,
Mercies ever sure.
- 4 Oh, His tender love and pity!
Still He calls to-day;
Never one to Him who cometh
Shall be cast away.
- 5 From all sin He came to save us:
Satan's slaves to free:
To His royal feast He bids us;
Sinner, taste and see.

G. H. H.

The above verses can be heartily sung to the tune "Hold the Fort." Try them.

God has Promised His People Glory.

THE power of hope over the soul should be emphasised. We do not mean hope as a mere doctrinal truth, but as a practical reality. As a doctrine, hope has a large place in Scripture. When the doctrine is applied practically, it occupies a foremost place in the formation of christian character.

Being christians, we have faith—we believe God; we believe His Son; we know that our sins are forgiven, and that ours is the inheritance of the saints in light. This is most blessed and real; but we need hope as well as faith.

Some may say, We have hope. Let us, then, inquire for what are we hoping? By faith we know what we have. What have we not yet? It is for what we have not that we are hoping.

We are hoping for glory. We rejoice in hope of the glory of God. Our hopes are not like earth's hopes: fail they cannot, for God cannot fail. God has promised His people glory. At present their portion is shame and suffering. As the Lord's path was one of

shame, so is that of His people. As glory is now His portion, so shall glory be theirs. "If we suffer with Him, we shall be glorified together."

Now, when this hope is strong within the soul, unworldliness and christian life are strong also. It is a most elevating, up-to-heaven-lifting prospect; it is also a most invigorating reality. Sit down to enjoy the world a man cannot, whose heart is filled with hope of the glory of God; live for himself, and be occupied with himself, he cannot; his future makes his present.

"In a moment, in the twinkling of an eye," this hope may be realised: "for yet a little while, and He that shall come will come, and will not tarry."

"Oh Wondrous Love!"

"For when we were yet without strength, in due time, CHRIST DIED FOR THE UNGODLY."—ROM. v. 6.

JESUS was crucified,
A thief on either side,
For the unjust He died,
Oh wondrous love!

Mark xv. 25.
Matt. xxvii. 38.
1 Pet. iii. 18.

Our sins and guilt He bore,
To open heaven's door,
To us for evermore,
Oh wondrous love!

1 Pet. ii. 24.
Lu. xxiii. 43.
1 Thess. iv. 17.

'Tis open to the lost,
The vile, the tempest-tossed,
His anguish was the cost,
Oh wondrous love!

Matt. xviii. 11.
1 Tim. i. 15.
Lu. xxii. 44.

Poor sinner enter in,
Your heart He died to win,
And cleanse you from all sin,
Oh wondrous love!

Lu. xv. 18.
Rom. v. 8.
1 John i. 7.

This world will pass away,
Oh! come without delay,
He welcomes you to-day,
Oh wondrous love!

1 John ii. 17.
Gen. xix. 17.
2 Cor. vi. 2.

Then with the saints in light,
When faith is changed to sight,
You'll share His mansions bright,
Oh wondrous love!

Col. i. 12.
1 Cor. xiii. 12.
John xiv. 2.

C. A. W.

God's Great Love.

"HE that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 8—10). "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in Him" (1 John iv. 16).

Bear Ye One Another's Burdens.

IN passing through one of the wild and romantic districts of the Highlands of Scotland the writer witnessed a very pretty illustration of the above. A little bare-headed and bare-footed lad was struggling up a hill hugging a parcel under one arm and carrying a large basket heavily laden in the other hand. He was wending his way homewards, but the difficulties were great. Hardly had he been seen when a sturdy traveller came in sight, overtaking the lad, and grasping the heavy basket in his hand he easily carried it, and forthwith the little chap smilingly trudged along with the greatest joy and comfort.

Surely there are christians who can say "that has been my experience." "I have sometimes found the journey homewards very trying and



BEARING ONE ANOTHER'S BURDENS.

difficult, and there has seemed no help at hand, and it has seemed almost presumptuous to ask for any, when, suddenly, unseen and unexpected help has overtaken me, my burden has been lifted and I have proceeded onwards with gladness of heart. He, Who took all my sins on Him and who bear them all away, has seen me in my daily trials and downcastings, and when the hill was long and steep, and the burdens seemed too heavy to carry, so that I was ready to be overcome by them, He has appeared and has said, 'cast thy burden on the Lord for He shall sustain thee.'

When this is the case the believer seems to mount up as with eagles' wings, and to run and not grow weary, and to walk and not faint. Believer! thou mayest be tried and tempted, thou mayest be weary and worn, but if thou has thy face Zion-ward—that is, Home-ward—thou art in the way, and "He careth for thee" and He will never suffer thee to perish for want of help.

Lift up your head, O believer; look unto Him, call upon Him in the day of trouble, for He is nigh unto all those who truly call upon Him.

If any reader be under anxiety as to his soul, if he feel the burden of sinful nature and knows not what to do, let him hear the words of the Lord Jesus, "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Close not your ears to these gracious and loving words. If you are willing to listen to them then be sure they are addressed to you, for the Holy Spirit, Who caused the Scriptures to be written, says, "he that hath an ear to hear, let him hear." "Cast thy burden on the Lord and He shall sustain thee" (Ps. lv. 22).

He "Wept Over It."

Jesus said: "*How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*"—MATT. xxiii. 37.

HAVE you ever seen a hen gather her chickens under her wings? I expect you have, and know very well what it is like. It is so hot under the wings of a hen with chickens that I have often been hardly able to keep my hand there. The little chickens like it, and how happy they are as they nestle and chirp with contentment. But what would the mother hen feel if the chickens would not come to her, and, instead, tried to keep warm without her? She is very happy when they answer to her cluck, and come running as fast as they can.

And the Lord Jesus bids you to come to Him. He says to you, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of heaven." Just as He invited the people of Jerusalem to come to Him, so He invites you. Will you come? What will He do for you if you come? He will wash away your sins in His blood; He will love you and guard you, and care for you, as none other can. Was any love like His? No! Many waters cannot quench it. He went through death and the grave, and now from the glory still His voice calls to you, "Suffer the little children to come unto Me." Do not be like the people who caused Him to weep, but be like the prodigal who came back, and then you will cause joy instead of weeping to the blessed Lord. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Dost thou feel thy life is weary?
Is thy soul distressed?
Take His offer, wait no longer;
Be at rest.

OUR BIBLE PORTION

"He that loveth Me, shall be loved of My Father, and I will love him and will manifest Myself to him."—JOHN XIV. 21.

The Love of the Lord Jesus Christ.

Read John xii., xiii., xiv.

I. Love in its devotedness even to death.

WITH the twelfth chapter of the Gospel by John before us, we can but feel that to a spectator on the highway to Jerusalem everything outwardly betokened the brightest moment in the Lord's history. Hosannas filled the air; the multitude owned Him; the world had gone after Him. The Greeks also, representatives of the Gentile nations, desired to see Him: "Sir, we would see Jesus." Everyone seemed ready to welcome His entrance in the glory of the kingdom to His rightful honours as David's Son on David's throne. Even His enemies owned that they prevailed nothing.

The desire of the Gentiles thus expressed—"Sir, we would see Jesus," brings out a hidden purpose that had long occupied His heart, filled His bosom, and was now about to be announced. Jesus turns from the rays of brightness and glory which shone around His pathway, and contemplates the sufferings of Calvary; and as he gazes into the depths of the cold, silent grave we hear Him say, "Except a corn of wheat fall into the ground and die, it abideth alone."

He had no desire to abide alone! A company united to Him on the new ground of resurrection engages His thoughts; but knowing that before He could associate that company with Himself, He must first enter the cold, silent grave, He says, "But if it die, it bringeth forth much fruit."

He had counted the cost. Devoted in His love, He became obedient unto death, even to the death of the cross. He knew that our eternal blessings and the Father's will could be accomplished only through the baptism of death, and the setting aside, for the moment, of His right to the kingdom which, as David's Son, was His—so He shrank not from the cross.

Gaze upon Jesus, contemplating His sufferings; adore and worship, as you behold Him who loved not His life even unto death! Let us raise the glad note, beloved, and celebrate the praises of Him of whom each believer

can say, "The Son of God Who loved me, and gave Himself for me."

II. Love in its untiring patience.

As we read chap. xiii., another quality of "love divine all praise excelling" is discovered to us, as, with His outer garment laid aside, Jesus girds Himself to minister to the necessities of his people.

"Having loved His own which were in the world, He loved them unto the end." Nothing tests the character of love like patient endurance with its object. Surely in Christ "charity suffereth long." Every day, every hour, as the redeemed of the Lord travel onward to their rest, their wilfulness or their waywardness tests this love.

Let us take a retrospect of our walk. Is there not much in our ways that would have weaned another's affections from us? Jesus is "the same yesterday, and to-day, and for ever." "Yesterday" He proved His love by dying for us; "to-day" He assures us of the reality of that love, whilst living for us; and "for ever" we shall enjoy His blessed presence, for "He loves to the end."

Did you ever quietly ponder over the undistracted service of that precious One in the glory? "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." He cannot allow a stain to soil the pure garment for a moment. Is the saint in weakness, "He is touched with the feeling of our infirmities." His love enters into all the details of our sorrows, and if He feels them as the man Christ Jesus He knows how to succour us as the Son of God.

III. Love delighting to dispense its blessings.

Chapter xiv. opens with the "eternal lover" about to be separated for a while from those He holds most dear, and shows us Himself, Who had loved unto death (chap. xii.), and Who loves still as the risen One (chap. xiii.), about to confer with lavish hands priceless treasures on those He is leaving behind. Nothing delights love so much as bestowing favours on its objects. Nothing less will satisfy

Him, Who said, "As My Father hath loved Me, so have I loved you," than that His own should consciously possess and enjoy the privileges He bestows.

He sweetly shows how we can pass through a troubled scene with an untroubled heart. He desires that His disciples may believe on Him, and thus confide their future to the care of His skilful hand, assuring them that He is leaving them for a little moment, to prepare an eternal home with Himself for them in His Father's house.

Jesus next tells them that His walk and ways on this earth were a faithful reflex of the Father's heart, and during his absence confides them to the care of that Father Who Himself loved them.

He then places the whole power of His "Name" at their disposal, and that according to its unspeakable value in the father's eyes. "If ye shall ask anything in My Name, I will do it."

His heart enters into their disconsolate condition during His absence, and provides for it by the gift of an abiding Comforter; so that they should not be left orphans, but that all things He had said should be graciously preserved for them. These very Scriptures prove the fulfilment of this promise, for are we not privileged to listen even now to the words of the Lord Jesus which then fell from His blessed lips?

Again He opens that bounteous hand and bestows another gift of grace. His own peace is conferred upon them as their present portion. In quality, if not in measure, that which He enjoyed as a stranger here is to be ours.

James Armstrong's "Sunday Social."

WHEN walking out with his wife, at a holiday season, James Armstrong was induced, by the former, to enter a mission hall to rest a little, and also to hear one of his shop-mates "spouting a bit."

With the couple it was a case of going in for a little diversion, and then remaining to pray. Within the hall they felt surrounded by a new atmosphere. The spirit of God began to work in them, or, as James afterwards said, "Religion got us like a fever, and we could not rest until we had got saved, and had turned to serve God."

Hitherto their Sundays were wont to be given up to social gatherings in their home, when friends joined them in singing, drinking, and "carrying on till a late hour."

But on the first Sabbath after their conver-

sion James' wife suggested, "Shall we go out, and close the door?" "No, no," said her husband, "we must stay and show our colours"; and they did.

Friends came as usual and were given a substantial meal, after which the host said, "Since last Sunday my wife and I have got converted and have begun to serve God."

His words came like a "bolt from the blue," and their visitors looked most uncomfortable as they glanced from one to another, but none spoke a word.

James and his wife managed to sing through a hymn, and then in a very shaky fashion he engaged in prayer, asking God's blessing on



"WALKING OUT WITH HIS WIFE."

their gathering, and calling for the salvation of their friends.

This seemed to be "too much" for the visitors, for during the devotions one by one slipped out, and came again no more. Thus ended their "Sunday socials."

The two continued steadfast in the new life, and, as one put it, "ever rang true to their profession." Through faith in Him who makes His grace sufficient for all who walk in His ways, they were enabled frequently to "show their colours," and were greatly strengthened and established thereby in their christian life.

It is ever so. They that put their trust in the Lord are never ashamed, and the Lord Jesus said "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. x. 32, 33), and that all who followed and served Him would be honoured by the Father (John xii. 26).

GEORGE MCROBERT.

The Gospel of the Glory of Christ.

VII.—“But We Preach Christ Crucified.”

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”—1 COR. i. 18.

THE offering by Abel of the lamb to Jehovah, by faith, stands as the first witness of fallen man's acceptable approach to God. “By faith Abel offered unto God” (Heb. xi. 4)—by faith in God's words, given to him respecting sacrifice. Such were the first teachings of God to man; and our being clothed in the excellence of Him who died for us, and Himself being the Lamb of God, is the teaching required for the last days in which we live. God has but one way of salvation for man, whether in the days of Abel, or whether in this twentieth century, and God's one way of salvation is through the death of His Son.

“Christ crucified”

was a stumbling-block to the religious Jews, the apostle Paul tells us (1 Cor. i. 23), and no less is Christ crucified a stumbling-block to the religious people of a great part of Christendom. They want more, much more, than Christ crucified for salvation; they want, as did the Jews, their ordinances, their ritual, their works. But in Christ, and Him crucified, is alone salvation.

“Christ crucified”

was foolishness to the wise Greeks, the apostle tells us. It was no honour or glory to these men of mental power that salvation should be found in a *crucified* Saviour! No, it was contemptible. But alone in the One who was crucified is salvation to be found. And in Christ crucified is divine wisdom, and divine power and divine glory. It is no light thing to run counter to God's wisdom, power, and glory, as do all those who make light of the cross of our Lord Jesus Christ.

Is it Himself in His glory in reference to sin of whom God speaks? How shall peace be established in which He can rest? These are the divine words,

“Having made peace through the blood of His Cross” (Col. i. 20).

Does God proclaim to man His justice, and yet Himself the Justifier of sinful men! On what basis shall this be built? God has set forth a mercy-seat through faith in Christ's *blood* to declare His divine righteousness in reference to the forgiveness of sins. (See Rom. iii. 25.)

Shall the believer inquire, “How is it that I am brought near to God—I who once was so far off from Him? Thus does God by His Spirit answer, “Ye who sometimes were far off are made nigh by the *blood* of Christ” (Eph. ii. 13).

Or shall the believer inquire, “How am I established in abiding security before the Holy God—I whose sins are so many?” Thus does the Scripture speak: In Christ “we have redemption through *His blood*, the forgiveness of sins” (Eph. i. 7). And again, “Ye know that ye were not redeemed with corruptible things . . . but with the precious *blood* of Christ” (1 Pet. i. 18, 19).

Would the believer rise in his affections to Him who loved him; if so, what shall call forth his deepest joy?

He “loved us, and washed us from our sins in *His own blood*” (Rev. i. 5).

But let us lift up ourselves above the earth, and soar in thought into heaven itself. What is the burden of its songs—“Lo, in the midst of the throne . . . stood a Lamb as it had been slain . . . And they sung a new song, saying, Thou art worthy . . . for thou wast slain, and hast redeemed us to God by Thy *blood*” (ch. v. 6, 9). Let us inquire, as to the singers there, what it was that made their robes so white even in the very glory of God; whence came the marvellous purity in which they stood before the very throne of God? The answer is, “These are they which . . . have washed their robes, and made them white in the *blood* of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them” (ch. vii. 14, 15).

The Devil's Gospel: Not Now.

SOME time ago I was talking to a very shrewd, hard-headed farmer in the north of Ireland. Our conversation turned upon God's way of saving sinners, and, amongst other Scriptures which I quoted to show the perfect freeness of God's grace, was that in the tenth chapter of Romans, "For whosoever shall call upon the name of the Lord shall be saved" (ver. 13). It was indeed a shock to hear him answer, "That is the sort of gospel I like. I mean to call on God when I am on my death-bed, and I have His own word for it that I shall be saved."

The case of this farmer is by no means a solitary one, as those who speak to people about salvation can testify. Man insults God, and rejects His offer of mercy, and gives as his reason for doing so the very freeness of the gospel. Could anything reveal more clearly the utter badness of the heart of man? But because man thus abuses God's grace, are we, therefore, to deny it, or tone it down? Far be the thought! On the contrary, we need to declare all the more clearly and earnestly "God's easy, artless, unencumbered plan" for saving the ungodly; but along with this declaration there should also be that of the awful consequences of neglecting this "great salvation." Those are solemn words in the first chapter of Proverbs, "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh. . . . Then shall they

Only Thine!

D. J. B.

"SCOTSKNOWE."

DAVID J. BEATTIE.

1. On - ly Thine, Lord, Thine for ev - er; Thine when beams the morning
2. On - ly Thine, Lord, Thine for ev - er; Thine thro' hours of dark - est
3. On - ly Thine, Lord, Thine for ev - er; Thine to smooth the rug - ged

sun; Thine a - mid the flow'rs re - fresh - ing;
night; Thine when bit - ter cares op - press me;
road; Thine to raise and cheer the fall - en;

Thine when each brief day is done; Thine when sha - dows o'er me
Thine when fails my flick - ring light; Thine when earth - ly friends for -
Thine to share an - o - ther's load; Thine to walk in sweet com -

ga - ther; Thine in sick - ness and in health;
- sake me; Thine when lone - ly is the way;
- mu - nion; Thine to feed up - on Thy Word;

Thine whate'er may be my sta - tion; Thine in pov - er - ty or wealth.
Thine when passing thro' the wa - ters; Thine when cherish'd hopes de - cay.
Thine, yea, Thine a - lone for ev - er; Thine, because Thou say'st it, Lord.

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call upon Me, but I will not answer; they shall seek Me early, but shall not find Me" (vers. 24-28).

IV.—Abiding Facts, or Testimony Concerning Christ.

BEFORE passing to the final division of this simple "Testimony concerning Christ," we may cite other human attestations recorded in the Word of God. For example, beside those already given, amongst many many others, we note the following—

(e) NATHANAEL: "Thou art the Son of God; thou art the King of Israel" (John i. 49).

(f) THE WOMAN OF SAMARIA: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John iv. 29).

(g) A MULTITUDE OF SAMARITANS: "Many of the Samaritans of that city believed on Him for the saying of the woman . . . and many more believed because of His own word, and said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 39—41—42).

(h) THE TWELVE DISCIPLES: "And we believe and are sure that thou art that Christ, the Son of the living God" (John vi. 69).

(i) MARTHA: "I believe that Thou art the Christ, the Son of God, which should come into the world" (John xi. 27).

Thus in the Bible we trace, simply, clearly, and unmistakably, the truth, that "Christ Jesus came into the world."

We now deal briefly with the last-abiding fact and testimony concerning Christ, namely, that it is

A FACT DEMONSTRATED BY CHRISTIAN EXPERIENCE.

That the Christian life is the Holy, God-glorifying life of the Risen Christ, reproduced in the believer by the power of the indwelling Holy Spirit, no one can deny.

Lived consistently with the Holy Scriptures, this life has ever been the stalwart challenge to cavilling infidelity; an impregnable rock, against which have been vainly hurled the fiery darts of this world's philosophy.

But in order to bring man into the realisation and enjoyment of this life, Christ must needs suffer. With this object in view, and to this end, He came into the world, and at the Cross "suffered, the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18).

This is the foundation of all true happiness, the groundwork of the sinner's acceptance and peace with God (Rom. v. 1).

Nor is it difficult to trace the source of this holy life to the advent of Christ Jesus to this

world. The main evidence that Christ was born was that He lived. There can be no manifest life apart from birth.

The proof that He lived was His death. Of necessity, there must be life before death can take place.

Consequent upon His death was His burial. This is a law of the earthly realm.

Then followed His resurrection. Clearly, before a person or thing can be resurrected, a state of death must first be entered into.

Forty days after his resurrection he ascended into heaven, and ten days later sent down the Holy Spirit into the midst of his assembled people at Jerusalem on the day of Pentecost. All this, according to his own words of promise and comfort to His disciples before He suffered (John xiv. 16—17; John xvi. 13—14, etc.).

We see, then, how that the gift of the Holy Spirit followed upon the birth, life, death, burial, resurrection and ascension of Christ.

But where shall we look for a demonstration of the presence and power of the Holy Spirit? Is there a sphere where his activities are to be seen to-day? An answer is not far to seek.

His first great mission in the world is to bring man face to face with the solemn fact that he is a sinner, by nature and by practice.

This accomplished, He next reveals to the contrite heart the all-sufficient Saviour, set forth in the Gospel.

In 1 Cor. xv. we learn that the Gospel embraces the death, burial and resurrection, of Christ. The sinner in his desperate need embraces this Gospel, and finds salvation in Christ to the entire satisfaction of the soul. From that point, he lives in a new order of things. Desires are changed, ambitions become holy. The drunkard turns from his drunken ways, and lives soberly. The scoffer no longer delights in this evil, but realises a deep reverence for God and His Word. Instead of oaths and curses proceeding from lips once controlled by Satan, now is heard the praise of Jehovah. A mighty change is wrought under the power of the Gospel. Because the believer is in Christ, "old things are passed away, behold all things are become new."

But not only is he a new creature (or creation) in Christ, but God the Holy Spirit dwelleth in him.

Of such it is written, "Your body is the temple of the Holy Ghost, which is in you, which ye have of God" (1 Cor. vi. 19). The object of this divine indwelling is the glory of God in the redeemed body, soul and spirit" (1 Cor. vi. 20).

The Berean Band Chorus Sheet.

IN a previous issue we invited our readers to help in the compilation of a Chorus Sheet, which we intend to publish with the view of setting "Bereans" and others singing about learning the Bible. A great number of choruses were sent to us, and it is evident that many of our friends have a distinct talent for writing verse. We say, "Thank you very much to everyone who has sent us a chorus," for what we value most of all is the generous kindness that prompted the response to our appeal.

The Chorus Sheet will be published shortly, and we hope that our readers will help to circulate it widely. The price will be 2d. a dozen, post free. A specimen copy, however, will be forwarded to any who will send a stamped addressed envelope to the General Secretary of the Band.

Here are some specimen choruses which will be included in the collection :—

Old-time Bereans daily searched the Word,
I will do as they did, by Thy grace, O Lord,
Hiding, in my heart and mind,
Precious truths I there may find;
Growing strong as once they grew
Pleasing Thee, life's journey through.

L. E. M.

"The Sword of the Spirit"
This Word of our Lord,
In heart and in mem'ry
These texts shall be stored;
When Satan's darts flying
From Hell are outpoured,
We'll meet them and quench them
With—"Thus saith the Lord."

M. E. W.

"It is written, it is written"
With these words our Master met
Every fresh attack of Satan,
And His Word is with us yet.
So may every Christian warrior
Have the mind so fully stored,
That in every time of trial,
He can use the Spirit's sword.

A. J.

The Bible I'll learn
And God's Word I'll hold,
'Tis sweeter than honey,
More precious than gold.
In sorrow 'tis comfort
My doubts 'twill destroy,
It widens my Heaven,
And doubles my joy.

S. L. R.

Lord, reveal Thy Word to us,
Thou the one true Light,
All we learn is nothing worth
Till Thou give us sight.
Therefore Lord we look to Thee
That our learning blest may be.

B. K. T.

After the summer holidays we are settling down to work again, and now is the time to scatter Berean literature far and wide with the

view of enlarging the branches of the Band which already exist, and forming new ones all over the country. Every home into which our magazine finds an entrance might well be a centre of Bible learners, and thousands of new branches might thus be formed for the coming year. If six members cannot be obtained in one family let two families join together. The virtue of the Berean method is that it suits everybody. Parents and children alike may have happy fellowship in learning the Word of God. The Bible enthroned in the home will make natural relationships glow with a divine radiance. If a new branch is started before the end of November, the members may have, if they wish, the list of verses for this year as well as next upon the payment of the 1914 subscription.

THE ROLL OF HONOUR.

Each year since the Roll of Honour has been instituted we have more than doubled previous records, and it is hoped that the enrolment for 1913 will be larger than ever. This means, of course, that all who were on the Roll last year must be on again and many more in addition. All our members should aim at enrolment and for the next three months there should be continual review of what has been learned during the year. Success will thus be assured. The Roll of Honour Scroll will be sent to the Branch which has the largest number of members on the Roll of Honour. Full particulars with reference to the Scroll will be sent to any of our secretaries upon application to the General Secretary.

The verses to be committed to memory during the month of October are as follows :—

THE JEW.

- Oct. 5. Isa. 43, 4.—Precious and honourable.
- " 12. Deut. 23, 5.—Loved of God.
- " 19. Ezek. 36, 28.—Dwelling in the Land.
- " 26. Isa. 62, 6—7.—A praise in the Earth.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

Man's Extremity is God's Opportunity.

THAT which would destroy any human friendship—exposure, is absolutely essential when we have to do with God. Why are there so many wretched, without peace? Because they have not come to the end of themselves. When I know I am helpless, help is there; when I know I am weak, strength is there; when all hope is gone, hope appears; when I am covered from head to foot with leprosy, there is the Fountain. Truly, "man's extremity is God's opportunity."

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

X.—"I am the Lord: that is My Name."

(ISA. xlii. 8.)

WE read in John xii. 41, "These things said Isaiah, when he saw His glory, and spake of Him." It is just because Isaiah saw the glory of the Lord Jesus before He became man (Heb. ii. 16) that he was fitted to speak such wonderful prophecies concerning our Lord and Saviour. It is true that we cannot understand and define how these men of old were so inspired of God as to be able to write the wonderful books that are collected together under the title of "The Bible," but all who are born again of the Spirit of God realise that the words of Scripture have a wonderful power to touch their heart and to reveal unto them eternal and spiritual truths, that fill their soul with joy and comfort and satisfaction.

The many references in the Scriptures to the Visions, by means of which so many of God's servants, being taught of the Spirit, were able to open unto us the hidden things "beyond the veil," have a power to raise our thoughts unto the Lord in faith, hope and love, which satisfy us that the Spirit of God, Who is the Author of the Scriptures, still dwells with His believing people to show unto them the things of Christ Jesus.

It is this fact that explains the important influence that the Book of Isaiah has always exerted in the professing Church, and the reason why it is quoted so often in christian writings.

This book opens with these words, "The vision of Isaiah . . . which he saw" (Isa. i. 1). The Lord had performed many great and wonderful outward acts of providential deliverance for the children of Israel from the time that He raised up Joseph to be the instrument through whom He would feed them in a time of famine and provide for them a home, whilst He was waiting until the iniquity of the Amorites (Gen. xv. 16) had become so great and persistent, that nothing but a mighty act of judgment would convince men of the hatred that God has to superstition, idolatry, and all idolatrous practices that lead men away from Him.

His dealings with the children of Israel, whether of an outward providential character, or of an inward spiritual character, were intended to make known to them the riches of His grace and the unchanging nature of His Truth.

Therefore when Isaiah was raised up by God to point out to the children of Israel how greatly they had departed from Him, if so be their hearts would be touched and they be brought back to the knowledge of the only true God, the Spirit of God caused Isaiah to proclaim these words: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have REBELLED against Me. The ox *knoweth* his owner, and the ass his master's crib: but Israel doth not KNOW, My people doth not CONSIDER" (Isa. i. 2, 3).

This was a kind of John the Baptist testimony, calling upon the children of Israel to "Repent" (Matt. iii. 2), to turn unto God and He would bless them.

Now, because the children of Israel failed as a whole to act on God's entreaty through His prophets, God was pleased to give Isaiah some further wonderful visions of the Lord Jesus, whereby He declared more fully how He was determined to bring about His eternal purposes, that all men everywhere throughout the world should know that God's Son, Jesus Christ, is Lord of the whole universe, and that "there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12) from Satan, sin and all the results that have and are flowing from Adam's sin.

One such vision is reported in Isa. vi., where we read, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." And further Isaiah heard the Seraphim cry, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

Then again, God showed Isaiah that idolatry should some day be destroyed from the earth and all nations of the earth be blessed, and He declared, "I am the Lord: that is My name; and My glory will I not give to another, neither My praise to graven images" (Isa. xlii. 8).

In Isa. lxii. God declares that however much men may resist His Truth concerning the Lord Jesus, He will not rest until everything that He has promised to the Lord Jesus and to those who now receive Him as Lord is accomplished. Then, on turning back to Isa. xi., we find a prophecy declaring that "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (verse 9).

Therefore may all who read these words give diligent heed to the teachings of Isaiah, for they are intended by God to make us perfect, stablish, strengthen, settle us. "To Him be glory and dominion for ever and ever. Amen" (1 Pet. v. 10, 11).

W. H. B.

OUR YOUNG PEOPLE'S PAGES.

One night in last December, after a rainy day, which made the roads very muddy, little Beattie, who had been on an

How Beattie Got New Boots.

IT so happened in the providence of God, that the father of little Beattie, who at one time was prosperous, had become poor through the dishonesty of others. Indeed, he had to work for a small remuneration, but even this income did not last long, for he fell ill, and upon recovery, his master informed him that he would not be able to find him employment again, as work was so short.

After this the mother of little Beattie was also taken ill, and remained a long time, suffering great pain. Of course the food and clothing of

the family was not what it used to be in prosperous days.

errand for her sick mother, came as usual for her evening blessing.

"I want you to pray for me, please, mother, and to give me a text," said the child.

"Kneel down, and pray for yourself first," was the answer.

So the child knelt, and began—
"O God, please to bless mother and father, and please to make mother well again. O Lord Jesus, my slippers are old, and the girls at the Sunday School do stare at them. I do not want to be proud, O Lord, but please send me some new boots. Amen."

"My boots let in the wet," the father said, sorrowfully, to his wife. "No clothes or boots will last for ever."

"Why don't you pray for some new ones?" enquired the child. "I have, and God is sure to send me some."

The father and mother exchanged glances, and wished they had more childlike faith—that honours God, and believes His Word.

The house was unusually bare of comforts as the end of the year drew near, for the long illness of Beattie's mother had been very expensive. However, about a week before Christmas a christian over one hundred miles away felt constrained to send some money to the parents of the little girl, and through this act of kindness the husband was enabled to get the boots he so sorely needed, and the wife obtained many comforts necessary for her in her weakness. As for Beattie, she found a pair of strong new boots in her room one morning when she got up. These, she declared, God had sent. And surely the child was right.

Little Beattie did not appear much surprised when she saw the boots, but, with her eyes dancing with a great joy, and her cheeks deepened in colour, exclaimed—

"Mamma dear, I knew God would send them, and not let me take cold. Perhaps He did not send them sooner just to see if I would go to my Sunday School in the old ones, or whether I would be too proud! Because He does try us, doesn't He?"

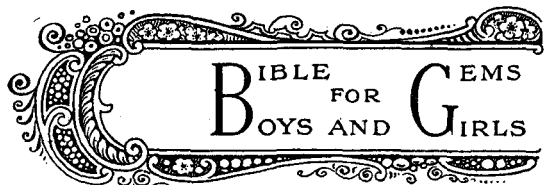
May all who read this true story trust in God, who is the same now as when He said "Ask, and it shall be given you; seek, and ye shall find."



"SO THE CHILD KNELT AND BEGAN."

The little girl had been trained from infancy to ask God in her own words for her felt needs; also to confess her faults, to ask pardon for her sins from God, and also from her mother. It was no unusual thing to hear Beattie say, "Mamma, I am sorry I was naughty to-day. Please ask God to make me good, and pray for me."

Her mother would then place her hand upon the child's head and ask the blessing of God upon her little daughter. The child would look into her mother's face and say, "Mamma, will you give me a text, please?" Then the mother would give the child the text she trusted the Holy Spirit had brought to her mind.



BY WILLIAM LUFF.

No. 10.—Gems Among the Rocks.

WHERE did you go for your holiday? I went to a place called Mewslade Bay, seventeen miles from a railway station, and so where no one disturbs the sea-birds who build in the high limestone rocks; wells worn by the sea into great cathedrals, with spires, and towers, and arches: where the pure white sea-gulls flew about like angels. As we entered, I felt I must take off my hat, the place seemed holy ground, so my wife and I sang together—

“All hail the power of Jesus’ name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.”

Then on a high rock I saw one grand gull, and he seemed to be the preacher in his pulpit, and he preached a sermon from Ps. xc. 1. “Lord, Thou has been our dwelling-place in all generations.” Shall I tell you what he seemed to say?

Just as we seagulls, with our young ones, dwell in these rocks, so you can dwell in God, the Eternal Rock of Ages. We have our home here, and so, if we fly away at any time, we return unto our rest as soon as possible. Make God your home, dwell in Him, and if tempted to fly away say ‘Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee’” (Ps. cxvi. 7).

But how could I dwell in God? The gulls needed wings to reach their dwelling-places: no fools could climb there. I need the wings of faith to reach God: not by climbing can I attain to the knowledge of the High and Lofty One, and though I could not have wings like the birds, I might have faith, and by faith go to God, and dwell in God.

“Our dwelling-place is unchangeable,” said the seagull.

“And so is our dwelling-place,” we replied.

“Our dwelling-place is God-built,” said the seagull.

“And so is ours,” we replied.

“Our dwelling-place is God-cleft,” said the seagull.

“And so is ours,” we replied, and sang,

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

“We look down on lower things,” said the preaching seagull from his lofty pulpit.

“And so do we, when we stand upon the rock that is higher than our little attainments (Ps. lxi. 2).

“We look out on God’s sea,” said the quick-eyed bird.

“And we look out upon the sea of eternal and unbounded love,” we responded.

“We look up to God’s sky,” said the gull.

“And we look up, and see heaven open, when when we stand upon our high standing in Christ.”

There seemed to be a blessed rivalry between the seagull and ourselves as to which Rock was best. The preaching bird again praised his rocky dwelling-place, saying,

“We have grandeur here, and pleasure here, and food here, and shade here, and rest.” Then he was silent, as if he had proved the superiority of his limestone cathedral.

“O bird,” we said, “your rock is not as our Rock, for in our Rock we have greater grandeur, and more delightful pleasure: we have more satisfying food, a sweeter and more restful shade (Deut. xxxii. 31). And we have honey in our Rock” (Ps. lxxxi. 16).

As we looked up at those towering pinnacles of that sea-side temple, we felt so small: then we saw some little limpets, sea-anemones, and acorn-barnacles, clinging to the rocks; and we thought, small as we were, we might cling to the Rock of Ages, and so in our weakness have the benefit of His might.

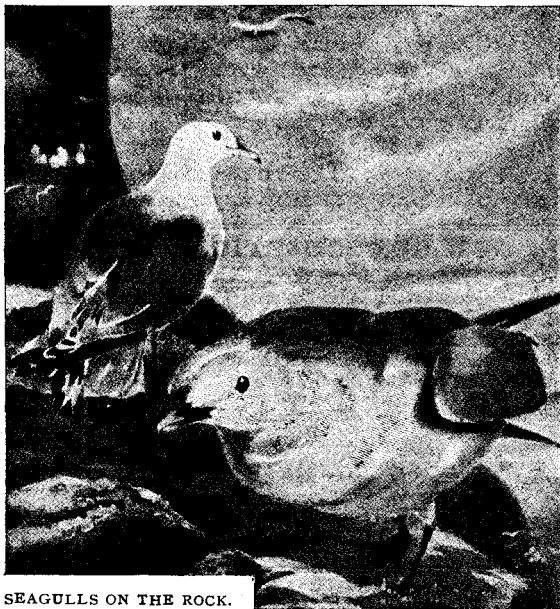
Opening the Book of books, itself an immovable rock, we found some Rock Gems: will you find them, and so recall your holiday? There are several in Deut. xxxii., verses 4, 15, 18, 30, 39, all proving God is a Rock. Can you say, “The Lord is my Rock” (2 Sam. xxii. 2, 3, 32, and 47). And “He only is my Rock” (Ps. lxii. 2, 6, 7)? If not, obey Isa. ii. 10. “Enter into the Rock.” Here is another Rock Gem. “Strong is thy dwelling-place, and thou putteth thy rest in a Rock” (Numb. xxiv. 21). See also Isa. xlii. 11, and Jer. xlix. 16.

But hark! I hear the cathedral organ! The sea is coming in, and the white keys, touched by an invisible Hand, are sending forth the anthem of the waves. We must leave the Bay, but look, here is a spring of fresh water coming out of a rock, recalling Exodus xvii. 1, 7; and Num. xx. 8, Christ is the Rock smitten for us, and yielding us the water of life. “And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand and

go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

"Whosoever," canst thou say,
Such a word turns thee away?
Whosoever will—wilt thou
Take salvation,—take it now?
If thou wilt, then, brother look;
"Let him," saith the Sacred Book—
"Let him take," whoe'er he be,
"Life's pure water full and free."

On our way home we have to pass through the little churchyard of Rhossilli; let us stop a



SEAGULLS ON THE ROCK.

minute and read what is on one of the tombstones. The words I trust mark the resting-place of one who knew the truth they express, and whose spirit fully knows their meaning. "Thou blest Rock of Ages, I'm hiding in Thee."

C. H. Spurgeon's Dying Testimony.

(A few days before his death, Jan. 31st, 1892.)

"THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. "On this blessed fact I rest my soul. Though I have preached Christ crucified for more than forty years, and have led many to my Master's feet, I have at this moment no ray of hope but that which comes from what my Lord Jesus has done for guilty man."

Gems of Truth from the Revised Version.

JUST LIKE HIM!

"And, behold, the Lord stood beside him."—GEN. xxviii. 13, R.V., marg.

AH, not above him—wonderful though that would have been—but there, right by his side stood the Lord. The fugitive Jacob probably was haunted by the fear that God had forsaken him because of his sin. But no; God had not cast him off. For there He was. And not at a distance either; not even with the ladder between them, as suggested by the A.V. "The Lord stood *beside him*." It was just like Him. He cannot bear to be apart from His own. Oh, the blessedness of the fact of the nearness of the Lord! And this is how He comforts the sad and sorrowful, the lonely and forsaken ones. This is how He seeks to comfort thee, oh despairing one! He is now by your side. Note the results of this glorious vision of the nearness of the Lord in the life and experience of Jacob. (1) *It banished mere earthliness*. Up to this he had lived a crawling, grovelling life, with few lofty thoughts. But this vision lifted him up to a higher plane of thought and life. (2) *It banished loneliness*. He had thought himself alone, far from kith and kin; but, lo! this vision peopled the wilderness. (3) *It banished helplessness*. No longer was he defenceless in that wild and dangerous region, but the Lord and the angelic hosts were there for his protection. (4) *It banished aimlessness*. God took him into partnership with Him, and now he realised that he had something definite to live for. (5) *It banished homelessness*. He had left his father's house, only to find a home in God (Bethel means House of God). (6) *It banished sluggishness*. "And Jacob lifted up his feet" (R.V., marg. of xxix. 1). Before, with a heavy heart, he dragged his weary feet along. Now, brightened and blessed by the vision of the nearness of the Lord, he resumed his journey with light heart and elastic step.

ROBERT LEE.

Words for Weary Workers.

"WHATSOEVER thy hand findeth to do, do it with thy might" (Eccles. ix. 10).
"Be not weary in well doing" (2 Thess. iii. 13).

"In due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 9, 10).

"Ye Shall Have a Song."

Is. xxix. 30.

"Discouraged because of the way."—NUMB. xxi. 4.

DON'T BE DISCOURAGED because of the way,
Though the clouds are so dark, and the sky is so
grey,

To-morrow may be a bright sunshiny day!

DON'T BE DISCOURAGED if things look forlorn,
Kind letters and "thrills" may be written and gone
To cheer and to greet thee unlooked for at morn.

WE WON'T BE DISCOURAGED though all may seem wrong,
God may smooth a rough path for our passing along
And we'll sing 'midst the shadows a sweet trustful song.

C. P.

"The Lord our God, He it is that preserved
us, in all the way wherein we went, and among
all the people through whom we passed"
(Josh. xxiv. 17).

"Fruit that May Abound."

WE wrote in our August issue of the kindness of so many generous friends, who have sent us cheering messages and who have rendered very practical aid to our various Funds. We proposed to insert the letter from "ONE WHO LOVES THE OLD LAND," but have been unable before to find space. We give it now, however, and are sure it will be read with special interest. The donation remitted by this dear friend we have allocated according to his request, as noted below.

Extracts from the letter referred to. Our brother says:—

NEW ZEALAND,

May 8th, 1913.

DEAR SERVANT OF GOD,—You shall rejoice with me when you open this note, for it contains a few drops from that wonderful river that flows from beneath the Throne of God, and that bears on its bosom the blessing of Him Who is "the Rose of Sharon," and the "Lily of the Valley," and the very "Dew of Hermon."

* * * * *

Yesterday I was standing on the terrace overlooking our garden. It was a day of days. The sun was almost too hot, and encased though I was in a frame of dense foliage, his radiant beams found me out and brought to my mind the love of God that is shining everywhere. At my feet the breakers of the South Pacific Ocean were chasing one another and losing one another as they rolled upon the shore. A southerly wind was blowing, and as I inhaled the smell of apples I was reminded that reaping time was near. My spirit seemed to be deeply touched by Him Who "sitteth upon the circle of the earth," and His Word came into my heart. "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out" (Song Sol. iv. 16).

As I thought of this and other Scriptures I felt the place whereon I was standing was holy ground, and I realised that I was in the presence of Him Who seeks my spiritual enrichment.

* * * * *

Then I considered how can the spices be made to flow

out, and a desire possessed me to send the value of some of these beautiful apples from the new to the old world. Anyway, I was reminded that another year has passed away and the time had arrived for me to have fellowship with you in the work amongst the blind, in our brother Mr. Luff's work, and in any way you may be happy to use it, not forgetting "the dear little mites" you may take into the glorious country.

Tell them all of the Blood of Jesus Christ (His Son) which cleanseth from all sin.

The sun is now bidding me and mine "good night." He will soon arise upon you with his welcome smile.

"But I who cannot come at all
Send home my heart's 'good night.'"

* * * * *

The little investment (hens and chickens) for the "S. W." Funds are all active and busy. With kind love to you all,

ONE WHO LOVES THE OLD LAND.

We have also received offerings from other friends in New Zealand. From "Sympathizers," Miranda, and "S. T.," Akaroa. These, please God, we shall duly acknowledge in our next issue, and shall write personally to the kind correspondents. The continued help of such faithful helpers is greatly appreciated.

OUR SUBSCRIPTION FUNDS.

WE have again to express our sincere thankfulness to so many kind helpers, who have communicated with us during the last month. We are deeply grateful, and thank God for leading His people to continue to have fellowship in the humble service FOR HIM, that we endeavour to carry on. We have received as under:—

For Our "Lamb and Flag" Cripples' Holiday Fund.

	£	s.	d.
O. W. L. T. O. L.
H. A. N., 3s.; Batley, 6s.
Mrs. M. M., Bahamas
Miss P. V., 5s.; J. C. J., Natal, 7s. 6d.
A Friend, O., N.Z.

Our "Springing Well" Leper Fund.

	£	s.	d.
O. W. L. T. O. L.
John iii. 16, Wisbech

Our Hop-Pickers' Fund (W. LUFF).

	£	s.	d.
O. W. L. T. O. L.
H. A. N. N., Cerney

For Cousin Edith's Work amongst the Blind.

	£	s.	d.
O. W. L. T. O. L.

For Cousin Edith's Work amongst the Deaf and Dumb.

	£	s.	d.
O. W. L. T. O. L.

✉ All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

THE Springing Well

or WATERS THAT FAIL NOT.



The Last of the Prisoners; or the Love which Triumphs and is "Mighty to Save."

BUSINESS led me near the courthouse; the prison van was driven up to the door, and a large crowd gathered round to watch the prisoners as they should be taken to the jail. One after the other the prisoners were led out, each escorted by two policemen. The faces of most told plainly the sort of life they had led. The profligate and the abandoned were there, feeling for the moment that "the way of transgressors is hard" (Prov. xiii. 15). But sin has its pleasures, and therefore its followers.

The last of the prisoners was unlike the others. He was young, his face was fair, he was neatly dressed, and as he saw the crowd gazing at him he hung his head in shame, and I observed the big tear stealing down his cheek. At that moment an aged man, whose hair was as white as snow, sprang out from the crowd, clasped the prisoner in his arms, and sobbing as if his heart would break, cried, "My son! my son! Oh, that I could die and save you



"OH, THAT I COULD DIE AND SAVE YOU FROM THIS DISGRACE."

from this disgrace—from ruin—from the jail! Why have you used your old father thus? I told you of God, and of heaven, but you would not give heed, and now they are taking

you away—away! I shall go down broken-hearted to the grave."

"Cheer up, father," said the young man, weeping. He was going to add more, but "Bring him away!" cried the officer, and with rough hands they thrust him into the van, the door was shut, and the old man fell upon the pavement weeping.

As I turned away, wiping the tears from my own eyes, I thought, "Here is love, indeed! But there is no power in this love. The broken-hearted father cannot alter the young man's condition. Into the prison van and to the jail the guilty youth must go: the law must take its course. This love is not mighty to save."

Darius, the king of Persia, made a decree that whosoever should ask a petition of any god or man for thirty days, save of the king, would be cast into the den of lions. But Daniel knew God, and the king's decree was nothing to him. So, with his window open towards Jerusalem, Daniel prayed and gave thanks to God, three times a day, as before. The king loved Daniel, and laboured hard to save him from the den, but the unbending laws of the Medes and Persians rendered his love powerless. He spent the night in fruitless sorrow and fasting. No joy; no sound of music was heard in his palace. But the king could not save. The law of the kingdom was more powerful than the love of the monarch. Love might weep, but the law triumphed, and Daniel was cast into the lion's den. *His love was not mighty to save.*

But listen, dear friend, to the love which is mighty to save. The word of God has declared in awful solemnity, "The soul that sinneth it shall die!" There is no power which can alter the decree. England's law could not be altered to ease the heart of the sorrowing father. The law of the Medes and Persians could not be altered to meet the wishes of the king, and not one jot or tittle of the holy requirements of Jehovah shall ever be set aside. You have sinned, judgment is pronounced upon you, the sentence must be executed.

But we tell you with gladness of love which is mighty to save—yes, to save you, the condemned sinner on the way to the eternal prison. We tell you of the Substitute—of Jesus who died, the Just for the unjust, that He might bring us to God.

Yes! wonder of wonders! the offended yet loving God gives His Son! "God so loved the world, that He gave His only begotten Son" (John iii. 16). Eternal and universal praise to His name! His love is mighty to save. He saw us in our ruin. But He found a Ransom; the debt is paid, the law magnified, sin condemned.

"When nought beside could ease us,
Or set our souls at large,
Thy holy work, Lord Jesus,
Secured a full discharge."

Oh! beloved, unpardoned reader, the work is all done: God has taken the offending thing out of the way, and He is now beseeching you to be reconciled to Himself.

His love is mighty to save. As a criminal under sentence of death, oh! receive the pardon that the hand of the Divine mercy stretches out towards you: Believe that God is Love, that He gave His Son to die to satisfy His justice, and that His justice being met, we poor, guilty sinners may be freed for ever from condemnation.

"A Little Old Woman."

A FEW days since, I was visiting the aged inmates of a workhouse infirmary. In one of the beds sat a little old woman with a bright, pleasant face. She repeated many verses of Scripture to me, and appeared to enjoy them thoroughly.

I remarked, "God has blessed you with a good memory."

She said, "Yes ma'am, He has, but then I tries to remember. I often thinks of what a lady said to me years ago. She said, 'When you reads think of a coe. What does a coe do? It eats all it wants, and then it goes, and it lies down, and it chaws the cood.' And then the lady said, 'Now you should be like the coe. Don't forget when you reads, don't shut up the Book and forget all about it, but be like the coe and chaw the cood.'"

I said, "That was good advice."

"Yes, ma'am," she answered, "it *was* good advice, and I have chawed the cood many a time after reading, and now when I lies awake of a night, as I often does, I says over my verses out of my Bible and my hymns, and they are a great comfort to me."

May we not all take a lesson from these simple words? Are we not all far too apt to read and forget, to close our book, and forget to "chaw the cood"? This little old woman knew the blessedness of the Word which says:

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Ps. xix. 8—11).

The Story of Old Hannah and how She was "Ta'en up with the Lord."

LET us go and see old Hannah," said we, for we knew that the lonely creature was ever glad of a visit. "Company is grand," she was wont to say, and that which she liked best was the "company" of those who spoke to her of the Lord Jesus Christ. There was a longing in old Hannah after Christ, mixed with strange conflict. "I was thinkin' it was near time you were comin'," she exclaimed one day before she found peace; "and devil said, 'lock door and go out,' and I thought of doing it once o'er. Then I say, 'na, I wan't, I'll leave door open and let him come.'" Many chats had we together concerning peace with God, but "I have hugged a heavy heart about my sins, many a dozen times, and never told anybody about it," was Hannah's experience, and at seventy-six years of age she was still longing to know that the weary load she "hugged" had been borne for her by the Saviour on the Cross.

There was a native dignity and grace about Hannah which was surprising, for she had spent her life working in the fields. It was ever refreshing to be her guest, and to hear her quaint and original descriptions of soul-conflict and the enemy's temptations. Hannah, who was a gracious hostess, would lay an extra piece of coal upon the fire when her visitors arrived, placing the chairs round the cheerful blaze, while she seated herself in the rocking-chair beside the ladder leading up to her bedroom.

The weather-beaten face, with its pure white cap fitting exactly, the purple woollen shawl neatly gathered round the shoulders, and the bright white kerchief pinned about her neck, made quite a picture, and though she told us she was far too aged to heed appearances, yet she reminded us of days long gone by, when in her youth Hannah was as noted for her neatness and scrupulous cleanness as now.

Her cottage was as tidy as herself, and in the blaze of the "knob of coal to look bright like" the plates upon the wall, and the green-painted stones of the chimney-piece shone again.

We said that old Hannah was heavy of heart. She felt her need of a Saviour, and a great Saviour she wanted, for Satan and self tried her greatly. Not that she was other than honest and upright. At the house where she worked when a girl, her mistress had said, "Hannah, I could trust you in a room with untold gold." "I would na go in." "Why, Hannah?" "Devil might say, 'nobody will miss a bit,' so I told her I would na go in." But Hannah would add, "Honesty won't save

the soul. I'm nought. No road. Nought but sin in me, nor never was!"

One afternoon, as was often her wont, old Hannah sat alone in her cottage, looking forward into the great future, and longing to know herself safe for eternity, and looking back



"TA'EN UP WITH THE LORD."

upon her lifetime, and mourning over herself. Forty years gone by, a young man who assembled a handful of children on Sunday afternoons in the next cottage to that in which Hannah then lived, had taught her some words of Scripture and verses of hymns. After the lesson with the children, he would come and sit with Hannah, and as she could neither read nor write, he tried to fix a few words of salvation upon her memory. Old Hannah was thinking of the distant past, and the remnant of a hymn, which the young man had taught her—all that remained in her memory from his instructions—ran through her mind. Even these verses sometimes left her, but the afternoon in question she sat alone in her little room singing them over and over to herself and to God—

"There is a land of pleasure,
Where streams of joy aye roll;
'Tis there I have my treasure,
'Tis there I'd rest my soul.
"Darkness did long surround me,
With scarce one cheering ray;
But since my Saviour found me
A light shines on my way."

Suddenly, in the midst of her singing, a voice behind her, kind and tender, spoke to her heart—"Believe on the Lord Jesus and thou shalt be

saved." Immediately Hannah's thoughts were turned away from herself to the Lord. She believed upon Him. The heavy load she had "hugged" so many years was lightened.

"I could have leaped with joy," she told us. "The Lord came to me Himself and said it. There was nobody else in this hole besides Him and me. Then I turned straight to the devil, and said, 'I've got a better Master, and I will serve you no longer.'"

After which her thoughts ran towards us: "I had been down to tell ye all about it, had I known where ye lived," and as we happened to come in a few hours after this revelation of Christ to old Hannah's soul, she related to us the glad news as we tell it to you, reader. Asking you have you heard the Lord speak to your soul?

"But how do you know it was the Lord who spoke to you, Hannah?"

"Because He tells me so Himself, and He never tells a lie," she replied. "Hasn't He gone to prepare a place for me? And He never tells lies. Not so. Some are saved at the eleventh hour, but I ha' been at half-past eleven, I had need praise Him."

"Have you no doubts, then?"

"Why should I, when there is no occasion? This poor world is all for grabbing and ne'er satisfied; but just let any one get a grab o' the Lord's hand, or if only hold of His foot either, and they'll no' want any more. His love to me is like a dropping well."

The little she had got of Christ brought constant gladness to old Hannah's soul, and pleasant indeed it was to hear and see her relate the kindness of Christ to her. The Lord was to her a living Person, One ever near by His Spirit. Yet she had conflict still, trials and difficulties, but she loved to tell us as she looked upward, "Oh, that side is always right. I have a poor weak body, but I am 'complete in Him.' You know I can rest there."

Another time Hannah gave us her sense of the reality of the whole matter thus; "If we are not ta'en up with the Lord, religion's nought."

And she was indeed taken up with Him from that memorable hour when He by His Spirit spoke peace to her heart, and her religion was, when sitting in her "hoil," as she designated her little cottage, to hold communion with that adorable person, Christ Jesus in the glory, Who from the throne above had sent His Spirit and His love into Hannah's heart.

There are some taken up entirely with the world, always "grabbing and ne'er satisfied," neither will such ever be satisfied; others are

"hugging the heavy heart about their sins," not believing that the blood of Jesus Christ, His Son, cleanseth us from all sin. A few have trusted in the finished work of Jesus, and have gone on, from rest in His work, to joy in Himself; they "are ta'en up with the Lord." Reader, are you vainly grasping after the bubble of this life's pleasures; are you unbelievably embracing the heavy load of your guilt; or are you rejoicing in Him, Who died for sinners, and Whose love runs into and fills up the hearts of all who are taken up with Him?

Which is it? Do You Hope So! or Know So?

ARE you ready for eternity? "*I hope so!*"
Are your sins forgiven? "*I hope so!*"

Too often "I hope so" is merely a polite way of putting off giving a direct answer to a question too little liked. Sometimes it expresses the true state of a heart which dares not, yet longs to say, "I am sure!"

Let us get to close quarters, dear reader, for sooner or later to close quarters you must come with death and with eternity. Are you ready? Are you now, this moment, prepared for eternity, being fit for meeting God? Not fit in yourself, for that you never will be, but fit because Christ has made you so, because He has washed you from your sins in His own blood. It is impossible to be more fit than Christ makes us. If He has washed us from our sins in His own blood, it is He who has done this great work, and by His blood alone, which was shed for us on the cross. The work is perfect.

"I hope so!—nay, I believe, I am sure!" said a young man to us the other day. He had hoped for a long time, but as the Scriptures were presented to him, he set aside his questionings, and took God's Word as God utters it, and accordingly became sure. He had at last "set to his seal that God is true" (John iii. 33).

Are you ready for eternity? Do you answer, "I am, by God's grace. My sins are forgiven me for His Name's sake" ? (see 1 John ii. 12).

What are You Singing?

YOU may sing the world's songs now; but remember the song they sing in glory is the new song, the song of the redeemed, "Thou art Worthy."

It will be a very poor thing when in eternity to have to say, "I lived in the twentieth century, and, according to the then fashion, did not believe in the value of the blood of God's Son, and am now for ever and for ever barred out from heaven and its songs."

God's

Work Amongst the People of the Faroe Islands.

Gospel Work in Arctic Seas.

WE are greatly interested in the Lord's work in these northern latitudes. To think that a devoted man of God like our friend Mr. Sloan should have been labouring for Christ in the far away Faroe Islands ever since the year 1876 seems very wonderful. He has grown old in this service, and we thank God he has been enabled to continue all these many years and has seen very much precious fruit as a result of his testimony for Christ.

Other earnest labourers have also been led to enter this remarkable field of service, and we have told in previous articles of several who have done grand missionary work amongst these intelligent and interesting peoples. Our brother and sister Mr. and Mrs. Danielson have been greatly encouraged. The fact that our friend is a native of the islands, of course, gives him great access to the inhabitants of these scattered and lonely places.

We are quite cheered that so many have expressed pleasure at the information we have already given concerning this sphere of service, and we believe they will be gratified to see another illustration of a "town" on these solitary shores.

We give the substance of a most interesting letter received from Mr. Danielson, which will, we are sure, be read with pleasure.

He says:—

"Although there is little time for correspondence, I must send a few lines to cause thanksgiving to ascend to God. It is with pleasant memories that we look back on our short stay in the south. We arrived in Faroe early in December after a fairly good voyage. Although our faith has been often tried, we have ever found that God

BLESSING in Thorshavn. Many souls have professed conversion and faith in the Lord Jesus; last Sunday night over thirty-five testified to the saving and keeping power of our Lord and Saviour—the town is all in a stir. Much opposition and modern persecution is experienced, but our refuge is in God and His Word. The world, Satan, and his emissaries cannot deny the truth that the Blood of Christ cleanseth the vilest sinner, and nothing less or more is needed for the purest. Blessed be God for the Atoning Sacrifice of His beloved Son!

I left Thorshavn for the island Suderö, my dear wife being with me to assist in the work on this island, which is the most southern of the group. We visited four towns and villages: Tverae, the largest, with 1,200 inhabitants. In this place I sold a few Bibles and distributed many gospel tracts; in Kvalbø, to the north, had a few gospel meetings, and found a few seeking the way of life and

peace with God, and what a joy it was to point them to Christ Jesus, Who is the Way and the Truth and the Life. At a village named Porkese, to the south, we made a stay, and in the town Vaag, with about 800 people, had an encouraging time. In the Town Club, which I managed to get on hire, we had some gospel meetings. Much people attended, and grace was given to us to pray with a few anxious souls, and copies of the precious Word of God were desired by some. O precious Word, whose entrance giveth light and life! (Ps. cxix. 130; Job v. 24).

We have had very severe weather during this year, and many ships have drifted on to these lonely islands. A Swedish ship which was rescued had neither bread, water, nor fire on board. Some of the men were not able to stand and had to lie about where they could find a dry place, and all the time the ship was drifting nearer to the breakers. It is said that one of the crew, who was lying on the deck when the rescuers came, lifted up his head, and, seeing he was safe, he quietly laid down his head again with a smile, unable to say a word, but silently rejoicing.

Join us in praying that many who are still drifting to a more cruel end—drifting, hungry, thirsty and cold near to the breakers—may see the 'SALVATION OF GOD AND TAKE SHELTER UNDER THE PRECIOUS BLOOD OF CHRIST.'

Yours truly, who is Happy in this Shelter,
D. J. DANIELSON."



HANDELSSTEDEL MIDVAAG, IN THE SOUTHERN PART OF THE FAROE ISLANDS.

OUR BIBLE PORTION

"Surely I come quickly, Amen. Even so, come, Lord Jesus."—REV. xxii. 20.

The Coming of Christ is Near.

"Wherefore, beloved seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot and blameless."—1 PETER iii. 14.

WE beg your most earnest consideration of what we place before you. Search the Scriptures and see if these things are so.

The Lord Jesus may come this year, He may come this very day! "For yet a *little while*, and He that shall come will come, and will not tarry" (Heb. x. 37).

The Lord will *first* come to the air and will take His own out of the world, to be with Himself for ever, *afterwards* the Lord will come with clouds to the earth, accompanied by His own and His holy angels.

When the Lord comes to the air He will raise up all the dead in Christ, and change all the living saints, and take them all to glory.

His coming will be in a moment, not necessarily ushered in by great events on the earth, as will be the case when He comes with clouds to the earth. And the Lord will first

Raise the Dead in Christ.

The Lord will awake all whom He has put to sleep. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (1 Thess. iv. 16). Then those who are alive, and remain upon the earth, shall be changed, and shall be caught up, together with the raised saints, to "meet the Lord in the air" (1 Thess. iv. 17).

Caught up without Dying.

"We shall not all sleep [die], but we shall all be changed in a moment, in the twinkling of an eye" (1 Cor. xv. 51, 52). The Lord will "change our vile body that it may be fashioned like unto His glorious body" (Phil. iii. 21). Made glorious like the glorified Christ, all His own shall see Him face to face, and so shall enter

His Eternal Home.

The Lord will take His own home to His Father's house, to the special place prepared for them (John xiv. 2, 3). And so they shall "ever be with the Lord" (1 Thess. iv. 17).

By grace are we saved. And God will, in His grace, take each of the saved to glory. Trust Him for your soul's salvation and you are then numbered amongst those who look for the coming of His Son from heaven. Even as the grace that saves is common to all believers, so will the grace that takes them to glory at the coming of the Lord, be the common blessing of all who believe. Not one single living saint will be left behind on the earth, nor will the body of one single departed saint be left in the grave on that day.

Are you amongst the saved? Have you heard the voice of mercy, to which, alas! the world turns a deaf ear?

"Caught up Together."

The Lord will come for His own people. Those *only* who have heard His voice in their hearts calling them to Himself as their Saviour (John v. 24), will hear His voice when He comes to call His own to their eternal home. If you are deaf to the voice of Jesus now, you will not hear His voice then and you will be

Left Behind for Judgment.

After the Lord has taken His own away from this world, God will send "strong delusion" to those "that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 8). "*Because* they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 10, 11, 12). Already there is, alas, in Christendom terrible unbelief. As said one of the greatest of modern preachers, not long since, of infidelity, "Men now preach publicly what they would have hardly dared to whisper a few years ago." Christianity is becoming Christless. Professors are growing lukewarm, and because of this will be spued out of Christ's mouth, at His coming (Rev. iii. 16). Many preachers do not believe in eternal punishment, in Christ's atoning sacrifice, in God's holiness. Already the shades of night are creeping over the area of Christendom. These are signs of the times; they proclaim to such as have ears to hear.

No Money to Pay!

NO christian can deny the fact that the sermons preached by the Lord Jesus were everything that a sermon ought to be. In like manner all His practices were absolutely perfect in every respect. Hence when we find Him exhorting men to search the Scriptures because they testify of Him (John v. 39), and when we find Him reading the Scriptures aloud and declaring that they were fulfilled in Him, we may know that we are acting in conformity with His will if we seek, humbly depending upon God's blessing, to search the Scriptures that we may learn of Him.

It was with the Scriptures that the Lord Jesus fought against Satan when He was tempted in the wilderness, and we have no other weapon than the Sword of the Spirit, which is the word of God (Eph. vi. 17) wherewith to fight now.

Once when the Lord Jesus was in the city of Nazareth—the place where He had been brought up, and where He was therefore well known,—He entered into the synagogue on the Sabbath day. (It is added, this was His regular custom, Luke iv. 16.) How grievous it is that many who call themselves after His Name make no regular practice of attending a place of worship on the Lord's Day to hear and attend to His Word. But to return. He entered the synagogue and stood up to read from the Book of the Prophet Isaiah. After reading to the people for a while He closed the Book and added: "This day is this Scripture fulfilled in your ears." He had read of Himself being sent by His Father "to preach the Gospel, to heal the broken-hearted, to give deliverance to the captive, to give sight to the blind, and to set at liberty the bruised," etc. As He added many other gracious words, the people were filled with wonder and amazement. The Lord Jesus is the same yesterday, to-day and for ever (Heb. xiii. 8), and therefore we know that He is as able and as willing to do these things now as He was when He walked upon this earth.

It is most comforting to know that in a passage in Isaiah, near to that portion which the Lord Jesus read, there is a direct appeal to come to Him for great things.

It is universally acknowledged that thirst is one of the most terrible afflictions from which a person can suffer. The Lord Jesus said (John vii. 37) "if any man thirst let him come unto Me and drink," and elsewhere He said (John vi. 35), "he that believeth on Me shall never thirst, for the Water that I shall GIVE (not sell) him shall be in him a well of water springing up into Everlasting Life" (John iv. 14).

These references prove that the Lord Jesus was not speaking of natural bodily thirst, but of a craving of the soul after peace and rest with God. This teaching of the Lord Himself makes it quite clear that Isaiah was referring to the same truth when he was inspired to write "Ho, every one that thirsteth, come ye to the waters, and he that hath *no money*; come ye, buy, and eat; yea, come, buy wine and milk without money and without price," etc. (Isa. lv. 1).

This matter of "*no money*" is a very important one as we shall learn if we again take into consideration the teaching and practice of the Lord Jesus.

First as to teaching. He spake a parable concerning a youth who left his home and parental guidance in order to "enjoy life." For a while he seems to have found a certain amount of excitement and a certain number of so-called friends, but, by and by he had run through his money and then both excitement and "friends" disappeared. He had spent all and he began to be in want. In other words he had "*no money*." He tried various methods of getting a living but nothing gave him any satisfaction. At length *he inclined his ear* to a message within him, he came to his father absolutely destitute, and his father made a covenant of mercy and peace with the poor unworthy son. There was no merit in this man, but his need made him turn to his father, and through the mercy of God upon him he was brought to repentance. He had reason to believe there was compassion with his father and he desired it, he "thirsted" for it and sought it, not as a right, but as an undeserved favour.

Again the Lord Jesus spake of a creditor (Luke vii. 41—43), who had two debtors. One owed ten times the amount of the other, but neither had any means. They had "*no money*." When they confessed this and waited in their need upon their creditor, he freely, or frankly forgave them both.

Now as to practice (Luke vii. 43—48). A poor woman, who had a certain sum of money laid up for future years was taken seriously ill. She consulted doctors and physicians until all her savings were gone, and not one gave her any relief. She was weak in body, dispirited in mind, and exhausted in pocket. Here was a hopeless case. She was left *without money*. What was to be done? In her distress she heard of the Lord Jesus, she "*inclined her ear*" to the news, and determined to make one extra effort. Perhaps *He* could do for her what *He* had done for some other afflicted people. Any-

way she would seek Him, and weak as she was she pressed her way through all difficulties until she could just lay hold of His garment, and instantly she was healed. The Lord's practice agreed with His teaching. He came to bring Good News to the spiritually poor, He came to heal the broken-hearted and those who were dispirited because of their sinful state. He came to deliver the captives bound by Satan, and He perfectly accomplished it all. And this Salvation which He has purchased with His Blood He offers *without money* to all who truly thirst for it. "Look" (or come) "unto Me and be ye saved, all the ends of the earth, for I am God, and there is none else" (Isa. xlv. 22; Matt. xi, 28).

"Now and Then."

"For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known."—1 Cor. xiii. 12.

NOW, we see but faint and dimly,
Then, 'twill be just face to face,
Now, we taste of pain and suffering,
Then, it shall not have a place.

Now, we're often worn and weary,
Then, we shall have perfect rest;
Now, we wonder at God's dealings,
Then, we'll know His will was best.

Now, we've trials and temptations,
Then, for us they shall be o'er;
Now, we've toil and tribulation,
Then, we'll know them nevermore.

Now, there's sorrow and affliction,
Then, from these we shall be free;
Now, what here appears but myst'ry,
Then, we clearly there shall see.

Now, there's failure and shortcoming,
Then, we shall His likeness bear;
Now, there's sin amid our service,
Then, 'twill sinless be up there.

F. B.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. xiii. 9, 10).

The Midland Hopyards, 1913.

By WILLIAM LUFF.

WE believe many of our readers will be anxious to have some report of our visits to the Herefordshire and Worcestershire hopyards. Our friends Messrs. Stamford and Denham, who well know the locality, led the Herefordshire party, while we worked mostly on the Worcestershire side. Owing to a short picking and to expected helpers being unable to come, we lost some of our largest centres; but together visited 107 companies, totalling 16,635 persons, to whom we were able to give booklets,

portions, tracts, almanacs, cards, and lavender bags. "Please you've missed me," said a little girl as we were about to leave one yard. Going back with her, we heard another picker say, "She's not going to let her granny lose her books." We told them if they sought salvation as earnestly, they would certainly find it. The sheet almanacs are their great delight, and they will not be put off without one if they can help it. "We put 'em up in the van," said a gipsy. "Can you let me have another?" asked a woman, "it's for mother: she could not come, but said, 'Be sure and bring me the books.'" Another wanted to buy a second almanac to take to a very old man unable to travel so far.

Beside giving the literature and speaking from crib to crib, we gave 114 gospel addresses, in most cases singing as well as speaking. Most of these addresses were given while the pickers were picking, in the dinner hour, while waiting to be bushelled, and at the barracks on Sundays. Masters and men helped us all they could. One afternoon, when the hopyard was frightfully dirty after a morning rain, a binman called out, "You'll find most of the pickers along this side and over yonder." "You can save us many steps and give us good advice," we responded. "And you can give us good advice, sir," the man replied. This saving of steps is important when the added miles of the days we were walking among them totalled 331.

Would we could give pictures of some Sunday meetings! Here is a large shed in which are three huge fireplaces filled with blazing wood. All is dark outside this hop-pickers' sitting-room, so we give out the well-known hymn, "There is a fountain filled with blood," and as we sing the pickers gather in, until the seats and the tables are filled with the motley crowd. Then with bared heads we pray for the dear ones left at home, and that we may meet in the heavenly home at last. In the weird light of the fires a young man from Worcester tells how we may be fitted for that place of purity. It is our last meeting with them, so we sing,

"We shall meet on that beautiful shore."

One man pointed to a hill-top where, many years ago, our dear friend John Jones gave him a New Testament, and we learnt he had recently sought to carry on the little Sunday School on that hill. Offering a woman on the road a book, I told her it was "a good one." Laying her hand on a parcel she carried, she said, "I have a better." It was a Bible the hop-pickers were presenting to a mission hall on the top of another hill.

How are you En-joying Yourself?

A LITTLE girl, very quiet and somewhat shy, is toddling about the house with a smiling face. Unlike most little girls, she is not talkative, and never seems happier than when quite alone. She is utterly void of fear. Darkness for her has no gloom. Silence has a solemnity that she loves. So quiet and happy is she that father and mother wonder at her fulness of peace. "Aggie, darling," said her mother one day, "what makes you so happy?" There was a slight pause—a look of mingled reverence and delight spread over the sweet child-face, and then came the answer in subdued tones, "God do make me happy!"

Yes, it is not what, but WHOM that makes all clear. When God in Christ is the Portion of the soul, the believer, though a child, lives, moves, and breathes in Christ's own peace, and tastes Christ's own joy.

The inquiry, "How are you enjoying yourself?" is common enough and shows the natural bent of the heart. To the natural mind it is a strange thing to "delight one's self in the Lord" and a bitter thing to be debarred from worldly pursuits and pleasures, and it is difficult to say whether cares entangle the soul one whit less than pleasures.

If we have care, let us cast it upon Him Who careth for us. But why be anxious about anything? What folly for the sheep whom the Good Shepherd has found, and is carrying gently along, to put in his desirable path to be chosen!

Blest Fountain of Eternal Love!

DAVID J. BEATTIE.

"LANGHOLM."

J. MOUNTAIN, D.D.

Joyfully.

1. Blest Foun-tain of e - ter - nal love! For ev - er Thou art mine;
 2. When fears with-in my heart a - rise, And sor - rows veil my way,
 3. Thy sym - pa - thi - sing voice re - sponds To ev - 'ry fee - ble call;
 4. O pre-cious thought! soon shall mine eyes In ho - ly rap - ture see
 5. Till then still guide my fal - t'ring feet A - long life's che-quer'd way,

In Thee my long-ing soul hath found A Com - fort - er Di - vine.
 I know that Thou, O Christ my Lord, Wilt ev - er near me stay.
 No grief is borne un-known to Thee, No tear un-seen doth fall.
 Thy bless - ed form, O spot - less Lamb, Which bore God's wrath for me!
 And may the fra-grance of Thy love Grow sweet - er ev - 'ry day!

CHORUS.

Thy ten - der touch of love Di - vine Can heal the bro - ken heart;

There is no pang that rends the frame, But Thou dost share a part.

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word about the most
 Oh! what patience the

Lord has with us, dear brethren! what absurd follies,
 on our part He endures day by day!

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

XI.—"His Name is called The Word of God" (REV. xix. 13).

EVERY one who knows what is going on in the professing Church of God to-day, and who knows something of the attacks that are being made against the Lord Jesus Christ, knows that true believers are looking for the coming of the Lord in glory to overthrow Satan's power, to deliver mankind from the domination of all that is evil, and to set up the Kingdom of God upon the earth; whilst amongst the enemies of the Lord Jesus Christ are those who deny the truth of the Scriptures themselves.

Now it is very usual amongst christians to speak of the Scriptures as "The Word of God," and every true christian echoes the declaration of the psalmist, when he says "Thy Word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105). But the Scriptures speak of the Lord Jesus Christ as "The Word" (John i. 1). Therefore we hear the Scriptures spoken of as "The written Word" and the Lord as "The Incarnate Word," because He took upon Himself our nature, and in His human nature spake here amongst men the very words that the Father gave Him to speak (John xvii. 8).

We speak of the Scriptures as being "The Word of God," because of such statements as this one: "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21). We delight in reading the Scriptures, therefore, because they tell us of God's work of creation and of His purposes towards man. We see that those purposes are being opposed by Satan and by men themselves, owing to sin. As the Apostle Paul says, writing to the believers in Rome, "sin hath reigned unto death" (Rom. v. 21).

But God has a purpose of grace towards sinners, and reveals to us "a Saviour, Who is Christ the Lord" (Luke ii. 11), of Whom it is written that "now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26), "that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Concerning mankind it is written: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 6): "All have sinned and come short of the glory of God" (Rom. iii. 23).

God's Spirit convicts men of sin because they

believe not on the Lord Jesus Christ (John xvi. 8, 9); but at the same time sets forth a wonderful salvation in such words as these, "neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved" (Acts iv. 12); "He commanded us to preach unto the people and to testify that it is He Who was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts x. 42, 43).

Belief in the Lord Jesus Christ consists not only in believing that He "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" (1 Cor. xv. 3, 4); but in something further, namely, in believing that "God . . . hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds" (Heb. i. 1, 2).

Therefore a christian is brought to accept the words of the Lord Jesus Christ as his guide concerning everything that has to do with the purposes of God and the setting up of God's kingdom on the earth; and acts as the prophet Isaiah instructed the Children of Israel to act: "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

But whilst the christian turns more and more in his hunger and thirst after a knowledge of God to the Scriptures for light and instruction, false professors and the world are rejecting those Scriptures, and their minds are being filled with darkness and sin.

Now here comes a wonderful assurance from God. The Lord Jesus is coming again, and He will come in mighty power as "The Word of God" (Rev. xix. 13). Then, when God's kingdom is manifested on the earth (Rev. xi. 15), it will be known who are the truly wise, even those who have been made "wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15), and have been "chosen unto salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13, 14).

"I have given them Thy Word; and the world hath hated them . . . Sanctify them through Thy truth. Thy Word is truth" (John xvii. 14—17). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. ii. 1).

W. H. B.

The Gospel of the Glory of Christ.

VIII.—The Glorious Results of the Gospel.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—ROM. v. i.

ROMANS, chapter V., opens with a glorious summary of the results of what has gone before. Being justified by faith, we (for it is all personal now) who, as to our *past*, were enemies in our minds by wicked works have peace with God through Jesus Christ Who has become our Lord: by Whom, too, as to our *present*, we have access by faith into this Divine acceptance in which we stand; and, as to our *future* we rejoice in hope of the glory of God. Note that the word translated "rejoice" in verse 2, "glory" in verse 3, and "joy" in verse 11, are all the same in the original. We *rejoice* in hope of the glory;—not only so, but we *rejoice* in present tribulations;—not only so, but we *rejoice* in God Himself.

Joy in hope of glory.

The cross whereon our sins were borne is behind us; the unclouded smile of God's favour rests unceasingly on us now; and the hope of the glory lies before. The very thing which we most dreaded, the glory of God, the very thing before which we were seen to come short because "all have sinned," has become that which our souls can anticipate with holy joy.

Glory in tribulations also.

And not only so, but we are enabled to rejoice even in tribulations, the needed discipline which our God sees fit to give us, knowing that just in proportion as we learn in His school, our tribulations work in us patience, submission to His will, and patience works in us deeper experience of His ways and resources in the wilderness; and experience, in turn, works in us hope of a happy issue—a hope which knows no disappointment, inasmuch as

God's love towards us

is shed abroad in our hearts by the Holy Ghost Who is given unto us, and we know thereby that God is doing for us the very best (for nothing short of this could suit His heart of love) in all

the circumstances in which we find ourselves; and knowing this, we rise superior to all the trials of the way. What a strange, incomprehensible being the believer should be to the world! It is not that he is not troubled like other men; but what should strike the world in regard to us is this (alas, how little we answer to God's grace!)—that we are walking through this world as superior to its troubles as to its charms. And yet this ought to be true of all believers.

Gems of Truth from the Revised Version.

NO WATER TO BE SEEN!

"The waters . . . stood and rose up in ONE heap, A GREAT WAY OFF AT ADAM."—JOSHUA iii. 15—16, R.V.

THEN the surging, swelling, terrifying waters of Jordan were out of sight! This must have been so, for the city of Adam, where the watery heap "stood and rose up," was quite thirty miles from where the passage was made. Thus Israel not only passed over dry-shod, but there was no water to be seen. This makes the crossing of the Red Sea and the river Jordan strikingly different, for whilst the former was crossed at night through a wall of water, with the enemy behind them, the latter was negotiated *in the full light of day*, with the enemy before them, but *no water to be seen*.

What a revelation this gives of the thoughtfulness and generosity of our God! As the passage of the Jordan took place in the daylight, had the watery heap been in the near neighbourhood the timid would have crossed in fear and trembling. Then they were not cramped for room, because there were thirty miles of dry river-bed. Consequently *all* were able to pass over in perfect comfort and great liberty.

Jordan has ever been taken as a type of death. A fear of death is the common heritage of sinful humanity. Even some of God's dear children never seem to get rid of it, and picture with dread the time (should the Lord tarry) when they shall have to cross the cold, dark waters of Jordan. Even now, in thought, they stand shivering on the brink. Take heart; for YOU there will be no such experience. Remember it was the presence of the Ark of the Covenant—the Lord Himself—that banished the waters out of sight. If you have come under the shelter of the precious blood, the Lord is with you, and if you come to cross the river of Death, no water will be seen. ROBERT LEE.



The Book of Heavenly Wisdom.

BELOVED BEREANS:—The young Timothy of Paul's two Epistles was a true Berean. For, to begin with, Timothy had a mother and a grandmother whose honoured names will shine in the Apostle's pages to the end of time. He knew them both and could wish for Timothy nothing better than to live to be worthy of these two noble women. The Apostle then recalls to his young correspondent the immense privileges and opportunities he had enjoyed from his youth up in such a home. And he sums it all up with these never-to-be-forgotten words—"from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Jesus Christ."

As I read and realise Paul's fine letters to Timothy, a beautiful picture rises before me. I see the dear old grandmother putting on her spectacles an hour before she calls in her little grandson from the playground to prepare for bed. I watch her as she selects a suitable passage to read with him. I admire her as she reads and re-reads the selected passage to herself in order to make sure that she understands it so as to be able to make it plain to her little scholar. And that went on, year after year, till Timothy was able to say in the first century very much what John Bunyan said in the seventeenth century: "Wherefore" says Bunyan "falling into some real

Love and Liking for My Bible

I began to take great pleasure in reading it." So it came to be with little Timothy under the tender care of his wise and pious grandmother. Many were the delightful sabbath-day and week-day hours they spent together over Abraham and Isaac and Jacob and Joseph and David and Solomon. And little did that ancient dame dream, as she went on with her religious schooling of her little charge, that she was thereby writing her honoured name on the immortal pages of the New Testament! Little did she dream that we should be reading about her, and about her ways with her little grandson in this far-off island of the sea, and in this far-off century! Little did she think that multitudes of christian homes all over Christendom would honour her name and imitate her ways with her little grandson!

"From a child," says Paul, "thou hast known

the Holy Scriptures": And that was by having read them for the first time in such sweet and dear company; by having committed choice passages to heart; and by reciting those choice passages at family worship, till, as the Westminster Catechism says "he laid up all these things in his heart and practised them in his life." And till by means of them, he was made wise unto salvation.

There were many wise and beautiful books in Timothy's land and day besides the Bible. But it could be said of the Bible alone that it was able to make him wise unto salvation. Plato in Greek, and Cicero in Latin, and many more, made fine reading for a thoughtful lad like Timothy. But all the time he needed something that no Greek or Latin classic could teach him. And his mother and his grandmother having read Moses and David and Isaiah, and having heard Paul and Apollos preach, they were able to lead their talented child to

The Book of Heavenly Wisdom

in which he soon made such splendid progress, and till, as Paul said, the noble youth, was thoroughly furnished unto all good works (2 Tim. iii. 17); and till Paul was able to bequeath to him the falling mantle of his great Apostleship.

Like Timothy, says the fine Scottish Catechism, "Lay the Word of God up in your heart and practice it in your life" and you will have the blessed experience and assurance all your days, that all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And as the Word reveals the Lord Jesus as able to save to the uttermost, may you use every endeavour to persuade others to become learners of the only Book that will lead them into the Way of Life.

Believe me to be your true well-wisher and fellow-student in the Divine Word,

ALEXANDER WHYTE,
President of the Berean Band.

The verses to be committed to memory by Members of the Berean Band during November are as follows:—

PRAISE.

- Nov. 2. Psa. 51, 15.—A prayer for Praise.
- " 9. Psa. 113, 3.—From Sunrise to Sunset.
- " 16. Psa. 86, 12.—Whole hearted Praise.
- " 23. Psa. 147, 1.—Praise is Comely.
- " 30. 2 Chron. 20, 22.—Praise and Victory.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

BIBLE FOR BOYS AND GIRLS

By WILLIAM LUFF.

No. XI.—Everlasting Flower Gems.

WHEN you have been for a day or more into the country, how eager you have been to gather wild flowers; but before long how they have withered, so that you have felt like throwing them away. And if you have got them home and they have revived in water, they soon died. Nor are garden flowers more enduring. I have been in a beautiful garden in October, and the first frost has made all the plants look shabby.

At a children's service the young folk brought me a bunch of texts, and they were "everlasting flowers," for the Apostle Peter said, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. i. 24, 25).

Among the texts were some which I specially called "Everlasting Flowers." A girl, named May, brought one: "I have loved thee with an everlasting love" (Jer. xxxi. 3). Is not that a beautiful everlasting flower—the flower of God's love? It is on our cradle, cheers us at school, blooms all along the path of life, and forms a wreath for our grave. It bloomed before we were born, and will bloom for eternity.

This everlasting flower bears another, called "Everlasting Life," and another child brought a text about this, written on the back of an envelope, "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). Thus, everlasting love bears everlasting life: two everlasting flowers. All have the first, but all have not the second. "And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John v. 11).

A boy named John brought another text which I called an "everlasting flower." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John xiv. 16). All other comforters die, but this One remains for ever.

An unsigned text I had to put among the everlasting flowers, "O, give thanks unto the Lord, for He is good, His mercy endureth for ever" (Ps. cvii. 1). This is a flower that is trampled on, bruised, broken, unwatered, uncared for, and yet it endures, and like the daisy blossoms everywhere and all the year round, for "the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children" (Ps. ciii. 17). This is another everlasting flower, everlasting righteousness.



A CLUSTER OF EVERLASTING FLOWERS.

When John Milton was only a lad, he wrote a hymn about the everlasting mercy of God, and that hymn has proved a lasting flower, if not one that is everlasting. It begins,—

"Let us, with a gladsome mind,
Praise the Lord, for He is kind:
For His mercy shall endure,
Ever faithful, ever sure."

Sidney gave me one more everlasting flower in the text, "Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever" (Ps. xxiii. 6). He who wrote those words wished to make God's house his home, not coming and going as to a church, a chapel, or a hall, but abiding in Jesus Christ, Who is the true House, or Temple of God. Some houses are so nice we feel we could stay there always; this was how David felt toward God. Perhaps he thought also of heaven, the eternal mansion of the Father,—

"Where everlasting spring abides,
And never withering flowers."

Would you like to gather from God's Word

some more everlasting flowers? Then find and write out the following texts:—

The everlasting God—Gen. xxi. 33.

His everlasting Name—Isa. lvi. 5; lxiii. 12.

His everlasting kingdom—Ps. cxlv. 13.

His everlasting strength—Isa. xxvi. 4.

His everlasting joy—Isa. xxxv. 10.

His everlasting salvation—Isa. xlv. 17.

His everlasting kindness—Isa. liv. 8.

His everlasting light—Isa. lx. 19.

His everlasting honour and power—I Tim. vi. 16.

His everlasting gospel—Rev. xiv. 6.

What a beautiful garland of everlasting flowers for the coming winter hours.

Black, Red, or White, or, In which Colour are You?

“LOOK, teacher,” said a big boy in my Sunday-school class (we were alone, having come in early that afternoon), “look what I have had given me.”

It was a card painted in three colours—black, red, and white.

“Yes,” said I, “that’s very nice, and what does it mean?”

He replied, “The black part means sin, the red Christ’s blood, and the white when the sins are all put away.” Then he showed me the other side of the card, where were a number of verses relating to each colour, and very clearly pointing out the way of salvation.

“Well, John,” I said, “you seem to understand your card very well, in which colour are you?”

He answered solemnly, “In the black, teacher, but I don’t mean always to stop in there.”

“I’m glad of that, John,” I added, “but when are you going to get into the white?”

“When I’ve left off some of my old sins, teacher,” said he.

Ah! how many there are like poor John, putting off the day of salvation, and trying to make themselves white or holy that God may receive them, instead of trusting in Jesus’ blood to put away their sins.

You see he knew that the red came *between* the black and the white, and yet Satan was blinding his eyes.

There is a well-known verse which says—

“If you tarry till you’re better,
You will never come at all.

Not the righteous;

Sinners, Jesus came to call.”

Dear children, learn by John’s mistake. If by dropping old sins you could make yourselves fit

for God, the red would be of no value, but we must learn to have God’s thoughts about Christ’s blood. It is one of the things He calls precious—“redeemed . . . with the precious blood of Christ” (1 Pet. i. 18—19).

Now, let each answer the question, “In which colour are you?” and if you are still in the black, remember the *only* way into the white is by Jesus’ blood—for “all our righteousnesses are as filthy rags” (Isa. lxiv. 6).

I am glad to tell you that John, soon after he was asked the question by his teacher, was able to say he knew he had been “made white” through the precious blood of Christ.

Zacchæus, who wanted to see Jesus.

WHEN the Lord Jesus was here on earth, He was going along a road one day, surrounded by ever so many people, when a man ran out of the crowd and climbed up into a tree. What was it this man wanted? He wanted to see Jesus, and as he was a little man, he could not look over the people’s heads, and so he got up into a tree, because he heard that Jesus was going to pass that way.

Presently the Lord came to the tree in which the man was; it was a sycamore, which has long branches and large leaves which grow very thickly together. Jesus stopped, and looked up. Hark, He speaks to the man. What does He say? You recollect that the man wanted to *see* Jesus.

“Zacchæus, make haste and come down; for to-day I must abide at thy house.”

How pleased the man must have been to have such a visitor! He received Jesus joyfully.

It is very happy for us to be sure that Jesus knows when anyone wants to see Him. He read the heart of Zacchæus, and thought of him among the hundreds of people who crowded around Him, but many of whom, alas, did not care to see Him in their hearts.

Do any of you want to see Jesus? He is in heaven now, yet we can come to Him, though we cannot see Him with our eyes. We have to believe what He says, just as a little girl once believed her father, though she could not see him. He was in a dark cellar, and she wanted to go to him, and he told her to jump and he would catch her. She said, “But it is so dark, father, I cannot see you.” But at her father’s word she jumped, and he caught her in his strong arms.

So may you trust the words of the Lord Jesus though you cannot see Him, as the little girl trusted her father’s word. He died on the cross,

that by His precious blood He might wash away all the sins of every one who comes to Him. All who believe on the Lord will soon be with Him, not only for a little while, like the man was who wanted to get a look at Jesus, for presently Jesus will fetch them to be with Him for ever.

Lizzie's Curiosity and what it Teaches.

IF we were all perfectly good we should not break God's holy law. But, alas, "all have sinned," and "there is none that doeth good, no, not one." Let us suppose a perfectly good child. His mother bids him not to look into the basket which she puts upon the table. Now, what would you do? Perhaps you would not disobey the commandment, but what would you wish to do? But the child whom we are supposing is perfectly good. He never so much as thinks of looking into the basket, neither does he even so much as wish to do so. Had he been like other children, no doubt something in his heart would have *wished* to look inside the basket, though we will not go so far as to say that he would have broken his mother's command with his hands and eyes and have opened it and peeped into it.

Let us now suppose a thing similar to what once really took place: Elizabeth's mother says to her, "I am going out for an hour; mind, my child, that you do not open the lid on the cupboard."

No sooner has her mother gone out than Lizzie begins to say, "I wonder why mother told me not to open the lid?"

If Lizzie had not evil within her she would not have thus spoken in her heart. After about a quarter-of-an-hour's thinking, Lizzie, hardly observed even by herself, has crept up closer and closer to the cupboard. Presently she is saying over to herself again, "I wonder why mother bade me not to look inside; I wonder what is there?" Then she puts her ear to the cupboard and listens.

Half-an-hour has nearly gone by, Lizzie's mother will soon be home, and by this time the command of her mother has so stirred up the child's wishes to do what she ought not, that she begins to peep through the keyhole. At last she cannot resist. She opens the lid, when in a moment out flies a bird. It is too late, Lizzie's disobedience has discovered itself.

Had Lizzie been perfectly good she would not have wished to disobey her mother's word. And we, too, all of us, are like her—we have evil and wilful hearts, and thus when God's

holy law commands us not to do this or that, our evil hearts are stirred up to wish to do what we ought not. Because of this the Apostle Paul says, "I had not known lust, except the law had said, Thou shalt not covet" (Rom. vii. 7).

It is because we have evil hearts by nature that we do evil things, and the law of God was not given to us to make our hearts good, but it



"I WONDER WHY MOTHER TOLD ME NOT TO OPEN THE LID?"

shows us what God requires of man, and proves to us how evil we are.

It is very sad when anyone tries to be made fit for God's presence by keeping the law. For if we could become righteous before God by doing what the law of God demands why did Jesus die to save us? The holy law of God is like a sword to slay guilty man; but the holy gospel of God gives both righteousness and life to all who believe.

God justifies those who believe, and gives them new and eternal life. You may find some difficulty in understanding different texts of Scripture, but learn them, for when you grow older they will prove of great value to you.

For what purpose was the law of God given to Israel? It was given for them, to keep. They broke it, and they needed a Saviour. Jesus the Saviour has come, and the sinner now is bidden to "Believe on the Lord Jesus Christ and be saved," not, to "Do this and live." The holy law of God is not written in the Bible in order that you may try to keep it, and so be saved, but by the law you may find how much you need a Saviour. "We know that the law is good, if a man use it lawfully" (1 Tim. i. 8). It would be unlawful for us to try to save ourselves by seeking to keep it.

Now is the time to order this beautiful calendar.

The Golden Text Block Calendar for 1914.

Edited for many years by Mary Say Holness.

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WE are glad to announce that this favourite Calendar is now ready for 1914. The design is the finest we have ever produced, and the texts are chosen by the Editress with her usual prayerful care.

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THIS splendid Gospel Sheet Almanac contains prominent texts of scripture and striking illustrations, the centre one being illustrative of a very beautiful picture. Price one penny, post free, 2d.; 12 copies, post free, 1s. 3d.; 50 copies, 3s. 6d. 250 for 16s. We will supply 500 copies carriage paid, for 30s. to those who will circulate it freely. This is a magnificent Gospel Sheet, and it will, we trust, be freely distributed in all the towns and villages of our land. The almanac has always been vastly appreciated, but we believe the new one, and the scripture texts thereon, will be more liked than ever. We shall be glad to send a specimen to any who wish to circulate a splendid wall almanac, which silently preaches the story of Redeeming Love all through the year, and shall be glad if those who wish to have the sheet localized will write to us at once.

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WE have much pleasure in announcing that our new volume will be ready as soon as this number reaches our readers. It forms a beautiful book. We are sure it will be appreciated in the homes of the people, and we ask our friends to aid us in making it known. It may be ordered of all booksellers, through any colportage agency, or at any of the railway bookstalls. The prices will be 1s. 6d. in cloth, 2s. in cloth, stiff boards, and in bevelled boards (best), gilt edges at 2s. 6d. A special reduction would be made for quantities by the Publisher, or the volume would be sent by him at the above prices post free.

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The Bible Reader's Almanac, 1914.

SUBJECT:

"THE HOLY TRINITY."

Price 1d., post free 1½d.; 12 copies, post free, 1s. 3d.

The references are left for Bible Searchers to fill in.

The texts are most helpful.

To Our Annual Subscribers.

WE shall be exceedingly grateful if all our kind subscribers will renew their subscriptions for 1914 at once. We thank those who order largely, but, if we could have 10,000 single subscriptions at 1s. 6d. each per annum, our paper would be more widely distributed, and it would remove all financial burden in the production of "THE SPRINGING WELL." Indeed we should be very thankful if those interested in the circulation of such a scriptural and spiritual magazine, as we desire this to be, will endeavour to help to secure for it a much larger circulation. This is really necessary in order that the cost of its production may be covered, and also so that its Gospel Message might reach thousands more of our fellow men and women and young people. We are grateful to those who do help us most generously, but we need a large accession to our general subscriber's list.—

THE EDITOR.

OUR SUBSCRIPTION FUNDS.

WE are bound to render thanksgivings to God that so many beloved friends are constrained to help in doing good through the instrumentality of our humble pages. The fragrant words of Heb. xiii. 16, come in sweetness to our mind, as we continue to receive these acceptable offerings, "But to do good and to communicate forget not; for with such sacrifices God is well pleased." We are certain our generous helpers receive a blessing through the distribution of these donations. Of a truth this is so with regard to those who allocate the funds.

During the months we have received as follows:—

For Our Free Distribution Fund.

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All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

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THE Springing Well

or WATERS THAT FAIL NOT.



Pardon for Penitents; or, How a Husband and Wife were Brought to Christ.

SHE was but a frail, delicate, young girl in her teens, and not long for this world, would be the inward comment of any ordinary observer. But she was ready for the next, she was prepared for eternity; for as a sinner she had trusted the Saviour whom she both loved and desired to serve, and she could say experimentally—

“At the dawning of my
lifetime,
In the springtime of
my youth;
Jesus with His loving
accents
Wooed me to truth.”

The doctor suggested that a change of air might be beneficial; arrangements were therefore made that she should spend a few weeks with her uncle and aunt, who resided on high ground in an old world city, on the banks of the lovely Severn.

When she arrived her uncle noticed her fragile appearance, and taking aside his wife he solemnly whispered: “Lilian looks so ill I am afraid she has come here to die.” He was a strong, robust, well-built man, a kind husband and father, but he had no care for his soul, and therefore no hope beyond the grave; and the



“THE STRONG MAN LOOKED AT THE FRAIL GIRL BEFORE HIM.”

thought of anyone dying in his home was naturally suggestive of the future, for which he was unprepared.

His niece soon noticed that God was not acknowledged in the home, and very earnestly

prayed that she might be a testimony, and be made a blessing during her stay. After tea on the Sunday following her arrival she approached her uncle, and said: "Uncle do come with aunt and me to the service," for she had previously ascertained that a service was held not far away, and her aunt had already promised to accompany her. But he scornfully shook his head, and replied that it was not much in his line. "O do come, uncle," she pleaded. "No," said he, "I have been out and my boots are muddy, and I am too tired to clean them and get ready." She turned away sorely disappointed, but she had not given up the attempt, for quite unknown to him she found his boots, which she thoroughly cleaned and polished, and returning, she placed them bright and shining by his side, and again asked: "Now, uncle, won't you come? Please do this once."

The strong man looked at the frail girl before him, then at the boots at his feet, and his heart relented, for he felt he could not resist her loving appeal; and even though he thought that it was but a mere childish whim of hers, he consented to go, went and changed his clothes, and then accompanied them to the gospel service.

We read in the Scriptures of truth that "faith cometh by hearing, and hearing by the word of God"; and this was fully exemplified that night. For as the preacher presented the gospel of God, as he told the oft-repeated story that God loved the sinner with such unbounded affection, and that through Christ's perfect atonement He offered forgiveness to all, that He was just and the justifier of all who believe in Jesus, it went with mighty power to at least one heart in that suburban congregation, and that was the dear child's aunt. That night she turned as a poor penitent to Christ, the friend and Saviour of sinners; she received the blessed assurance of sins forgiven, and returned home rejoicing in Him as her own personal Saviour, for she could truthfully say with one of old: "He loved me and gave Himself for me."

Her husband, however, steeled his heart against the truth. He tried to forget what he had heard, and appeared not to notice the marvellous workings of God's grace which caused such a remarkable change in his wife, a change which was manifested at every turn during the following week. It was true of him, alas! that—

"At the noontide of my manhood
Jesus knocked at my heart's door,
But I slighted all His pleadings,
As oft before."

When Sunday again came round he spent it in the usual way, and after tea was settling down

to his customary quiet evening by the fireside, when to his surprise his niece again appeared bringing his boots, which she had carefully cleaned, and asking him, so earnestly, to again accompany them to the meeting. Although he tried hard to frame a reasonable excuse he failed, and was ultimately persuaded to go with his wife and niece and little boy.

As he sat under the sound of the story of God's rich grace to graceless sinners his conscience commenced its accusations, and he felt the first time for years that he had neglected God. His own heart also strongly condemned him as he thought of his past life. The Spirit of God reminded him of his many transgressions, and the strong man was convicted and trembled as he felt the awful power of this threefold condemnation. As he sat there, a God-condemned and self-condemned man, the old messages of a Saviour's love came to him as cold water to a thirsty soul, and as a healing balm to his weary, stricken, heavy-laden heart. And the message of the love, the Cross, the death, the resurrection, and the glorious ascension of the Christ of God, Who waited to receive and pardon him, so solemnly impressed him that he remained behind to speak with the preacher, who very faithfully spoke to him of his great sin and need, and of God's still greater remedy. He called upon him to immediately surrender his will and heart to the compassionate Saviour, the Saviour who had received all classes of sinners, and who would, he assured him, receive him.

He hesitated, for his heart just then was a battle-ground between light and darkness. Would God or the enemy gain the victory over his soul? He stood there motionless, halting between two opinions, when, feeling a pull at his coat sleeve, he turned and saw his little son standing by his side, who said in childish tones: "COME TO JESUS NOW, DADDY, FOR MOTHER DID LAST SUNDAY." The strong man winced under these innocent words, as tears of contrition coursed down his cheeks, and he yielded to Christ Who had saved his niece, saved his wife, and was so willing to save him. Needless to add he was received by the One who is rich in mercy, and he returned to his home, rejoicing in the knowledge of sins forgiven, made by Divine grace a new creature in Christ Jesus.

What a change God wrought in that home! For in less than a fortnight both wife and husband were truly converted to God, and the human instrument in God's hand a delicate girl who to all appearances had gone there to die.

However, she did not die, but from that time gradually recovered, and all three are still living and bearing a consistent testimony to God's rich saving and keeping grace—another instance to the many on record that God still uses the weak things as channels to convey His eternal blessings to others. Dear young christian how this should encourage you to lay yourself at your Lord's disposal, asking Him to use you as a channel through which the waters of eternal life may flow to others.

Reader, can you say you are saved? For although sin is spreading itself over the unregenerate like a terrible octopus, God is willing to save you from its power. Although your conscience may be beating loudly its awful knells, God is ready to save you from an accusing conscience. Although death may loom before your vision like a terrible nightmare, God will remove far from you the fear of death. Although the penalty of sin is an awful thought to you, yet God will save you even from this. He so loves you that He yielded His only begotten Son to atone for your sins. Therefore, just now pray—

"I will yield to love unceasing,
Break, O Lord, my stubborn will;
I will trust Thee, slighted Saviour,
Who calleth still."

The way the blessing comes to the unsaved is so simple. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). Do you believe on Him? I do. A. GARDNER.

"It is Enough."

"And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness."—2 COR. xii. 2.

IT IS ENOUGH FOR ME THAT THOU, Lord art my friend,
I know Thou wilt not fail me, even to the end.
Thy mercy is unbounded, Thy love is ever new,
Though I may prove unfaithful, Thou wilt be ever true.

IT IS ENOUGH FOR ME that all-sufficient grace,
Enough for every need, whate'er the time and place.
How can I shrink from trouble? why should I faint or fear?

Thou wilt give strength for every day throughout the coming year.

IT IS ENOUGH FOR ME that my Saviour knows the way;
Thou wilt lead me onward, upward, unto the perfect day.
Each step is ordered by Thee, Thou art ever by my side,
I cannot miss the pathway, possessing such a Guide.

IT IS ENOUGH FOR ME that Thou didst die for all,
That Thou hast once for ever broken the "partition wall."*

Trusting in Thy finished work, Thy righteousness alone,
I shall stand complete indeed before the Judgment Throne.

E. A. M. J.

Suggested by an address on the words, "It is enough" (Gen. xlv. 28).

* Eph. ii. 14.

Self-Boasting; or Boasting in God.

"When boasting ends, then dignity begins."—YOUNG.

BOASTING is generally allowed to be a form of extravagant self-praise and ostentatious pride. It is not usually regarded as an attractive characteristic, although there are some persons who successfully indulge in it by reason of some other quality which to a certain extent covers over the blemishes of a vaunting spirit.

The world is composed of a strange and inconsistent mixture of men and women. That which they will tolerate in one of their own favourites they will loudly condemn in one who is not equally popular. The world itself recognizes its own inconsistency and gleefully remarks "One man may steal a horse, whilst another may not look over the hedge." Does the world blame itself for such conduct? Certainly not; it smiles—it shrugs its shoulders—and passes on.

The world is very lenient to the successful man or woman. In this respect the world has remained singularly steadfast. This form of flattery was rampant in the days of the apostles. We find James exposing it and saying "Ye rejoice in your boastings: all such rejoicing is evil" (Jas. iv. 16).

This judgment of James is very important, and it becomes us closely to examine into the matter.

For instance, look at any crowd of people striving to gain access to some place, they desire to enter. What an exhibition! Each one seeking to procure some advantage over another. THE SPIRIT OF BOASTING is let loose there. IN SUBSTANCE, if not in word, each one is saying "I am better than you." The strong man may force his way through and thus prove to his own satisfaction that he is better than his neighbour. The wealthy person may have a way made for him by reason of his money, and where such is the case, he concludes his money makes him better than others. The man of name or position may find a way is opened for him by those whose duty it is to clear a passage for him, and this seems to demonstrate that he really is of more importance than others. But after all, "What is each one's life?" "It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. iv. 14). The boasting is short lived.

Suppose it were possible for heaven to be entered after this manner, what an awful scene it would be! Not only outside, but inside! Where would peace be? Where would love be? Where would happiness be? The thought is too impossible, away with it!

Into heaven there shall enter nothing that defileth, nothing that worketh abomination, nothing that maketh a lie (Rev. xxi. 27).

If no wealth, and no strength and no worldly titles or reputation can force a way into heaven, then "where is boasting?" "It is excluded" (Rom. iii. 27). God's way of salvation is perfect, and it ensures that "no flesh should glory in His presence" (1 Cor. i. 29). God's Word is very plain and explicit. It declares "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9). This is most emphatic, God will have no boasting. Boasting is closely allied to pride, and pride comes from the devil (1 Tim. iii. 6; 1 John ii. 16). There is a glorying, but this is not in self or anything that self can do, it is something outside self altogether: "Let him that glorieth, glory in the Lord" (1 Cor. i. 31).

As showing how God's teaching has ever been the same, whether under the old dispensation or the new, we may observe with great thankfulness that the Psalmist understood the doctrine of salvation by grace, he could not restrain himself from praising and blessing God for his salvation, and declaring "My soul shall make her boast in the Lord" (Ps. xxxiv. 2), and after this he adds "When the humble hear of this they will be glad."

Self-boasting and humility cannot thrive together. It is "a broken and a contrite heart" that God regards and blesses (Ps. li. 17).

The Jews boasted that they were God's chosen people and they were proud of their birth privileges, but they rejected Him of Whom the ceremonies spake, and thus they blasphemed that Holy One Who alone could heal them of the plague of sin (see Rom. ii. 17—29). The true Israel of God are all they whose hope is cut off from everything and every person but the Lord Jesus Christ. Such serve God in newness of spirit and not in the oldness of the letter (Rom. vii. 6 and Rom. ii. 28, 29). They know they have nothing of their own to rest upon, they know they have no goodness or worthiness of their own, but they trust in and rest upon the Lord Jesus who has done all for them, and therefore they can rightly say "in God we boast all the day long, and praise His Name for ever" (Ps. xlv. 8).

Oh that men would give heed to the words which the king of Israel sent to Ben-hadad when he defied the living God: "Let not him that girdeth on his armour boast himself, as he that putteth it off" (1 Kings xx. 11). When men think themselves far off from death they

persuade themselves what they will do (see Prov. xxvii. 1). They imagine a little church-going, a little alms-giving, a little uprightness of outward conduct will enable them to face the Judgment Seat. But what a terrible delusion! All this "flimsy finery" will be insufficient to turn aside one accusing shaft. All these things are but worthless idols. It is useless to boast in them, they are confounded that serve such (Ps. xcvi. 7).

It is in vain that men boast against God, He heareth all that is spoken against His offer of salvation and those who persist in such a course shall find it leads to eternal sorrow (Ezek. xxxv. 12, 15). But blessed are all they who put their trust in the Lord Jesus and who have no confidence in the flesh (Phil. iii. 3). Such are made sons of God and joint heirs with Christ, and possess a dignity of which the world knows nothing (Rom. viii. 16, 17)—they shall be for ever with the Lord (1 Thess. iv. 17).

"Yet once More."

"Yet once more I shake not the earth only, but also heaven."
—HEB. xii. 26.

YET once more, ere the old year dies,
I would tell the tale of the opened skies.
Of the Christ who came from the world above,
To bring us a proof of its perfect love;
And then went back, as men heard him say,
"I unto God am the Living Way."
And yet once more ere the old year dies,
"Come unto Me," the blest Saviour cries.

Yet once more, ere the old year goes,
I would sing heav'n's music above earth's woes:
The music of peace in the midst of strife,
In the midst of death I would sing of life.
In the midst of darkness and grim despair,
With the hope of God I would fill the air:
And yet once more unto sinners tell,
How the Saviour saves from an endless hell.

Yet once more, ere the old year dies,
I would echo again the repeated cries,
That often sounded—so frequent all
On accustomed ears and hearts hardened fall.
Ye have heard so often the words, they seem
To the listening ear but a pleasant dream;
And yet once more in God's grace He speaks,
And the wandering soul in His mercy seeks.

Yet once more, ere the old year dies,
And I fain would do it with weeping eyes,
For this "yet once more," may the measure fill
Of the gracious Saviour's restraining will.
Once more and then for the outstretched palm
Of the Saviour's love, and the peaceful calm,
Will be the sword, and the storm and past
This "yet once more" may become the last.

WILLIAM LUFF.

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger" (Is. xiii. 13).

OUR BIBLE PORTION

"And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God."—Eph. vi. 17.

'Holding Fast the Faithful Word.'—

TITUS i. 9.

"Continue thou in the things which thou hast learned and hast been assured of."—2 TIM. iii. 14.

WE have come once more to the end of a volume, when a parting word must issue from our pen. Dear readers, our last message shall be an appeal to you to hold fast to the Holy Scriptures.

In every period in the history of the Church, there have been difficulties peculiar to the times, and, thank God, there have been in every period soldiers of Christ, who have fought against the errors of their day with the sword of the Spirit, which is the Word of God. In our time the greatest danger to the Church is the prevailing spirit of making light of the Word of God. Hence the soldier of Christ should be most earnest in holding fast and in

Upholding the Holy Scriptures.

Our loyalty to Christ demands this of us, and if we possess christian courage we shall engage heartily in this warfare. With soul and strength, we will, God helping us, fight this fight of faith.

The christian should remember that what he mourns in the infidelity of professing christians is foretold in the Bible. St. Peter says, "There shall come in the last days scoffers, walking after their own lusts" (2 Pet. iii. 3). St. Jude also bids us remember that there "should be mockers in the last time" (ver. 18), and St. Paul teaches, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3, 4). Men, who are leaders and teachers in christian communities,

Mock at the Old Testament—

they call much of it a myth; they scorn the solemn testimony of God as to the judgment that Christ will bring upon the earth at His appearing; while on every hand, in the rank and file of professing christians, men refuse sound doctrine, and, instead of listening to the truth of God, as revealed in the Scriptures, occupy their souls with fables.

Let us never forget that the Bible, and the

Bible only, reveals to us a personal God, and who and what He is. By the Bible we learn God's holiness and love, His hatred of sin and His love toward sinful men. There only do we learn that our souls are immortal, and that our bodies will rise again. There only do we learn how we may be made fit for God's presence, and how we may live in this world acceptably to God. And there we read of the judgment yet to come, of heaven and of God Himself.

The Bible is a whole, it is bound and tied together, and its parts cannot be separated without doing it violence.

One mind breathes and speaks through it from Genesis to Revelation, and that one mind is God's.

The Son of God when on earth ever honoured the Scriptures, He ever appealed to them as Divine authority. If Moses is not true, then Jesus is not the Way, the Truth and the Life. "It is written," "That the Scriptures might be fulfilled," are the index to the words and works of Jesus. Let there be no misunderstanding about it—such as seek to undermine the authority of the Scriptures are trying to undermine the authority of God and His Son over men's souls. Such as deny the truth of the Scriptures, deny the truth of Jesus' words, and in effect that He is true. The effort to get rid of the authority of the Bible is an effort to get rid of God's authority.

No one who is not a devout reader of the Bible will be a strong or wise christian. Read it, asking for the teaching of God the Holy Spirit, and you will be wise; obey it, and you will be strong.

Feed upon it, and you shall have a healthy spirituality.

Meditate upon it, and you shall have peace in your soul. Make it your guide, and your steps shall not stumble. Follow its directions and your walk shall be pleasing to God. Use it for your christian conflict, and you shall be victorious. Believe it as you read it, and heaven will open itself to your heart. Make it your delight, and God will make you His delight.

We have no better words to give as a parting message to our many readers than these.

Sowing for Eternity.

WORKERS of the Mission of Peace Village Mission have, through the conductor of that organisation (Mr. Alfred Gardner, of Hereford), again given a note of praise for blessing received, and in the yearly account, just issued, of Gospel testimony, evangelistic effort, and home missionary enterprise, there are several cases recorded of gracious results through this sowing for eternity. These are some of the means by which the Gospel has been made known in many villages of Herefordshire, Worcestershire, and adjoining counties:—Holding special services from Bible cars and portable halls, personal conversation with the unsaved, distribution of tracts, open-air preaching, conducting children's services, visiting the villagers in their homes, and selling, at cost price, Bible Testaments and Gospel literature.

In this eleventh annual report Mr. Gardner says: "It is the Word, not moral essays, worldly wisdom, sceptical reasonings, human sentiments, popular subjects, nor politics, that dying men and women are needing; these all pass away, but the Word of the Lord will abide for ever. Oh, that with compassionate hearts and burning words we may tell sinners of God's free gift—eternal life; may inform the guilty of God's sovereign grace; may speak to the profligate of God's plenteous pardon, and preach to the weary ones rest through the work of Christ. Oh, that with tearful eyes and quivering lips we may faithfully warn the impenitent of a judgment to come, for both wooing and warning come within the Divine commands, 'Preach the Word,' and 'Do the work of an evangelist.'"

Now that the perils of Welsh miners in their daily work have been again vividly brought to our notice, it is interesting to record that in one district, under the shadow of beautiful Wales, a portable hall was placed in the midst of a centre of mining. A woman was truly converted, and her husband, working in coal mines near, was also able to rejoice in the knowledge of sins forgiven. "I am so thankful," he said, in making his candid confession of Christ, "that the hall was ever brought into this village. I had never before seen the need of being born again, but after listening to the Gospel here about the new birth, I trusted the Lord Jesus Christ as my Saviour. When I returned to the pits my workmates commenced to scoff and sneer at me, but I silenced them by declaring that Satan might laugh them into hell, but he could not laugh them out again." This man and his wife have since been very bright christians.

A. D.

Gems of Truth from the Revised Version.

WHY THE UNGODLY CANNOT WALK STRAIGHT.

"The way of him that is laden with guilt is exceedingly crooked."—PROV. xxi. 8, R.V.

JUST so. What else could we expect? How is it possible for one staggering under a load to walk straight?

This is an age that thinks little of doctrine but a great deal about practice. It admires, and indeed insists upon straight living. Yet it does not practice what it demands. How is it? Not through lack of effort. Man can learn most things by practice and experience. Practice makes perfect. But this is not so in the matter of christian living. There are four reasons why the unsaved cannot walk straight. (1) *He bears a load of guilt.* All are thus burdened, though all are not conscious of that fact. "How camest thou by the burden at first?" inquired Evangelist of Christian in "Pilgrim's Progress." "By reading this Book (the Bible) in my hand," was the reply. It is a load that is daily increasing, and is constantly being added to by crooked ways. How are we to get rid of this burden? Not by trying to walk straight. That is impossible, as Prov. xxi. 8, R.V., shows. Only at the Cross can we be released from it. There the burden rolls away. (2) *He has a crooked nature.* How could the way of the poor woman in Luke xiii. 11 but be exceedingly crooked. How can we with the twist in our nature walk straight? But He can make the crooked straight, and then the way of such will be right. If I am delivered from my burden of guilt through gazing at the Cross, I am delivered from the twist in my nature by Christ imparting His life, and strength, and grace. (3) *He has crooked ideals.* He takes his pattern from the valley instead of from the mount; his ideals are, like himself, crooked ones. (4) *Then he is weary* as well as heavy laden. What awful weariness of soul comes through bearing the burden of guilt! And tired people usually walk crooked.

Thus to walk straight I need to know the Lord as my Sin Bearer, as Healer, as Rest-giver, and Model. May He become all this to you!

ROBERT LEE.

—♦—
"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God" (Col. iii. 1—3).

Between the Two Judgments.

EVERYONE who knows what the Scriptures teach regarding God, either rests his hope for salvation on what Christ suffered for him on the cross, or dares to face God without the merits of that sacrifice. He may go on to death and the judgment that comes after death, with the boldness of those who expect to be made fit for God through the purifying fires of their Protestant purgatory, or with the unconcern of those who expect to be delivered from the result of coming judgment by the intercessions of their priests, but the Word of God gives no hope of salvation from the judgment to come—the Great White Throne, other than through the judgment that is passed—even the cross of Calvary.

Now, standing as we each do in this lifetime between God's two great judgments of sin—between the cross of His own dear Son, and the throne of His judgment—most earnestly do we appeal to our reader to give himself no rest until he be assured that the work of Christ on the cross has delivered him from the wrath which is to come. Now is the season of opportunity, now is the day of salvation, and now God most graciously sets forth on the behalf of sinners the virtue of the atoning blood of Jesus Christ. Now mercy smiles from heaven itself upon man, and love beckons the vilest and the worst to salvation and peace.

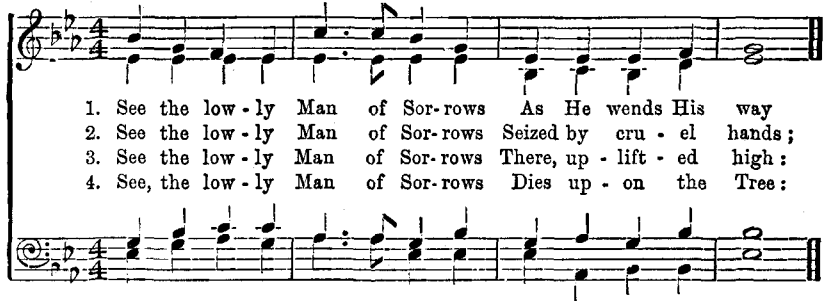
But when the judgment throne is set, neither mercy nor love will be on the sinner's side; on the contrary, the sinner, his sins, and the Judge, will be brought together, and brought together for judgment.

The Man of Sorrows.

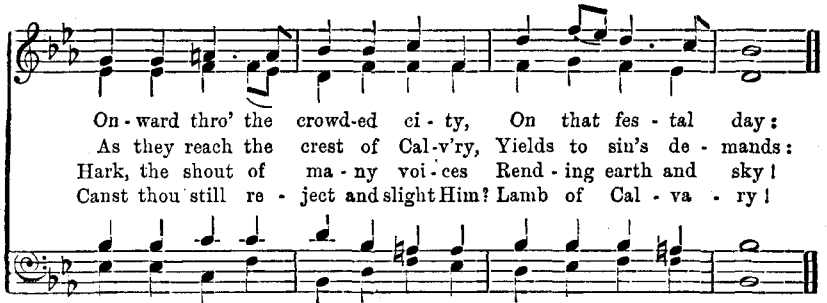
DAVID J. BEATTIE.

(Tune—"ESKDALE.")

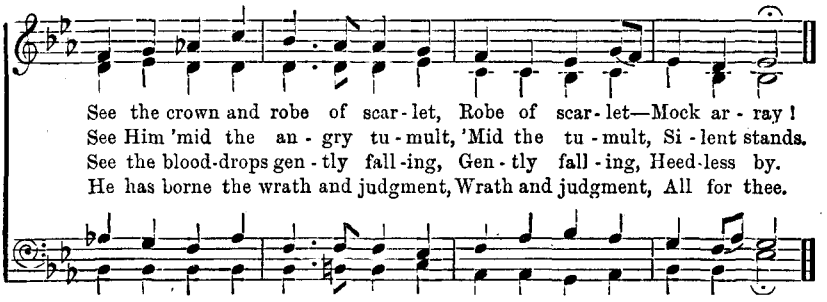
J. W. ALLISON.



1. See the low - ly Man of Sor - rows As He wends His way
 2. See the low - ly Man of Sor - rows Seized by cru - el hands;
 3. See the low - ly Man of Sor - rows There, up - lift - ed high:
 4. See, the low - ly Man of Sor - rows Dies up - on the Tree:



On - ward thro' the crowd - ed ci - ty, On that fes - tal day:
 As they reach the crest of Cal - v'ry, Yields to sin's de - mands:
 Hark, the shout of ma - ny voi - ces Rend - ing earth and sky!
 Canst thou still re - ject and slight Him? Lamb of Cal - va - ry!



See the crown and robe of scar - let, Robe of scar - let—Mock ar - ray!
 See Him 'mid the an - gry tu - mult, 'Mid the tu - mult, Si - lent stands.
 See the blood - drops gen - tly fall - ing, Gen - tly fall - ing, Heed - less by.
 He has borne the wrath and judgment, Wrath and judgment, All for thee.

How Love Ordains.

"Lord Thou wilt ordain peace for us."—Is. xxvi. 12.

MY Father knoweth all the way
 That stretches onward through the year,
 He bids me take one step each day
 WITHOUT A FEAR,
 Of what the next to me may bring,
 Since all are underneath His wing.
 He knoweth! Oh, what rest is here,
 What solace to that word pertains,
 MY FATHER—I His child so dear,
 And LOVE ORDAINS!
 All He permitteth, sorrow, joy,
 Are servants in the King's employ.

My Father knoweth—O my soul
 Trust thou and praise; a Father's love,
 A Father's Hand, leads to the goal
 OF JOY ABOVE,
 The joy of God's fulfilment high
 Beyond earth's vales and mystery.
 With courage and fresh hope press on,
 Firm in His confidence *He knows*,
 When the last mountain peak is won,
 LOVE SHALL DISCLOSE
 All that a Father's heart had planned,
 And then His child shall understand. T. H. S.

"I have chosen you, and ordained you, that ye should go and bring forth fruit."—John xv. 16.

And let it never be forgotten that the result of judgment will be eternal, and that the sentence passed then will be, like the salvation given now, irrevocable.

"The Name Which is Above Every Name."

(PHIL. ii. 9.)

XII.—"And He Hath . . . A Name Written, KING OF KINGS, and LORD OF LORDS" (REV. xix. 16).

WHEN the preacher who wrote the book called Ecclesiastes had nearly finished it, he said, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 13, 14).

When John the beloved disciple was favoured with those wonderful visions of God, the account of which he wrote in the book called the Revelation as he was drawing towards the end of what God said should happen before the time of the Millennium, he writes, "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True . . . Out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron . . . and He hath on His vesture and on His thigh a name written, KING OF KINGS, and LORD OF LORDS" (Rev. xix. 11—16).

These wonderful visions show to us the opposition that the preaching of the gospel would meet with throughout the centuries, until the time should come when the Lord Jesus shall come again and put down all the evil that is in the world and the voices in heaven should declare, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

There is only one thing that can bring peace to the troubled soul and that is faith in the Lord Jesus Christ: "therefore being justified by faith, we have PEACE with God through our Lord Jesus Christ" (Rom. v. 1). There is only one Person Who can BRING PEACE to this troubled, restless world, and that One is, the Lord Jesus Christ, of Whom it is written that He is, "The Prince of Peace. Of the increase of His Government and peace there shall be no end" (Isa. ix. 6, 7).

When He comes again He will make known who are and who have been His true followers, and who those who have disobeyed the gospel, as we read "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto

them that are contentious, and do not obey the truth . . . indignation and wrath, tribulation and anguish" (Rom. ii. 7—9).

When Elijah the great prophet was raised up by God to preach the truth, it was a time of great trouble in the land of Israel and the reason was that the kings, the chief men, the preachers and the priests had turned away from trusting in God and were following after idols; thus we read, "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him . . . Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And he went and served Baal and worshipped him. And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings xvi. 25—33).

Every human being is responsible to God for what he does in this life and every one who believes God's word and trusts in the Lord Jesus Christ and seeks to live as God would have him live will receive blessing from God: "what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. vi. 8). On the other hand God says, "Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins . . . For the statutes of Omri are kept and all the works of the house of Ahab" (Mic. vi. 13, 16).

One day by the direction of God Elijah went to meet Ahab. "When Ahab saw Elijah Ahab said, Art thou he that troubleth Israel? and Elijah answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (1 Kings xviii. 17, 18).

To-day people are disobeying God by despising the Bible and its teachings, by seeking to live without God. Every time you hear anyone speak against God, or against the Lord Jesus Christ or against the Bible, you may know that such an one is walking in the way of Omri and Ahab, and they are partly responsible for the trouble that is in the world.

But God in His great mercy will soon send the Lord Jesus again to this earth and He will cause all who have opposed His gospel to be destroyed from the earth (Luke xix. 27), and then there will be great rewards given to all those who have truly trusted in the Lord and faithfully witnessed to Him, even to the prophets (or true teachers), and to the saints, and to them that fear His Name, small and great (Rev. xi. 18).

W. H. B.



Berean Sunday—and After.

THE recurrence of Berean Sunday, which by the way is to be observed this year on December 7th, gives a unique opportunity for a united testimony on behalf of the habit of committing the Holy Scriptures to memory, and the number of clergymen, ministers and other christian workers who have responded to the appeal of our Presidents to speak on behalf of the Berean Movement on that day, indicates that there is a growing conviction as to the place which must be accorded to the Bible in the life of the nation. We rejoice that our leaders are giving us such a splendid lead in this matter, and we hope that the friends of the Movement will not be slow to follow them. Wherever there is an advocate for Bible-learning on Berean Sunday, there should also be a strong backing up of the advocacy by a personal appeal for Bible-learners, and a largely increased membership of the Band should be one of the first-fruits of Berean Sunday.

Not only in our pulpits and on our platforms, but in every Sunday School and Bible Class, Berean Sunday should be observed, so that it may be pointed out to old and young alike that the Bible-learning habit is one which should be adopted by all.

Simplicity combined with effectiveness still marks the method of the Berean Band. It deals with the elementary in such a manner that it may be of use to everyone; for storing the memory with the best of everything should be a life-long habit for all. It aims at using the memory for the very highest purpose—that of knowing the will and way of God as revealed in His Holy Word.

We are exceedingly grateful to our Helpers who have already applied for Members' lists of verses, etc., for the coming year, and we hope that those who have not done so, will send in their application at once to the Central Office of the Berean Band. We appeal to all our readers to help in making the year 1914 a record year. All should be members of the Band and many should be able to form a Branch amongst those whom they can influence to become Bible-learners. We will send Berean literature, gratuitously and post free, to any who will make an effort to start a Branch of our Band. One last request this year.

Let every friend continue in prayer and watch in the same with thanksgiving that the Berean Band may be even a greater blessing than it has been in the past, that thousands more may become learners and lovers of the Book of God, and that as they learn, the Holy Spirit may teach them all things and in the time of their need may bring to their remembrance the Word that fits their case.

The verses to be committed to memory by Members of the Berean Band during December are as follows:—

THE LORD'S RETURN.

- Dec. 7. John 14, 28—A promise of His coming.
 „ 14. Matt. 24, 36—My Father knows.
 „ 21. 1 Cor. 11, 26—Till He come.
 „ 28. Rev. 3, 11—Behold I come quickly.

Address all communications to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

Questions for New Year's Day, 1914.

*“Will ye also go away?
 Lord to whom shall we go? Thou hast the words of eternal life.”*—JOHN vi. 67-68.

SHALL I walk by faith—or walk by sight?

O Lord to Thee I pray,
 Help me to walk in the blessed light,

Of faith's illustrious ray,
 Until the path of faith is trod;
 When I shall rest with Thee, O God.

Shall I live for self—or take my cross?

O Lord to Thee I pray,
 Although it may mean reproach and loss,

Help me O Lord to-day,
 To take my cross, to do the right,
 Strong in the Holy Spirit's might.

Shall I work for self—or work for Thee?

Oh Lord to Thee I pray,
 Help me to serve with a spirit free,
 Thy precepts to obey.

To work for Thee, whate'er the cost;
 For work for Thee is never lost.

Shall I live for time—or eternity?

O Lord to Thee I pray,
 That eternal things above may be,
 My object day by day.

For soon will pass the things down here,
 May things above my heart endear.

Shall my voice be used for self—or Thee?

O Lord to Thee I pray,
 As my lips I yield to love so free,
 Take Thou Thy rightful sway,
 Use them the lost to Thee to bring,
 That the courts above with joy may ring.

Help me to live, to walk, and to serve,

O Lord to Thee I pray,
 Never from Thy Word of truth to swerve,
 To cleave to it for aye.

To wait Thy blest “well done” and smile,
 'Tis just beyond this “little while.”

A. GARDNER.



By WILLIAM LUFF.

XII.—Bible Gems at the Years' End.

I USED to be told that at the end of a rainbow there was a bag of gold; but I never got there to see: the year has been a rainbow of blessing, made up of sunshine and shower: and at its end we may find a bag of Bible Gems.

"Behold, the day groweth to an end, lodge here, that thine heart may be merry," was said to a traveller who had procrastinated. But he pushed on, and was overtaken by darkness, and his procrastination cost 65,130 lives (Judges xix).

"Behold the day groweth to an end," is true of every day: of the day of the year, the day of life, of salvation, and of service!

THE END OF ANY DAY finds us at home or homeless. Have we come home to God, or are we wandering out in the wet foodless, fireless, friendless? One pouring wet night during hop-picking I thought of the tramps sleeping out, and contrasted the end of their day and the end of mine resting in a comfortable bed.

"Return, O wanderer, to thy home,
Thy Father calls for thee:
No longer like an exile roam,
In guilt and misery. Return! Return!"

THE END OF WORK, means according to work done. Either "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. xxv. 21); or failure and the work cast into the fire. *Rest or rejection.*

THE END OF A JOURNEY, means we arrive where we wish to be, or where we wish not to be. All who follow Jesus will end where Jesus is.

"Then we shall be where we would be,
Then we shall be what we should be,
Things which are not now nor could be,
Then shall be our own."

THE END OF A BATTLE. This means victory or defeat. They who fight for self and in their own strength are sure to be vanquished; but all who fight for God and in His strength, are sure to be victorious. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

THE END OF A MATCH. Which is best, to be bowled out, caught out, or run out: or to carry the bat out? What do boys and men play games for, to lose them? Not they! The aim is to win. At the end of life's match will you be a winner or a loser? On which side do you play?

THE END OF A BUSINESS. Some end their business as bankrupts and involve many in trouble and loss: great show, great talk, and at last, a great smash. Others end with profit, and retire having made a fortune. The best business to be engaged in is our Father's business. When we can say with the only begotten Son, "Wist ye not that I must be about my Father's business" (Luke ii. 49), we are engaged in a business that means an eternal fortune at its end.

THE END OF A HARVEST. This is the most important part of the farmer's labour: and it will be according to the seed sown. He who at the beginning sows thistles, at the end will reap prickles: while he who at the beginning wheat scatters, at the end wheat gathers; for "Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). To-day is sowing time, but the end cometh.

Everything has an end, except us. We shall never end. An old sailor named John was saved near the end of his life on earth; but he had a natural shrinking from death. The clergyman talked to him of the resurrection, and reminded him of the promise in the Book of Revelation: "I will write upon him My new name." And "His (God's) name shall be in their foreheads." John's face emerged from the blankets. "Say that ag'in, mister." And, after a few moments' pause: "Wud ye mind haulin' through that ag'in?" A deep light seemed to fill his sunken eyes, as if his whole soul was condensed in them.

In a few moments the man came out of his rhapsody, and in a voice which itself told of the elation of his thoughts said, "I'm goin', then, intil the nixt worl' like's a new-born babby, an' God He's me Father, an' He'll christen me with a new name, and He'll name me after Hisself, just as if I'd never lived afore, an' neither the saints nor divils 'll know nothin' o' ole John an' his sins."

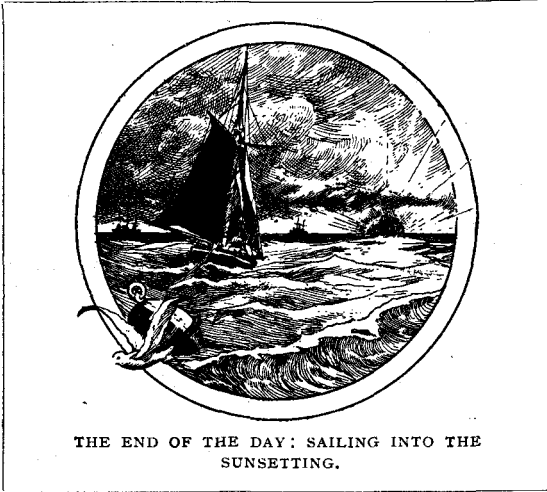
He raised himself with the remnant of his fast-failing strength, and, lifting both arms, cried out, as if passing into the vision, "Oh, but that's glorious! that's glorious! I thank me God!" and fell back upon the pillow in utter exhaustion.

The next day the clergyman was met at the

street door by some wretched women, who said ;
"You've no need to go there ag'in, sir. He's
dead."

He had ended this life, but had begun the
new life beyond, the everlasting life that
cannot end.

"These things have I written unto you that



THE END OF THE DAY: SAILING INTO THE
SUNSETTING.

believe on the Name of the Son of God, that ye
may know that ye have eternal life" (1 John
v. 13).

Knowing—O assurance sweet !
In His righteousness complete !
With eternal hopes secure ;
Having life that must endure
Endless as the life divine !
Knowing—knowing this is thine :
Thine, because on Jesus' name,
Thou dost trust, His right thy claim.

When to Trust Christ.

"Trust in Him at all times ; ye people, pour out your heart
before Him."—Ps. lxi. 8.

TRUST Him in the shadow,
TRUST Him in the night,
He will never fail thee,
TRUST His love and might.
TRUST His wisdom ever,
TRUST His tender care,
He will leave thee never,
Till His Home thou'lt share.

"For He hath said, I will never leave thee
nor forsake thee" (Heb. xiii. 5).

"Surely I come quickly. Amen. Even so,
come, Lord Jesus" (Rev. xxii. 20).

"Watch for Me, for I am coming,"
This the promise still ;
And our hearts respond with gladness,
"BLESSED LORD, WE WILL."

An Evening Prayer for Dear Children.

"Jesus said : Suffer the little children to come unto Me, and
forbid them not, for of such is the Kingdom of God."—
Mark x. 14.

FLOW'RS have closed their golden petals,
Darkness steals across the sky ;
Hear me, loving Shepherd, hear me,
While I lisp to Thee on high.
Tenderly Thy hands did fondle,
In the days, long, long ago,
Little ones to Thee uplifted—
Wilt Thou, Jesus, bless me so ?
Draw me closer, loving Shepherd,
Lest my feet should go astray ;
Lest I fall into temptation—
Saviour guide me, day by day.
And when sleep has sealed mine eyelids,
Shield me with Thy mighty arm ;
Let me nestle on Thy bosom—
There, shall nought Thy lov'd one harm.
Keep me, loving Shepherd, keep me,
Guard Thy little lamb to-night ;
Let me feel Thine arms around me,
Till shall break the morning light.

DAVID J. BEATTIE.

"And He (Jesus) took them up in His arms,
put His hands upon them, and blessed them"
(Mark x. 16).

We are glad to print these tender and
beautiful verses by our dear friend Mr. Beattie.
We hope many dear children will commit them
to memory and let the words be the earnest
desires of their young hearts. The Lord will
surely grant a great blessing to each beloved
young reader and friend who can utter these
words as the true and sincere desire of his or
her heart.

Our kind contributor hopes to send us a
suitable tune, so that the words may be sung,
as well as repeated as a prayer.

Safe in Jesus' Fold.

"I am the Good Shepherd, the Good Shepherd giveth His
life for the sheep."—JOHN x. 11.

I WAS lost, a little lamb,
Out of Jesus' fold,
Faint with hunger and with fear,
In the dark and cold.
Jesus missed me, though a lamb,
Little, lone, and weak,
And He could not rest for love,
He the lost must seek.

"Now I'm safe, a little lamb,
Safe in Jesus' fold,
Jesus found and brought me in
From the dark and cold.
Is He glad, and am not I—
I, who went astray,
Glad that He has brought me back
To the heavenly way ?"

Closing Words to Kind Friends and Helpers.

THE words of our Lord and Saviour Jesus Christ have been much in our minds during the time we have spent in preparing this issue of "THE SPRINGING WELL" for publication. We have been reminded that it is the close of another year and of another volume of our magazine and of another period of our lives. Another milestone will soon be passed on the Homeward journey, and it makes us enquire how many more shall we have to pass before we reach our Father's House and Home and Heart? Ah! He knows, and it is all well!

But the words of our gracious Lord again ring in our ears, how He said, "Herein is my Father glorified, that ye bring forth fruit." Fruit does not spring from the tree all at once, the process is usually slow; but whether slow or comparatively quick of development, the whole life and being of the tree is in order that it may bear fruit. So is it with the true christian. He lives to bear fruit—fruit for God, and there is only one way for the believer for true fruit-bearing and that the Lord made plain in John xv. It is only as the result of our always abiding in, and dwelling in communion and fellowship with the Lord Himself. We have wondered if this has been true of us all through the year. As we have mentioned in the preface to this volume, God's favouring grace has been round about us in a very special way. We have seen His Hand! We have been conscious of His guidance, and when many kind friends waited upon God on our behalf He heard the cry of His children and brought us forth after a season of retirement with our health re-established and our heart filled with praise and thanksgiving for all His memorable, matchless love.

And as to our humble little paper. It has continued and prospered, and we feel that God is graciously making it a real blessing to very many. The letters we have received from generous readers all over the world are really most wonderful, and in some instances very pathetic. Are we not made glad when friends write to say some word in this magazine has been made an eternal blessing to their souls? Surely we are! And this year we have had a number of such testimonies. Praise God! Believers also have been built up and strengthened in our most holy Faith through articles more especially addressed to them. This fills us with real gratitude, because we hold that to help a christian on in the path of faith in God is as blessed a service as when we are privileged to lead a sinner to the Saviour.

We must close these final grateful words for 1913; but before we do so we desire to tender our heartfelt thanks to those writers and beloved helpers who have stood by us and encouraged us all through the year. Old contributors, such as "W. H. B.," William Luff, Mr. Henry Pickering, Mr. Alexander Marshall, Mr. George McRobert, Mr. David J. Beattie and others have placed us under a deep obligation in recognition of their generous and continued fellowship and help. We thank them heartily for their valued contributions. Those who read our pages are sure that we much appreciate poetry when it gives expression to scriptural teaching and devotion to Christ. We believe that untold blessing has resulted in all ages to the Church of God through the lovely hymns that have taken hold of the minds and hearts of myriads. We are thankful, therefore, that our helpers, "F. B.," "J. H. S.," "J. C. J.," "A. P.," and others have contributed beautiful hymns which have been generally appreciated. The Music page, too, if we may judge by the correspondence, appears to be welcome in many homes. Our efforts to help the afflicted, the

suffering, and the poor have been most successful. We are sure the liberal way in which many friends have assisted in the work amongst the Lepers, the poor Crippled Children, the Blind and Dumb, the Hop-pickers, on behalf of the Very Poor, and other agencies is most gratifying and makes us thank God unceasingly.

We only pray that if it be the Lord's will that we should be privileged to carry on this service for our Lord, for another year, we may do it, in every way, with a firmer purpose and fuller resolve that Christ alone may be exalted in everything connected with it. The solemn, serious, days in which we live demand that we should be whole-hearted for God and His Word, He has so abundantly blessed us, that the best we can do is to give ourselves truly to His service with a true heart and in all absolute faithfulness to the Mind and Will and Heart of God.

With every good wish and desires for the highest blessing of every friend and fellow worker,

We are, yours heartily for Christ's sake,

THE EDITOR.

OUR SUBSCRIPTION FUNDS.

WE recognize the generosity and exceeding thought of so many correspondents in continuing to help us in our efforts to alleviate those who are afflicted or in distress. We are persuaded that many a poor suffering Leper has been blessed through the generous help of our readers and many a poor little child's heart has been gladdened during the year through our Crippled Children's Holiday Fund. The very poor have been helped and the widow and the lonely have been comforted, and best of all have listened to words of blessing about Christ from the lips of loving workers.

We have received as follows:—

For Our "Compassionate" Fund.

(For Lonely Suffering Saints.)

	£	s.	d.
O. W. L. T. O. L.	1	0	0
S. T., Akaroa	1	0	0
From "Two Bright Boys," per the Beloved			
Father, W. H. M.	1	1	0
"Woodcroft"	0	2	0

For Our "Lamb and Flag" Cripples' Holiday Fund.

	£	s.	d.
From "Two Bright Boys," per the Beloved			
Father, W. H. M.	1	1	0
H. C. E., Biarritz	0	9	4
M. J. B., Timsbury	0	1	2

For Our "Springing Well" Leper Fund.

	£	s.	d.
H. C. E., Biarritz	0	9	4
From Scholars Fitzwilliam, St. Hall, S. S. Sheffield, per Mr. F. B. Ingram ...	1	0	0

All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

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True and original Gospel stories and incidents suitable for our pages will be welcomed by the Editor, and also any suggestion likely to render "THE SPRINGING WELL" increasingly useful.