

THE Springing Well

OR WATERS THAT FAIL NOT.



“SPRING UP, O WELL”

ISAIAH lviii. 8.

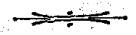


“AND FEATHERED FOWLS LIKE AS THE SAND OF THE SEA” (Ps. lxxviii. 27).

“**Thine Eyes shall see the King in His Beauty.**”—Is. xxxiii. 17.

Solemn hour—thus on the margin
Of that wondrous day,
When the former things have vanished,
Old things passed away.
NOTHING BUT HIMSELF BEFORE US,
Every shadow past—
Sound we loud our word of witness,
FOR IT IS THE LAST.

One last word of solemn warning
To the world below—
One loud shout, that all may hear us
Hail HIM ere we go!
Once more let that NAME be sounded
With a trumpet tone—
HERE amidst the thickening darkness,
THEN, BEFORE THE THRONE.



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PREFATORY NOTE.

ANOTHER volume ready for publication! How wonderful it seems that we have been spared to continue this happy service for Christ during such an eventful and never-to-be-forgotten year! Truly God has been with us! This, as beloved John Wesley said, is "best of all." In common with God's true children everywhere, we have felt the stress and strain of the sorrowful times in which we live, more than we can tell; but God is good, and we have never for one moment lost our confidence and faith and trust in Him. The Divine Spirit is with us to help, to guide, to comfort, and we experience in a very special way how He delights to take of the things of Christ and to show them unto us.

We believe He directs us in the conduct of this humble paper, and so controls our faculties as to give the necessary wisdom in the preparation of its pages, so that they may redound to the honour and glory and praise of our Blessed Lord and our Saviour Jesus Christ. The lines we often sing are true:—

And His that gentle Voice we hear, Soft as the breath of even, That checks each thought, that calms each fear, And speaks of heaven.	And ev'ry virtue we possess, And ev'ry conquest won, And ev'ry thought of holiness Are His alone.
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For eighteen years we have been permitted to edit this paper! Each month the necessary matter has been provided, and we have endeavoured to ensure that it should ACCORD WITH THE TRUE TENOR AND TEACHING OF THE WORD OF GOD. We think there may be differences in the interpretation of some passages of scripture, even amongst true believers; but if the heart be right for Christ there will be no deviation from the main fundamental principles of truth.

What think ye of CHRIST is the test
To try both our state and our scheme,
We cannot be right in the rest
Unless we think rightly of HIM.

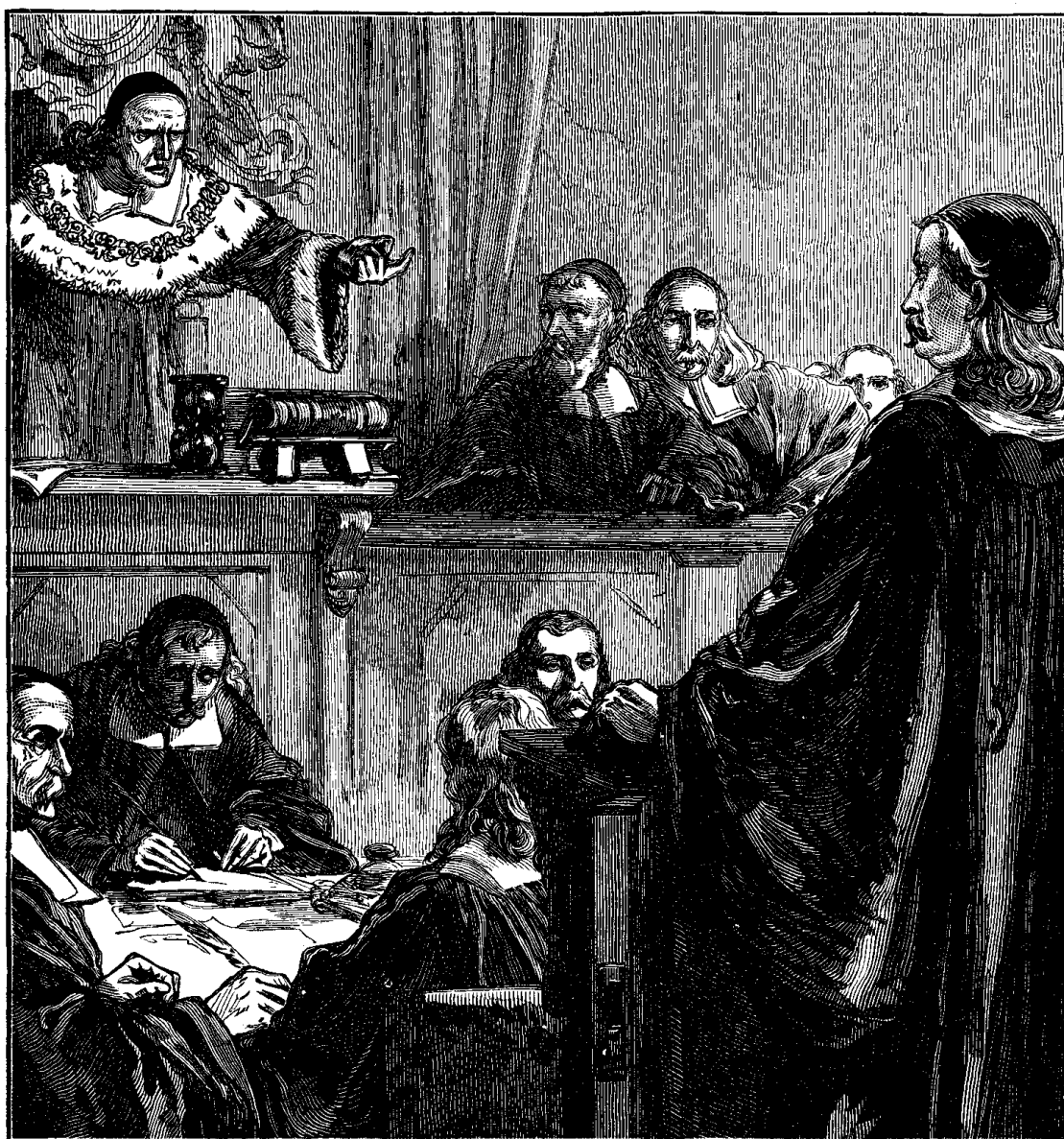
We believe we have before referred to the fact that, previous to the issue of this magazine, for twenty-eight years we controlled the publication of "FAITHFUL WORDS." This means a record of forty-six years with the two magazines, and let it be said to the glory of God, that never once through all these long years have the papers failed to appear regularly monthly. But the allotted span of life and opportunity for us is now nearing, and He who has helped us hitherto, alone knows how long we shall have strength to go on in this service. The demands upon our limited powers are very great and continuous, but "our soul waiteth for the Lord, He is our Help and Shield" (Ps. xxxiii. 20); and therefore so long as we feel "THE SPRINGING WELL" has a place for useful testimony in the world, and amongst God's people, we shall look to Him to sustain us, and to make our efforts a real spiritual blessing to people all over the world. This year, Anno Domini 1915, will be memorable in many ways, but we believe that during its anxious months our simple magazine has been more abundantly owned in blessing than ever. Therefore with many other beloved christian helpers, we will say

How good is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as His power,
And knows neither measure nor end.
'Tis Jesus the First and the Last
Whose Spirit shall guide us safe home,
We'll praise Him for all that is past
And trust Him for all that is to come.

Yours in our Lord's service,

December, 1915.

THE EDITOR (ALFRED HOLNESS).



RICHARD BAXTER BEFORE JUDGE JEFFREYS AT THE GUILDHALL, LONDON, IN 1685.

Richard Baxter was born on November 12th, 1615, and died in 1691. He lived in stirring times, in days when to stand for the Word of God meant persecution and personal peril. He was a fearless, devoted servant of God, and always ready to face the enemies of the Truth. We are not surprised, therefore, that the Tercentenary of his birth has been in the minds of many recently, not only at Kidderminster, but throughout the world. Such men are needed now! He was called Puritan and Protestant in scorn and contumely, but this did not daunt the great man. Would to God that thousands in this day were only as bold and as loyal to Christ as he.

Macaulay said "the integrity of his heart, the purity of his life, the vigour of his faculties, and the extent of his attainments were acknowledged by the best and wisest men of every persuasion." He also gives in his famous history (Vol. I., Chap. 4) a graphic and wonderful description of his trial before Jeffreys as depicted in our frontispiece.

"Richard, Richard," cried the brutal judge as he rose from his seat, "Dost thou think we will let thee poison the court. . . . Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat." The name of the man who uttered these words is only mentioned to be execrated, whereas that of the author of "The Saint's Everlasting Rest," "The Call to the Unconverted," and "The Reformed Pastor," is revered and honoured wherever it is heard or known, and his writings have proved a blessing to countless thousands. Truly, as he said when dying, "I shall rest from my labours." "Yes," said a minister present, "AND YOUR WORKS WILL FOLLOW YOU."

THE Springing Well

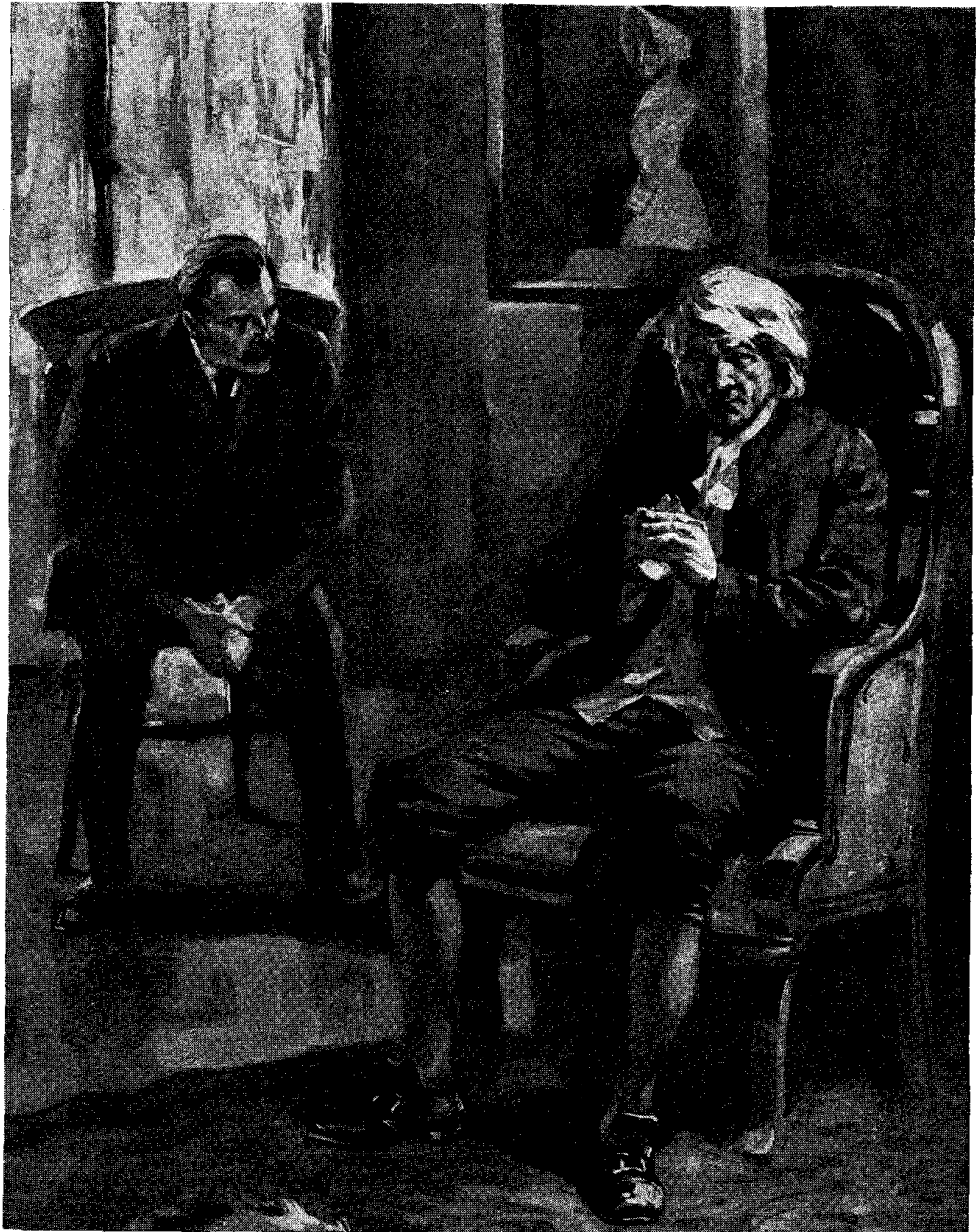
or WATERS THAT FAIL NOT.



“Not a Trouble, nor a Fear”; or, The Blessed Father’s Home.

IT was our privilege not long since to converse with an aged believer, who is living, consciously, in the very sunshine of the love of Christ. When we entered his room he told us he had just been trying in vain to read the fourteenth chapter of St. John’s Gospel, but that his head ached so with the effort he had to give it up. When nearly blind, he had learned to read with his fingers on the raised letters, and at times found great comfort in so doing, but on this particular occasion the effort had been beyond his feeble strength. Seeing that his thoughts were running on the chapter he had tried to read, we said, “Most precious words for us, ‘In My Father’s house are many mansions. . . . I go to prepare a place for you’; and again, ‘Let not your heart be troubled, neither let it be afraid.’ What a Saviour Jesus is! Our home is ready, and till He comes He would not have us troubled about the present, or fearful about the future.”

“I have not a trouble, nor a fear,” broke in the aged man, “blessed be His name, and I am so on going home to be with Him for eternity.”
S.W.



“‘I HAVE NOT A TROUBLE, NOR A FEAR,’ BROKE IN THE AGED MAN.”

He grew full of joy and longing as he spoke for the time when those whom he loved should be with him in heaven, all at home in the Father’s house.

“Not a trouble, nor a fear,” our friend con-

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The Springing Well;

tinued. "I have all I want for this life, for He has taken care of me, and I have nothing to fear, for He will take care of me. But it wasn't so a few years ago. It was always trying, trying then, and no hope. After forty years of trying and working in my own strength God used this text to open my eyes, 'These are they . . . who have washed their robes and made them white in the blood of the Lamb.' I saw then it was not our trying, but His dying, that saves us.

"Now, as I am so happy, I want to know the meaning of a text which I cannot understand: 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow' (Ps. xc. 10). Here am I between seventy and eighty, and am happy all the day long, and want for nothing, and the Lord says, 'Let not your heart be troubled, neither let it be afraid.' What, then, can it mean—'their strength is labour and sorrow'? I do not understand it."

"The labour and the sorrow is but for your poor body," we replied. "You cannot get up and down stairs so quickly as you once did, neither can you see well enough to read. Your body is meant here, not your soul."

This quite satisfied our aged friend: "For," added he, "these are the happiest and the brightest days of my life. I was once an active man, travelling all over the country, but now I am fixed to my little room, and the Lord keeps me company all the day long. I am happier and happier every day."

Christian reader, there is a sermon for us all in the old man's thoughts: the pathway home, perfect peace—the peace that Jesus gives—for what He gives must needs be perfect. The Lord had said, "Let not your heart be troubled, neither let it be afraid," and the answer of His happy servant was, "Not a trouble, nor a fear!" Hallowed experience—heavenly realisation!

There are those amongst God's people who are in trouble, but who are not troubled—"as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 10). We all have our troubles. Certainly, our aged friend had his—that is, if partial blindness, loneliness, poverty, and the weakness of old age are troubles! But he was not troubled, for he lived in the Lord's peace, and dwelt in the Lord's company. Being near Jesus, and dwelling in His peace, is heavenly christianity.

We think it is even more christian-like to be without fears for the morrow than to be troubled about the cares of the day. Fears are a sore

hindrance to christian progress. The ardent disciple who walked on the waters to come to the Lord went well till he looked on the foaming billows; then he was afraid, and then he began to sink.

The future is the stumbling-stone of the christian's soul—what will happen next?—but He says, "Let not your heart be . . . afraid." He will take care of the morrow. Then trust Him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. xxvi. 3). Alas! how many a day's usefulness is lost for eternity by profitless occupation with what the morrow may possibly be, and most frequently with what the morrow never will be!

At the commencement of the fourteenth chapter of St. John we hear the Lord say to us individually, that He is about to prepare a HOME for us. And He says He will come again and take us there. All will be well at last. We shall, each one, be in heaven at the end of the journey, and be with Him there. This is sweet assurance; but, dear christian, let us listen to our Lord's words recorded towards the close of the same chapter. We need their strong consolation; we need Him with us here. We have a PATH to tread as well as a HOME prepared, and, with the path before us, Jesus says, not only "Let not your heart be troubled," but also "neither let it be afraid." Give Him to-day's troubles and to-morrow's fears, and let Him be your dwelling-place.

The well-known ninetieth Psalm, a text from which raised a difficulty to our aged friend, is also a word for the path. Moses, the man of God, who wrote it, had seen what the wilderness was. He had borne six hundred thousand murderers in his bosom, as it were; he had seen God's ways in consuming backsliding Israel, and in bringing their children, whom they said He would cause to perish by the way, to the borders of Canaan; and, looking back on the past, the man of God said, "We spend our years as a tale that is told" (Ps. xc. 9). The experiences of the way will all come to an end. But as we read the Psalm we can but feel that we christians have what even Caleb and Joshua had not on their journey, for we have Christ's peace for our portion on the way: "My peace I give unto you." Perfect peace dwelt in the heart of Christ as a man on earth, and He says, "My peace I give unto you."

True spiritual-mindedness is having Christ in our hearts by faith. Even the labour and sorrow incident to the weakness of age are lost to perception by reason of the excellence of

or, Waters that Fail Not.

His peace in the heart. A really heavenly man in character is surrounded with heavenly peace and brightness, and when the test of trial comes it simply proves what he is—the crushed herb sends forth its sweet savour. May we be like our aged friend, so satisfied with Christ, so content in His love and company, that we shall truly say in answer to our Lord's words concerning both the home and the journey, "Not a trouble, not a fear!"

"When we walk with the Lord
In the light of His word,
What a glory He sheds on our way!
While we do His good will
He abides with us still,
And with all who will trust and obey.

Trust and obey; for there's no other way
To be happy in Jesus, but to trust and obey.

Not a shadow can rise,
Not a cloud in the skies,
But His smile quickly drives it away;
Not a doubt nor a fear,
Not a sigh nor a tear,
Can abide while we trust and obey."

A New Man—A New Life—A Changed Wife—and a Transformed Home.

THE jeering expression of contempt which once fell from the lips of the proud self-righteous Pharisees of old, concerning the Lord Jesus: "This Man receiveth sinners, and eateth with them," is as true to-day as in those blessed days of yore, of which we may often sing, when the—

"Sinners gathered round Him, lepers sought His face,
None too vile or loathsome for the Saviour's grace."

The following, which transpired recently, strikingly illustrates the truth of this assertion, and manifests the wonder-working power of God's Gospel in regenerating and transforming; turning the roaring lion into the gentle lamb; enabling both men and women to conquer their besetments, overcome their environments, to live changed and ennobled lives.

We had taken a gospel tent into a Gloucestershire village, and in the course of our visiting to invite the villagers to the meetings had knocked at a cottage door, which was opened by a man to whom we gave a booklet with a pressing invitation to the services. But although he sent his children to the young people's services, held usually before those for the adults, he did not himself attend. Again we visited him in his cottage, and this time our efforts were rewarded, for he came fairly regularly to the services, and heard after the lapse of very many years, the glorious tidings of God's free grace, which, through the perfect atonement of Christ,

abounds over all iniquity, transgression, and sin.

Towards the close of the six weeks of meetings we again called at the cottage, and as he opened the door in response to our knock he exclaimed: "I can thank God that you ever came to this place, for the Lord has forgiven my sins and saved my soul." He invited us in, and we then learned from his own lips that his had been a very sad home, and that both he and his wife had been addicted to the baneful drink habit, and had as a consequence been very poor and miserable. But now the calm, joyful, yet serious look upon his features clearly indicated that a very great change had been wrought in his soul since our previous visit. He was now a new man in Christ Jesus—a born again man. This was manifested by a complete renunciation of his old manner of life, and his deep reverence and love for the Word of God.

He gave us a pressing invitation to call upon them at any time; and as we did so, we saw with aching hearts the awful havoc the drink fiend had wrought in times past in that home.

Converted himself, he very earnestly commenced to pray for a like blessing upon his wife, that she too might know the Saviour, and be delivered from the fetters of intemperance, which had so recently bound him—fetters which still securely bound her. God answered his fervent petitions, and ere we left that village she too confessed Christ as her Saviour, and then followed the great transformation in her life also. This made the change in the home complete; it was no longer an abode of drunkenness, disgrace, and dirt, for all was made clean and orderly. And as from time to time we called to see them they would sit listening to the Word of God with the utmost attention, and eagerly drinking in its truths as we spoke to them of some of the things that accompany salvation.

Although God's Word declares: "No drunkard shall inherit eternal life," yet there is deliverance and complete salvation for all the intemperate and for you, whatever may be the sin to which you are specially addicted. Draw near to God in the Name of Jesus, seek pardon in His Name, and its awful power over you will be for ever destroyed by the Mighty to Save.

Bear in mind that what divine grace did in the hearts and lives of those mentioned above it can accomplish for you, if in true penitence for the past you come to the only Pardoner of sin. Countless myriads have been delivered, why not you? As He pardoned them, He will pardon you. Then as a child of God He will enable

The Springing Well;

you to live for a new Master, to walk in a new way towards the new home—for

“Boundless mercy is flowing free,
All through the blood of Jesus;
Streams of gladness abound for thee,
All through the precious blood.
Mercy now is offered—God’s salvation proffered.
Mercy is free—pardon for thee,
All through the Saviour’s blood.”

Thus we bring to you good tidings of pardon for the past, peace and power for the present, and eternal glory for the future, and all may be yours through the perfect atonement of the Son of God on Calvary’s Cross. Therefore come now to the loving, waiting, all-powerful Saviour, for it is still true that: “This Man receiveth sinners.” Has He received you?

A. GARDNER.

The Story of my Conversion.

BY ALEXR. MARSHALL.

MY parents were christians and I had the unspeakable advantage of sound instruction in the things of God. I was cradled to sleep with the lullaby of psalms and hymns and spiritual songs, and my memory was stored with choicest portions of Scriptures. In our home “family worship” was observed morning and evening, and many a prayer was presented to God that I might be early led to accept of His pardoning mercy. As I grew up I became careless and thoughtless regarding my soul’s welfare. Again and again I was deeply impressed with my need of a Saviour from sin’s penalty and power, but procrastinated, as I desired to enjoy more of the world’s pleasures and amusements.

God did not leave me to myself. His Holy Spirit convinced me of my guilt and peril. Many a warning I had. One day whilst skating on a lake near my home I fell heavily on the ice and for hours was in a state of unconsciousness. When I came to myself I found I was in bed surrounded by my parents and the physician. Whilst reflecting on my narrow escape I promised to God that, if He would restore me to health, I would become a christian; but as soon as I recovered I returned to my worldly companions and did my utmost to forget my relation to God and eternity. My conscience, however, was very uneasy as I endeavoured to stifle conviction. I knew that God’s Word said, “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that FOR ALL THESE GOD WILL BRING

THEE INTO JUDGMENT” (Eccles. xi. 9), and I knew I was not ready for such a meeting.

I TRIED TO FORGET BY NOVEL READING.

I took to works of fiction and read large numbers of novels to banish from my mind solemn and serious thoughts. Often when I lay down to rest I feared to go to sleep lest I should awake in hell. I had a secret conviction that if I became a christian I would have to

GIVE UP PLEASURE AND HAPPINESS.

How foolish I was! A christian is the only one that can afford to be happy. Believers are happiest when they remember facts, whilst the unsaved are only happy when they forget them.

EVANGELISTIC SERVICES.

Special Gospel meetings were being held in a hall in the city of Glasgow, and after attending several of them I became concerned about my state, but strove to quench conviction. I said to myself, “I mean to be a christian *some time*. I am young and strong and may live to a good old age. I want to see a little more of life; to enjoy a little longer the world’s pleasures, and *then* I shall be converted.” In the midst of my infatuation and folly God spoke loudly to me through His holy Word. The passage was Proverbs xxix. 1—“He that being often reprov’d, hardeneth his neck, SHALL SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY.” I trembled from head to foot; it was a blow to my idea of “death-bed repentance.” “*Suddenly destroyed, suddenly destroyed, AND THAT WITHOUT REMEDY,*” rang in my ears and disturbed my false peace. I said to myself, “God has often reprov’d me; many times He has warn’d me of my sin and danger: if I delay longer, I may, without a moment’s warning, be cut down in my sins and be ushered into His presence an unsaved, unsanctified, unforgiven soul.” Perhaps the unsaved reader is resisting the Holy Spirit and stifling conviction. If so, think on what a terrible risk you are running. Oftentimes you have been “reprov’d,” and still you “harden your neck.” Ponder the awfully solemn words spoken regarding those guilty of this horrible sin—“shall *suddenly be destroyed, AND THAT WITHOUT REMEDY.*” If you are suddenly cut down as a cumberer of the ground you will never be able to forgive yourself. Tarry not a moment longer! Flee to Christ, the sinner’s refuge! Restless and unsatisfied in heart, *but not particularly anxious about my soul*, one Sunday evening I entered a circus in Glasgow, where a converted barrister was preaching the

or, Waters that Fail Not.

Gospel: Mr. Gordon Forlong (for that was his name) had been a deist, but through reading the book entitled "The Philosophy of the Plan of Salvation," by an American citizen, he was led to a knowledge of the Saviour. After his conversion he devoted his time and talents to the proclamation of the Gospel. I don't remember his text, if he had any, or much that he said, but I thought he was a most extraordinary preacher. I can distinctly recollect him repeating again and again the words—

"IT'S THE BLOOD THAT SAVES! IT'S THE BLOOD THAT SAVES!"

He proved that salvation was not obtained on the ground of what *we do for Christ*, but on the ground of *what Christ did for us*. In showing that all that was necessary for the sinner's deliverance was completed by Christ on the Cross, he exclaimed, "It's finished! *It's finished!* IT'S FINISHED!" In thinking about salvation my mind had been occupied with *believing* instead of with *the object of faith*—*Christ and His "finished" work*.

I imagined I believed on Christ, but not in the *right way*. The words "it is finished" were carried home by the Holy Spirit to my heart and conscience. I asked myself, "What is it that is finished?" I remembered that the words were the dying words of the Saviour (John xix. 30). Mr. Forlong explained the meaning of the wondrous statement, and showed that all that was necessary for our acceptance was accomplished by Christ when He "put away sin by the sacrifice of Himself" (Heb. ix. 26; John i. 29; 1 Pet. ii. 24); and that everyone who believed on Him was saved and had eternal life. Specially did he dwell on the blessed fact that *the very moment* anyone believed on Him Who did it all, and paid it all, he was saved. "He that believeth on Me HATH everlasting life" (John vi. 47). I had always supposed that

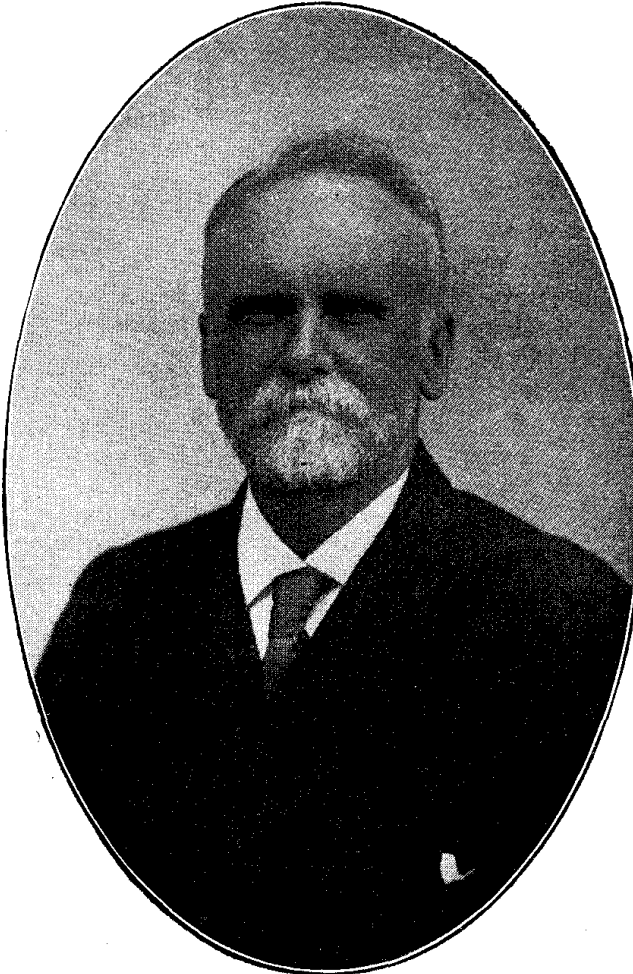
I MUST FEEL SOME GREAT CHANGE BEFORE I COULD BE SURE I WAS SAVED, and was continually looking into my heart to find peace! The preacher seemed to understand my difficulties, and explained that one *must first believe on Jesus* and the *feelings would follow*, and clinched the truth by repeating again and again the following words: "BELIEVING IS THE ROOT FEELING IS THE FRUIT." The light of the "glad and glorious gospel" shone into my

darkened soul. I saw that the Lord Jesus had died in my stead and received sin's penalty, and by believing the "good news" made known to me in the Word I was saved and had everlasting life! I remained to the meeting for conversation, and a worker pointed me to several scriptures, among others to John iii. 16 and John v. 24 and I saw the truth more and more clearly. I perceived the terrible mistake I had been making. I had been expecting to

FEEL HAPPY BEFORE I WAS SAVED.

Now I knew that I was saved, *not because I felt it*, but *because God said so in His blessed Word*, "He that believeth on the Son hath everlasting life" (John iii. 36). I believed on Jesus; that *He had taken my sins upon Him and died for me*, and I saw that there was *no reason* why I

should be afraid to meet God. At the time I felt no great change; I did not, like many, feel love filling my heart, or a heavy burden falling from me; I SIMPLY TOOK GOD AT HIS WORD AND THANKED HIM FOR SAVING ME. I had fully a mile to walk after leaving the meeting, and I remember speaking to God somewhat after this fashion: "Lord, I do not feel that I am saved; *I know it because Thou hast said so*; I do not feel any change, but I WILL STICK TO IT THAT I AM SAVED BECAUSE THOU HAST SAID SO IN THY WORD." Though I felt no special change that night, a day or two after



ALEXANDER MARSHALL.

The Springing Well;

peace and joy filled my soul. My mind had been too much occupied *with my believing* and too little with the glorious fact that *the Lord Jesus had borne away all my sins*. When I thought of His amazing love to me I felt happy, but when I thought of my believing I became miserable. Years have passed since then, and I have had many ups and downs, *but I have never forgotten the fact that God says I am saved*.

By believing on the Son of God, Who loved him and gave Himself for him, the reader will obtain eternal life as a free gift and a present possession! Believe on the Lord Jesus and you will know from God's Word that you are saved,

"All thy sins were laid upon Him,
Jesus bore them on the tree,
God, Who knew them, laid them on Him,
And, believing, thou art free."

"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). May you be enabled to say truthfully—

"God loved, God gave;
I believe and I'm saved."

The New Year, 1915.

PEACE, PERFECT PEACE.

"Peace I leave with you, My peace I give unto you."—
JOHN xiv. 27.

HUSH! 'Tis heaven's benediction
Falling on our wakeful ears.
Peace is ours, though sore affliction
Overflows our eyes with tears.

"Peace I give"; blest words of Jesus,
Priceless legacy to leave!
When the foes are marshalled round us,
Peace our trembling souls receive.

Peace, not as a vain world giveth;
But a changeless, perfect peace,
Ours because the Saviour liveth,
Who can bid the sorrows cease.

Peace which like an even river
Still flows on in holy calm.
Blessed gift from blessed Giver,
Peace to quell each false alarm.

Peace through all life's cares and worry,
When the way seems rough and long,
Peace amid life's stress and hurry,
Turning them to prayer and song.

Peace, though clouds and darkness thicken,
Tempting us to grim despair;
Peace which makes our footsteps quicken
Onward to the glory fair.

Prince of Peace: Thou Lord of Glory,
Flood our souls with peace divine,
As we herald forth the story,
Thou didst die to make us Thine.

A. GARDNER.

Two Prayer Meetings.

WHAT a wonderful thing is prayer! Mr. Hart, that sweet psalmist of God's people, once wrote:—

"Prayer was appointed to convey
The blessings God designs to give.
Long as they live should christians pray,
For only while they pray, they live.
The christian's heart his prayer indites;
He speaks as prompted from within:
The Spirit his petition writes,
And Christ receives and gives it in.

Pray, if thou canst, or canst not speak;
But pray with faith in Jesus' Name."

Put in other words, it may be said that prayer is the pulley-cord placed in a man's hand which brings down from heaven those blessings God is willing to bestow upon His people.

"Prayer an answer will obtain,
Though the Lord awhile delay;
None shall seek His face in vain,
None be empty sent away."—(NEWTON.)

All that men call prayer is not prayer acceptable to God. The Apostle James wrote, "Ye ask, and receive not, because ye ask amiss" (James iv. 3). The Pharisee claimed to pray (Luke xviii. 9—12), but he talked with himself. He did not pray to God. The Lord Jesus gave His people a direction how they should pray. He said, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father, Who is in secret, and thy Father Who seeth in secret shall reward thee openly" (Matt. vi. 6—8). He added, "When ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking."

This warning is a most needful one. We all are prone to think much of a well-ordered—more or less—formal prayer. Even in their private devotions christians are apt to drift into formal repetitions. The mouth is apt to speak when the heart is far away. There is a tendency, too, to attach importance to a certain length of prayer. There are instances in God's Word of both long and short prayers, and there are evidences that both are received. Solomon's prayer at the dedication of the Temple is an example of the former (1 Kings viii.). The disciples' heartfelt prayer, "Lord! save us, we perish," is an illustration of the latter (Matt. viii. 25).

One thing is certain, that it is through the Lord Jesus alone that believers "have access by One Spirit unto the Father" (Eph. ii. 18). Therefore, all true prayer must be made in the Name of the Lord Jesus (John xiv. 13); it must

or, Waters that Fail Not.

be made by the enabling of the Holy Spirit (Rom. viii. 26), and it must be made unto the Father, and in submission to His Holy Will (John xv. 16; Matt. vi. 10); and it must be made in faith and with the desire that God may be glorified (Heb. xi. 6; John xii. 28).

If we consider a prayer meeting which was once held, and test it in the light of these requisites, we shall perhaps realise that those who engaged in the meeting were actuated by true christian principles. They prayed in the Spirit (Eph. vi. 18), and by the power of the Holy Spirit, and that God's Name might be glorified.

Let us refer to the account of this meeting in Daniel ii. The astrologers and magicians of that day had been suddenly exposed. All their pretensions had been proved to be empty and worthless. The king was so bitter at the imposition attempted upon him that he gave orders that every one who could in any way be included in the discreditable system should be put to death. This decree was interpreted to apply to Daniel and his godly friends. In their anxiety they had recourse to prayer. Daniel obtained a short respite from the king, and Daniel and his friends devoted that time to prayer. They believed that God is; they believed that He hears prayer. They believed their request was for the honour and glory of His Name and according to His Will. His cause was at stake. They therefore "desired mercies of the God of heaven" (verse 18), and then in answer to their supplications God made known to Daniel the answer to give the king. That the Messiah was known to these godly men is evident from Daniel iii. 25. They knew Whom they believed and Who was set forth to them by the Temple services. Let us observe for our encouragement the faith of these men. The danger was great. They believed God could deliver and that it was to His glory they should be delivered; they therefore waited upon Him in full expectation of deliverance, and according to their faith so was it granted unto them (Matt. ix. 29).

Now let us consider another prayer meeting held also at a time of great danger. The Gospel had been preached and many had been brought to a saving knowledge of the Lord Jesus, when suddenly a great persecution sprang up. Peter was seized, and cast into prison (Acts xii. 5) and carefully guarded, but "*prayer was made without ceasing of the Church unto God for him.*" This was as it should be. Note the first result. God, Who hears prayer, and Who saw it was for His glory and His people's

good that Peter should be released, sent His angel, delivered him from his chains, conducted him through the wards of the prison, through the iron gate, and safely out into the city. Then the angel left him, and Peter made his way to the house "where many were gathered together praying" (verse 12). Note, secondly, when Peter knocked, the news was brought to the meeting that he was at the door, but they could not believe it, and left him standing there for awhile. When he gained admittance he recounted how wonderfully God had wrought for him and answered His people's prayer, but he did not remain with them. It is possible he may have been grieved at their want of faith, and if so, they lost the benefit of his further presence and testimony. What might have been the spiritual benefit to their souls if under the sense of that wonderful deliverance they had united with Peter in praise to God for His mercy in hearing and answering their petitions!

Daniel and his friends believed that God would deliver them, but the congregation praying for Peter seem to have feared they were asking too great a favour.

Let us take the warning. First let us be assured we are asking according to the will of God, and then let us pray in faith (James i. 6; Mark xi. 24); let us not be like the "waves of the sea, driven with the wind and tossed." Pray always (Eph. vi. 18), and remember you may "pray everywhere" (1 Tim. ii. 8).

A Prayer for the Belgian Refugee.

LA COMPASSION DE DIEU.

Jésus dit—"Venez à Moi, vous tous qui êtes fatigués et chargés et Je vous donnerai du repos."—MATT. xi. 28.

○ MON Dieu, grande est ma détresse,
Plus grande encore est Ta tendresse;
Jésus a souffert à ma place,
Pécheur, je viens implorer grâce;
Sa mort est ma délivrance,
En Lui je mets mon espérance,
Daigne avoir soin de moi.

F. E. S.

(Translation.)

Jesus said—"Come unto Me, all ye that labour and are heavy laden and I will give you rest."—MATT. xi. 28.

My God, how great my soul's distress,
Yet greater still Thy tenderness;
I come, a sinner asking grace,
Since Jesus suffered in my place,
His death hath made the captive free,
He only is my hope and plea,
Oh, keep me in Thy care.

"Take My yoke upon you and learn of Me: for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. xi. 29).

The Springing Well;



The Precious Blood of Christ.

"YE KNOW THAT YE WERE NOT REDEEMED WITH CORRUPTIBLE THINGS AS SILVER AND GOLD, . . . BUT WITH THE PRECIOUS BLOOD OF CHRIST."—I PET. i. 18, 19.

"THE precious blood of Christ!"—words most sweet, most dear to the christian's soul. The Apostle does not simply say "redeemed by the blood of Christ"; his heart was full of love to the Saviour; he was aglow with affection's fervour as his pen wrote down these words, "the *precious* blood of Christ."

So it was with the beloved John, who, speaking of the Lord as "the faithful Witness, and the First Begotten of the dead, and the Prince of the kings of the earth" at once utters His praises, saying, "Unto Him that loves us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

What sets the blood-bought sinner's heart on fire like contemplating the precious blood of Christ! The very repetition of the word does the soul good, lifts out of self, fills with wonder, love and praise, brings heaven near, and us nearer in spirit to its songs of praise. Come, ye who would be sweet singers on earth, "singing and making melody in your hearts to the Lord," be brimful of heaven's theme of eternal praise—"Worthy is the Lamb that was slain."

THE BLOOD OF CHRIST IS PRECIOUS BECAUSE OF ITS OWN INTRINSIC WORTH. What angel or man can declare the glory of HIS person Who shed it. Christ is the Sent One of God the Father; the Father's only Son: the Eternal Son of the Eternal God; but become in time a Man. When we speak of His blood, we are filled with thoughts of the excellence of His sacrifice, the might of His atonement. The work He accomplished by death on the cross is of everlasting and abiding value.

I had in my hand the other day a piece of solid gold, just as it had been found on a river's side. "That is worth so many pounds," said my friend, who showed it to me. Now, that piece of gold would be of a given value in any country because of its own preciousness. Whatever use it might be put to would not affect its intrinsic worth, neither would its real value

be lessened because ignorant people did not appraise it justly.

The blood of Christ is precious because of its own unutterable value. Not all the worlds the Lord's hands have made are to be compared to the worth of His own blood. If men believe on Him, or believe not—love Him, or love Him not—the preciousness of His precious blood abides for ever the same.

THE BLOOD OF CHRIST IS PRECIOUS, FOR IT IS "HIS OWN BLOOD." What a contemplation for man it is, that the Son of God became a man in order that He might die for sinners. "The Son of God Who loved me and gave Himself for me," writes the Apostle Paul. Can we thus speak, "He loved me and gave Himself for me"? Personal heart dealing with the Son of God's love is what we need. And if our hearts are able, by grace, thus to think of the Lord, it is our privilege to say, He Himself, the chiefest among ten thousand, the altogether lovely One, shed His blood for me. Jesus' own kind hands, ever filled with bounties, were nailed to the cross for me; His blessed feet, so ready in hastening to the needy, were fastened to the wood for me; His holy brow was gashed with the thorny crown; His side was pierced with the soldier's spear for me; from His hands, His feet, His head, His side, flowed the blood—the precious blood—to wash away my sins, to make me whiter than snow.

"Lo, from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

As the believer thinks of the Lord, his Friend, his Saviour, his Redeemer, as he meditates upon His sufferings, His grief, His anguish of soul and body, beholds Him lifted up from the earth, drawing all unto Himself, dying for sinners, yea, the chief of sinners, he loves to repeat, "*redeemed with the precious blood of Christ.*"

My Praises and My Mercies.

AN elderly man was ill. His wife carried a basin of hot soup to his bedside. As he took it, he exclaimed, out of the fulness of a grateful heart, "My praises do not keep pace with my mercies!" He was in the habit of tracing God's hand in all the circumstances of life, and felt that he never praised Him enough for His care. Christian reader, can we not all say the same? Do we not find that our praises lag behind? Yet the Lord even "*daily* loadeth us with benefits." "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

or, Waters that Fail Not.

Fleeing; and Following.

"O man of God, flee these things and follow after righteousness."—I TIM. VI. II.

"FLEE" hasting to be rich and coveting after money, "follow after righteousness, godliness, faith, love, patience, meekness," says the Apostle to the "man of God." And if Timothy needed the exhortation, how much more do we? The christian, however advanced, needs both to "flee" the evil and to "follow after" the good. He is to turn his back and be coward in the presence of the temptation to sin; he is to follow after the good and the holy with a racer's zeal and energy.

Righteousness takes the first place in the pursuit. Practical righteousness is contemplated, and this means everyday righteousness as well as righteousness every day. A most important word is this for our own times of christian profession.

Godliness or piety comes second, and reverence may be included in the term; and both piety towards God and tenderness towards relatives will be covered by the apostle's means.

Faith, love, patience, meekness, form a gracious ascent in the practical christian's life. Faith in God is an active principle within the soul which leads to hallowed results. We cannot love God without faith in God. And the more faith we have in God the more do we love Him, and if we love God Whom we have not seen, we love our brethren whom we do see.

Patience and meekness are inward graces, which are well beloved by all who see them. Yet both hide themselves when possible from view. They are like some of our flowers, which have but little colour

Only to Walk With Jesus.

DAVID J. BEATTIE.

J. C. WILLIAMS.

1. On - ly to walk with Je - sus, That I may dai - ly know
 2. On - ly to walk with Je - sus, Thro' hours of deep - est grief;
 3. On - ly to walk with Je - sus So that mine eyes may see
 4. On - ly to walk with Je - sus—Naught do I ask be - side;

More of His sweet com - pas - sion—That I may like Him grow.
 In Him I find a sol - ace—His pres - ence brings re - lief.
 That bless - ed brow once thorn - clad—That form once marred for me.
 If I but know Him near me I shall be sat - is - fied.

CHORUS.

On - ly to walk with Je - sus, Know - ing that He is mine;

Liv - ing each day in His pres - ence—Drawn by a love Di - vine.

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to attract the eye, but which give forth the sweetest of scents. Patience is a proof of power, and the power may be acquired through a process of God-learning. Therefore follow after patience.

The Springing Well;

The Authority of God.

No. I.—Introductory.

THE Holy Scriptures reveal to us God, and it is a great privilege as well as a great responsibility for an individual or for a nation to be possessed of the Scriptures. Thus we read in Paul's Epistle to the Romans: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles* of God. For what if some did not believe? Shall their unbelief make the faith (or 'faithfulness') of God without effect? God forbid: yea, let God be true, but every man a liar" (Rom. iii. 1—4).

It is in and through the Scriptures that those who are born again of the Holy Spirit (John iii. 5) obtain their knowledge of God and learn to have communion with God, and the Lord Jesus says of them, "they are they which testify of Me" (John v. 39).

It was a great privilege for the Jews to have the Old Testament Scriptures committed unto them. But it was also a great responsibility. But to us, who have the New Testament Scriptures as well, which more fully explain God's instructions and promises, as contained in the Old Testament, the privilege and responsibility are still greater.

I do not believe that any nation on the face of the earth has been discovered that has not had some kind of idea concerning God. In many nations the thought of God has been that of a Being exceedingly cruel and wicked. In other nations the thought has been that God is, but that mankind knows nothing about Him. Other nations have had other ideas concerning God. Many of these ideas no doubt were communicated to men by the medium of Satan and evil spirits.

God shows to us how Satan deceived Adam and Eve, so that instead of their having a perfect knowledge of God and perfect communion with God, their minds were corrupted by a mingled and confused mass of "knowledge of good and evil" (Gen. ii. 17; iii. 5). In this simple account we have the reason given to us

* The word translated "oracles" is a very strong expression for the Scriptures and signifies "the speaking place." It carries us back to the description of the building of the Temple by Solomon (1 Kings vi. 16—20), where we are told that the innermost portion of the Temple was called "the oracle," or "the most holy place," in which was placed "the ark of the covenant of the Lord." Upon the top of the ark was placed the mercy seat, concerning which God says, "there I will meet with thee and I will commune with thee from above the mercy seat" (Exod. xxv. 21, 22).

of the awful confusion that exists in the minds of mankind concerning God and His eternal Kingdom.

Then God shows to us the steps that He has taken whereby man may be brought to know Him (such knowledge being declared to be the essence of eternal life—John xvii. 3), and to have communion or fellowship with Him (1 John i. 1—10; ii. 1, 2).

Mankind without this knowledge is "dead in trespasses and sins" (Eph. ii. 1); to have the opportunity of knowing about God and salvation and communion with Him, and to reject and despise the privilege brings men into that condition spoken of in Luke xvi. 19—31. The rich man and his brothers would not "hear Moses and the Prophets" (verse 31), and thus they were and continued to be (after what is commonly called "death") "without Christ . . . having no hope, and without God in the world" (Eph. ii. 12).

God shows to us that because of His love towards mankind He has given His Son to be man's eternal Lord and Saviour (John iii. 16, 17); and further He declares: "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John iii. 8).

The first sense of comfort, joy, and reconciliation with God comes through believing the Gospel message: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

But this is but the beginning of knowledge, and the Scriptures show to us that God's purpose is to give those who believe and are saved an ever-increasing knowledge of and communion with Himself. This increasing knowledge brings increasing life and light to the soul.

God shows to us how death and darkness came to Adam through sin. He shows to us that after the Flood He chose Abraham and his seed to be the great recipients of His Spirit, whereby through faith in the promised Messiah they might have life and light in their soul with increasing knowledge of God and communion with Him.

The great privileges thus given to the believing Jews are referred to by Paul in his letter to the Romans (Rom. ix. 4, 5; and xi.). When the Jews rejected the Gospel message, with its promise of life and light, knowledge of God and communion with God, God declared that He would offer these blessings to the Gentiles. Hence Paul's message to the men of Athens: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts xvii. 30).

or, **Waters that Fail Not.**

11

We, who have believed in the Lord Jesus Christ, know something of the love of God, for which we should now begin to praise Him. But this is only the beginning of the knowledge of God. There is very much more to be known of the true God, and one part of the knowledge of God, which is of the greatest importance, is that of His authority.

May God by His Holy Spirit teach us this knowledge that we may recognise and submit to the authority of Jesus Christ as Lord!

W. H. B.

Gems of Truth from
the Revised Version.

Pray your Wishes Through!

"Beloved, I PRAY that in all things thou mayest prosper and be in health, even as thy soul prospereth."—3 JOHN 2, R.V.

THUS we note that the aged Apostle John did more than merely wish prosperity to the "well-beloved Gaius." The "I wish" of the A.V. becomes "I pray" in the R.V. The merely benevolent wish was transformed into an effectual and fervent prayer. He sought to pray his wishes through.

We have, by the mercy of God, reached once again the wishing season. We have and are wishing each other every blessing for the New Year. So far, so good. It is right and proper to desire for all our friends every seasonable wish. Only a boor would refrain from and prohibit such expressions of goodwill. But is this all? Surely as christians we ought to do much more, and see that our wishes evolve into prayers. Pray that every wish you have uttered for others might become an actual fact. Be as prodigal in prayers as with wishes. Pray them through!

Was Gaius weak in body and suffering some temporary check in his business prosperity? John's prayer seems to suggest this. Many of the early christians were called to a life of itinerant evangelism without fee or reward (verse 7), consequently they were dependent upon the hospitality of the christians settled in the various cities, towns, or villages they passed through. A man called Diotrophes had secured almost absolute control over this church, and in a domineering and autocratic manner refused to entertain or allow these evangelists to minister there, and excommunicated the hospitable Church members who did receive them (verse 10). John had written to the Church about the matter (one of the many lost epistles), but Diotrophes had rejected it, and would not acknowledge John's apostolic authority (verse 9). The aged Apostle now wrote to generous and

warm-hearted Gaius, commending him for past kindnesses shown, and urging him to continue his most God-like work of entertaining the Lord's servants (verses 5, 6 and 8), and promising to deal drastically with this usurper when he next visited that Church (verse 10). All this Church trouble had pressed very heavily upon the mind and heart of Gaius, and probably had affected his bodily health and worldly prosperity, hence this tender and sympathetic greeting of verse 2.

And what a prayer! Would you, gentle reader, care for any of your friends to pray that your bodily health and temporal prosperity should only be in exact ratio to the health of your soul and prosperity in the things of God? In spite of sore trouble and many anxieties the soul of Gaius flourished amazingly. So may yours!

ROBERT LEE.

My Days are Like the Water-Pots.

By WILLIAM LUFF.

MY days are like the water-pots
Of Cana's marriage feast:
For every day is brimming full,
The largest and the least.
And Jesus, as of old, has made
The water into wine:
For He has changed earth's common things
To things that are divine.
Without Him, all the water-pots
Had empty been and dry;
For my supplies had all run out,
But I had His supply.
'Twas His command that filled my days
With blessings to the brim:
It was His power made water wine:
I owe it all to Him.
And what about the future days?
How empty they appear!
A row of empty water-pots
The days of the New Year.
And yet, Faith hears Him say once more,
"Fill, fill them to the brim."
And so I do, just as He says,
And leave the rest to Him.
I fill the days with simple prayers
And holy, pure desires:
He changes water into wine,
And so Faith never tires
Of drawing out the rich supply,
As in the days gone past:
And knows, as at the Cana feast,
The best will be the last.

"To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. iii. 19, 20).

The Springing Well;



A New Start for the New Year.

WE now start learning the eleventh series of verses from the Bible, and possibly some of our readers have had fellowship with us from the very commencement. What a happy privilege it has been to store the words of the Lord in our memories, and how great has been the gain as the Word has effectually wrought His will in our lives! We expect that there will be a large addition to the number of those who will unite with us in starting the New Year with the Word of God. We should like to induce all our readers to become Bible-learners. If they would but make a start there is little doubt but that they would soon become habitual learners of the Book. Who will make the experiment and commit to memory at least the five verses for January given below?

As the years have passed, the Band has multiplied in a wonderful way, and its influence has extended into many parts of the world, and during the year 1915 there should be an even more pronounced multiplication of the number of Bible-learners. They need not be restricted to our readers, for we hope that an enthusiasm for learning will take possession of our friends so that they "cannot but speak" to others of the joy of having God's precious Word hidden in the heart. All may participate in this. It is well to start early in life. Only a few days ago we heard from one of our branches that a boy seven years of age could repeat the whole of the verses since the beginning of last January. The next day a letter was received from two sisters over seventy who rejoiced in being members of the Band. Another friend writes:—"I am glad to have been a member of the Berean Band since January, 1914, my only regret is that I did not hear of it sooner." So let us be all up and doing our best to enlist everyone in the blessed privilege of learning God's holy Word.

The Roll and Scroll of Honour.

Each year since the institution of the Roll of Honour in connection with the Band there has been a striking increase in the number of those who have become eligible for enrolment. A very beautiful certificate has been prepared, and we anticipate that a large number of members will be able to claim it. We hope that all those who have been on the Roll of Honour in the past will again qualify for enrol-

ment, as consecutive successes greatly enhance the value of the certificate. All those who are placed on the Roll of Honour for three years in succession are entitled to enrolment as Fellows of the Berean Band, an honour which is bestowed on those who have achieved a measure of success in committing the Holy Scriptures to memory. Then, again, in all fairly large branches there is always the possibility of securing the Roll of Honour Scroll, which is held for one year by the branch which has the largest number of members on the Roll of Honour in any one year. Roll of Honour form of Certificate, with rules and full particulars, can be obtained from the Central Office of the Band (see below).

The following verses are to be committed to memory during the month of January:—

GOD.

- Jan. 3. Jer. 32, 27—I am the Lord.
 " 10. Ps. 46, 1—A Refuge and Strength.
 " 17. 2 Sam. 22, 33—A Strength and Power.
 " 24. Ps. 84, 11—A Sun and Shield.
 " 31. Isa. 44, 6—The First and the Last.

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

The Light Beyond.

"The Lord will make darkness light before thee."—Isa. xlii, 16.

"He turneth the shadow of death into the morning."—Amos v. 8.

THERE is light beyond the darkness,
 And beyond the storm is calm;
 There is dawning after midnight,
 And, beyond our sighs, a psalm.

There are clouds, but silver lining
 Glorifies the side unseen;
 Rain may fall, but then clear-shining
 Hath a far more wondrous sheen.

There is spring-time after winter,
 Flowers, where late was lifeless sod;
 Where the wild winds shook the woodlands,
 Now the birds are praising God.

There is reaping after sowing,
 Golden sheaves, where fields were bare;
 Seed, tear-sown, shall have its harvest,
 Afterward, and elsewhere.

There is life beyond our dying,
 Welcome, after journey long,
 Heaven's joy beyond earth's sorrow,
 God's glad, everlasting song.

J. H. S.

"Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: He reserveth unto us the appointed weeks of the harvest" (Jer. v. 24).

or, Waters that Fail Not.

Bible Truths in Bible Trees.

I.—The Morning of Innocence.

THE trees of the Bible are more or less connected with the different ages or dispensations of this world. There were two trees connected with the first period of the world's history. What those two trees were every Bible student knows. But how long this period lasted—what length of time Adam dwelt in the fair and beautiful scene, where the refreshing rivers watered the garden of delights, wherein God placed our first parents—no one knows. This "Morning of Innocence," as it has been aptly termed, was, alas! very soon darkened by a great cloud, which has ever since hung over this scene in which we find ourselves.

One of these two trees, called the "Tree of the Knowledge of Good and Evil," which God placed in the Garden of Eden, He commanded Adam not to taste. This prohibition was given to show that God was Creator, and Adam the creature; and that, as Creator, God had a perfect right to command, and that Adam's happiness consisted in unquestioning obedience. "Of every tree"—yes, "of every tree"—except this one, Adam could freely eat. This one only was kept from him. You well know the story. The serpent tempted, Eve listened and partook of the fruit, Adam hearkened to his now guilty wife, and also ate of the forbidden tree, and by this act of disobedience they both forfeited their innocent and happy condition, and consequently were driven from their home of delights! God had said, "In the day thou eatest thereof thou shalt surely die."

The "Tree of Life," which God had placed in the midst of the garden, was also lost to them: Adam and his wife were shut out of the earthly paradise for ever. But do we not hear again of the Tree of Life? Yes, we do, but not as blooming in an earthly Eden, but in the paradise of God.

You ask, Was there no way back to the fair scene from which our first parents were expelled? No! A flaming sword of judgment turned every way, and the bright cherubim, executors of that judgment, guarded the approach to the Garden of Eden.

This has a voice for all, telling us that happiness, in the state of innocence, having been forfeited by man's disobedience, can never be regained. But if there is no return to paradise on earth, the grace of God has superabounded, and *His own* paradise is now open to all who turn to Him.

Do you ask, How was it that Adam and Eve were shut out of Eden, and not allowed to eat of the Tree of Life? It was mercy; for had they eaten of that tree in their fallen condition they would have had to live on earth a life of misery for ever away from God.



THE SYRIAN THORN.

The next period in Bible history commences with THORNS. How aptly these set forth a period of *lawlessness* you will see by tracing the references to them through Scripture.

There are eight different Hebrew words used in the Bible for thorns, but they are all derived from one root, which signifies "to fret," "to wound," or "to tear."

Thorns came upon the earth at the fall—thorns were entwined around the head of the Lord Jesus Christ, when He was about to die for us—and when He comes to reign, "The sons of Belial shall be all of them as *thorns* thrust away" (2 Sam. xxiii. 6).

The plant which is supposed to have furnished the thorns for the Saviour's crown is called *nabka* by the Arabs. A plant more suited for this purpose could not be found, for it is literally covered with thorns; its branches are supple and pliant, and its leaf of a deep green colour, like that of our ivy.

It is supposed that this plant was chosen in order to add insult to cruelty, for it resembles the ivy, which was used to crown emperors and warriors.

After the two trees of the Garden of Eden, so familiar to us all, and which are associated with the time of innocence on the earth, we have the time characterised by thorns and thistles, and by violence and lawlessness. May each of our readers have found in Christ the Life, and be saved from sin through Him.

The Springing Well;

III.—Yet more Tidings about Our Gospel Literature Fund for Our Soldiers and Sailors at the War.

WE must again refer to the wonderful way in which God has been pleased to make this effort a real blessing to very many of the men with whom our workers have been brought into touch through the instrumentality of the distribution of the Word of God and of our general Gospel literature. From all quarters we have had intelligence of the eagerness with which the men receive our books and papers, and, best of all, many of the missionaries, colporteurs and others have given us vivid and stirring accounts of scores of splendid soldiers and sailors who have confessed Christ to the eternal welfare of their souls. It will be understood that many of the recruits are careless, Godless persons, who seem to think and care little about anything. This is all the more reason for supreme efforts to be made to reach them with words of warning concerning eternity. But on the other hand, many have come from christian homes, and memories of mother and father and relatives and friends abide in their hearts, and when they hear the message of grace, or read it in the books, they are often reminded of their Sunday school days, and God uses these remembrances to break them down with the very love of Christ. Just recently we were told how a lot of fine Canadian fellows have been led to the Saviour on Salisbury Plain. One young maple-leaf stalwart was a true christian, and brought away with him holy influences through the devoted testimony of his beloved parents. He first brought one or two of his comrades to the Gospel meetings, and these in their turn brought others, until ultimately quite a little company of these patriotic young Canadians were led to Christ at the services. It was a matter of thankfulness to know that each one had a nice little pocket Testament given to him, and also a helpful Gospel book such as "God's Way of Salvation," or "Safety and Certainty," or one similar. The work at the front has also been furthered. Every facility has been given to workers to reach the wounded and even those in the firing line. Our friend, Sir George Pigot, told us that he sent a quantity of Gospel hymn sheets to the front, and he had heard that the christian men who received them were singing the fine old hymns they know so well, such as "Rock of Ages," "I heard the Voice," and others. We could tell of many similar interesting incidents.

We refer also with gratitude to God to the

generous fellowship in the work of many kind helpers abroad, especially in New Zealand. We shall avail ourselves of the earliest opportunity to speak of this generous support more in detail. We are only able to say that not only have these kind donors entrusted us with considerable sums for the relief of christian friends in Belgium and Northern France and for the assistance of believers who are refugees from those countries, but they have also consigned to us a very large quantity of most valuable clothing. In co-operation with various christian friends who are in touch with the distressed people, we are doing what we can to carry out the wishes of the beloved christian people in New Zealand who have been thus led to help in this beneficent effort. Just as we write we hear of the safe arrival of the S.S. *Ruahine*, conveying the splendid supply of clothing, and in our next we hope (God willing) to give particulars as to our arrangements for its advantageous disposal.

Another kind friend at Christchurch, N.Z., has also sent seven pounds ten shillings, which has been contributed by various christian friends on behalf of our Gospel Literature Fund. We thank sincerely all these opportune helpers, and pray indeed that God's abundant blessing may be with each one of these thoughtful helpers in His service.—ED., S.W.

Nothing is Lost.

"Gather up the fragments that remain that nothing be lost."—
JOHN vi. 12.

TO talk with God—no BREATH is lost;
Talk on, talk on!
To walk with God—no STRENGTH is lost;
Walk on, walk on!
To wait on God—no TIME is lost;
Wait on, wait on!
To grind the axe—no WORK is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on.
Martha stood—but Mary sat;
Martha murmured much at that;
Martha CARED—but Mary HEARD—
Listening to the Master's word,
And the Lord her choice preferr'd,
Sit on—hear on!
Work without God is labour lost;
Work on, work on!
Full soon you'll learn it to your cost;
Toil on, toil on!
Little is much, when God is in it,
Man's busiest day's not worth God's minute;
Much is little everywhere,
If God the labour do not share;
So work WITH God, and NOTHING'S lost,
Who Works with Him, does BEST and MOST,
Work on, work on.

A. A. REES.

OUR YOUNG PEOPLES' COLUMNS. Earthly Objects in Heavenly Light.

By WILLIAM LUFF.

No. 1.—A Peal of Bells.

NO doubt you will hear the bells ringing in the New Year; so let our New Year's chat be about bells.

The Alarum-Bell.—This is to wake us up, and is so called because in feudal times a larum-bell was rung in the castle in time of danger to summon the retainers to arms—"l'armer" (to the arming); hence the bell was called the à larmer-bell, corrupted into the alarum-bell. Have you heard God's alarum-bell (Rom. xiii. 11, 12)?

The Prayer-Bell is rung in some lands to summon people to pray. Its message is, "Who-soever shall call on the name of the Lord shall be delivered" (Joel ii. 32).

The School-Bell says, "Come and learn." Christ's School-Bell rings out, "Learn of Me" (Matt. xi. 29). What a good Teacher! "Come, ye children, hearken unto Me: I will teach you the fear of the Lord" (Ps. xxxiv. 11).

The Labour-Bell says, "Come and work." "They that sow in tears shall reap in joy" (Ps. cxxvi. 5). "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that" (Eccles. xi. 6).

The Desk-Bell on Sunday says, "Be still and listen." "He that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John v. 24).

The Dinner-Bell says, "Come and dine."

"The Gospel Bells invite us
To a feast prepared for all:
Do not slight the invitation,
Nor reject the gracious call."

The House-Bell says, "Let me in," and reminds of Christ's words, "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). "The Lord shall open unto thee His good treasure" (Deut. xxviii. 12).

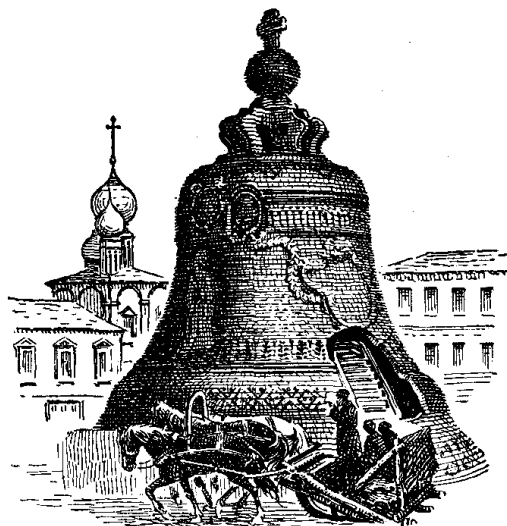
The Telephone-Bell says, "Answer me." If we answer God's call, He will answer our call. "He shall call upon Me, and I will answer Him; I will be with him in trouble; I will deliver him, and honour him" (Ps. xci. 15).

The News-Bell says as it rings from Christ's belfry, "Be it known therefore, men and brethren,

that through this man is preached unto you the forgiveness of sins" (Acts xiii. 38).

The Sea-Bell, ringing on a floating buoy, says to the mariner, "Keep off these rocks," and

"The Gospel bells give warning,
As they sound from day to day,
Of the fate which doth await them
Who for ever will delay."



THE GREAT BELL OF MOSCOW.

The Sheep-Bell has for its message, "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" (Is. liii. 6).

The Fire-Bell summons the firemen; and here I must tell a little story. One January morning, while a carter was having a drink with some friends in a wine shop in the Place d'Odéon, a detachment of the fire brigade came up at a gallop. The carter and his friends ran out, and the fireman inquired where the flames had broken out. No one could answer, and after an inspection it was discovered that while the men were drinking, one of the horses had broken the glass of the fire alarm and had rung up the brigade. I expect he got tired of waiting for his drinking master.

The Birth-Bell.—When a son and heir is born, the bells are sometimes rung. God's birth-bell says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John iii. 3).

The Death-Bell has a sobering voice.

"Oft as the bell, with solemn toll,
Speaks the departure of a soul,
Let each one ask himself, Am I
Prepared, should I be called to die?"

The Post-Bell.—This used to sound some years ago in a Kentish village. It was carried by the postman. And the cheerful sound rang through

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the little roads that wandered from the village green. They came, the villagers, who thought there might be a letter, and the bag was opened. The letters were handed out. One woman was always ready for the summons of the bell. She sorted out the letters for the benefit of those who could not read. There were many. And even the postman couldn't read.

At Moscow, within the sacred enclosure, is the "King of Bells," being the largest in the world, weighing two hundred tons. It was cast in 1735, and was broken two years later without having once sounded. Like some people, it was too big to be useful.

Are God's joy-bells ringing in your heart and life? I have read of a country vicar who was beginning an elaborate excuse to the Duke for not having rung a peal of bells on his arrival home after an absence of many years.

"First of all, your grace, we haven't any bells," he began.

"Oh, well," said the Duke, "that's quite a sufficient excuse." Boys and girls who are not trusting Jesus have no real "joy-bells": but every trusting child has a perfect peal within, and can sing—

"Joy bells ringing, children singing,
Fill the air with music sweet;
Joyful measure, guileless pleasure,
Make the chain of song complete.

Joy-bells! Joy-bells! Never, never cease your ringing;
Children! children! Never, never cease your singing;
List, list the song that swells, Joy-bells! joy-bells!"

"Jesus Christ Died to Save Us."

PERHAPS, dear young readers, you have till now been living for yourselves, and forgetting God's claims upon you. Well, take care! for you know one of the landlord's rights is to give an unfaithful tenant notice to quit. That is what you find God doing to him of whom we read in Luke xii.; he had made up his mind, as it were, to pay no rent, but to spend all the fruits of his land on himself. He was not "rich toward God," so God turned him out. He had "not been faithful in that which was another man's" (Luke xvi. 12), and he was suddenly called to give an account to the One to whom he belonged.

Now, be certain of this, you can never thoroughly and happily own yourself the Lord's until you know that you are His, not only by right of creation, but also His by right of redemption. He gave His own life-blood to purchase us for His own, so that those who have taken Him as their Saviour hold that their body is the Lord's, in which it is their joy to serve Him.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE have continued the good Gospel work amongst our soldiers and sailors in very many centres in our own land, and at the front amongst the men who have been within the fighting line for many weeks. We have told on another page of the way the Lord has been pleased to bless this effort. We have still very many applications for Testaments, Portions, and Gospel literature from workers in many quarters, and we continue to send them so that the blessed message of salvation through Christ Jesus the Lord may go forth freely wherever there is a way opened. Truly we have felt concerning this urgent matter that "freely ye have received, freely give." We acknowledge this month with grateful thanks as undernoted:—

	£	s.	d.
John iii. 16, 5s.; E. C., Hove, 5s. ...	0	10	0
M. L. P., Torquay, 7s. 6d.; A. G., 2s. 6d. ...	0	10	0
His Name Sake, 5s.; S. C., Alcombe, 2s. 6d.	0	7	5
B. Hawkshaw, 2s. 6d.; E. M., Coventry, 10s. 6d. ...	0	13	0
A. D. M., Reigate, 5s.; Miss C. Iver, 10s. ...	0	15	0
R. C., Barre, 10s.; Miss A., Billingshurst, 2s. 9d. ...	0	12	9
M. E., Reading, 10s.; B. B., Woking, 3s. ...	0	13	0
H. M., Bristol, 6s.; A. B., Durham, 10s. ...	0	16	0
"Southwold," 2s. 6d.; J. E. B., Teddington, 2s. 6d. ...	0	5	0
M. A. C., Hexham, 1s. 6d.; W. M. S. E., Greenwich, 8s. ...	0	9	6
C. D., Geraldine, 20s.; M. A. B. I., Ditton, 3s. ...	1	3	0
From the Bible Class, Mildmay, per Mr. R. Lee ...	0	10	0
Miss H., Hampstead, 3s. 6d.; H. & M. J., Worcester, 5s. ...	0	8	6
W. M. S. E., Greenwich (2nd Donation) ...	0	10	0
J. G. P., Stockport ...	0	11	7
Mr. W. D., Kensington, N. Y. ...	1	0	0
E. T., Tunbridge W., 1s.; St. Leonards, 5s. ...	0	6	0
P. A. J., Porlingford ...	0	11	10
D. J. B., Carlisle, 5s.; R. H. T., 7s. 6d. ...	0	12	6
Mr. W. E. G., Clapham ...	0	7	5

OUR SUBSCRIPTION FUNDS.

WE also acknowledge with thankfulness of heart the receipt of the following amounts from sympathetic friends who so generously remember our general efforts to help the desolate and distressed, and especially the poor little children. We have received as noted:—

For Our "Compassionate" Fund.

(For Lonely Suffering Saints.)

	£	s.	d.
Mrs. McB., Worcester ...	0	5	0

For Our "Springing Well" Leper Fund.

	£	s.	d.
M. J. J., Worcester ...	0	5	0

For Free Distribution Fund.

	£	s.	d.
J. D., Chilcompton ...	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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THE Springing Well

or WATERS THAT FAIL NOT.



The Soldier and the Little Drummer-boy.

BY WILLIAM LUFF.

WHAT wonderful escapes there have been in the terrible battles! A soldier writes, "Three shells burst over the place where I was, in succession, killing both the men on either side of me and covering me with their blood."

Another says, "A few days ago one of the Germans' shells killed an infantryman about two yards from me, and the fellow that was close to me was wounded in two places. The other day, a bullet passed through my riding breeches, just above the knee, just grazing my leg, nothing more. At the same time, a piece of shell entered—unmasked—into my haversack, and stopped in the middle of the tin of pastilles Miss — sent out to me. Thank God, I am still alive and well."

A still more remarkable escape came under our notice in the reign of Queen Victoria. James was a soldier of the Queen, and a soldier of the King too. Feeling he could serve his Master more in healing than in killing, he asked to be transferred to the medical staff. This was done, and soon he was on active service in the Matabele war. Before leaving, s.w.



Photo]

"THE SOLDIER AND THE LITTLE DRUMMER-BOY."

[By H. N. King.

a lady at the Soldiers' Home, Winchester, gave him a copy of Miss Havergal's *Loyal Responses*.

The book went with him, and on his return he presented it to Miss Perks, at the Home.

c

The Springing Well;

On looking through it, she traced a bullet-track to the ninth day, and there it stopped. I looked at the arresting words :—

"Precious, precious blood of Jesus! shed on Calvary—
Shed for rebels, shed for sinners, shed for me."

It seemed wonderful that the bullet should have stopped just at the saving blood.

It is the blood that maketh atonement (Lev. xvii. 11).

We have redemption through His blood (Eph. i. 7).

We are justified by His blood (Rom. v. 9).

We enjoy peace through His blood (Col. i. 20).

We are sanctified through His blood (Heb. xiii. 12).

We are made nigh by His blood (Eph. ii. 13).

We overcome by His blood (Rev. xii. 11).

Has not God said, "When I see the blood I will pass over you" (Ex. xii. 13)? If James was saved by that precious blood, so are we, and thousands more, for it arrests the wrath of God.

There was a small dent on the next page, and I read :—

"My Lord, dost Thou indeed remember me?"

A slighter dent upon the following page marked the answer.

"My child, I do remember thee."

Thus saved from death, this christian soldier devoted himself still more to the Lord. One day he had a drummer-boy brought into hospital whose thigh had been broken on a march. The next morning the boy called James to him, and whispered; "Orderly, will these men hurt me if I kneel down to say my morning prayers?"

"My boy," was the reply, "never be afraid of what men may say. I will see that they don't hurt you; but Jesus will hear your little prayer where you are. He knows you cannot get out of your bed."

Then he gave the little chap, who was only fourteen years old, some books about Jesus.

Now I must tell the rest in the orderly's own words, copied from a letter I saw at the Soldiers' Home.

"The poor lad had another accident in the ward during my absence. Making an attempt to rise from his bed, by some means not yet found out, he was fatally injured. The doctor desired a first-class orderly to arrange the night duties in the accustomed way, and I asked that I might be one in attendance, as I felt for the poor boy; so, having permission, I took the first relief from 10 to 12 p.m. I passed the two hours with the lad; and it was a sad and yet the most blessed time I have ever spent. It seemed as if the Lord Jesus was there with us Himself.

The laddie said to me with a sigh, 'James, do you think that the Lord Jesus wants me home in the beautiful skies with Him? But if I die, what about poor mother and father? If they could only see me here they would cry bitterly; but never mind, I shall be better there. Shall I wear a crown?'

"I could not answer at that moment. I burst into tears; for I felt it too much after attending to such a good-hearted lad—I could not bear it. As I knelt there beside the bed, I asked God if it was His will to spare the lad. Then a word came from his lips, and he said,

"'Oh, do look to poor father and mother and poor sister Bessie.'

"I arose, and as the time came to be relieved, I took a look at the lad's face and said: 'Good-night, Berty!' He answered: 'Don't cry, it will be all right if the Lord Jesus takes me. I know He is coming to-night for me.'

"I went away with eyes full of tears, and in the morning the orderly came and called me out of my room from my breakfast, saying :

"'The lad wishes you to stay with him the next hour.'

"As I entered the ward, he looked at me, and I said :

"'Well, Berty, what is it you want, my boy?'

"He said, 'Do stay with me'. So I sat down, and he went into a deep stupor. After a quarter of an hour we heard him say :

"'Jesus, I'm coming now.'

"I took his hand, but before I could speak again he had gone to be with Jesus."

After reading about Berty, who died, shall we not say with James, who lives, and is working among the soldiers to-day :

"I promised the Lord Jesus at that bedside that, come what might, I would serve Him"?

Looking up the words at which the bullet was arrested, I find they are No. 201 in "Songs of Victory."

Precious, precious blood of Jesus
Shed on Calvary;
Shed for rebels, shed for sinners,
Shed for thee!

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

Though thy sins are red like crimson,
Deep in scarlet glow,
Jesus' precious blood shall wash thee
White as snow.

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

Why Lord Nelson was WRONG.

SOME time ago there appeared in THE SPRINGING WELL an article under the title "Was Lord Nelson Right?" Readers may remember that it was shown that Nelson was right in demanding from his captive, "Your sword first, and then your hand." The present writer has often thought of another incident in the life of our great hero, and his thoughts have been strengthened in view of happenings in the struggle existing between England and her foes at present.

No doubt all readers are acquainted with the story concerning Nelson's blind eye, and his refusal to retire from action; and generally we have been accustomed to think of it as something to be proud of—and perhaps it was. Let us consider for a moment, however. Few people will deny that had the consequences of Nelson's act been disastrous instead of so successful, very different treatment would have been meted out to him. His act was in reality one of disobedience, and the result could never make it anything else—except in the eyes of an unstable world. We may take it as a fairly true axiom, that the world judges by *success*: God judges according to *faithfulness*.

Thus let us apply the moral of the story to ourselves. A soldier's or a sailor's first duty is obedience to his officers, and the christian's first duty is obedience to his God and Father. "To obey is better than sacrifice."

Too often, however, people are prone to judge the correctness of procedure in the Lord's service by the amount of attendant success, instead of enquiring—though it be in the words of a heathen king—"What hath the Lord spoken?" We are not responsible for success, but we are responsible for our attitude to God's word; and He expects of us prompt and loving obedience, even though we do not understand the why and wherefore of His commands.

Were this more generally understood and laid to heart, we should see less of the open violation of the principles and precepts of Holy Scripture.

It is ours "not to reason why," ours "not to make reply," ours but to humbly try to follow Him Who said, "I delight to do Thy will."

Let us turn to another incident. Lately we were horrified to read of the sinking of three of our ships by enemy torpedoes. The horror of it was somewhat lightened by the gallantry of the captains of two of the ships in trying to save life. But what did the Admiralty report show? It showed that the loss of two of the vessels was through neglect of orders with regard to

the principles of naval warfare; and a point worthy of notice is that the action of those captains not only failed in its purpose, but was actually the cause of still greater loss of life.

Perhaps we may find it thus in the spiritual realm. Depend upon it, we may never act with impunity upon the principle of doing evil that good may come. But does anyone really do so? Does any christian knowingly violate God's word? God knoweth. We would recommend readers to a fresh perusal of the New Testament, and of the Pauline epistles in particular; then let them form their own opinions as to whether or not this is the case. Rather than appear controversial by touching on certain violations, we would ask readers to apply the test to their individual walk, worship and warfare.

"Someone had blundered," both in the order given to Nelson and in that given to the Light Brigade: in the one case disobedience was crowned with victory; in the other, obedience was fraught with disaster. Our Commander, however, never blunders; so let us trust His wisdom in giving us our orders. Our apparent success in a wrong course can never justify that course, and our reward by and by will only be according to our *faithfulness*. Let our aim be to glorify God, not in our way but in His; and, with a readiness to do His will, may the language of our hearts be, "What saith my Lord unto His servant?"

J. C. J.

The Beloved Disciple.

"One of His disciples, whom Jesus loved."—JOHN xiii. 23.

LORD Jesus, Thou lov'st me; I know I am Thine!
What pleasure I find in this knowledge divine!
With gladness my heart in Thy presence doth bow:
If ever Thou lovedst me, Lord, it is now.

Thou lovedst me, Lord, long before I loved Thee,
And suff' redst to make me eternally free;
Thou lovedst me e'en when the thorns pierced Thy
brow:

Yet, Lord, if Thou ever hast loved me, 'tis now.

Thy love has been wonderful, Saviour, to me,
Surpassing the truest earth ever did see;
Thou lovedst me: scarcely I know why or how!
But, Lord, if Thou ever hast loved me, 'tis now.

I know it is safe on Thy love to depend,
For, having once loved, Thou dost love to the end;
My soul to be lost Thou wilt never allow;
For, Lord, if Thou ever hast loved me, 'tis now.

What glory, what rapture in Heaven 'twill be
To contemplate ever Thy love unto me;
To look on Thy thorn-pierced and glory-crowned brow,
And know "If Thou ever hast loved me, 'tis now."

ANTIOCH, NATAL.

J. C. J.

C 2

The Springing Well;

Jehovah Shalom.

"There is sorrow on the sea, and it cannot be quiet."—
JER. xl. 23.

"The Lord send peace."—JUDGES vi. 24.

THERE is sorrow on the sea,
There is sorrow on the land,
For the nations are in tumult,
War and strife on every hand.
Oh, the desolate homes of grief,
Where the loved return no more,
And widows and orphans weep
As they never wept before.
Oh, comfort all mourning ones, Lord,
And the broken-hearted heal,
And when earthly hopes are crushed,
Thy love and Thy grace reveal.
O God, in thine own good time,
May bloodshed and cruelty cease;
Wilt Thou stay the destroying sword,
And send us in mercy peace.

C. P.

"BE STILL AND KNOW THAT I AM GOD; I
WILL BE EXALTED AMONG THE HEATHEN"
(Ps. xlvi. 10).

Is Your Name There?

AN old lady, a christian, went into an office to sign her name to a business document. "Where shall I put my name?" she said to the clerk. "Just write it on that line, please," he replied. The old lady looked up and said, "My name is written in a lot of places." "Yes, I expect it is," said the clerk. "It is written in the Lamb's book of life," said the old lady. "Is your name there?" This was considered a great joke, and handed round the office as such. Next time the old lady appeared the clerk saw her coming, and turning to another member of the staff he said, "I say, —, here's the old woman whose name is in the Lamb's book of life; you had better attend to her." He was evidently afraid of another thrust with the sword of the Spirit.

Supposing the old lady had asked *you* that question, my reader, what would *you* have said? "Is your name there?" Mine is! Surely that is cause for rejoicing. When the disciples came back to the Lord Jesus, flushed with success, and said, "Lord, even the devils are subject to us through Thy Name," He said, "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven" (Luke x. 20). On the other hand, alas, for those whose names are *not* there, for we read, "Whosoever was *not* found written in the book of life was cast into the lake of fire" (Rev. xx. 15).

It matters little where else it is written, if it is not written in heaven. It may be in the

class book or on the communion roll, but neither of these give admission to heaven. No, no! You must come to Jesus as a poor, lost, sinful creature, confessing your sinfulness and unworthiness, but trusting Him to save you because of the eternal value and efficacy of His precious blood which was shed at the Cross, and then, when you do *that*, He will at once write your name in the Lamb's book of life, and give you just cause for rejoicing.

Remember, time is short. The coming of the Lord draws near. The saints may be gone at any moment; then your doom will be sealed. There will be no more offers of mercy for you. Your last chance is gone. Christ was presented to you as your Saviour and you refused Him, and now a lost eternity stares you in the face. Think of it! Eternity! Eternity! Eternity! and you lost, lost, lost! amongst those whose names are *not* written in the book of life, and therefore cast into the lake of fire. How awful! Oh, flee to Christ at once and let Him save you. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

WILLIAM EASTON.

New Zealand.

Is there a Famine in England?

SINCE the late Lord Salisbury made reference to the "man in the street" this individual has assumed considerable importance, and his opinion seems to be regarded as very weighty. Let us ask him what he thinks about the question of a famine in England. We pretty well know what he will say, that is supposing he condescends to reply to our query; he will probably repeat the word "famine" in a tone of amazement and surprise. "What! a famine in England?" "What nonsense!" "Food may be a little dearer than it was; but as to a famine! Why, food is still fairly plentiful. Can't you use your eyes?" "Where have you been to talk about a famine here?"

The man who answered thus would be correct in one sense of the word, and yet in another sense he would be very wide of the truth.

Much depends upon the meaning we attach to the word "famine."

In its original form the word "famine" implies a "general scarcity of food," "destitution," "entire absence of provisions," etc., and from this primary meaning of the word many other applications have been adopted into common use. Thus in times when, for any reason, the collieries cannot be worked, we read of "a coal famine"; or we may hear of a famine of

or, Waters that Fail Not.

good school teachers, or of a famine of men of genius. These illustrations go to prove that there is a wider application of the meaning of the word "famine" than that when it is strictly confined to its bearing upon food.

Then again, there are many kinds of food. There is material food, and intellectual food, and spiritual food; and these differ the one from the other. The body needs material food, the mind needs intellectual food, and the soul needs spiritual food. With this explanation before us we may require to revise the conclusions of the "man in the street" before adopting his views. He, poor fellow, does not look below the surface. He judges according to the outward sight, and so long as he sees food in the shops and has money in his pocket wherewith to purchase it, he is, according to his own judgment, quite happy.

The man who knows his Bible, and who knows the God Who gave the Bible, and the Lord Jesus of Whom the Bible tells, may not be too ready to give judgment upon every matter brought before him, but he does know this, that God has said "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). This same Lord said to Moses, I led Israel in the way I did in order that Israel might know "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 3).

Now, if inability to obtain material bread for the body leads to starvation, what will happen if the Word of the Lord is not set before men? It is written (Prov. xi. 26), "he that withholdeth corn (*i.e.*, bread, for bread is made from wheat) the people shall curse him." Then what must the awful responsibility be when the Bread of Life is kept from the people?

In the case of material bread the people may want it and may be unable to obtain it, or it may be purposely kept back from them, and in such case they are not to blame; but when the Bread of Life is hidden the responsibility rests both upon the people and upon their teachers. This withholding the Bread of Life comes as a just judgment upon men when they have despised and rejected the pure Truth.

God says, "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos viii. 11).

When men truly hunger and thirst for the Bread and Water of Life God will never withhold this precious gift, for has He not said,

"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" (Is. lv. 1)? Did not the Lord Jesus say, "I am the Bread of Life"; "I am the Living Bread Who came down from heaven: if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My flesh, which I will give for the life of the world" (John vi. 48 and 51)? On the last great day of the feast the Lord Jesus stood and cried: "If any man thirst let him come to Me and drink" (John vii. 37).

Careful reading of the Scriptures will convince every honest mind that when the Lord Jesus refers to "eating this Bread" an "drinking this Water" He refers to believing on Him (John vi. 35, 40, etc.), for these expressions are but a figurative method of conveying the great truth, "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). The form of expression may change, but the Truth cannot. The Jews of old rejected the Lord Jesus, and when they finally made up their minds that they would not believe in Him—the Word of Life—the Gospel was taken from them and the Apostles were sent to the Gentiles. Ever since that awful decision was taken there has been a spiritual famine amongst the Jews. "Now for a long season Israel hath been without the true God, and without a teaching priest and without law" (2 Chron. xv. 3).

Is there no evidence that England and Wales together with Scotland have followed the evil example of the Jews? Is God's Word prized and obeyed by the generality of people? Is God's Day honoured and loved? Do men value the privilege of meeting together to worship Him? Is the Lord Jesus believed in as He is set forth in Scripture? Is the pure Gospel preached and taught and believed in? Thank God there is still a remnant who serve Him (Ezek. xiv. 22, 23, etc.), but the people and the chief of the preachers have turned aside from the truth of the Gospel, and verily there is a famine in the land. The churches and the chapels of these islands have too often their pulpits filled by men who have partaken of the poison of scepticism, and how can they preach "Jesus Christ and Him crucified" (1 Cor. ii. 2) when they do not believe in Him? The great majority of people try to feed upon "husks" (Luke xv. 16), because they are not taught the need of the Father's "Bread" (Luke xv. 17).

The Springing Well;

When men find fault with Paul's inspired declaration, "If any man preach any other gospel unto you than that ye have received, and we have preached, let him be accursed" (Gal. i. 8—9), it is a sure proof that he is a false teacher. It is these teachers who are *starving* the people and bringing on "the famine."

Before it is too late may God's people be stirred up to confess the national sins, the professing Church's sins, and their own personal failures, and cry mightily to God that He may send us "refreshing times" (Acts iii. 19) from on high. When Elijah prayed the famine was brought to an end (1 Kings xvii. 1; James v. 17).

Studies in
Scripture Couplets.

Salvation before Help.

"Lord, save me."—MATT. xiv. 30.

"Lord, help me."—MATT. xv. 25.

TWO important, earnest, and impressive prayers. But please observe their order in the sacred narrative—Peter's cry, "Lord, save me," comes before the Syro-Phenician's plea, "Lord, help me." Before the request for His assistance comes the call for His salvation. This is highly significant, and conveys a much-needed and vitally important lesson.

"But I do ask God to help me," is often the reply of men and women when dealt with about their souls. There is hardly a christian worker but has heard this statement many a time. And one cannot but feel that self-righteousness prompts that reply. No doubt it is true, for instinctively the most careless and depraved cry out for the help of the Almighty in times of distress and disaster. But it is not according to the divine order. I must cry, "Lord, *save* me," before I cry "Lord, *help* me." Before I have any right to ask for His assistance I must ask for His salvation. In fact, I have no claim on His willingness to help unless I have received His grace and mercy. This order is recognised in other portions of the Holy Book. For instance, the Gibeonites in a time of sore and desperate need sent an urgent message to Joshua, saying, "Save us and help us" (Joshua x. 6); and the saint in the grand old 46th Psalm boldly exclaims: "God is our refuge and strength, a very present help in trouble." Note the order—"save," then "help"; a "refuge," then a "present help"—yea, "a VERY present help."

It is all very well to say, "I do ask God to help me," but is that prayer answered? Ah, that is quite another thing. That heart-moving plea of the woman of Canaan in Matthew xv.

was unheeded by the Saviour, yea, though the disciples begged Him to grant it in order to get rid of her (for undoubtedly that is the full significance of their conduct as indicated in verse 23). And it was all because she had not recognised and observed the divine order. She had, as a matter of fact, taken up an entirely false position, making a claim on Jesus as the "Son of David," a title she as a Gentile had no right to plead. It was only when she had taken her rightful place at His feet that her request for His help was granted. Oh, the blessedness of lying low at His feet in penitence and confession! Then, having become my divine refuge from sin He becomes my daily helper and strengthener. Having cried "Lord, save me," I have a humble right to cry daily, "Lord, help me."

"Lord, save me"—*it was the prayer of sinking Peter for himself*, after attempting to do as Jesus did. In the ancient Egyptian caligraphy the hieroglyphic for the word "impossible" was two feet walking on water, so utterly impossible did this seem to the ancients. But what the wisest of the ancients considered an impossibility is accomplished by our dear Lord. He is the God of the impossible. No doubt even an ancient Egyptian, whilst declaring the walking on water an impossibility for man, would readily admit its possibility so far as God is concerned. This the Bible affirms. Job (Job. ix. 8) announces that God "alone spreadeth out the heavens, and treadeth upon the waves of the sea"; and Agur in his short chapter in Proverbs xxx. 4 asserts that none but God can gather the wind in His fists, and bind the waters in a garment. Yes, we too are quite sure that none but God can do these things. But Jesus performed these wonders! This was done in the flesh by the Man of Nazareth! Then Jesus is God! He is the Almighty! This is the only conclusion.

Impetuous Peter desired to do as Jesus did, and asked the Lord for His invitation, and the Son of God could not do otherwise than invite him. And for a moment or two all seemed well—Peter, too, began to do the impossible, as all who trust the Saviour accomplish; but taking his eyes off the Master he began to sink, and cried "Lord, save me." This was a perfect prayer. It was short, direct, definite, earnest, and received an immediate reply. It does not take the Lord long to save us. Let the cry of penitence rise from a broken and a contrite heart and *immediately* He saves. Oh, sinking soul, why do you not cry out to Him?

"Lord, help me"—*it was the prayer of one for another*, the clamorous cry of a mother for

or, **Waters that Fail Not.**

her child, the expression of a desperate need that would not take "No" for an answer, the request of one prepared to take any lowly position provided she could secure the boon coveted. And that prayer, too, was ultimately granted. What else could the Lord do? The Kingdom of Heaven suffereth violence, and the violent take it by force. What a rebuke this mother's desperate plea is to many of our prayers for others! We will stir ourselves up, and lay hold on God, and then He will not deny the help we crave.

ROBERT LEE.

The Hope of Salvation.

WE may justly say, that he who most fully realises the favours which are now his, through God's salvation, most fully values those blessings of salvation which are laid up for him, and which will be made good and enjoyed when the salvation is revealed.

Let us set side by side some of the present and the future blessings of salvation which are the portion of the believer, remembering that the future is as certain as the present with God, and that whether present or future favours all go to form the salvation of God for man.

PRESENT.	FUTURE.
We have redemption through His blood, the forgiveness of sins (Eph. i. 7).	We . . . waiting for the adoption, to wit, the redemption of our body (Rom. viii. 23).
All that believe are justified from all things (Acts xiii. 39).	We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body (Phil. iii. 20, 21).
Now are we the sons (or children) of God;	And it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him (1 John iii. 2).
God hath given to us eternal life (1 John v. 11).	We . . . made heirs according to the hope of eternal life (Titus iii. 7).

Past, present, and future, however different in our eyes, are all as one in the mind of the eternal God. His salvation is one great whole, and all who are saved, are saved according to the fulness of the salvation of God. This salvation is made secure to us for time and eternity in Christ. It is unchangeable in all its parts in Him;

"We shall be saved from wrath through Him."

"We shall be saved by His life" (Rom. v. 9, 10), even as we are saved now by Him.

When we speak of the hope of salvation, in no sense is an uncertainty suggested. Hope built upon man, or earthly things, has of necessity in it an element of uncertainty, but

hope that is built upon God's Word is absolutely certain. A hope that can never be put to shame is highly encouraging and strengthening. There is no such thing as hoping against hope in the hope of salvation, no, but an anticipation which will be abundantly realised.

This hope enables the believer to hold up his head before every foe. And to this he is exhorted as a good soldier of his Lord, "putting on . . . for an helmet the hope of salvation" (1 Thess. v. 8). If we had hope only in this life we should be of all men most miserable, but we have a grand prospect of glory before us, which shall never fail. All that we have received is but an instalment of what is laid up for us. There will be deeper peace, richer joy by and by, than we ever knew here. Our circumstances will be perfect according to the standard of divine love, and in this salvation all shall equally participate, even the poorest and the simplest together with the greatest, whether the thief, who found the Saviour at the eleventh hour, or martyrs, prophets, and apostles.

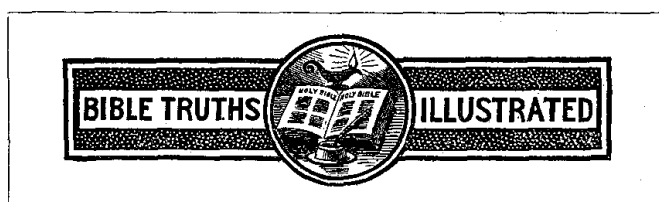
The Scripture says, "We are saved by hope," or "in hope" (Rom. viii. 24), for while we are saved from our sins, and from the wrath which is to come, we are not yet saved from sorrow, or suffering, or death. Further, we are saved for a bright and glorious end. The glory is yet to come, and for this glory the believer waits, and he hopes for the day when it will be revealed. He does not hope for what he has, for example, the forgiveness of his sins, or his justification, since these are his present possession, according to grace, and "for what a man seeth, why doth he yet hope for?" He hopes for the fulfilment of the promises of God respecting the future only.

The Person Who Is Our Peace

is Christ Himself. He is our Peace. A perfect work, a faithful work, a living Person, ensure and guarantee us peace. Christ is and ever will be our Peace.

Is it not Enough for You?

NOTHING you can ever do, or think of, can make the shadow of a claim for you to God's salvation. It was God's majesty that was outraged by the sinner's sins; it was God who loved the sinner; it was God's hand that provided the remedy, and, with the sacrifice He Himself provided, His justice is for ever satisfied. Jesus said, "It is finished"; the work He came to do is done; and if that is enough for God, poor sinner, is it not enough for you also?



II.—Redeemed with the Precious Blood.

"REDEEMED . . . WITH THE PRECIOUS BLOOD OF CHRIST, AS OF A LAMB WITHOUT BLEMISH AND WITHOUT SPOT: WHO VERILY WAS FOREORDAINED BEFORE THE FOUNDATION OF THE WORLD."—I PET. i. 18, 20.

IT is now some two thousand years ago since the blood of the Lord Jesus Christ was shed for sinners. Let us for a moment meditate upon the purpose of God in the sacrifice.

This world was formed into its present fashion of beauty some six thousand years gone by, but when the foundation of the world was laid no man can tell. No mind can conceive aright the lapse of time since that great day when the Eternal God thought fit to lay in space, as it were, the corner stone upon which this earth is built, and to hang the earth in its place amongst the countless orbs of heaven, there to be fixed firm till He shall remove it. But before the foundation of this world, the mind of God was occupied with the sacrifice of His Son as a Man for men; and with the value of that sacrifice.

GOD FORMED THE MARVELLOUS PLAN OF OUR BLESSING AND HIS GLORY.

The purpose of God existed before the foundation of the world, but the display of that purpose was made in time: He "was manifest in these last times"—or at the end of the times—"for you, who by Him do believe in God."

What are the times spoken of, which have reached their end, or of which the last may be reckoned? God has marked off the history of this world in times or ages. Even as each day has its hours, each week its days, each year its months, so has the history of the world its times. We speak of the eleventh hour, the end of the week, the close of the year, and a peculiar significance attaches to the expressions. The day of law and prophets reached its end when Christ died, and more, the end of man's history as dealt with by God in order that man should be thoroughly tried and tested then came; besides which the close of the times of this world's history is in view as we regard the death of Christ. The believer is not looking for any improvement of the world, he is looking for Christ's coming and the world's judgment. The end is reached. In a most solemn way we can say, therefore, "these last times."

Let us review briefly some of the times of

this world's history, and reckon, as it were, some of its hours in the light of the sacrifice of Christ. When sin entered into this world, and death by sin, when, instead of paradise to live in, man had a world in which to die, God took the skins of animals and clothed disobedient man. God covered man with robes made from slain victims. In the first blood thus shed on this earth, the first death on account of sin, can we not mark the beginning of God's ways of mercy for man? And do not we see in the garments of God's own making a figure of that fair beauty in which He robes those for whom Christ died? From the very first, where sin abounded grace did much more abound. As Adam and Eve turned their backs on paradise, they entered the world clothed in garments made from victims slain in their stead. The first hour in the time of sin chronicles the type of the eternally purposed work of God's Son for sinners.

As time began to roll on, Adam and Eve saw their own sinful natures reproduced in their children. They saw, too, God-given faith in their son Abel. Cain, the man of earth, brought of earth's fruits and cultivation to Jehovah; Abel brought death and the "fat" of the victim instead to his altar.

When righteous Abel for the first time went to his flock, and took therefrom the fairest lamb he could find, and brought it in its innocence to the altar, and then plunged the knife into the creature's breast, and the blood of the lamb crimsoned the altar of the man of faith, God from heaven accepted Abel, and Abel's offering.

IN THE DEATH OF THE SACRIFICE FOR THE SINNER GOD AND THE SINNER COULD MEET. The cross of Christ is the meeting-place for God and man. We come in our sins to God, and find God's provision for our sins. God has set Him forth a mercy-seat through faith in His blood. And in the way of Abel's approach to God in the very earliest hours of the world's history, WE IN THESE LAST TIMES HAVE HOLY WITNESS TO THE PRECIOUS BLOOD OF CHRIST.

As the days of the patriarchs passed by, the holy men of old brought sacrifices and blood to God. Without shedding of blood there is no remission. This truth the altars of Noah, Abraham, and the fathers proclaim. Beloved reader, living in these last days, have you, by faith, learned of God the lesson of the needs-be for Christ's death in order to the salvation of your soul?

Think of it, beloved reader, for thousands of years, indeed, since time began, God has thus been teaching, by type and figure, wonderful lessons concerning the value of the Blood.

Bible Truths in Bible Trees.

II.—The Olive and the Vine.

WE have spoken a little about the time of *thorns*, that followed the time of the *trees* of life and the knowledge of good and evil.

You will remember that during the time so peculiarly characterised by *thorns* violence and corruption continued on the earth till at last the wickedness became so great that God swept all away by a flood. But in the midst of judgment God remembers mercy, and it is sweet to read that "Noah found grace in His sight."

After the deluge a new period of God's ways with man commenced; and we connect it with two trees, the OLIVE and the VINE. First let us look at the OLIVE. The dove plucked off an olive leaf and brought it to Noah in the ark, while the waters of judgment were yet on the earth. So the olive is the first tree mentioned after the flood. In Jotham's parable, the first on record (Judges ix.), it is mentioned. You will see that the tree first invited to take the place of king over all the other trees is the olive. The trees said, "Come thou, and reign 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 be promoted over the trees?"

There are two kinds of olive trees spoken of in the Bible; one is wild and natural, the other under cultivation. The cultivated tree is of a moderate height, its trunk knotty, its bark smooth and ash-coloured; the leaves are oblong, somewhat like those of our willow, of a green colour, dark on the upper side, and light on the under. In the month of June it puts out white flowers, which grow in bunches: each flower is one piece, widening upwards, and dividing into four parts. The fruit is oblong and plump; it is first green, then pale; afterwards, when it is ripe, it is black. Within is enclosed a hard stone filled with an oblong seed. The wild olive is smaller in all its parts.

The cultivated olive is identified with the

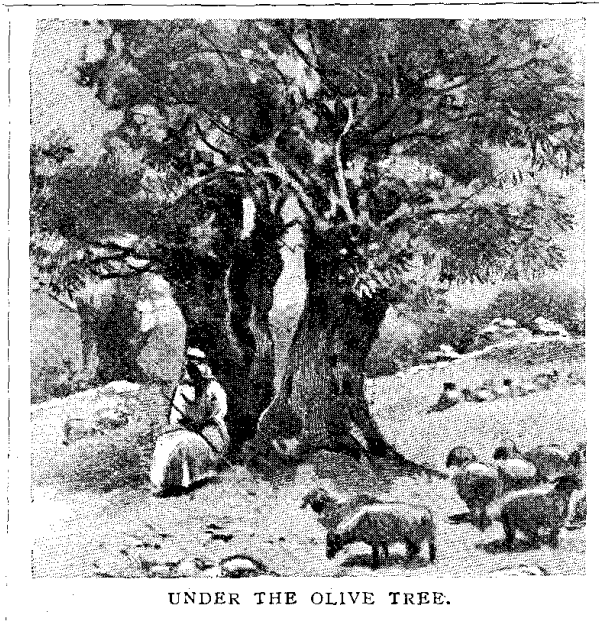
period or dispensation when Israel was as a people under God's continual care.

The wild olive tree represents man in a wild, lawless state. St. Paul says to the Roman believers and to professing christians, that we were of the wild olive tree, but were grafted in the cultivated and fruitful tree. And he foretells the time when once more the broken off branches of the cultivated tree shall be grafted in once more by God. All is of grace to us Gentiles, and let none take as a matter of course the favour of God in giving us an open Bible and the words of salvation, but let us thank God for His favour.

God, since the flood, has imposed outward restraint upon man, by means of human government, and this has continued to this day. National government was at first put by God into the hands of Israel. But when Israel forfeited their country through their sins, and through want of subjection to God, the government of the earth was committed to the Gentiles, in whose hands it still remains.

The VINE is significant of joy, as you may see by looking at Jotham's parable, "The vine said unto them, 'Should I leave my wine, which cheereth God and man?'" Alas! Noah abused the goodness of God in connection with

this tree—a warning, that the good things of this world are to be used to God's glory, and not abused to man's shame.



UNDER THE OLIVE TREE.

"Another Day."

"There remaineth therefore a rest to the people of God."—HEB. iv. 9.

THERE IS A DAY OF REST BEFORE THEE—

THOU WEARY SOUL, ARISE AND SHINE
AWHILE THE CLOUDS HUNG DARKLY O'ER THEE.

AWHILE THE CAPTIVE'S CHAINS WERE THINE.
BEHOLD, THE LAMB OF GOD WILL LEAD THEE

TO STILL GREEN PASTURES ROUND THE THRONE;
CAST OFF THY BURDEN, RISE AND SPEED THEE,

FOR SOON THE BATTLE STORM IS DONE—
FOR SOON THE WEARY RACE IS PAST,

AND THOU SHALT REST IN LOVE AT LAST.

"For here we have no continuing city, but we seek one to come" (Heb. xiii. 14).

The Springing Well;

The Authority of God.

No. II.—The Meaning of "Authority."

THERE is no more important chapter in the Scriptures than the 15th chapter of Paul's First Epistle to the Corinthians. In the first eight verses we have a most concise and precise explanation of the Gospel message, which shows that it consists of three great fundamental facts: (1st) that Christ died; (2ndly) that He was buried; (3rdly) that He rose again.

The importance of the doctrine of Christ's resurrection is pointed out, particularly in verses 17 to 23. The old Reformation divines used to insist upon the fact that to preach that Christ died for our sins was only half the Gospel. It was an incomplete message unless it was also proclaimed that Christ rose again the third day "according to the Scriptures."

After showing to the Corinthian believers the vital importance of the doctrine of Christ's resurrection, the Apostle declares, "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all AUTHORITY and power. For He must reign till He hath put all enemies under His feet" (verses 24, 25).

If any of my readers, who have already believed in the Lord Jesus Christ and tasted of God's grace and learned a little of the joy that comes through a knowledge of salvation, will carefully consider these words, it will be found that an immense light is thrown by them concerning God's dealings with mankind. In short, it will be seen that God is determined to put down every kind of rule and authority that does not acknowledge His AUTHORITY and submit to the Lord Jesus Christ and give obedience to His Word.

In Rom. xiii. 1, we read, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." The Greek word translated here three times by the English word "power" (plural "powers"), is the same word translated "authority" in 1 Cor. xv. 24, whereas the word translated "power" in 1 Cor. xv. 24 is quite a different word.

It is well therefore to know this, and when it is pointed out to us to ask ourselves what is the difference between "authority" and "power." This is of more importance, because in human affairs we sometimes find that "authority" and "power" do not always go together, as I will point out presently in an example or two.

Now what is the correct meaning of "autho-

riety"? It means "the legal right to command and to act."

Now what is the correct meaning of the word "power"? It means the possession of certain capacities which enable a person to do certain things.

Now to illustrate the difference by some examples and questions. A man may have the *power* to rob another, but he has no *legal right* or *authority* to do so.

But suppose a person, having the power to rob another, puts that power into execution. Does the exercise of that power give him the "legal right"? You say "No." Then comes the question, Is there any "authority" that has the "legal right" to command a man not to rob, and if a man does rob, to punish him for his act of robbery?

Directly we ask that question we come to the necessity of government, and then we have to find out from whence comes the "legal right" to say what is robbery, to forbid it, and to punish anyone guilty of robbery.

The Apostle Paul in writing to the Romans says, as I have already pointed out, that there is "No authority (which is the more correct translation of the Greek word than the English word power) but of God."

In the Epistle to the Corinthians the Apostle Paul declares that the END to which all God's dealings with men are leading us and for the enjoyment of which the Gospel message is the preparation, is that "all rule and all AUTHORITY and power" shall be put down, for Christ "must reign till He hath put all enemies under His feet."

The Scriptures declare to us therefore that there is such a thing as AUTHORITY, that God is the Author, Source or Fountain of such authority, that by authority we are to understand "the legal right to command or act," and God warns us that "every transgression and disobedience receives a just recompense of reward" (Heb. ii. 2).

God tells us that His object in dealing with us through Jesus Christ is to bring us back to Himself. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit" (1 Pet. iii. 18).

As God will never relinquish His right to be "the Source" of all "authority," so He declares to us that there is no way whereby man can be reconciled to God and to His authority, but through faith in Jesus Christ (see 2 Cor. v. 18—21). May the Spirit of God teach each one of us to say that Jesus Christ is Lord (1 Cor. xii. 3; Phil. ii. 11).

W. H. B.

or, Waters that Fail Not.

Walk along the Sunny Side to Glory.

NOTE.—I was on my way to the Meeting on Lord's Day morning, and took my customary side of the road. It was a lovely spring day, and it suddenly occurred to me that I was walking in the chill shadow, while on the other side of the road, only a few steps away, everything seemed bright and cheerful in the beautiful sunshine. I immediately crossed over, and as I came under the influence of the sun's rays, and felt the wonderful change, the thought occurred to me, how very like our pilgrim pathway down here. Content to jog along, perhaps too much taken up with ourselves, we fail at times to see the sunny side of the pathway, and so keep struggling on in the shadow, when but one step will take us into the sunshine of God's love. Thus I got the suggestion, and wrote the whole of the Hymn the next day.—D. J. B.

DAVID J. BEATTIE.

D. MARTYN THOMSON.

1. Would you know the pow-er of a Sa-viour's love? Blessings, count-less blessings would you dai-ly prove?
 2. Would you work for Je-sus, as the days go by, Bring-ing in the lost ones as the mo-ments fly?
 3. Would you live for Je-sus, shi-ning ev-er bright, All a-long the path-way—no un-cer-tain light?
 4. Tho' the clouds may ga-ther o'er the pil-grim way, And the flow'rs you che-rish in the spring de-cay;

Would you catch the sunbeams streaming from a-bove?—Walk a-long the sun-ny side to glo-ry.
 Would you be made rea-dy for the home on high?—Walk a-long the sun-ny side to glo-ry.
 Would you serve Him whol-ly?—He will guide you right—Walk a-long the sun-ny side to glo-ry.
 Je-sus strength will give you, e'en from day to day—Walk a-long the sun-ny side to glo-ry.

CHORUS

Walk a-long the sun-ny side,

Walk a-long the sun-ny side, Always on the sun-ny side, Walk a-long the sun-ny side to glo-ry;

Keep your sword and armour bright,

Keep your sword, your sword and armour bright, Liv-ing ev-er in the light—Walk a-long the sun-ny side to glo-ry.

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The Springing Well;

**A Call to Prayer.**

WE wish to call the earnest attention of all the members and friends of the Berean Band to a meeting of unusual importance and interest to be held (D.V.) at the Conference Hall, Eccleston Street, London, W., on Tuesday, 9th February, at 7 P.M. Arrangements have been made between the One by One Band and ourselves that a joint meeting for united prayer be held under the auspices of the two Bands, but at the same time open to Christians of all denominations to seek God's special guidance and help at the present critical time, not only for the Church of God in all its branches, but for our nation as well, and for the world at large.

Mr. George E. Morgan, M.A. (Editor of the *Christian*), has very kindly promised to preside, and Mr. Sidney Collet will give a brief address. We give all our members a very pressing invitation to attend this meeting, and trust that they will be able to so adjust their arrangements for the evening of February 9th, that, as far as possible, nothing may prevent their presence with us on that occasion.

We recognise, of course, that there are cases in which some who are in fullest sympathy with the Bands may find it quite impossible to attend. We would assure such that they also may take a very important part in promoting the success of this effort; first, by giving themselves to private and continuous prayer, and then by doing their utmost to induce all who can to attend the meeting. The hall is a large one, and we trust that it will be full to overflowing. May we come together with expectant hearts looking to God to do great things, remembering He has said, "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me" (Jer. xxxii. 27).

It is hoped that all who are interested in the welfare of the Berean movement will make a special effort during the coming days to multiply the number of Bible-learners. Every home in the kingdom should be a centre of influence to extend the blessed habit of committing the Holy Scriptures to memory. Why should we not add at least a thousand family branches to the number of those already formed? If one family cannot muster the necessary six, let two or even three families group themselves together and make a start—parents and children as well—to

hide God's Word in the memory and heart. If six members' annual subscriptions, viz., 6d., is sent to the central office of the Band (address, see below), all the necessary information, with the lists of verses to be committed to memory, will be sent post free. We would give another reminder to those who wish to be inscribed on the Berean Roll of Honour that the last day for enrolment is not later than the first Monday in March. A good number have already sent in the applications, we hope that none will be too late.

The following verses are to be committed to memory during the month of February:—

SIN.

- | | |
|---------|---------------------------------|
| Feb. 7. | Ps. 69, 5.—O God, Thou knowest. |
| " 14. | Job. 13, 23.—Make me to know. |
| " 21. | Isa. 59, 12.—Knowledge of sin. |
| " 28. | Ps. 38, 18.—Sorrow for sin. |

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

—♦—

"O Our God, Hear the Prayer of Thy Servant."—DAN. ix. 17.

LORD, BY THY GRACE, make me a pleasure to Thyself (Rev. iv. 11).

A COMFORT to my fellow-workers (Col. iv. 2).

AND A SERVANT "for Jesus' sake" to all men (2 Cor. iv. 5).

—♦—

Peace, Grace, and Glory.

"**B**EING justified by faith," we stand in God's presence without a charge against us being possible. Hence we have peace with God—a peace never changed, and unchangeable, because it is founded upon the blessed work of Christ—not founded upon anything in us, or dependent upon our frames and feelings.

There is the peace of communion, which may be broken, but nothing can ever touch this peace with God.

PEACE, GRACE, and GLORY form a blessed trinity, which God gives us. We have peace to start with. Glory is before us, and there is grace for us all the way between. Grace when we fail or fall; grace to keep us all the way: for God only deals with us in grace. Then comes glory. We are wretched sinners in ourselves, but, being saved, we may say, God can do nothing with us but bring us to glory. For the thief saved by grace, hanging beside the Lord, the only place was glory.

OUR YOUNG PEOPLES' COLUMNS. Earthly Objects in Heavenly Light.

By WILLIAM LUFF.

No. 2.—A Constellation of Stars.

"SINCE the war we have seen more of the stars in London than ever before." So we said to a country friend. Can-you tell me why? Because the ordinary lamps are darkened to prevent the enemy's aircraft tracing the position of buildings on which bombs might be dropped. God sometimes darkens our earthly lights to make us see His heavenly lights: takes away father and mother, that we may think of the God of the fatherless. "When my father and my mother forsake me, then the Lord will take me up" (Ps. xxvii. 10).

A few nights ago, coming out from a prayer meeting, I saw a little group of people looking anxiously at something in the sky.

"Do you think it is an aeroplane?" one asked. What do you think it was? OVERON

A bright planet. How sad to be afraid of God's beautiful star. Jesus is God's brightest Star (Num. xxiv. 17; Rev. xxii. 16). Are you afraid of Him? Then like those people you must be very ignorant. He is the true "Star of Peace to wanderers weary": a God-kindled Light, a Guiding Light, an "Ancient Light," for, like the stars, He has lightened all generations.

Shall I tell you what a little girl said of the stars? She was the daughter of a colonel in the Salvation Army, and her mother wrote:

"It was a beautiful summer evening in the South of France. A special Salvation Army meeting was to be held in our country home, and it was decided that Jehanne, aged three

years, should be allowed to go to it. She had never been out at night before, and her expectations were very great.

"When the time of the meeting was at hand, papa took Jehanne in his arms and stepped out. Around all was still, the darkness of the night was only relieved by the millions of brilliant stars up above.

"Baby was very quiet—somewhat awed—but suddenly she raised her black eyes, and saw the indescribable beauty of that Southern sky, and fairly screamed out, in a perfect ecstasy of delight, 'Oh, papa, c'est allumé! C'est allumé!' ('Oh, papa, it is lit up! it is lit up!')

"Papa explained whose Hand it is that

Paints the wayside
flower
And lights the even-
ing star,

and she seemed to understand."

What beautiful stars God has given to illuminate all our dark nights! Star promises in the blackest sky, so that we can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me" (Ps. xxiii. 4).

A few nights after the above, dear little Jehanne went out again at night. But now everything was changed. No stars were shining; black clouds hung low, and all was dismal. Presently a little voice pierced the night: "Oh, Jésus! Allumé! Allumé!" ("Oh, Jesus! light up! light up!")

It was baby's cry of supplication and faith! and led the child's mother to write, "Shall we not, in times of sorrow and obscurity, remembering past seasons of joy and blessing, cry out in faith and assurance, 'Lord Jesus! light up! light up!?'"

The prophet Amos wrote something very similar hundreds of years ago, even before



"WHAT BEAUTIFUL STARS GOD HAS GIVEN!"

The Springing Well;

Christ came, "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning" (Amos v. 8).

The Apostle Peter speaks of God's Word as a star, when he writes, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet. i. 19).

"Oh, precious Word! how dark would be
This world, but for Thy light,
Which tells of heaven's eternal day
Now dawning on our night."

The prophet Daniel says of a future resurrection day, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3). Not have stars in their crown, but be stars. May we shine now as stars, and then shine for ever and ever with a glory bright and permanent as God's stars.

The Stars of Promise.

STARS of Promise! Can we count them,
In the azure far away?
Steps to Heaven—oh, to mount them,
Winged upon the shining ray.
Countless jewelled points of lustre,
Countless diamonds of light,
Shining in the sacred silence,
Countless as the stars of night.
Stars of Promise! Upward glancing,
Look away from earth's dark shore:
Lights of Mercy's Fleet advancing,
Helping in the midnight war.
Oh, look upward, where above thee,
Through the shadows, gleam afar
Many a messenger of favour,
Many a shining promise-star.
Stars of Promise! bright in darkness:
Brightest when the sun has set:
When reflected lustre shines not,
And we other lights forget.
Oh, the brightness! Oh, the glory!
Where the promise-planets roll:
Shining when the night is blackest,
When despair is on the soul.
Stars of Promise! God-appointed
In the ages long gone by:
Fixed, where we may see their glory,
Radiant in the peaceful sky.
Stars of Promise! Fixed, revolving,
Changing, and yet still the same:
Sweet to know the ray that cheers me,
God-appointed whence it came.
Stars of Promise! ever shining,
Oh, that Love would lift the cloud:
Showing us the shining treasures
Under midnight's ebon shroud.
True, we cannot always see them,
Yet the stars are always there,
Every moment of the darkness,
Calm, and beautiful, and fair.

"What do Ye Loosing the Colt?"

THERE is a very pretty story in the eleventh chapter of the gospel of Mark which makes me think of you, dear little girls and boys. You will laugh when I add that the story is about a young donkey, and that it is because of this that I think of you when I read it.

When the Lord Jesus Christ was here upon earth, He one day sent two of His disciples on an errand to a village called Bethphage. It was rather a strange errand, you will think, but those who serve the Lord are glad to do anything for Him, and servants do not have to question their master as to the work he gives them to do. Now these disciples were to go to a certain cottage in that village, which stood where two ways met, and there, outside the door, they would find a young ass tethered; they were to undo the cord and to bring it to Jesus. And these men did just as they were told.

Now when they were loosing the colt the people it belonged to came out of the cottage, and asked them what they were about, and the disciples said that Jesus wanted their little ass; "the Lord hath need of him!" and at once they let him go, for they loved the Lord, and were glad to give their donkey to Him.

There is not much more than that in my story, but whenever I read it I think of some dear village lads whom I love to speak to of Jesus—little fellows who come to me on Sundays, and it seems to me they are at present just like this donkey, tied where two roads meet; but the day will come, before very long, when they can no longer be tied to village homes, and then the question will be, which one of the two ways will they take when they are let loose?

It will be the same with you, too, dear children. Perhaps you think it rather hard to be tied up so much as you are, and to have to do as your parents tell you, and you are doubtless looking forward to the time when you are older, and will be, as you think, your "own master."

I long to catch you while you are still young; still standing where the two ways meet; and to persuade you to come with me at once to the loving Saviour, so that you may only know those ways of peace and paths of pleasantness in which those walk who walk with Him.

In Matthew we read that there were two asses, and Mark and Luke tell us that Jesus sent for the young one of the two. I asked a number of little village lads once which of the two they would have chosen, and some called out "The young 'un!" "Why would you have

or, Waters that Fail Not.

taken the young one?" I asked. "Because it would live longest," they answered quickly.

And I thought that there was a good deal in what they had said. Jesus sends for you, young children, because, perhaps, you may have longer to live than your elders; although we know that children may die as well as grown-up people, so that it is indeed not safe to be unsaved. But it is so sweet to give one's whole life to Him; to come to Him, just at once, and then to be at His service for as long as ever He leaves one down here.

With All Your Might.

WHATEVER your hand finds to do, do it with all your might. Be whole-hearted over your work; keep your soul in it. Whether it be work or play, do what you do right earnestly. Do not be an indifferent, sleepy sort of boy or girl, for life is too valuable to be lived save with a purpose.

And this "with-all-your-might" way of doing things is most important to the christian boy and girl. A half-hearted christian never gets on. God is not to be served acceptably with anything less than a whole heart. Depend upon it, the reason so many young christians fail in their christian cause, and turn back for a season into the world, is that they are not heart and soul given up to Christ and His work. When indifference to Christ begins to creep into the heart, it is the time to tremble, and to pray for His strength that there may be true earnest purpose for Him.

I.—Our Christian Refugee French and Belgian Fund.

WE intimated in our last issue that loving christian friends in different parts of the world had entrusted us with considerable funds to enable us to assist believers who had been resident in the territories now occupied by the Germans, but who had been driven from their desolated homes under most appalling circumstances. Since we wrote last month those generous helpers in New Zealand have remitted further amounts on behalf of this work, an additional £100 from our beloved fellow-believers at Christchurch, and a draft for £51 10s. from deeply interested friends in Auckland.

We know not how to tell our gratitude for the compassion and tenderness prompting these munificent gifts. We can truly say, as the great Apostle did to the saints at Philippi, that "the things which were sent from you" were "an odour of a sweet smell, a sacrifice acceptable,

well pleasing to God" (Phil. iv. 18), and it makes us think how blessed it is to practically carry out the exhortation of Heb. xiii. 16, "To do good and to communicate forget not: for with such sacrifices God is well pleased."

We have been closely and earnestly engaged in our effort to carry out the desires of our dear friends and have had the privilege of rendering immediate help to a great many christian people who have sought shelter in this country. Quite a number of these are old people who have been received into the houses of kind christian sympathisers. Some had been living in comfortable circumstances, engaged in business, or in various legitimate occupations, when they were suddenly bereft of everything and had been obliged to leave without even proper clothing and numbers without any means whatever. As our dear friends can understand, a little timely help has come indeed as a gift from the Lord Himself. Then we have had the co-operation of those who have known the Belgian and French assemblies of believers very well for years. Our brother Mr. Dutton, who has laboured in France so long, Mr. Nock, who has laboured most indefatigably in Belgium and amongst the refugees as they arrived in this country, our brethren at Bath and elsewhere who have endeavoured to reach many believers who were actually stranded through the war, and other special helpers, who are caring for the families of some of the christian fishermen, who lost their lives through the explosion of bombs which the Germans scattered about in the North Sea.

There are, however, a great many suffering christians who still remain in or near to the invaded regions. They are waiting for an opportunity to return to the places where once they lived in peace and comfort. Most of these have lost their all; but, of course, they are hoping to get back again as soon as the way is clear. There are very many such in Holland, Switzerland, and other neutral countries, and we hope to be able through the liberality of our dear brethren and sisters in New Zealand and elsewhere to be in a position to reinstate some of these tried and broken-hearted believers in the land which, of course, they loved and still love. We have so much to say as to this movement, that we purpose issuing a little paper, giving fuller particulars than we have space for in this paper, telling of our service in connection with this responsible trust committed to us.

The clothing sent from Christchurch has already proved a great comfort to hundreds of poor refugees, especially children, and we are

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thankful to say that kind lady friends have assisted in the utilisation of the material to the greatest possible advantage.

We praise God for the way He is working. Thousands and thousands have not only been the recipients of assistance in their deep, unutterable need, but, better still, many, very many have come under the influence of true christian teaching, and have received Christ Jesus into their hearts, and have been led to acknowledge Him as Saviour and as Lord. We might fill our pages with details of the way in which God has blessed His Word to refugee Belgians. A devoted christian gentleman took into his home in the west of London a young Belgian, his wife and their little girl. They were fervent Roman Catholics; but they were impressed by his earnest family prayers and the reading of the Scriptures, until in a short time they each confessed Christ as Saviour and as their only Mediator, and they are now in the enjoyment of personal faith in a risen, glorified Christ. That is an example of how blessing is coming out of this unparalleled sorrow of the war.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE have been so cheered and encouraged in this effort to put the Word of God and good sound Gospel messages into the hands of our brave soldiers, that instead of slackening our endeavours to reach the men, we have very largely increased them and have been privileged to spread the blessed tidings of the Love of God amongst tens of thousands of the troops and naval men who now occupy the camps and depôts.

No words can tell how grateful we are for the fellowship and generous support of so many of God's children in all parts of the world; we never anticipated our humble efforts would elicit such a splendid response. We thank God and take great courage, and mean to persevere in the work so long as we perceive that God by His Holy Spirit is opening such marvellous doors of opportunity in His holy and happy service. We are thankful to acknowledge the receipt of the following amounts on behalf of this work:—

	£	s.	d.
L. S. H., Cape Town, 10s.; F. B., London, 4s.	0	14	0
E. B., London, 2s.; F. K., Cape Town, 3s. Miss "C," E. Dereham, 13s.; H. P., London, 1s. 6d.	0	14	6
E. J. L., Keswick, 2s.; S. C., Alcombe, £2	2	2	0
E. F., Clifton, 2s. 6d.; F. L. M., Nelson, N.Z., £1 10s.	1	12	6

SUBSCRIPTIONS FOR SOLDIERS' AND SAILORS' LITERATURE FUND—continued.

	£	s.	d.
Mrs. C., Alresford, 2s.; R. H., London, Ont, 9s. 5d.	0	11	5
Dr. and Mrs. T. Keene, N. H. (\$30)	6	0	0
A. E. C. C., Primrose Hill, London	2	0	0
F. M., Southampton, 5s.; D. J. B., Carlisle, 5s.	0	10	0
Orr, R. J., London, Ont.	0	9	6
W. D., Portsmouth, Virginia, U.S.A.	2	0	0
A. E. C., Christchurch, New Zealand	7	10	0
A. E. S., Brisbane, Queensland	2	0	0
D. L., Green Island, Otago	1	0	0
A. J., Bexhill	1	0	6
R. MacL., Jersey City, N.J., U.S.A. (\$10)	2	0	0
A Believer, Brighton	0	2	0
From A. I. Z. and Miss E. W., Portsmouth, Virginia, U.S.A.	3	0	0
John vi. 37	0	4	0
H. M. P., Brondesbury	0	1	6
Miss L., Worlington	0	3	0

OUR SUBSCRIPTION FUNDS.

WITH deepest gratitude we also acknowledge the receipt of the undernoted amounts for our general funds. We are thankful that kind friends, in the midst of all the claims on account of the fearful war, do not forget our simple desire to alleviate the sufferings of the poor and of the afflicted, whether in our own land or amongst the leper-stricken men and women and children abroad. We therefore thank God for leading kind helpers to send as under:—

For Our "Springing Well" Leper Fund.

	£	s.	d.
A Friend, Ayrshire, 6s. 6d.; John iii. 16, Portsmouth, 5s.	0	11	6
Christian Friends, Miranda, N.Y., per Miss L. J. F.	4	10	1
From S. S., at Institute, Shakespeare St., Nottingham, per Mr. Chas. Ingram	1	3	3

For Our "Compassionate" Fund.

(For Lonely Suffering Saints.)	£	s.	d.
A. G. C., Hampstead, 2s.; M. A. B., Milson Road, 2s.; Mr. B., Worcester, 2s. 6d.	0	6	6
John iii. 16, Portsmouth, 5s.; A Friend, Ayrshire, 6s. 6d.	0	11	6

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

	£	s.	d.
S. B., Southport, 18s. 6d.; Sinner Saved by Grace, 2s.	1	0	6
John iii. 16, Portsmouth	0	5	0
H. N., Frogmal Lane, Hampstead	3	0	0

Cousin Edith's Fund for the Blind and Deaf.

	£	s.	d.
A Friend, Ayrshire, 6s.; John iii. 16, Portsmouth, 5s.	0	11	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.

THE Springing Well

or WATERS THAT FAIL NOT.



"Is there any Way of Salvation Open to Me?"

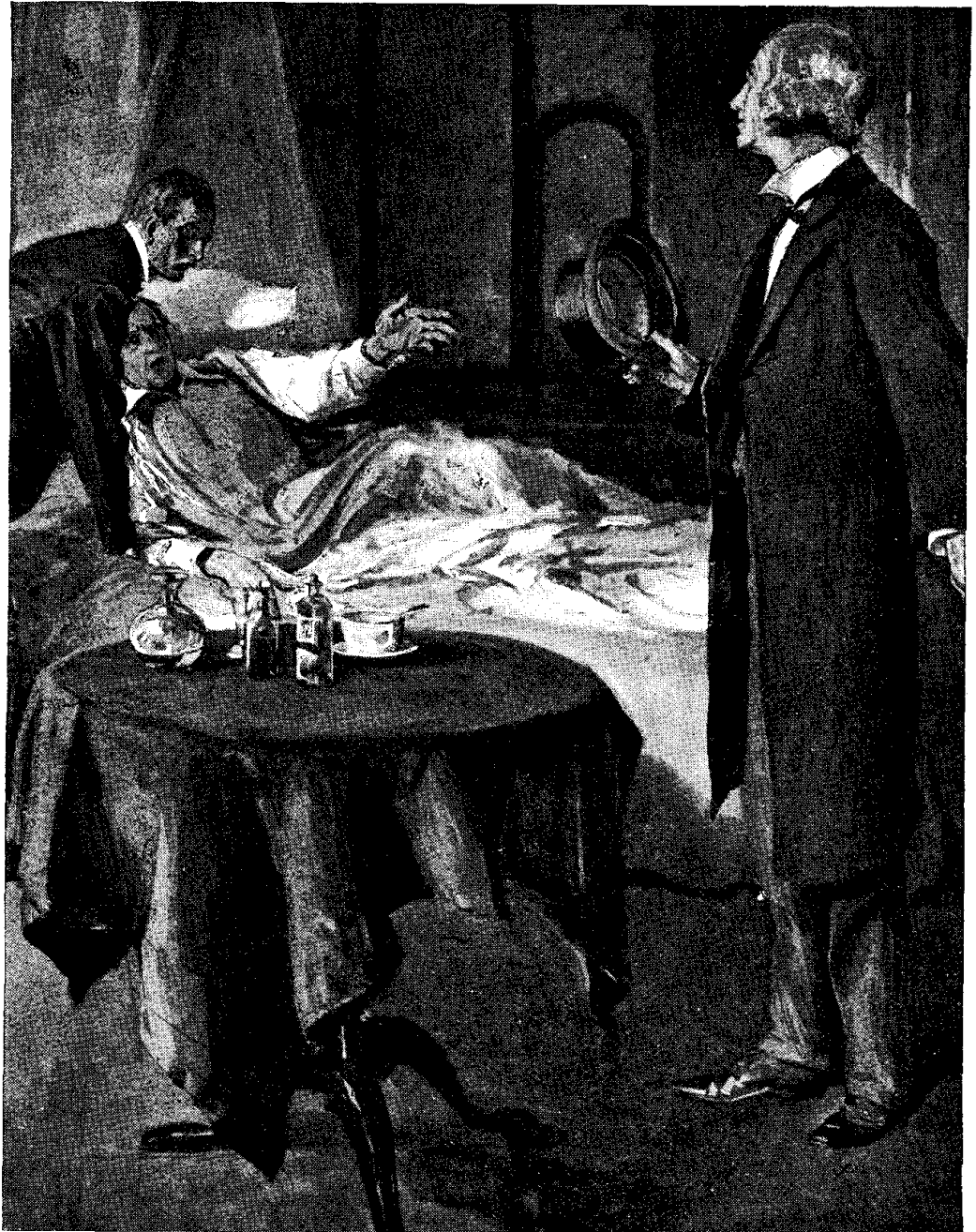
"I AM feeling very ill, and fear that I am dying. I have a great desire to hear you talk on religious subjects; but to spare you from needless trouble, I tell you candidly that I do not want to hear anything about Jesus Christ." Thus spoke a rich nobleman, in his last illness, to a minister of the Gospel for whom he had sent.

"Indeed!" said the preacher, "it is just as well that you should say so at once, for otherwise He would have been undoubtedly the first and chief subject of my discourse. However, there are many other profitable topics for conversation, and in order to begin at once, may I ask, do you wish me to speak to you of God?"

"Oh, certainly," was the reply; "I shall willingly hear all you can tell me about Him. I have always regarded the Most High with the greatest reverence."

"So far we are agreed," remarked the preacher, as he seated himself by the sick-bed; and then without further delay he began to speak of the love of God in such a heartfelt and touching manner, that the invalid at parting pressed his hand warmly, and begged him to come again as soon as he could.

S.W.



"THE PREACHER BOWING GRAVELY AND RESPECTFULLY LEFT THE ROOM."

The preacher was accordingly well received on his second visit, and questioned as to the theme of his proposed discourse. The sick man's interest was genuine, while he added, "I assure you, my dear friend, that I heartily

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The Springing Well ;

enjoyed your visit, and have been quite looking forward to this interview."

The preacher on this occasion met the invalid's wishes by discoursing on the wisdom, the power, and the omniscience of God in the most eloquent manner; the thoughts presented, although calculated to fill the soul with deep and earnest sentiments, at the same time left no painful or unpleasant impression upon the still unawakened conscience of the sufferer. He still found the expositions of his visitor true, beautiful, and elevating, but neither shocking nor terrible.

On his third visit the preacher expatiated on the perfect holiness of God, and showed most lucidly that a Being of such immaculate purity must exclude from contact with Himself all who were not pure and holy as He was. And finally, on his fourth visit, he spake of God's inexorable justice, on account of which "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. i. 18).

At length the sick man was aroused. No longer able to contain himself, he cried out with mingled anxiety and indignation: "Stop! I beg of you; that is more than I can bear! If the Almighty is just and holy as you describe Him, then I am lost!" The preacher answered not a word, but bowing gravely and respectfully, took his hat and stick and left the room.

Time passed on, but no preacher reappeared at the bedside of the count. At length a hasty messenger knocked at the preacher's door, and begged him to come without delay to the dying man. No sooner had he appeared, than the count received him with signs of the deepest anxiety. "Ah, my friend! why have you left me so long? My mind is in a perfect whirl of doubt and fear; it seems as if I were already in hell, or as if hell were in me! For God's sake, if you possibly can, tell me something to relieve and to restore my peace of mind, for your later conversations have quite upset me. Do try to tone down some of your dreadful assertions, or give some word of comfort which may suit my case."

"I am sorry, my lord," returned the preacher, "that it is not in my power to retract a word of what I said; indeed, I can only reiterate most earnestly that the God with Whom we have to do—though gracious indeed, and full of compassion—is an all-wise, a holy, and a righteous Being, Who will in no wise clear the guilty. On the other hand, I could bring forward many glorious and consoling truths, but as you have said you were unwilling to hear them, I have no choice left but to leave you in this wretched and

miserable frame of mind, until death comes to seal your fate. And thus, although my heart bleeds for you, I can offer no further help, since you have forbidden me to speak of the true comfort."

"Ah, no, no!" cried the dying man, in real anguish of soul; "tell me of aught that can help, be it what it may. Tell me, is there any way of salvation open to me?"

"Most certainly there is one," said the visitor; "but then you must allow me to speak of Jesus Christ."

"Well, well," said the count, with a sudden outbreak of his natural impetuosity, "speak of whatever you like, but show me some way of escape from the hell which threatens to receive me."

And now for the first time this true servant of the Lord drew from his pocket a New Testament, and read to the trembling but eagerly longing soul the glad tidings that Jesus, Who came into the world to save sinners, and Whose blood cleanses from all sin, is the all-sufficient Sacrifice, and will give eternal life and righteousness to the one who draws near in faith. He spake more and more impressively of that same Jesus whom the count had hitherto despised and rejected, but Who was still full of compassion—to Whom he might even now flee in full confidence with all his sins. He might cast himself on the grace of that blessed Saviour, and by faith receive full and free forgiveness, peace, and rest for his anxious soul.

"It is just for such sinners as you are," continued this faithful servant of God, "that Jesus left the throne of His glory, as man to walk through this poor world. It is just for such sinners that He shed His precious blood on the cross and paid the ransom for all who believe on His name." All these truths fell like seed from heaven on a ground well prepared. The sick man seemed to drink in, like a refreshing draught, the tidings of free grace through Jesus Christ. The news that He saves and receives sinners—the greatest of sinners—was exactly what the soul longed for. He sought and found peace in believing on Him Who came to call, "not the righteous, but sinners to repentance"; and he confessed with joy that Jesus is "the way, the truth, and the life." And when not long afterwards his last hour was come, he resigned his spirit into the hands of the Lord, blessing and praising for His grace through Christ Jesus.

But the great truth remains. Apart from Christ, a holy God is the terror of the sinner. In Christ He is revealed as a gracious God and Father, our comfort in life as in death.

or, Waters that Fail Not.

How a Jew Found the True Messiah.

BY ALEXANDER MARSHALL.

W. J. SLOMANS was the son of well-to-do parents in the City of London, and was brought up in the strictest forms and ceremonies of Judaism. At the age of nineteen he crossed the Atlantic to carve a fortune for himself in the new world. His parents strongly opposed his departure, but, seeing he was bent on going, their consent was eventually obtained. His Father accompanied him to the steamer at Liverpool, and, on bidding him farewell, said,

"BE TRUE TO
JUDAH!"

The voyage to Canada was a stormy one; the steamer, having lost its propeller, drifted among the icebergs. For a considerable time grave fears were entertained regarding its safety. A search steamer was dispatched, and was fortunate in discovering the missing ship, all on board being ultimately saved. On reaching Canada, William Slomans went to the north-west, and after spending several years in Manitoba, he obtained employment in the city of Winnipeg. Though outwardly a Jew, he was, like many who call themselves "christians," a careless, godless worldling. On a Sunday evening in January, 1887, he and a number of other young men were

PLAYING CARDS

in the commercial capital of the Canadian north-west. Having what he termed "bad luck" that night, he used such blasphemous expressions about the Lord Jesus that the so-called "christians" declared that they would not play cards with him again. On the following Sunday evening, being boycotted by the Gentile card-players, and feeling rather lonely, he yielded to the solicitations of a friend and went to a Baptist chapel. Mr. Alexander Grant, pastor

of the church, an old friend of ours, gave a stirring and searching gospel address, which made the Jew very uncomfortable. As the minister spoke of God's holiness and righteousness, mercy, and love, and dwelt on the doom of the Christ despiser, Slomans became greatly alarmed. On returning to the hotel he was invited by some young men to join them in singing comic songs. Excusing himself, he retired to his room and went to bed. But there was no sleep for him. His past life was brought

before him, and he saw himself to be in God's sight lost, guilty, and undone. "How could he stand in judgment before a just God?" "Was there any hope of forgiveness?" Such were the thoughts that laid hold of him. There was no hope in the law of Moses, for

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

He was seized with a sudden and strong desire to get a Bible, hoping that comfort could be found in it for his troubled spirit. Rising from bed, he knocked at the wall of the room where a friend slept. On his appearing, he inquired if he would be good enough to let him have

the loan of his Bible. The request was promptly granted. The Book that he saw was the first copy of the Old and New Testament Scriptures which he ever had in his hands. Before opening the sacred page he asked God to show him what part of it He wished him to read. The fifty-third chapter of the book of Isaiah was the portion that caught his eye. With a deep interest he read the "wonderful words of life." "Who hath believed our report? And to whom is the arm of the Lord revealed? . . . He is despised and rejected of men: a man of sorrows and acquainted with grief: and we hid as it were our faces from Him: He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken,

D 2



"HIS FATHER ACCOMPANIED HIM TO THE STEAMER."

The Springing Well;

smitten of God, and afflicted. *But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of (or with the view to) our peace was upon Him and with His stripes we are healed.* 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.*" The perusal of these scriptures laid hold of the anxious inquirer and filled him with amazement. Questions of the following kind were immediately suggested:—"Of whom does the prophet write?" "Who was it that was 'wounded for our transgressions and bruised for our iniquities?'" "Perhaps, after all, Isaiah speaks of Jesus, the Nazarene, the christian's God, the One Whom I have so often called an impostor. Was He really the Messiah?" The Holy Spirit revealed to him the glorious fact that it was the Lord Jesus Christ of Whom Isaiah wrote. As he pondered the Scriptures he put "my" in the place of "our," and read them thus—"He was wounded for MY transgressions; He was bruised for MY iniquities; the chastisement of MY peace was upon Him; and with His stripes I am healed." The light of the glorious gospel of Christ shone into the Jew's heart, dispelling the spiritual darkness that so long had enshrouded him; the burden of unforgiven sin rolled off, as in the case of Bunyan's Pilgrim; the scales were removed, and he could say—

"I the chief of sinners am,
BUT JESUS DIED FOR ME."

Satan immediately whispered in the young *christian's* ear "Believe on Jesus, but

STILL REMAIN A JEW.

See what it will cost you to confess Christ; your relations will cast you off." His answer to the arch-enemy was this—

"Christ died for me, and, God helping me, I will bear His yoke." The New Testament soon became an open book to him, and no wonder, for he had known Christ, Who is the key to open its golden treasures. He wrote home to his parents in England, telling them that he had discovered that the Lord Jesus Christ was the Messiah. His letter was unacknowledged, and he was told that his relatives would have nothing more to do with him, seeing that he had become a christian. Again and again he wrote to London, but received no reply. Nothing daunted, he went on

"Telling to sinners round,
What a dear Saviour he had found."

The love of Christ filled his heart, and he sought, wherever he went, to make known to

others "the glad and glorious gospel." As he searched the Scriptures and preached the glad tidings of great joy, he was advised to go to the Moody Bible Institute, Chicago, that he might be better fitted for his life service. After attending the classes of the Institute for a time, he "launched out" into the field of evangelism, and was the means in God's hands of winning souls for Christ. The writer has frequently preached the gospel with him in Ontario, Canada, and has heard him tell the story of his conversion to God to deeply interested audiences. A few years afterwards, in company with his wife, who was a graduate of Toronto University, he visited his relations in London. He was received by his father, brother, and sister, his mother having died shortly after his conversion. His father directed his attention to his mother's likeness in a room, and said,

"LOOK AT YOUR MOTHER—YOU KILLED HER!"

For years Mr. Slomans preached the gospel throughout Canada, the United States, and the West Indies. Two years ago the writer saw him on his death bed in the city of New York, attended by his devoted wife. Within two days of that interview the Lord took him to be with Himself. A few weeks ago He also took Mrs. Slomans from her loved work in the Bahama Islands, where she was greatly esteemed by the coloured people. The Lord Jesus, William J. Sloman's Saviour, waits to save unsaved Jews and Gentiles. If the reader is not yet a *real* "christian," the same gospel which melted W. J. Sloman's heart will melt yours—if *you believe it.* "The gospel is the power of God unto salvation *unto every one that believeth*" (Rom. i. 16). On Calvary's Cross Christ paid the ransom for our deliverance *with His precious blood.* Meditate on Isaiah liii. 5. "But He was wounded for our transgressions: He was bruised for our iniquities." Put in "my" for "our" and rest on the "finished" work of the Saviour.

And what He did is enough. God is satisfied with His blessed atoning sacrifice, and HE DESIRES THAT YOU SHOULD BE SATISFIED WITH THAT WHICH SATISFIES HIM. "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). The question is, "Have you got eternal life?" for "he that hath the Son hath life, and he that hath not the Son of God, hath not life" (1 John v. 12).

"All thy sins were laid upon Him;
Jesus bore them on the tree.
God who knew them laid them on Him,
And, believing, thou art free."

or, Waters that Fail Not.

“Let us not give Heed to any of His Words.”

TO those who have eyes to see, ears to hear, and hearts and minds to understand, the experience of daily life proves the absolute accuracy of God's Holy Word. As men were of old so they are now. The hearts of men do not change with the ages. Fallen man to-day is as fallen man was in the days when God sent His prophets to warn Israel and Judah.

Fallen man lives in a continual state of enmity against God. “The carnal (or natural) mind is enmity against God, for it is not subject to the law of God, neither indeed can be” (Rom. viii. 7). Consequently they who walk according to “natural light,” as it is termed, “cannot please God” (Rom. viii. 8). They do not set Him first. On the contrary, they place themselves, their fancies and the good opinion of the world in the foremost place, and thus demonstrate that “the friendship of the world is enmity against God” (Jas. iv. 4). This enmity shows itself in many ways, but the sum and substance of its opposition is expressed in the sentence already quoted, “let us not give heed to any of his words.”

The Lord Jesus prepared His disciples for this active opposition. He said, “He that heareth you, heareth Me, and he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him Who sent Me” (Luke x. 16).

With these solemn words staring us in the face it seems well nigh impossible to understand how it is that men can act as they do. Have men really given up all belief in the judgment to come when each one must appear before God for himself and must give account of all that he has done, whether it be good or bad (2 Cor. v. 10)? It would seem that men have set this truth aside. It is an inconvenient truth, and, therefore, like many similar truths, it is either ignored or denied. “Be not deceived; God is not mocked: whatsoever a man soweth that shall he also reap” (Gal. vi. 7). He that rejecteth God's Word, and he who despiseth God's servants, *because* they are God's servants, shall find, when too late, that as he has sown opposition to God's Word, so by that Word he will receive or “reap” the judgment of condemnation—a bitter harvest! the reaping of which will never finish.

Let us not deceive ourselves. There are no neutrals in this war. We are either openly on the side of the Lord Jesus and His truth or we are against Him.

Some people persuade themselves that if they live a respectable life and yet make no religious

profession they will escape the condemnation of those who openly reject Him, supposing there be any such condemnation. This is a vain delusion. They ignore or overlook the great truth that every heart is open and exposed to the all searching gaze of Him with Whom we must have to do. It is not a matter whether we will or whether we will not, we have each one of us to appear before the judgment seat of Christ, and THERE no lie will have any currency. “The devil is a liar and the father of it, when he speaketh a lie, he speaketh of his own” (John viii. 44). The devil's lie is readily believed, and those who willingly receive his lie show themselves to be his subjects, else they would not accept and circulate his coinage. German money is not accepted as legal currency in this country. British men and women do not acknowledge the German Emperor as their sovereign, and they loyally refuse to receive the coins of Germany as being equivalent to the genuine money of England. The Lord Jesus said to the formal religious professors of His day—the Pharisees—“Because I tell you the truth, ye believe Me not” (John viii. 45). In other words they refused the lawful coinage He offered them. Truth is received by all God's people. It bears His “image and superscription” (Matt. xxii. 20). Truth circulates in heaven. The Scriptures are the “Bank of Truth.” Believers come to that Bank to draw supplies for their daily needs, and when anything is tendered to them about which they have any doubt they take it to “the Bank” to ascertain whether it is genuine or not. The “Bank of Truth” is unlike any other bank. Before a man can draw out from earthly banks he must first put money in, but He Who has established the “Bank of Truth” keeps it full of supplies, and He bids His people come to Him as often as they will that they may have abundant supplies of that heavenly coinage which will carry them on their journey from day to day.

In John xvii. we find—what is really and truly “the Lord's Prayer”—the prayer which the Lord Jesus offered to the Father so shortly before His crucifixion. In that prayer He could faithfully assert, “I have given them (*i.e.*, those whom He had redeemed) Thy Word” (verse 14). “Thy Word is truth” (verse 17). Receiving the truth and holding it fast proved them to be citizens of heaven. This act distinguished them from the world. It showed they were not of the world, and therefore the world (both religious and profane) hated them (verse 14).

These solemn words of the Lord Jesus prove

The Springing Well;

what an important matter it is to receive the words of God. We need to consider well what He said, "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).

When Jeremiah delivered the Word which came to him from the Lord (Jer. xviii. 1) the religious people of his time said, "Let us not give heed to any of his words" (verse 18). The voice was that of Jeremiah, but the words were the words of God. We know what came upon the Jews for their rejection of God's Word, and for their rejection of Him of Whom that Word speaks. Let us beware lest we follow in their evil way and reap a still more terrible harvest of sorrow.

It is not a vain thing to receive the "Coin" of heaven, "He that heareth My Word, and believeth on Him Who sent Me, hath everlasting life" (John v. 24). "The great wage of sin is death" (Rom. vi. 23). This is the devil's "coinage."

Studies in Scripture Couplets.

The Face of the Lord.

"Hide us from the face of Him that sitteth on the Throne."—
Rev. vi. 16.

"My heart said unto Thee, Thy face, Lord, will I seek."—
Ps. xxvii. 8.

WHAT a startling contrast have we here in these two scriptures! The first depicts a scene of unparalleled horror. There is nothing more awful in Holy Writ, or in any other literature. Men and women crying out in terror for nature to hide them "from the face of Him that sitteth on the Throne," and crying in vain. But the second introduces us to a scene of peace and bliss. The blackness and the darkness have given way to the light of a bright summer morn. Instead of the anguished cry of fear and dread there is the wooing and soothing notes of worship. The same Face to one company an unspeakable horror, but to the other an exquisite delight; the one fleeing from that holy countenance, the other seeking the same with whole-hearted and earnest endeavour. What a startling contrast! How is it?

"NO man can see Me (My face) and live" (Ex. xxxiii. 20). Such was the Lord's word to Moses. This certainly does not mean that He desires to hide Himself from us. Away with such a thought. Why, He bids us seek His face! It simply means that the face of Jehovah, as involving the full blaze of His manifested

glory, no mortal could bear, as the sight would overpower and shatter his frame. We have known instances of the sudden and unexpected sight of the long-lost face of son or daughter to so fill with joy the invalid parent that the transport shattered the feeble frame, and death intervened. For this reason in cases of this nature we speak of the wisdom of "breaking the news." Such a preparatory work is needed concerning the sight of the Lord's face. This is forcibly illustrated in the two scriptures before us. The fact that "they shall see His face" (Rev. xxii. 4), by and by, is counted by believers as an inexpressible privilege because they are passing through the preparatory stages down here; whereas the mass of the mere worldlings are terrified at the prospect of beholding Him, because they are consciously unfit and unprepared. The best preparation for beholding His face by and by is to gaze into it here and now. How is this possible?

The first and most important preparatory step is the one Moses took, viz., *the step to the Cleft Rock* (Ex. xxxiii. 22). Near where Moses stood was a riven rock, cleft by some mighty upheaval. It was there, hiding in the cleft rock, that he gained a wonderful vision of Jehovah. There is another Rock, riven by a more awful storm, a Rock cleft by a thunderbolt of Divine justice—it is the Rock of Ages, that Rock which is Christ.

"The tempest's awful voice was heard;
O Christ, it broke on Thee."

It is there, hiding in the wounds of the Lord Jesus, resting in His finished work, that we get our first vision of the Divine Face. It is then we learn, for the first time, that *we have His Face with us*. How familiar is that promise, "My presence (literally 'face') shall go with you." But to whom was the promise made? Only to redeemed ones who, having sheltered beneath the blood of the paschal lamb, had passed out of Egypt. And who is God's face but the Lord Jesus? He is called so in Isaiah lxiii. 9, "the angel of His Face." We also discover that *His face is toward us*. A little boy was very restless in his cot. By and by, on his parents retiring for the night, the light was put out. But the wee laddie was full of fear, and presently cried, "Dadda, is your face toward me?" On being assured that it was, the little one seemed comforted, and fell asleep. The Lord's face is only turned away from those that do evil, but is constantly toward His trusting ones (Ps. xxxiv. 16). It is then that we shall begin to enjoy *the smiling of His face*. Often the Psalmist prayed that God would make His

face to shine upon him (Ps. xxxi. 16). That blessing is in the enjoyment of His own dear trusting and obedient ones. And His smile means a great deal.

A ship was drifting upon a rock-bound coast one stormy night. All on board could hear the waves pounding on the rocks, and every man thought that all would soon be over. Restless and anxious, Mr. Stevenson—the father of the great writer Robert Louis Stevenson—went on deck. There was the pilot, erect and firm, fighting, inch by inch, wind and current, to turn the vessel away from the dreaded rocks. As Mr. Stevenson managed, in spite of the rolling of the ship, to creep towards him, the pilot looked up and smiled. Though not a word was spoken that look was quite enough. Going down below to the frightened crew paralysed with fear he exclaimed: "It is all right, I have seen the pilot's face, and the pilot smiled." "Thank God!" was the reply; they wanted no further assurance that all would soon be well.

Have you ever wondered how it is that some people, in spite of surging sorrows, stormy contrary winds of circumstances, howling tempests of trouble, and the frowns of friends, have light hearts, gladsome minds, and smiling faces? It is because they have a Pilot—Christ—Whose hand is on the helm of their life, and they have seen the Pilot's face, and He has smiled. And their ringing testimony is:

"But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below."

All is well midst the storms of life if we are but sure of the smiling of His face. And that is the privilege of the believer.

ROBERT LEE.

Day by Day My Daily Bread.

JEREMIAH says:—"Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of my heart" (Jer. xv. 16). The blessed Lord Himself when here below was the Man whose delight was in the law of the Lord, and He meditated therein day and night (Ps. i. 3). He lived by "every word that proceeded from the mouth of God" (Matt. iv. 4).

Dear fellow believer, make it a habit daily to have your soul fed out of God's Word. Open your Bible while your heart breathes up to your Father in heaven, "Give me day by day my daily bread," and you shall be abundantly satisfied; for there is "bread enough and to spare."



III.—"Unto . . . the Blood of Jesus Christ."

"ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD THE FATHER, THROUGH SANCTIFICATION OF THE SPIRIT, UNTO OBEDIENCE AND SPRINKLING OF THE BLOOD OF JESUS CHRIST: GRACE UNTO YOU, AND PEACE, BE MULTIPLIED."—I PET. i. 2.

PASSING on in the world's history, God called out a nation to be His people. He redeemed them by blood. Neither silver nor gold bought Israel out of Egypt; THE PRICE OF THEIR REDEMPTION WAS THE BLOOD OF A LAMB. "Take you a lamb," said Jehovah to them, and they believed, and did as the Lord commanded. The sprinkled blood freed them. The blood sprinkled on door-posts and lintels declared the faith of the families within doors. By their obedience they owned the need of death for them, and the Lord saw the blood, and passed over, and judgment entered not their houses. How is it with the reader of these lines? The ransom price of our souls is Christ's blood; we are redeemed with the precious blood of Christ as of a lamb without blemish and without spot. Can we each one say, "Christ has redeemed me"?

Again, when God established the order of sacrifices for His redeemed people, He ordained that death should be before Him daily. Morning by morning a sweet savour rose up continually to Him (Lev. vi. 9, 13). Thus did the obedience and faith of His people Israel, as it were, daily witness to the coming sacrifice of Christ.

If we consider the individual faith of the people of God's choice, who shall count the myriads of sacrifices, or measure the rivers of blood offered to God during the four thousand years prior to the advent of the Redeemer! Burnt offerings—peace offerings—trespass offerings, sin offerings. Offerings of sweet savour to God, offerings of peace and communion of His people with God—offerings for sin when burdens lay heavy on the conscience because of known offence and trespass against God's laws, and offerings for sin where sin could not be precisely explained by the offerer, nor its depths measured in the sight of God!

We are obliged to defer the further consideration of this phase of our subject until our next issue (God willing).

The Springing Well;

The Authority of God.

No. III.—“By What Authority?”

THE four Gospels are full of accounts concerning the acts and words, or as some people would call them, the sayings and doings of the Lord Jesus Christ. Everything that the Lord Jesus said or did has a wonderful lesson in it. Some things that the Lord did and some words that He spoke were full of healing, comfort and cheer; others were full of rebuke and warning; whilst others were full of light, instruction and teaching.

The consequence was that wherever the Lord went He attracted attention. All the miracles He did were so wonderful and all the words He spake concerning God Whom He declared to be His Father were so different from what they had ever heard before that it made even His disciples exclaim, “What manner of man is this, that even the winds and the sea obey Him!” (Matt. viii. 27).

When we notice these things and think about them it fills us with astonishment at the ignorance even of the disciples, and at the same time it fills us with praise and thanksgiving to God that He is so patient and long-suffering with us, and that as we wait upon Him and try to understand His Word, He gradually takes away more and more of the unbelief and ignorance from our minds, and the glorious light of His grace and truth and of salvation and eternal life shines more and more into and upon our souls and fills us “with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost” (Rom. xv. 13).

A beautiful example of the way in which God gradually taught some people something of the power of the Lord Jesus to save from death is given to us in Luke vii. 11—18. You may know that some christian people are afraid of death, but if we fully believed in the Lord Jesus and had fully trusted ourselves to Him and thought more constantly and believingly on what the Scriptures say concerning the promises of God to those who do believe in Him, we should know that Jesus Christ died that all believers in Him might live together with Him (1 Thess. v. 10); or as the Lord Himself said to Nicodemus, “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).

In order that the Lord might convince the people that His words were true and that what He said He was able to perform, we read in that passage in Luke that as the Lord one day drew

near to a place called Nain a dead man, the only son of a widow, was being carried to his grave. The Lord said these few words, “Young man, I say unto thee, Arise,” and immediately the youth sat up and began to speak.

What was the result? “There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people.”

Now has it ever occurred to you that the everlasting life of the soul is a much more wonderful thing than the life of the body? Yes, and a more precious and desirable possession.

Has it ever occurred to you that He, Who made you with a soul as well as with a body, really came into this world to make atonement for your sin and to die for you and to rise again for you and to ascend into heaven and go into the presence of God for you, that you might live for ever, if only you will really trust yourself to Him?

Listen to what He says: “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).

Will you ask the Lord, Who spake to the dead son of the widow at Nain and raised him from the dead, to speak to your soul so that you may live, and will you trust Him as He bids you come? Listen to the words He speaks to your soul; “Incline your ear, and come unto Me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David” (Isa. lv. 3). This covenant is spoken of in Malachi ii. 5, as a covenant of life and peace, and was known to the Apostle Paul, who wrote, “the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me” (Gal. ii. 20).

Alas! when the Lord was on earth and went about doing His wonderful works and saying His wonderful words of life, we read of some who said to Him, “By what authority doest Thou these things? and who gave Thee this authority?” (Matt. xxi. 23).

My object in writing these articles is to help you to understand more of this authority and of Whom it is Who gives the Lord Jesus this authority, that you may with fuller confidence and without doubt or hesitation trust in Him and have all the blessings that God has covenanted to give to those who do so believe.

W. H. B.

Bible Truths in Bible Trees.

III.—The Olive and its Root.

VERY soon after the flood mankind in general became worse and worse, until at Babel, instead of remaining subject to God and the restraints of His government, men agreed together to build a city and a tower, and to act independently of God. In consequence of this, the Lord scattered mankind abroad upon the face of the earth, and compelled them to give up their wicked designs. Thus did the wild olive flourish and bear fruit, and at length man began to worship demons.

We will now ask you to think of the root of a tree, and to connect it in your mind with a new action of God with men while they were in their wild and evil state.

God called out of the world a single individual to bear witness for Him, and made him the root of a new family on earth.

Abraham was the root from which grew a fair and beautiful tree. We shall now see whom this tree represents. See Jeremiah xi. 16, "The Lord called thy name a green olive tree, fair, and of goodly fruit." As you read the chapter through, you will find that the figure applies to Abraham's seed after the flesh, all Israel in fact.

The root, as you know, is the source from which the tree springs, and from Abraham Israel sprung. Indeed as we use the figure of a family tree and trace back our family to its root, so Abraham is the root of the tree of the family of faith, seen on this earth as a witness for God.

The oil which was produced from the olive tree was that which was used in the holy lamps which were always kept burning in the sanctuary as a witness for God, "pure oil olive beaten for the light, to cause the lamp to burn always" (Ex. xxvii. 20). Thus every believer, called out from this world, is to let his light "so shine before men that they may see his good works, and glorify his Father which is in heaven."

When man, like a wild olive tree, bore only evil fruit before God, God set Abraham, the man of faith, a root in the earth, from whom the people of Israel sprang. Thus Israel was the cultivated olive tree to which God looked

for the witness, in a dark world, of the light of His truth.

How aptly this tree sets this forth we see as we read in Judges ix. 9, "My fatness, wherewith by me they honour God and man." With David this tree is the emblem of holiness and blessing. He compares himself to a "green olive tree in the house of God" (Ps. lii. 8), and the children of a righteous man to the "olive plants round about his table" (Ps. cxxviii. 3). In Solomon's temple the cherubim was "of olive tree" (1 Kings vi. 23) as also the doors and posts. By this imagery we see what Israel—Abraham's seed—ought to have been, namely, a fruitful light bearer for God. Was this so?

Let us now turn to the garden of Gethsemane. The meaning of Gethsemane is "a press for olive oil"—what do we find about the Lord in this? He had come into the world "the true light," but also in love to bring in righteousness and bear the iniquity of His people Israel. Hence "a press for olive oil" is very significant, as we think of Him pressed down for Israel's sake. When the Lord came to earth, the "olive tree," cultivated for so many centuries, had cast off its flowers and its labour had failed (Hab. iii. 17). And now it is "cut off," as St. Paul tells us in Rom. xi.



THE TREE AND ITS ROOT.

Coming to the Light.

"BRING it into the light," we say, when we have to decide on the real character of that which is under our eye, "this place is too dark for us to judge as to its actual nature and worth." So may we say of our work for God, or of our ways one with another, "Bring it into the light." No right estimate of what we are, or of what we do, can be formed in a dark place. As christians, we are called to shun the dark place, as well as dark deeds, dark words, and dark thoughts. "God is light, and in Him is no darkness at all; and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The only place to judge rightly of what we are and what we do is the light. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii. 20).

The Springing Well;



"They Remembered His Words."

A MESSAGE ON OUR MOTTO FOR 1915.

IF there are words that specially merit and well repay remembrance, surely they are the words of Him, of Whom some who were, on one occasion, sent to take Him into custody, said—being ingenuous men, and therefore averse to silencing such a speaker—"Never man spake like this man!" There is no disputing therefore the reasonableness of the precept—and in its very widest application—"Ye ought to remember the words of the Lord Jesus."

Yes, we "ought to," but alas! who of us have not, like the pious women who came first to His tomb—allowed many of His words—and some of these the most vital—to slip from our remembrance? Those good women, according to the showing of the "two men in dazzling apparel," who stood by them, had heard words that were calculated to fortify and cheer them. "Remember," they said, "How He spoke unto you when He was yet in Galilee." But what He had said had entirely faded from their memories, and their gloom was as the gloom of those who walk in darkness, and have no light. Light returned; and with light, hope and energy, when "they remembered His words."

It concerns us all therefore to remember His words, for, as words from God—from "God manifest in the flesh"—not one of them, we may be sure, shall be "void of power." To what shall we give ourselves that we may remember them?

I. TO MEDITATING on them—meditating, of course, in dependence on the Holy Spirit Who is promised—in a sense applicable even to our circumstances—to bring to our remembrance, and to keep in our remembrance, too, all that He has said unto us. But the exercise must be worthy of the name. One of the Hebrew words translated meditate—as in Ps. i. 2, "In His law doth he meditate"—means, literally, "to mutter," or "talk to oneself." The man who really meditates does "mutter to himself" about the words he ponders.

Another of the Hebrew words, translated meditate, means, literally, "to bow down"—as in Ps. cxix. 148, "Mine eyes prevent the night watches that I might meditate in Thy word."

There is need for "bowing ourselves down," in very truth, if we are to meditate to purpose. Remembrance comes that way. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Pore over them.

II. TO MEMORIZING them. "Hear, read, mark, learn and inwardly digest," is a truly classical expression, and is as pertinent to our present purpose as it is classical. And the central word of the expression is "learn." His words were spoken and written "for our learning" in the most literal sense, and the more they are "learnt by heart" the more likely are they to be remembered. One of the strong, pure Knights of King Arthur's court, testifying to the hold the words of the greatest at the Round Table had on his memory, says:—

" the living words of so great men Pass not from door to door and out again, but sit within the house." And we must let the words of Him, Whose name is above every name, "*sit within the house*," if we are indeed to remember them (letting them obtain due hold upon us). Do not His own words: "If ye abide in Me; and *My words abide in you*," witness to this? Can He have place where His words have no place? "Let the word of Christ dwell in you richly."

III. TO MAGNIFYING them—or magnifying Him on account of them. The more fervently and frequently we "bless," the less likely are we to "forget" either His benefits or His words. A quaint preacher of a bygone day says: "Many of God's mercies ravel out for want of hemming." "*Hem*" both His mercies and His words—which are not the least of His mercies—with instant and constant thanksgiving, and you will be the more likely to remember them. "In God will I praise His word."

JOHN G. TRAIN (Vice-President).

We would express a hope that our readers are doing all that is possible to multiply the number of those who are committing the Holy Scriptures to memory. The verses to be so learned during the month of March are as follows:—

SALVATION.

- Mar. 7. Isa. 38, 17.—Deliverance from Corruption.
- " 14. Heb. 9, 22.—Purged with Blood.
- " 21. Acts. 10, 43.—Remission through His Name.
- " 28. Isa. 12, 2.—God is my Salvation.

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

or, **Waters that Fail Not.**

To-Morrow.

Special Solos.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—PROV. xxvii. 1.

READER, if the Spirit of God has been striving with you, we beseech you not to despise His voice. There is every reason why you should yield to His sweet constraining influence. The inestimable value of your soul, the acknowledged uncertainty of life, the dread reality of judgment, the endlessness of eternity, the terrors of hell—all these on the one hand are warning voices loudly calling you to immediate decision. On the other hand, the assurance of salvation for all who believe on the Lord Jesus Christ, the joy of present forgiveness, of peace with God, and the certainty of glory with Christ and all the redeemed in heaven—all these are gracious pleadings to come now to the blessed Saviour.

By a personal heart belief in the Lord Jesus Christ you become a christian, not in profession only, but in reality; by a true-hearted unostentatious confession of Him before the world, you prove the reality of your faith. There will then be no question of "giving up the world," for the world will give you up.

A true christian can never join in with the world in its giddy and Christless pursuits except on the one condition, of hiding his light under a bushel; but by this means he robs Christ of His glory, himself of his joy, and renders his testimony null and void.

Do you, dear reader, long to know Christ as your Saviour? Do you desire to have the present assurance of salvation? Do you want the certainty of

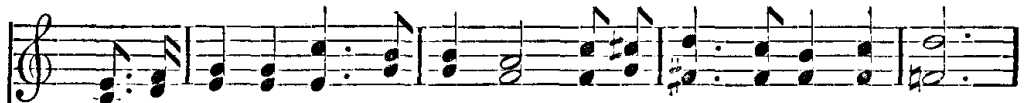
841 May God Depend on You?

W. C. MARTIN.

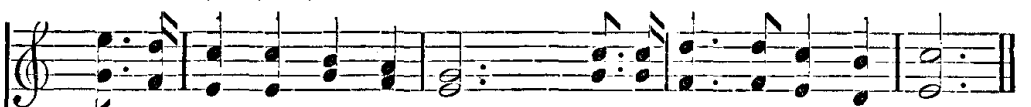
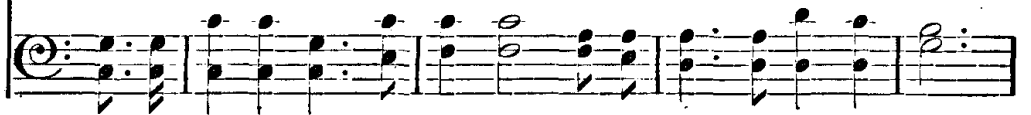
IRA B. WILSON.



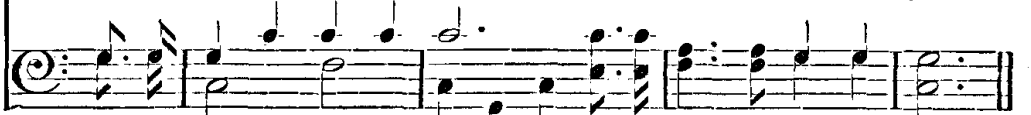
- 1. In the war-fare that is rag - ing For the truth and for the right,
- 2. See they come on sa - ble pin - ions, Come in strong Sa-tan - ic night,—
- 3. From His throne the Fa - ther sees us; An - gels help us to pre - vail;



- 1. When the con - flict, fierce, is rag - ing With the pow - ers of the night;
- 2. Pow - ers come and dark do - min - ions From the re - gions of the night,
- 3. And our lead - er true is Je - sus, And we shall not, can - not fail;



- 1. God needs work - ers brave and true, May He, then, de - pend on you?
- 2. God re - quires the brave and true, May He, then, de - pend on you?
- 3. Tri - umph crowns the brave and true, May the Lord de - pend on you?

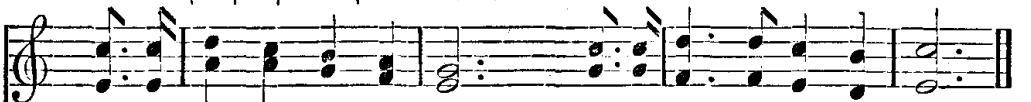
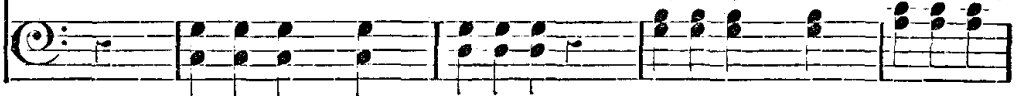


work - ers brave and true,

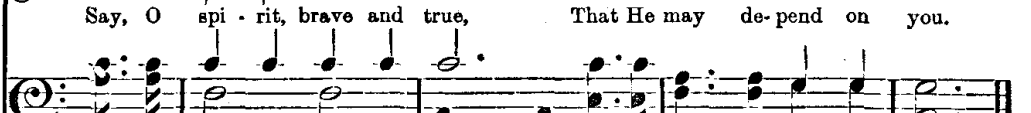
CHORUS.



May the Lord . . . depend on you? . . . Loy - al - ty . . . is but His due, . . .
May the Lord de - pend on you? Loy - al - ty is but His due,



Say, O spi - rit, brave and true, That He may de - pend on you.



spi - rit, brave and true,

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heaven? How can I come to Him? you may ask. By simply believing, on the authority of God's Word, that Jesus, the spotless Lamb of God, died for you, a guilty sinner, on the Cross, and that God has raised Him from the dead.



Little Gladys's Home-going.

FOR THE YOUNGER FOLK.

HER mother has asked me to write down a few particulars of the last utterances of our dear departed Gladys.

She was some nine-and-a-half years of age, very fair, with long, curly hair. She was most unselfish in all her ways, ever delighted to be of use to others. A fine child up to the age of seven, but since then she had not been robust.

In 1913 she had an attack of rheumatism from which she recovered and appeared to get fairly strong again, but in January last year, she was again attacked by rheumatism, which lasted about a month, and from which she partially recovered, enabling her to get out for about a week.

She, however, had a relapse, and this time the rheumatism attacked the heart and brought on pericarditis, which ended fatally on March 14, after a month's suffering borne without a murmur.

About a week before her death we were compelled to have a trained nurse, but the Lord's goodness was quite manifest in this, in that He sent a devoted christian to minister to the needs of our dear child before she was taken home.

During the first month of her illness she found great pleasure in searching a Scripture Searching Almanack; in fact for one so young she was a most diligent searcher of the Scriptures, but during the last month she was too ill, and said indeed very little to us.

About 6 a.m. on the morning of March 14, dear Gladys had a very bad attack with her heart, but from which she recovered, but it was soon after this she said to her mother:—

"Jesus is coming to take me to live with Him," and between about 11.30 till 1.55 the following expressions were made by her, which I will give in her own exact words:—

"Jesus, take me home to live in Thy palace above."

"Oh, won't it be lovely to be all gathered home?"

Seeing the sun stream through the window, she said:—

"God made the sun, moon, and stars, and even us He made of the dust of the earth."

Speaking of the Scripture Searching Almanack she said:—

"Oh, what a help it has been to me."

On seeing me crying, she exclaimed:—

"There is nothing to be afraid of: Jesus is standing in our very midst."

Gladys then quoted part of Gal. ii. 20:—

"The Son of God Who loved me and gave Himself for me," to which I replied, "Yes, that 'ME,' dear" (meaning, of course, that each of us individually could say it), to which she again replied, "Yes, that 'ME,' ought to have a capital letter and be underlined."

With outstretched arms she exclaimed:—

"Just as I am without one plea," and turning to her mother said, "Oh, what a lovely hymn."

When told that Jesus was holding her hand she said:—

"Yes, Jesus is holding *all* our hands," and when asked if she would mind meeting Jesus, she said:—

"Mother, it will be my greatest pleasure."

Later on she said:—

"Jesus died to save us; He cast our sins behind His back."

Looking the dear nurse in the face, she said:—

"Oh, wasn't it good of Jesus to send us a nurse that loved Him?"

Thinking of her invalid grandfather, she said:—

"Tell him to meet me in heaven, where there will be no more suffering and no more pain. Oh, we shall be so happy!"

On being asked if she had any message for the Sunday School, she said:—

"Tell them all to love Jesus and meet me in heaven, and bring all their little brothers and sisters and mothers and fathers and all they know."

She asked if the doctor was calling again as she wanted to ask him if he loved the Lord Jesus, and if not, not to delay it one more moment.

And at 1.10 and 1.35 she asked the time, adding, "Isn't He a long time coming? and Gladys is so tired!"

To her sister she said:—

"Will you meet me in heaven? Oh, that will be lovely. There'll be no separation there."

She also said:—

"No one who loves Jesus will be left behind;

or, Waters that Fail Not.

He will catch us all up in the cloud to be in His bright palace for ever."

"Come quickly, Lord Jesus!"

As one after the other of the assistants passed in the death (or life) chamber, she fixed her big eyes on them and said:—

"Do you love Jesus? Will you meet me in heaven? There'll be no separation there," to one adding,—

"There'll be no stray lambs there."

She asked us all to kneel down and pray and she appeared to follow every word; and later on she said, "Dada, pray," which we again did as we were able in the midst of our tears, and after we rose from our knees she said, "I feel better now," after which she herself prayed long and fervently on behalf of an uncle who was lying very ill (since deceased) that he might meet her with Jesus in the palace above, finishing with "For Jesus Christ's sake, Amen."

Immediately after using her dying breath for others, she fell asleep in Jesus in nurse's arms."

Our Gladys was so well known we feel it is an opportunity to press home the reality of eternal matters even if, like Gladys, only a child of nine-and-a-half years, and we thought you might be good enough to assist us in getting the utterances of this precious lamb put in your magazine, THE SPRINGING WELL, and pass on for others to read.

ALFRED T.

[We hope to print this brief article concerning Gladys in a separate small booklet, and shall probably take the opportunity to tell a little more about the life and death of this beloved child.]

Earthly Objects in Heavenly Light.

BY WILLIAM LUFF.

No. 3.—Rags and Bones.

WHAT a strange subject! Yet, I think, a profitable one. Solomon said, "Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Prov. xxiii. 21). How many are in rags because of sin? Somebody wrote:

"Bottles and rags! Oh, bottles and rags!"

The old man cries, and his voice never flags.

"Why do you couple bottles with rags?"

We ask, as he pauses to lift his bags.

"Because," he says, while his head he wags,

"Where'er you find bottles, you're sure to find rags."

Rags are mentioned in Isa. lxiv. 6: "All our righteousnesses are as filthy rags." Our

"righteousnesses," not our unrighteousnesses, are not only as rags, but as filthy rags; so they are not fit garments in which to come before the King. When ladies are presented at court they wear court gowns and robes. Here is a description of one:

"An elegant gown of ivory satin charmeuse, with a tunic of beautiful diamanté embroidery, over a longer under tunic of pleated tulle, the corsage of soft ivory tulle adorned with embroidery to correspond; train of silver brocade lined with pale pink satin, and fastened on the shoulder with a diamanté ornament and tassel."

Suppose someone tried to go in "filthy rags." If we desire to stand before the King of kings we must wear "the best robe," mentioned in Luke xv. 22.

Do you think the poor prodigal was slow to change his filthy rags for that



"WE ASK, AS HE PAUSES TO LIFT HIS BAGS." best robe?

Yet some of us hold on to our righteousnesses, and hesitate to accept the righteousness of Jesus.

Some of our soldiers fighting have been unable to wash or change their clothes, until their uniforms and under garments became "filthy rags." How glad they are to get a bath and new outfit. They feel like new men, and so shall we when cleansed from sin and arrayed in the "white robes" (Rev. vi. 11; vii. 13, 14).

Rags were useful when Ebed-melech was getting Jeremiah out of the pit into which his enemies had lowered him.

"So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon" (Jer. xxxviii. 11).

The Springing Well;

I dare say those rags thought they would never be of any use, but they were. God uses what man refuses.

"Please do not forget us," and the jawbone of an ass is the speaker for his friends; so let us read Judges xv. 15:

"And Samson found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. . . . And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of Thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived."

One day the prophet Ezekiel had a vision of a valley full of bones, "very many, and very dry"; like us by nature they were lifeless, helpless, hopeless; but the prophet wrote:

"Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD" (Ezek. xxxvii. 5, 6).

First the different bones came together, then flesh came upon the skeletons, then breath, and they lived a great army.

It was a picture of what God means to do for the Jewish nation; but it is also to teach us what God can do for us. Though full of natural life, we are God-ward as dead as those bones, for "he that hath not the Son of God hath not life" (1 John v. 12).

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

"And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John v. 11).

Did not the Lord Jesus say:

"Verily, verily, I say unto you, the hour is coming, and now is, when the DEAD shall hear the voice of the Son of God; and they that HEAR shall live" (John v. 25).

Just as the bones heard Ezekiel's voice, so boys and girls, men and women, hear the voice of God through the Spirit and live. Such form the true "New Army." Can it be said of us, "You hath He quickened who were dead in trespasses and sins" (Eph. ii. 1)?

WHEN we come to our dying hour, it will not be with us how much of the letter of scripture we know, or how versed we may be in doctrinal knowledge; but how rich is the grace of God that has saved us, how precious is the blood that has cleansed us. This will be the true test in that solemn moment.

The Cedar and the Reed.

"The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon."—Ps. xxix. 5.

"A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth."—ISA. xlii. 3.

HE breaketh cedars, yet He breaketh not
The bruised reed that is already broken.
Where, in man's pride and strength, God is forgot,
And, towering high, they scorn the judgment spoken,
There He sends forth His whirlwind, breaking down
The might of man with His majestic glory:
But the bruised reed shall never know His frown,
Through it His breath shall sound His love's sweet
story.

He breaketh cedars! customs high and hoary,
The growth of ancient centuries, the wrong
No other power can bend, it is His glory
To tear asunder, though like cedars strong:
But bruised reeds, the efforts bent and low,
The feeble things, the things we think are failing,
These are the things on which He will bestow
The care of love o'er mortal death prevailing.

He breaketh cedars! Pharisee, beware!
Or thy stiff neck must break before His smiting.
Poor fainting sinner, thou His grace shalt share,
And yield to Him sweet strains, His heart delighting.
Lord, which am I? A bruised reed, I trust,
That by Thy side in lowliness is lying:
Take Thou me up, and though so bruised, I must
Sound forth a praise an angel's harp outvying.

WILLIAM LUFF.

About the Work of the Mission to Lepers.

WE are touched beyond telling by many of the reports we receive concerning the work amongst the lepers in India and other lands. God is abundantly blessing the labours of His devoted servants who are striving to help these poor suffering people. We give one or two extracts from the letters and papers of various missionaries, and we believe they cannot be read by any true children of God without having the deepest sympathies of their compassionate hearts thrillingly stirred.

Glad are we indeed that in the midst of all the claims through the fearful war many kind friends are still remembering the cause of the poor leper and helping in the work and seeking the Lord's blessing in constant prayer for these outcast leper sufferers.

We shall be glad to send the last issue of the magazine of the "Mission to Lepers" to any reader who would like to read it. This Mission is continuing its untiring work for God.

MR. W. H. P. ANDERSON, ON THE MISSIONARY CARE OF THE DESTITUTE LEPPER, says:—

"On the evangelistic side, the work is full of encouragement. The greater number of the lepers admitted into the Asylums have become Christians, of whom there are

now 2,800 living in the Asylums. These, until they came in their misery and poverty to be helped and cared for, knew nothing of the good news. We may say that 'to them which sat in the region and shadow of death light is sprung up.' It has remained for Christianity to pour the oil and wine of love and sympathy into the wounds of the unfortunate leper who during the centuries has lain by the wayside while those of his own race have passed by on the other side.

"Touching stories could be related of those who have been spiritually cleansed. Time and again the answer of a dying leper to inquiries concerning his trust and consolation have been those of convincing assurance of inward peace. Christian lepers have not failed in showing practical proof of their faith. Their charity out of their food supply and small allowances for necessary extras has supported their own Christian teachers, helped to distribute the Gospel, given food to the famine-stricken, and in other ways has shown the sincerity of their new life. They have visited their former villages to tell of Christ, their prayers have strengthened others to go where they themselves could not go, and the work among them has glorified God and continues to be an unassailable testimony to the power of Christ and His Gospel."—

(Without the Camp.)

THE TESTIMONY OF A WRITER IN THE "TRAVANCORE AND COCHIN DIOCESAN RECORD":—

"HAPPY LEPERS AT ALLEPPEY.

"On a recent Sunday afternoon I visited the Leper Asylum at Alleppey. It was a pleasure to conduct Divine service in the little chapel and to receive the Supper of the Lord with some thirty men and women. One does not naturally connect leprosy and happiness, and yet the faces of many of these lepers bore witness to the reality of the joy of the Lord. The Divine Book has a message for lepers, and the short address on 'Jesus Himself drew near and went with them,' was listened to with eager attention. The collection made in copper *chakrams* amounted to nearly one rupee, and one left the place feeling that it had been good to be there.

"A visitor's impressions of the Asylum are given in the last annual report of the Mission to Lepers. The writer says: 'The Asylum at Alleppey is one of those homes which in a quiet way is doing a very noble work. I have not noted anywhere a greater spirit of contentment than was manifest in Alleppey. . . . It was a pleasure to find here a retired Indian Christian doctor gratuitously giving his services in the medical cause of the lepers.' "

A COMMUNION SERVICE WITH THE LEPERS, BY MRS. WILLS, TRIVANDRUM, from "Without the Camp":—

"The Communion Service is conducted in the Leper Hospital in the same way as it is held in the chapels here, and we try as far as possible to have it once a quarter—conducted by the district native Missionary. It is a time to which the few Christian men and women (seventeen altogether) look forward. They seem to realise in a very special way the love of Christ for sufferers such as they, and my Bible-woman, who is always present at this service, tells me it is a touching sight to see the tears rolling down their cheeks, and the real reverence the lepers show at a gathering like this. In a small ward, standing apart from the Hospital, they partake of the Lord's Supper—the women on the one side and the men on the other. Let us look for one moment at this pathetic group; One man—older than any of the others, and who seems to be the leader among them—has been twenty years

a leper. Before he entered this Hospital he worked hard at cultivation, had his own rice-fields and property, and was fairly well off. He has been a believer all those years, and has ever been an example of what was right and good. Being able to read, he is often seen with his Bible, and I have always marked him as a very consistent Christian. A young boy—an orphan—has been sixteen years as an inmate. He has no one on earth to care for him, and to this poor lad the Hospital is a veritable home of comfort, and he feels he owes everything and all to his friends. That woman on the left, with such a disfigured face, has long been a leper; her feet and hands are much crippled; she used to be very fond of sewing, but the disease has been so rapid, she can now do nothing. In spite of her sufferings she is bright and happy. She was one we brought to Christ at a long last, and after many efforts to reach her, she decided. I have never had a harder case. One man in this group interests me much—one for whom I have great sympathy, for not only are his hands and feet sorely diseased, but he suffers acute pain in his eyes. He has two little children (as yet untainted) at home, and he said to me, when I last saw him: 'I should so like to see my little ones, but I cannot walk, and much less see, but oh! it is a joy when they come and see their stricken father.' He has long ago known that God is the God of all comfort, and his hopes are set on the 'Rock of Ages.'

"And so I might continue, but I pass on now to the Communion Service. After the usual prayer and reading the native Missionary serves the bread himself and gives a small piece to each leper. Some have no difficulty in receiving it, while others again can only do their best with their wasted fingers. After prayer the wine is passed round, and this is done by first supplying each member with a leaf-spoon—made from the jack tree leaves. It is cleverly twisted and a capital spoon is made. The pastor takes the cup and pours a little wine into each spoon. They then drink altogether. With reverence and devotion they unite in this service, and one feels Christ does reveal Himself to these sufferers at a time like this. Listen to their testimony—I have it from their lips. Said one bright Christian: 'When I come to this table, my heart is full of gratitude and in Him is all my hope.' Another man said: 'I think of Christ dying for me, suffering for me, and I think too of that bright Home in store for all those who are truly His.' And yet another leper: 'I get such strength and comfort when I come to this Service. It does my heart good.'

Our Help for Poor Lonely Suffering Saints.

DURING the year that is gone, various readers of this paper have sent us contributions for the help of aged, very poor and lonely believers in the Lord Jesus Christ who came, or who were brought under our special personal notice. As we moved about in different parts of busy London we were often brought into touch with those whose lot seemed to be very isolated, and who, from a human standpoint, appeared to be without a friend. We were filled with an intense desire to be a help and a comfort to any of these lonely people, and not only to have the privilege of assisting such as were very poor, but to encourage christians to visit them and to speak kindly words to them

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for their encouragement and cheer in the things of God.

It was apparently only a very, very simple service, hardly in one's own thoughts worthy of mentioning, but God has used it to stir up His people to care more for just such unostentatious sufferers as we had in our mind. So many have expressed thankfulness for the concern we have manifested for these, and have been prompted themselves to spend a few blessed hours of prayer and fellowship with some suffering, lonely, weary saint of God. One wrote saying:—

“Oh, you little know what a blessing that visit has been to my soul! I went thinking I was going to help her, instead of which she helped me beyond compare. Here was a woman who had never left her room for twenty years, and yet she was just brimful of quiet joy in the Lord. I *had* to be silent as she spoke of the Lord; I had to listen instead of speak, and never shall I forget her rapture and intense delight as she told of the excellencies and glories unfolded in the Word concerning, as she called Him, ‘MY ADORABLE LORD.’ I had quite a difficulty to pass a trifle into her thin hand as I left. She said my visit had been ‘such a blessing to her,’ but I felt it was the other way about.”

Another who has been bed-ridden for *forty years* wrote:—

“Oh, I thank you so much for your kind help! Would you believe it, not five minutes before your letter came with the P.O. for 10s. I had said in my unbelief ‘Oh dear! I do not know what we shall do for I have only fivepence left’? I will try not to be so faithless again, but will remember Him Who said, ‘Be not faithless, but believe.’”

We might tell of many similar incidents connected with this service. The Editor of the *Golden Text Calendar* has very earnestly looked after some of the particularly pathetic cases and our daughter has helped in others; about forty friends have assisted in this little movement, and about the same number of hitherto unknown and unobtrusive saints have been helped and cheered and comforted.

The claims of the many war funds have possibly diverted some of the donations; but we just leave it in the Lord's gracious hands. We do, perhaps, seek out the needy ones, but deal with those we know of, or with those who are brought under our notice.

Only a little word, softly and kindly
Breathed in the ear of the sad and oppressed;
Oh, how it tenderly steals like a melody
Over life's billows, and lulls them to rest!
Only a little word! Only a little word!
Only a little word, whispered in love.
Only a little word, softly and kindly
Dropped in a heart that is blighted and chilled;
Oh, how its gentle strain tunes every chord again,
Waking the echoes that sorrow has stilled!
Only a little word, spoken for Jesus,
Telling His pity, compassion and love;
Out of the path of sin thousands may gather in,
Joyful to enter His kingdom above.

Thoughts for our Soldiers and Sailors.

“Be thou in the fear of the Lord all the day long” (PROV. xxiii. 17).

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 COR. xvi. 13).

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE have continued this work with all the energy we can command. During the last month we have sent to very many stations where the soldiers are assembled, and the testimonies of blessing both among the officers and men are very wonderful. God is speaking to these heroic defenders of our beloved country in a very marked and wonderful way. We have had the privilege of sending a large quantity of Gospel literature for use amongst the Australians, New Zealanders, and other troops in Egypt and the East. We thank our friends for the following donations:—

	£	s.	d.
A. W., Shrewsbury, 10d.; F. H., Conn., U.S.A., 4s. ...	0	4	10
Bow, London, 1s.; “S. S. B. G.” S. Aus., £1 10s. ...	1	11	0
F. H. and M. W., Exmouth, 5s.; “W.” Worcester, £1 ...	1	5	0
“In Memoriam,” 10s.; C. C., Alford, 3s. 7d.	0	13	7
E. W., Clevedon, 3s.; B. J. B., Adare, 10s.	0	13	0
Aberdeen, 2s. 6d.; M. A. E., Singapore, 10s.	0	12	6
Sympathiser, Andover, 1s.; C. B. B., Ipswich, 2s. ...	0	3	0
Three Friends in Aberdeen ...	0	1	6
H. L. Ludlow, Stapenhill, 2s. 6d.; R. H., Ont., 9s. 9d. ...	0	12	3
M. C. L. ...	0	4	0

OUR SUBSCRIPTION FUNDS.

IT is with continual thankfulness we acknowledge the receipt of these amounts for our general funds.

We are well aware how seriously the war interferes with the ability of friends to help, so that we are increasingly grateful to all who are able to render help in our efforts to do good to those who live darkened and sorrow-stricken lives. We have received as undernoted.

For Our “Lamb and Flag” Cripples’ Holiday Fund.

	£	s.	d.
From Kind Friends, Miranda, Auckland, per Miss L. J. Findlay ...	1	10	0

For Our “Compassionate” Fund.

	£	s.	d.
(For Lonely Suffering Saints.) H. and M. J., Worcester, 2s. 6d.; M. C. L., 3s. ...	0	5	6

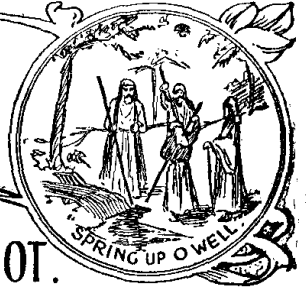
All communications for the Editor to be addressed to the care of Mr. ALFRED HOLNESS, 14, Paternoster Row, London.

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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.

THE Springing Well

or WATERS THAT FAIL NOT.



How "God Divided the Light from the Darkness" and Brought Peace to My Soul.

I HAVE often read in your paper of those who were brought to an absolute decision of heart about eternal things. Some of them have deeply impressed and have made me think that perhaps the story of how I was led to Christ may be of interest and profit to your readers, and, it may be, the circumstances connected with my true conversion to God, may by God's mercy lead someone who has never yet known the joy of acknowledging the Lord Jesus Christ as Saviour, to do so without further delay.

My story will show how skilfully the enemy presents his "morsels of meat" to the soul that has caught but a sight, as it were, of its birthright. My girlhood was spent without God. I had grown up to eighteen years of age or rather more, in utter carelessness about my soul, loving much the pleasures of the world, dress, company, and amusements. My father would, from time to time, enter a feeble protest against these things, and he sought to win us from them, by books and serials of an interesting and evangelical character.

S.W.



"I HAD GROWN UP TO EIGHTEEN YEARS OF AGE OR RATHER MORE."

ter; while my mother was more lenient to our follies.

About this time my father's last illness came upon him. For six weeks he sat in his chair, night and day, unable to take a recumbent

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position, his heart being in a critical state. I took my turn in watching by him, but though I could see he needed comfort, I was unable to give it. Good men came to visit him, and read and prayed with him. I heard his confession of being a "sinner saved by grace," with a touching reference to "the white robed multitude" in Rev. vii., but I knew not what it meant.

One night I was awakened from my sleep by the nurse, who suddenly said, "Your father is dying; come directly." I was in his room in a moment; others were there before me. My dear father was sitting in his chair by the fireside, his head resting on his hand, his elbow on the table. One glance at his face told me all was over; the nurse threw a handkerchief over his head, and I sank on my knees by the bedside. Then and there the way of salvation through the crucified One passed before my eyes; in the very presence of death I saw life for the first time. I heeded not, and knew not what was going on around me, until roused by kind hands, I was told to dress and go downstairs with my mother. The sudden bereavement that brought loud weeping from others, brought none from me, at least not for a time. I was in a new world; peace filled my heart and mind, and I longed to know more of the mysterious treasure I felt I possessed. This the great enemy of souls perceived, I have no doubt, and laid his bait accordingly. I was ignorant of his devices, ignorant of everything. I may be said never to have heard a gospel sermon in my life, and thought not of turning to the Word, or I might possibly have been preserved.

The solemnity of the death-scene came back, and with it a sense of my bereavement, and then almost immediately the orders for mourning and the funeral. I have ever since regarded the costumes and the parade common to these occasions as an especial wile of the devil to turn aside the soul from solemn thoughts, under the plea of proper respect for the dead. My old tastes revived in planning deep and handsome mourning, and many hours were spent in this way, while my sweet peace was leaking away, and I knew it not.

The funeral over, I awoke as from a dream. A voice within, gentle at first, then louder, seemed to say, "What have you lost?" Yes, I felt I had lost something. What was it? I could not say, but my conscience was guilty, and I went into the world to drown its voice; but this would not do. Then my health gave way. I remember waking one night with the feeling that I was dropping into hell. It was forced upon me that I had surrendered Christ

for the things of the world, for less than a mess of pottage to a fainting man—for dress, for vanity. I could well understand the dying lament of another, who said, "I know where I missed it"; and this would also have been my lament for an eternity of darkness, but for His unspeakable love. "To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him."

The faithful Shepherd rested not until He had brought His wandering sheep back to Himself, but it was a long and dreary way. I will retrace some of the steps in this path, and the reader will see how patiently the Saviour sought me.

I went sometimes to see a lady in the next village, who was very ill. I made the taking of some little delicacies for her the pretext for my visits, but my real object was to find out the secret of her peace, for she was spoken of as a Christian, ready to die, and willing to leave her husband and young family. I often studied her peaceful countenance, and the uniform gentleness of her manner. I saw she *had* what I *had not*. I longed and yet feared for her to speak to me: she passed away without doing so, so far as I can remember.

It was announced that her funeral sermon would be preached by the clergyman who had visited her, from words of her own choosing, because "she had *proved them*." I went to hear, thinking I might get some clue as to recovering peace, my lost peace. I seated myself where I could see and hear to advantage. The text was, "In the multitude of my thoughts within me Thy comforts delight my soul" (Ps. xciv. 19). The preacher began by saying that people in general neglected salvation, and I was convicted at once. I hung my head, regretting my prominent position, for I felt as if everybody looked at me, and knew what was passing within. Of course this was merely my guilty conscience, but I heard, or at least remembered, no more of the sermon.

Soon after this, change of air was considered desirable for my health, and I went on a visit to some friends at a distance, among a number of young people all gay and worldly. A year before this would have suited my tastes exactly, but now, I scarce knew why, all seemed empty and hollow, yet I affected enjoyment; the fact was, I was "in distress, discontented and in debt," and I knew it, but knew not my Deliverer. One day a gentleman came to the house, and, strange to say, he spoke of Christ. I listened intently, and to my horror found he spoke of Him as man only; absolutely and boldly denied

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He was anything more. This shocked me terribly. The blood rushed to my forehead; my heart had received a blow; but I had not a word to say; not a single scripture could I remember, and to my shame and sorrow he had it all his own way.

On speaking of it afterwards to my friends, they said, "Oh, he is a Socinian—it is all a matter of opinion." But it was not so to me; I felt if Jesus were not God, I must die in my sins. This showed the reality of the divine touch, the hand that had been laid on my shoulder, so to speak; but in the strong language of Scripture, I had "pulled away the shoulder, hardened my heart, and stiffened my neck." Had the righteous God shut me up in unbelief, should I not have been like Bunyan's man in the iron cage? I made up my mind to read the Bible, but I had not one with me, not even a Testament, and Bibles were not fashionable in the house, save on Sundays, and then only at church.

The time came for my return home, where I resolved to read *the Bible*—I could not say *my Bible*, for I had not one. As if the enemy knew and would defeat my purpose, one of my young friends offered to lend me Shakspeare's Works in several volumes; these I gladly accepted. I knew Milton and some other poets well, having taste and leisure for reading; but Shakspeare was new to me, save in detached pieces. I soon began to read with avidity, and was charmed, delighted; still I did not forget the pledge I had made to myself. I read the Scriptures.

"Isaiah's wild measure and John's simple page,"

engaged my attention, I may say admiration, yet

"Jehovah Tsidkenu was nothing to me."

The word of God at first but entranced and captivated my imagination. I well remember, though so many years have passed, a bright Sunday afternoon, in the height of summer, when I read for the first time in my life, 2 Cor. v. 18, 19: "All things are of God, who hath reconciled us to Himself by Jesus Christ . . . God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." A light, brighter than the sun, seemed to shine upon the page; I was amazed. God, the God I had feared, coming out of His place, reconciling, not imputing trespasses, beseeching sinners to be reconciled to Himself? My inmost soul bowed before Him. I said "Abba, Father," with a lightened heart, and called Jesus

my Saviour. I had accepted the reconciliation, and all was peace.

Soon after this, the Lord, in His tender care, led me for awhile under the ministry of one of His most valued servants, where my heart became established in grace. I then parted company with my former companions. I no more suited them than they me. "God divided the light from the darkness." I became a Sunday-school teacher—an employment not so popular then as now; I read the Scriptures frequently among the poor, in felt ignorance indeed. When visiting the place, a few years after, I was surprised to find how God had blessed His Word by my stammering tongue.

Now, I would say to my dear readers in the words of another, "Next to losing your soul, fear losing your convictions." I would warn and entreat of you, by all that is blessed in time and eternity, to withstand the first temptation that would occupy the heart to the exclusion of Christ. Be firm, be simple, be prayerful, so shall you prevail.

"His word a light before us spreads,
By which our path we see;
His love, a banner o'er our heads,
From harm preserves us free."

What the Fool says.

THE fool may say in his heart, "No God," and bury his fears in his folly, and for a few short years rid himself of the reality of having to meet God about his sins; but his folly will bring him to hell. The religious man may attempt to keep the law and to satisfy its requirements; but, as a matter of fact, any honest religious person trying to keep the law, and thereby to draw near to God, knows that his efforts day by day increase his sense of weakness, for when he would do good he finds evil present with him. And his attempts to get near to God prove to him his distance from God.

But Calvary reveals divine holiness and hatred of sin perfectly; yet the Christ on the Cross draws man to God. The Cross of Christ teaches God's righteousness and hatred of sin, as the Cross only can. He was the sin-offering; He stood in the sinner's place; "He was made sin for us who knew no sin," and, consequently, He was forsaken of the holy God. Nothing on earth, or in hell, teaches God's holiness as this cry of Jesus. Nothing shows us what our sins are, what self is, what our nature is, as the Son of God forsaken, because He stood in our place.

The Springing Well;

The Parable of the Wedding Garment.

A SIMILITUDE.

THE Word of God may be compared to a beautiful tree laden with the most delicious fruit; but, unlike all other trees, the fruit is so full of juice that none can extract it all. In other words, there is so much of profit in it in the way of correction, learning, instruction, comfort, with warning, and hope (Rom. xv. 4, 2 Tim. iii. 16), that however much may have been already gathered there is still an inexhaustible supply from whence to pluck.

Many sermons have been preached upon the parable of the "Wedding Garment" (Matt. xxii. 11—14), and much has been written upon the subject, and yet, so long as time shall last, believers will turn with undiminished interest to the account and gladly procure spiritual food from its lessons.

In drawing attention once more to the solemn narrative it is desired specially to point out some of the precious fruit not always noticed by travellers proceeding along the pathway of Truth.

If enquiry were made as to the great and chief necessities of life, it would probably be said that they consist of Food, Raiment, and an Abode. And surely these are very important items, too, to the christian. All these and more are included in the provision made for the Wedding Feast of the Parable. An invitation was sent out. It was in some cases accepted, implying that the invitation was believed to be genuine, and that the person who issued it was a reality. In like manner when the Gospel goes forth there are some who receive it. They believe that God really is, and that He is a Rewarder of those who do diligently seek Him. They come. They are compelled to come because God puts forth His gracious power and draws them.

Then, according to the custom of the country, those who came to any meal—and therefore especially when that meal was an important feast—were provided with water for washing. This is important to note and remember. Observe what the Lord Jesus said to Peter, "He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all" (John xiii. 10), and Simon the Pharisee (Luke vii. 44) was rebuked for his slight to the Lord Jesus in omitting to provide this customary attention.

Those who truly come to God the Father, through the Lord Jesus, are washed from all

their sins and pollutions. They are made clean in Him (1 John i. 7, Rev. i. 5, Heb. ix. 14), and they apply daily to that Fountain for washing (Zech. xiii. 1).

Those who came to the Wedding Feast were provided with an abode in which to partake of it. And those who truly believe in the Lord Jesus and "hearken unto His voice shall dwell safely" (Prov. i. 33). Yea, "the beloved of the Lord shall dwell in safety by Him" (Deut. xxxiii. 12). "Abide in Me," said the Lord Jesus, "for except ye abide in Me ye cannot bear fruit" (John xv. 4).

Then those who came to such an important function as a royal wedding were provided with suitable attire. This, too, the Lord Jesus gives to all His people. "I counsel thee to buy of Me (*without cost*, see Isaiah lv. 1) white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear" (Rom. iii. 18). And those who attend to His words and who do come to Him "have washed their robes and made them white in the Blood of the Lamb" (Rev. vii. 14). "He that overcometh shall be clothed in white raiment" (Rev. iii. 5), and this "white raiment" is the righteousness of saints (Rev. xix. 8), "even the righteousness of God, which is by faith of Jesus Christ unto all and upon all that believe, for there is no difference" (Rom. iii. 22). The Lord Jesus is "THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6), and believers are "made the righteousness of God in Him" (2 Cor. v. 21). He clothes them with the wedding robe of righteousness (see Isa. lxi. 10).

At the Feast there was abundance of food, and all who believe in the Lord Jesus feed by faith upon Him. Man's soul cannot feed upon mere material food, for God teaches His people that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 3). "The words that I speak unto you," said the Lord Jesus, "they are Spirit and they are Life" (John vi. 63), or in other words, "they are spiritual life or spiritual food." Again He said, "I am the Bread of Life" (John vi. 48). In the Lord Jesus, God does make for His people "a feast of fat things" (Is. xxv. 6). They find in Him all they need. They live day by day by faith in Him (Gal. ii. 20). "They are nourished up in the words of faith and of good doctrine" (1 Tim. iv. 6).

Now, then, consider. In rejecting the "Wedding Garment" the "guest" referred to by the Lord Jesus rejected Him. This "guest" had never believed in the Lord Jesus as his Saviour

or, **Waters that Fail Not.**

and his Lord. Like Cain of old, he was willing to come in his own fancied goodness to God, but he would not acknowledge his total unworthiness and his absolute need of the whole work of the Lord Jesus. He rejected Christ's righteousness, and in so doing he rejected His atonement and brought about his own final rejection.

On the other hand, all who truly hear the Lord Jesus call, and come unto Him, find Him their all. He cleanses them from all sin. He clothes them in His spotless robe of righteousness.

He is their sure dwelling-place (Isa. xxxii. 18), and He feeds them as a shepherd feedeth his sheep.

Here is a lesson of infinite value.

Well may the redeemed cry out, "Unto Him that loved us and washed us from our sins in His Own Blood, be glory and dominion for ever and ever, Amen" (Rev. i. 5—6).

By His Spirit and His Word, God bids you to the Gospel Wedding Feast. All is ready. Everything is provided. Will you come? Have you come? Without the "garment" there is no possibility for any sinner to abide in the presence of God.

No Seat for the Priests.

THE sacrifices of old were repeated because they were but types of the reality. That of Jesus is perfect. It cannot be repeated. It is finished. It is eternal. Those of old "could never take away sins," if they could, "would they not have ceased to be offered?" Their repetition evidenced their character. Shall we, then, in any degree tolerate that which by its repetition denies the perfect, the finished, the eternal work of Jesus?

In the ancient Tabernacle there was no seat for the priests whatever; their work was perpetual, hence they could not rest. And how true this is practically of all who do not rest their souls where God's heart rests—in the finished work and in the Person of the Lord. They know no peace, no abiding place, no repose for heart and conscience. The order of sacrificing-priests was recognised by God no longer, after that Christ had offered Himself to God. The occupation of the "priest standing, daily ministering and offering oftentimes the same sacrifices" vanished when God rent the veil of the Temple, in order to display to all who had eyes to see, the Mercy-seat in the glory on high.

Doubt not, distrust not. Look up to heaven.

There Jesus lives. There He is seated. There He has entered for all who believe on Him in the efficacy of His own blood; by that blood you may enter where Christ has gone, you may draw near to God in His light. "Therefore, brethren, having boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh, and having an High Priest over the house of God, let us draw near, with a true heart and in full assurance of faith" (Heb. x. 19—22).

We therefore know that "Without faith it is impossible to please God" (Heb. xi. 6), and we know that "we have REDEMPTION through His blood, the forgiveness of sins" (Eph. i. 7), and that He made "PEACE through the blood of His cross" (Col. i. 20), and that believers have "BOLDNESS to enter into the Holiest by the blood of Jesus" (Heb. x. 19).

"UNTO OBEDIENCE AND SPRINKLING OF THE BLOOD OF JESUS CHRIST" (1 Pet. i. 2).

"UNTO YOU THEREFORE WHO BELIEVE HE IS PRECIOUS" (1 Pet. ii. 7).

Now the holiest with boldness

We may enter in;

For the open fountain cleanseth
From all sin.

Precious blood, by this we conquer,

In the fiercest fight,

Sin and Satan overcoming
By its might.

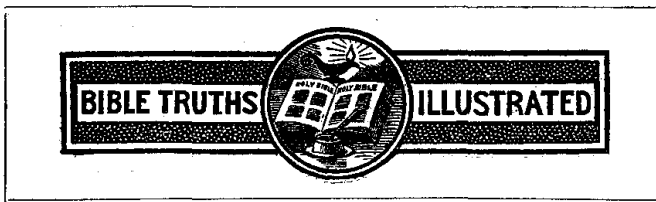
"Even a Morning without Clouds."

"MY last sun has risen,
It is far on its way;
My soul quits her prison
Ere the close of the day—
Farewell, hours of sorrow!
I shall know you no more,
Ere day-dawn to-morrow
Our union is o'er.

"A bright day is glowing
O'er the river of death—
I fear not its flowing
With THAT LIGHT for my path—
Blest beam of His tracing
O'er the gloom of that river,
Who, its horror embracing,
Has calm'd it FOR EVER. (For me.)"

"GOD WILL REDEEM MY SOUL FROM THE POWER OF THE GRAVE; FOR HE SHALL RECEIVE ME" (Ps. xlix. 15).

WE ARE GLAD TO INSERT THE ABOVE STRIKING LINES. THEY WERE WRITTEN BY A COVENANTER ON HIS PRISON WALL ON THE MORNING OF HIS EXECUTION.



IV.—Justified by His Blood.

“MUCH MORE THEN, BEING NOW JUSTIFIED BY HIS BLOOD, WE SHALL BE SAVED FROM WRATH THROUGH HIM.”—ROM. v. 9.

IN the four papers we have inserted concerning THE PRECIOUS BLOOD OF CHRIST we have been amazed to observe the value that God places upon it all through His Word. Right through the wonderful ages God was speaking to men of the “propitiation” He would provide “for the remission of sins that are past,” and hence we understand how all the offerings in days of old pointed to Christ and to His atoning sacrifice.

Consider it, beloved reader, worshippers ever coming to God by sacrifice, sacrifices innumerable, rivers of blood, and all in the presence of Jehovah, uttering of that of which they all foretold — “THE PRECIOUS BLOOD OF CHRIST.”

As we read the testimony of the Old Testament, and consider God’s ways with His people for four thousand years before His Son came to the earth, from Genesis to Malachi, to individuals, to families, to the nation, one constant voice is heard, speaking to God by the will of God, of THE PRECIOUS BLOOD OF CHRIST.

And now the last times have come! The early ages have rolled by, and have gone. Jesus has been manifested; the Lamb of God has appeared. He has died and risen again. By Him we “believe in God that raised Him from the dead, and gave Him glory that our faith and hope might be in God.” He is the joy of His believing people. They rejoice in Him with joy unspeakable and full of glory, and as the present joy of His presence is theirs, and the future glory of being with Him is their contemplation, the past suffering of His cross is their most treasured remembrance.

“My soul looks back to see
The burden Thou didst bear
When hanging on the accursèd tree,
For all my guilt was there.”

The blessed Saviour, who shed His blood to save us, lives to die no more: “death hath no more dominion over Him” (Rom. vi. 9). As a Man, He has dominion over death; He is risen, and is triumphant over the grave; He

is in heaven, all things are under His feet (Eph. i. 21, 22); He has the keys of hell and of death (Rev. i. 18); He has not only nullified death, but him that had the power of it, that is, the devil (Heb. ii. 14). Herein His people rejoice. Jesus is their risen triumphant and exalted Saviour, and they sing

“O Jesus, Lord! ’tis joy to know
Thy path is o’er of shame and woe,
For us so meekly trod:
All finished is Thy work of toil;
Thou reapest now the fruit and spoil,
Exalted by our God.

“Thy holy head, once bound with thorns,
The crown of glory now adorns;
Thy seat, the Father’s throne.
O Lord! e’en now we sing Thy praise,
Ours the eternal song to raise—
Worthy the Lamb alone.”

Yet, while we know that His sufferings are passed, and His pains are over, we love to remember Him in “the suffering of death” (Heb. ii. 9). The children of Israel in the land of Egypt ate of their lamb roasted in the fire, with bitter herbs. It was Jehovah’s own ordinance that they should eat of what was their deliverance with bitter herbs (Ex. xii. 8). And His redeemed people now remember with adoring grief what the Lord suffered. They recall His pains and sorrows. They meditate with loving sorrow on the sufferings of Christ!

The memory of Christ’s “suffering of death” chastens the soul. It fills the heart not only with adoration, but makes the things of the world as nothing. The world rejected Jesus and crucified Him, and the practical spiritual application to the soul of the Lord’s death leads to living as He lived when here: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” (2 Cor. iv. 10).

In things natural there is a melancholy pleasure, a sorrowful delight, in recalling the sufferings of one we love, whom we know is out of suffering’s reach, for ever with the Lord. We earnestly treasure the memory of those we love. The parent regards as his choicest jewels the trifles his little child had when on earth. True, this is natural affection; but it may illustrate spiritual affection. Our Lord has said to His people, “Remember Me.” He treasures their memory of what He suffered for them on earth. The details of the sorrows and sufferings of our Redeemer are a treasury for His people’s hearts. No theme on earth, no song in heaven, is dearer to them than that of THE PRECIOUS BLOOD OF CHRIST.

or, Waters that Fail Not.

Thanks for "Redemption Songs."

TENS of thousands of dear friends all over the wide world are singing the hymns which are issued under the title of "Redemption Songs." God has, we know, greatly blessed these song - messages. We have letters from very many telling how the "old, old story" has reached their hearts through the instrumentality of our music page. We are exceedingly grateful for this, because we always believe that as soon as anyone is truly converted to God the very instinct of the newly-born soul is to begin to sing; just as the scripture puts it, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. v. 19).

Several times we have told our readers that we are indebted to our generous helpers, Messrs. R. L. Allan & Son, of Glasgow, for many beautiful pieces. For years they have supplied us with stereos of these admirable compositions, and the one we give this month we are assured will give very great pleasure. Not only is the melody simply exquisite, but the words are so lovely that we can understand how through God's mercy the deep mysterious peace of God may be known afresh by those who sing it, because in this world of trouble, sorrow and sin it is a blessing to be able with truth to say

"There's a deep, settled peace in my soul."

We earnestly trust and pray that this may be true concerning every beloved singer of the hymns which we give monthly in the pages of this magazine.

Only recently we were speaking to an audience

mainly of young people, and we were surprised and pleased when quite spontaneously they sang our friend Mr. David J. Beattie's hymn which appeared in the February issue, and it was beautifully rendered as a solo by a young lady friend.

Special Solos.

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Hidden Peace.

J. S. BROWN.

L. O. BROWN.

1. I can - not tell thee whence it came, This peace with-in my breast;
 2. Be - neath the toil and care of life, This hid - den stream flows on;
 3. I can - not tell the half of love, Un - feigned, su - preme, di - vine,
 4. I can - not tell thee why He chose To suf - fer and to die;

1. But this I know, there fills my soul A strange and tranquil rest.
 2. My wea - ry soul no long - er thirsts, Nor am I sad and lone.
 3. That caused my dark - est in - most self With beams of hope to shine.
 4. But if I suf - fer here with Him, I'll reign with Him for aye.

CHORUS.

There's a deep, set - tled peace in my soul (in my soul),

There's a deep, set - tled peace in my soul (in my soul); Though the

bil - lows of sin near me roll, He a - bides, Christ a - bides.

The Springing Well;

Studies in
Scripture Couplets.

How to Secure Spiritual Immobility.

"I shall not be GREATLY moved." "I shall NOT be moved."
—Ps. lxxii. 2, 6.

REFERRING to the physical sufferings of one of his missionary brethren, Dan Crawford suggestively writes that the burden "may have only looked to outsiders like a tombstone hung round his neck, whereas in reality it was only a weight necessary to keep down the diver while he was collecting pearls." This is a telling simile. Verily afflictions *are* weights. Yet they are not sent to crush us, but only to enable us to gather the precious pearls of Divine truth, and to add to our rich stores of christian experience.

This was pre-eminently true of David the Psalmist. He was a man of affliction. Often the waves and billows went over him. But what precious lessons he learned and has passed on to us in his writings. This is seen in the psalm from which we have taken our two scriptures. When David wrote it he was evidently in great difficulties. He was surrounded by enemies, conspirators, and false friends. The psalm is in four divisions. He first speaks to his enemies (1 to 4), then to himself (5 to 7), to his friends (8 to 11), and finally to the Lord (12). As he contemplated his foes he did not feel very sure of himself, and so he exclaimed "I shall not be *greatly* moved." He was afraid he would be disturbed and overcome just a little. But presently all such gloomy forebodings vanished. He became radiantly optimistic and gloriously dogmatic, and exultingly shouted, "I shall not be moved."

Both these verses are alike, but for one word. But that one word makes all the difference in the world. Why the change? What had brought it about? Was it because in the first he was addressing his enemies, and consequently must be cautious in his statements, whilst in the second he was addressing himself, and was trying to brace himself up? No, not exactly. The agreeable change was *the result of giving his fears an airing*. There is nothing like it. The microbe of unbelief cannot stand the clear light of day. Fears flourish in the dark. Drag them out into the light of His presence; tell Him all about them; tell some trusted christian soul, too, and, lo, they vanish away. Then, after mournfully exclaiming "I shall not be greatly moved," *i.e.*, "I am bound to be moved a little," *he began to think of the Lord, and that sure ground of confidence.*

Ah, HE makes all the difference. Have you any fears? What a plague they are! But do not hide them any longer in your bosom. Just tell Him all; think a little more of Him, and, lo, they will disappear. And then, like David, you will boldly exclaim "I shall NOT be moved."

But moved by what, by whom? It is left indefinite for a purpose. You can just put in your own trouble and difficulty. But let us notice four powers that seek to move us.

(1) *Satan seeks to move us* (2 Sam. xxiv. 1).—There is no doubt as to the identity of the person referred to as "he." 1 Chron. xxi. 1 shows it was Satan. David was instigated by Satan to do this thing. And, alas, the enemy's tactics succeeded only too well. He was *greatly* moved, and terrible were the results. The devil is constantly seeking to move us to do wrong, endeavouring to lead us to either go before or follow a long way behind, and even forsake our Master, and is perpetually plotting our overthrow. And how skilful he is. What chance have we against this old campaigner! Here is our safety—"For the king trusteth in the Lord, and through the mercy of the most High he *shall not be moved*."

(2) *Sin seeks to move us*.—In Acts vii. 9 we are informed that the reason the patriarchs sold their brother Joseph was that they were "*moved with envy*." Sin, in all its varied forms, seeks to move us to do wrong. And, mark you, it is not only a temptation from without, but, more trying and dangerous still, it is one from within. Sin is a mighty enemy entrenched within us. But, thank God, if the christian has an indwelling enemy he has an indwelling Friend. "God is in the midst of her; she shall not be moved." The secret of overcoming and of spiritual immobility is the presence of the Indwelling One.

(3) *Afflictions seek to move us*.—The reason why Paul sent Timothy to visit the Thessalonians was lest any one of them "should be moved by . . . afflictions" (1 Thes. iii. 3). They were evidently having a very rough time, and there was the great danger of becoming unsettled by these surging sorrows. But the antidote is this: "Cast thy burden upon the Lord, and He shall sustain thee: *He shall never suffer the righteous to be moved*." Those who cast their burdens upon the Lord, and perpetually confide in Him, will find themselves unmovable.

(4) *Friends sometimes seek to move us*.—Paul, believing himself to be in the will of God, was on his way to Jerusalem, but friends tried to dissuade him, yet he declared, "But

none of these things move me" (Acts xx. 24). The only security from even well-intentioned but mistaken friends is this: "I have set the Lord always before me: because He is at my right hand I shall not be moved." It was this that helped Athanasius. He stood alone as the champion for the true and proper deity of our Lord. "Do you know," said one to him, "that all the world is against you?" "Then," replied the brave defender, "I am against all the world."

ROBERT LEE.

"He is our Peace."

"Made nigh by the Blood of Christ. For He is our Peace."
—EPH. ii. 13, 14.

IN Him is Peace; begone all darkness, fears;
In Him is Peace; away my doubts, my tears;
In Him, who bled upon the accursed tree,
Is Peace, is Life, for all Eternity.

Jesus! Thy blood Redemption's price hath paid,
And by Thy blood, my sins like snow are made,
From head to foot I'm washed; "clean every whit;"
Ready for glory; now for heaven fit!

Justice declares I am for ever free,
Dead by that death—Christ crucified for me;
Alive in Him, who lives no more to die,
The Christ, now seated on God's throne on high.

Secure I am; no safety like to mine,
And in His day of glory I shall shine;
Until He comes, with patience may I wait,
Rejoicing in Salvation; Love so great.

He is "our Life," all ye in sins once dead
Exult and triumph in your risen Head;
Call on dead sinners, "Oh, believe and live,
Receive the gift which Love and Justice give."

Break forth and shout the victory of the Lord,
The perfect peace of all who trust His word;
Begone ye fears, ye doubts for ever cease,
Jesus is risen, ours is perfect peace.

"NOW THE GOD OF HOPE FILL YOU WITH
ALL JOY AND PEACE IN BELIEVING" (Rom.
xv. 13).

Nothing but Himself to Give.

INCENSE can neither smell nor ascend without fire; no more doth prayer, unless it arises from a bent of spiritual affection. Let us, then, give Him ourselves—or nothing; and to give ourselves to Him is not His advantage, but ours. As the philosopher said to his poor scholar, who, when others gave him great gifts, told him he had nothing but himself to give: "It is well," said he, "and I will endeavour to give thee back to thyself better than I received thee."

That Day.

THAT day." Thus does the apostle Paul speak of the coming time when all secrets shall be revealed, and when we believers shall all stand before the tribunal of the Lord Jesus Christ. *That day* was constantly in his thoughts! in the midst of his Gospel work he looked on to it; in the sorrows and the joys of the christian path it was before his mind.

It is well sometimes to remind ourselves of the end of our life-work, and to the time when we shall stand before the judgment-seat of Christ. We address the christian, for to speak of the judgment to the unbeliever is but to contemplate destruction. But the christian does look forward to "that day" when every motive will be laid bare, and every act made manifest in its true character.

We were walking with a christian not long since; he was looking on in his thoughts to "that day," and his mind turned to an old servant of Christ now at rest. "It was about thirty years ago," said he, "that an old friend of our town was speaking to me thus: 'I was thinking that by-and-by, when we come to appear before our Master, it will be found how many a great name amongst us will be unmentioned before His tribunal, while the names of unseen workers will be had in remembrance, and in that day He will say to the little-thought-of labourer in His Name, "Well done, good and faithful servant, enter thou into the joy of thy Lord."'"

How true this testimony, dear christian worker and waiter for Christ! How much that now earns the reward of the approval of our fellow christians will be found as but wood, hay, and stubble in "that day"! while the despised, the unknown, will receive the welcome smile of the Lord when seated upon His throne.

Seek to keep before the heart the wholesome memory of these two words, "that day." They will be a check upon many a purpose, and will restrain from many an action. To follow the holiness and gentleness of Christ would be more before us as our aim, did we but consider this future more deeply.

The great apostle and servant of God was filled with holy joy as he thought of that day. Just before his death he looked forward to the day of the Bema of his Lord; hence he could say: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 8).

The Authority of God.

No. IV.—“By What Authority?”

IN my last article I remarked that when the Lord was on earth and doing His wonderful works and saying His wonderful words, some challenged His authority. But some did even worse than this, they said His power came from the Devil.

Let us read the passages. “And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things” (Matt. xxi. 23—27).

“Then was brought unto Him one possessed with a devil, blind and dumb; and He healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. . . . Whosoever speaketh against the Holy Ghost (Spirit),* it shall not be forgiven him, neither in this world, neither in the world to come” (Matt. xii. 22—32).

In order to understand the terrible nature of the sin of “the chief priests and the elders” and of “the Pharisees,” it has to be remembered that these men were all acquainted with the

* The Greek word translated “Ghost,” verse 32, is the same as that translated “Spirit,” verse 28.

Old Testament Scriptures and they all believed that they were descended from Abraham, that Abraham’s God was their Father (John viii. 41), that God spake unto Moses, and they professed to be followers of Moses (John ix. 28, 29) and also of the prophets (Matt. ii. 4—6).

The nature and foundation of their profession of faith may be briefly summed up thus:—

There is but One True God. All authority and power belong to Him. That the authority and power to deal, by outward acts of providence, as He chooses with all the earth belong truly to the God of Abraham was brought home to them because of God’s promise to Abraham that He would give the land of Canaan to Abraham’s descendants (Gen. xii. 7), and because He renewed this promise to Moses as we read, “I will cast out the nations before thee and enlarge thy borders” (Ex. xxxiv. 24). That God performed this promise was kept in the minds of the people in their public worship. Thus we read, “He cast out the heathen also before them, and divided them an inheritance” (Psalm lxxviii. 55).

Because of God’s outward providences the natural children of Abraham are God’s eternal witnesses that He, Jehovah, the God of Abraham is God and that there is no other God (Isa. xliii. 9—12; xliv. 8, 9).

But beyond the promise of God to Abraham concerning His outward blessings, there was included the promise of the coming of the Messiah, and of the outpouring of the Spirit as the apostle Paul fully explains: “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ” (Gal. iii. 14—16).

The chief priests and scribes knew that God had promised that the Christ should come and be born in Bethlehem, for they told this to Herod in answer to his enquiry (Matt. ii. 1—6). The common people lived in the belief that Christ would come. Thus we read, they asked, “Do the rulers know indeed that this is the very Christ?” (John vii. 26), and further, “the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue” (John ix. 22).

Next month I will endeavour to show that the deeds and words of Jesus were in accordance with the prophecies concerning the promised Messiah or Christ, and were therefore the proofs of His authority. W. H. B.

or, Waters that Fail Not.

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Bible Truths in Bible Trees.**IV.—The Vine of God's Choice.**

AS it is our main object to connect the Bible trees with the dispensations of scripture, we ask you to think of a period lasting sixteen and a half centuries, during which God dealt in patient goodness with His people Israel.

It is important to bear distinctly in mind that Israel only was taken by God under His especial care. A person might take a specimen of a certain class of trees, and cultivate it, and judge of the whole class or family of trees by the result of his experiment.

Now God selected Israel out of all the nations of the earth as the vine of His choice, and set it in the most favourable circumstances. As we read, "I had planted thee a noble vine, wholly a right seed" (Jer. ii. 21).

The vines in the land of Palestine grow to a great size; we read of one the stem of which was about a foot and a half in diameter, and the height of which was about thirty feet, which, by its branches, formed a hut upwards of thirty feet broad and long. The clusters of these vines were so large that they weighed ten or twelve pounds.

When speaking of Israel by the prophet Isaiah (see chap. v.), God compared them to "a vineyard in a very fruitful hill. He fenced it and gathered out the stones thereof, and planted it with the choicest vine." If we turn to Psalm lxxx., Israel is thus poken of: "Thou hast brought a vine out of Egypt; Thou hast cast out the heathen, and planted it."

You will recollect in the parable of the trees in the Book of Judges that the vine was to bring "joy to God and man." Such would have been the result had Israel been able to keep the law. The law said, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself," and what a scene of joy would have been those "holy fields" had Israel really fulfilled this. Alas! man has no love for God in his heart, and the long trial of sixteen and a half centuries only proved that man was irreclaimable; and Jehovah had to speak to Israel in these touching words, "How art thou turned

into a degenerate plant of a strange vine unto Me?"

What was God's answer to the Psalmist's question. It was, "Israel is an empty vine, he bringeth forth fruit unto himself." And again, "Their heart is divided; now shall they be found faulty" (Hos. x. 1, 2). Our Lord charged them with this in His parable, in Matthew xxi. 34, 35: "When the time of the fruit drew near, he" (the householder) "sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another."

You know how truly the last part was fulfilled, when, "last of all, he sent unto them his own son, saying, They will reverence my son. But when the husbandmen saw the son they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance."

Yes, this was the sad, sad end to the story of God's faithful love and tender care for Israel, and their history ought to teach us this lesson, that we can do nothing to bring forth fruit to God apart from the grace that gives us a new nature. For, as our Lord says, make the "tree good" first, then the fruit good.

What is Israel's present condition? It is described in Ezekiel xix. 13, 14: "Now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule." Well might the prophet say, "This is a lamentation, and shall be for a lamentation;" and the apostle, "for the wrath is come upon them to the uttermost" (1 Thess. ii. 16).

God's Appointed Day.

AT this present time, "God . . . commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that man whom he hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 30—31). To refuse God's command is simply to brave His wrath. To heed it means unspeakable blessing.



A VINEYARD IN ISRAEL.

The Springing Well;



Our Ten Eventful Years.

WE want to make a definite appeal this month for special prayer on behalf of the Berean Movement. First, for those who are learning the Bible, that the Word of God may not only be stored in the memory, but hidden in the heart, and bear much fruit to the glory of God. Then will our readers pray that the number of Bible-learners may be largely increased throughout the length and breadth of our own and other lands, and that Bible-learning centres may be established where the Berean habit will be encouraged and cultivated. There is also a call for praise and thanksgiving that the testimony of the Berean Band has almost completed its first decade. With the annual meeting in May, ten years will have passed since the movement was founded.

It has been suggested that this will be a suitable occasion to give expression to the gratitude of those who have found the committing of the Holy Scriptures to memory a source of spiritual blessing. A proposal will be made next month, which, it is hoped, will find acceptance with the many friends of the Berean Band. Meanwhile we may all pray and praise.

A most interesting communication has recently been received from the Hon. Secretary of the German Auxiliary of the Band, in which we are told that the letter from the Founder of the Band, containing the texts for 1915 for translation into German, was the very last letter that got through to our German friends before the war. The lists were printed, and a number were forwarded to Switzerland for the "Bereans" in that country. As to the future of the German Auxiliary, our helper writes:—

"The Lord Who began that work will surely continue it. I have no misgivings on that score." This is another matter for prayer and praise.

Our worker in Brussels writes (dated January 20th):—"We have our Berean Meeting every Sunday afternoon here, and find much profit in the study of the weekly verse. Our members were forty-five at close of year, but they are now scattered—most of them in England. I hope they have renewed their membership. We are wonderfully helped and kept by the power of God here in Brussels."

Mr. Webb, of Mexico, who is greatly interested in the work, sends us quite a helpful letter.

He says:—"It has been very difficult, in spite of the help we have received from the 'Abogado Cristiano,' to do much extension work so far this year, as more than half the country is cut off from the capital: in fact, we have been pretty well isolated for a week, with only military trains running into the city from the direction of Vera Cruz." The verses are now printed in Spanish for the use of the natives of Mexico.

The united meeting which was held in conjunction with the One by One Band was a very definite time of refreshing, and it is hoped that it may be but the beginning of united meetings of the two Bands. Friends of the Berean Band should note that the Annual Meeting will be held this year at King George's Hall, Tottenham Court Road, Central (Y.M.C.A.), on May 11th, at 7 p.m. All can pray for the meeting, and those who are able to attend the meeting should not fail to be present on that occasion. It promises to be a most interesting gathering. The Ealing United Mission Choir have again consented to lead the praise.

Verses to be committed to memory by members of the Band during April:—

THE LORD JESUS.

- Apl. 4. John 3, 34.—The Sent One of God.
" 11. Isa. 42, 1.—The Servant of God.
" 18. Acts 10, 38.—The Anointed of God.
" 25. 1 John 2, 1.—The Advocate with God.

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

"They Remembered His Words."

LUKE xxiv. 8.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—JOHN xiv. 26.

"THEY remembered His words"—the words of the Holy—

Bright words that were spoken not only for Time;
Which burn as a lamp for the feet of the lowly,
And shed forth their rays with a glory sublime.

"They remembered His words"—the words of the Master,

The might of Whose voice hung the worlds in their place;

"They remembered His words" as their thoughts gathered faster,
Recalling the scenes of His wonderful grace.

"They remembered His words," the angels reminding
Of what they had heard, but had failed to retain!
Surrounded by sorrow, now mentally blinding,
Heaven's light must illumine their vision again.

"They remembered His words," from shadows emerging
They turned to the place of the living with joy;
To sound the clear note which was uppermost surging—
That Christ was now risen,—a cheering employ!

H. BUNN.

or, Waters that Fail Not.



"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.

THE HOLY GOSPELS OPENED. By Rev. J. Stuart Holden, M.A. (Morgan and Scott, Ltd., 2s. 6d. net, post free 2s. 9d.)

A highly spiritual unfolding of special portions in the four Gospels. It is a book not only calculated to encourage the devotional reading of Scripture day by day, but to build up true christian character and to give a stimulus to holy christian service; altogether it is most suggestive and helpful. We have gone through it with exceeding delight. Ultimately it may be possible to issue it in a cheaper form, so that it may be available to a much larger circle of readers.

HYMNS OF THE EARLY CHURCH. Translated by the Rev. John Brownlie, D.D. (Morgan and Scott, Ltd., 2s. 6d. net, post free 2s. 9d.)

This volume tells how in the early days of the Church God's people found comfort and consolation in hymns and songs abounding with praise and thanksgiving. The Scripture exhortation "singing and making melody in your heart to the Lord" had touched the hearts of believers in the morning of the christian era, and these triumphant hymns resulted. Dr. Brownlie has surely caught the spirit of the old singers and Christ is exalted and praised as you pass from theme to theme. The song may begin in sorrow, but it ends in glory. We are glad to notice how the truth of the Lord's coming filled the minds of His people all those ages ago, as one says:

"He may come—what soul can know—
When the sun has gone from sight,
When the stars in myriads glow
In the middle of the night."

Many of the pieces remind us of the lovely translations of Frances Bevan. It would have been an advantage if the author had indicated which were the "several original pieces."

"IN THE NAME": THE WARRANT OF PRAYER. By Dr. James William Thirtle. (Alfred Holness, 1s. net, post free 1s. 2d., gilt edges 1s. 6d.)

We are certain that any earnest student of Scripture who thoughtfully peruses this volume will have thereafter a deeper sense of the importance of prayer than ever he had previously conceived. Dr. Thirtle has gone to the root of the matter and shown us in a profoundly interesting way the ground on which our Lord based His emphatic declaration: "Whatsoever ye shall ask the Father, IN MY NAME, He will give it you." The reverential treatment of the subject by the learned author lifts the truth as to prayer into an altogether higher plane, and shows unmistakably that the answers are assured on a

divine covenant foundation, which is like the character of God Himself—unchangeable. The book is issued under the auspices of our own publishers, and we trust the convenient little pocket volume may prove a real blessing to many readers. We can heartily commend it to all God's people.

MISSIONARY TRAVELS IN CENTRAL AFRICA. By F. S. Arnot, F.R.G.S. ("Echoes of Service" Office, and Alfred Holness, 2s. net, post free 2s. 10d.)

We fully purposed referring in our pages in a very detailed way to this remarkable volume. It is a book which appeals to us in a very particular manner. In the first place, because every page tells how this fearless servant of God, F. S. Arnot, was filled with the desire to "carry the light of the Gospel to those who sat in darkness and in the shadow of death" and to "guide (their) feet into the way of peace." How this man of God was enabled to do this for many years is unostentatiously told by himself in this thrillingly interesting story. He did not aspire to be great; but he was a great man. In the beautiful introduction to the volume by Mr. W. H. Bennet he writes: "It was little thought when tidings of Dr. Livingstone's death reached us that there was a youth in Scotland being prepared by his example to follow in his steps, with the same high object and the same lowly spirit. Yet so it was." This is true, for if ever a man went forth with the one simple, true, earnest purpose of serving the Lord Jesus Christ it was Fred Arnot.

The splendid book is just a record of true service and as vividly interesting as anything we ever read concerning the explorations of Speke, Grant, Baker, Cameron, and others. It was through our association with these brave men that the writer of this review became a Fellow of the R.G.S., and this, therefore, as well as the missionary features of the book, makes it of vivid interest to ourselves.

We hope to give in our pages later on certain extracts from the volume which show the earnest purpose of heart that fired the devoted missionary in all his travels; it must suffice now if we say that everyone who follows with fervent interest the work of God, especially in far-off lands, should read the book. It contains a fine photo of the author, many illustrations of people and places, and several helpful maps indicating Mr. Arnot's many journeyings.

We ought to state that as the closing words of the last chapter were written God called His weary servant home to Himself to rest for ever, and an appendix was added by his beloved wife and daughter, Mrs. Arnot and Miss Rachel Arnot.

THE WORLD'S APPROACHING CRISIS. By George Hucklesby, 24 pages. (Pickering & Inglis, and Alfred Holness. Price 1d., post free 1½d., 12 copies post free 1s. 3d.)

We are not surprised that this pamphlet has had a world-wide circulation. It is one of the most striking unfoldings of the Word of God as to the signs of the Present Times that we have read. Every thoughtful christian should read it and help to circulate it.



Earthly Objects in Heavenly Light.

BY WILLIAM LUFF,

Author of "War Stories from Sea and Land."

No. 4.—Knives and Forks.

WHERE is the boy who is not proud to be the possessor of a knife; and where is the boy who does not get into mischief with it? What a temptation it is to carve our name and leave an impression that we cannot rub off. I remember reading on two seats these words of advice, "Cut me not, but come again," and "Never cut a true friend." Sins are as difficult to remove as the cuts we make with a knife. So let us be careful. "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars" (Jer. xvii. 1).

When God told Abraham to offer up Isaac we read, "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together" (Gen. xxii. 6). He did not forget the knife: a little thing, but important, and he got it ready.

When Cyrus returned the things Nebuchadnezzar had carried away from Jerusalem, we read, "And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives," etc., etc. (Ezra i. 9). How God notices and counts small things!

Knives and forks as we know them did not appear in England until the end of the fifteenth century. The noble knights and ladies gay of the middle ages had to attack their dinners with spoon and dagger. Our great originals, no doubt, used flint knives, such as are found in caves, etc. The earliest knives were very small, with straight, slender blades, and handles of carved ivory, or of agate or of silver, set with gems or enamel. Such instruments were in use throughout the sixteenth century, and, being regarded as great luxuries, were treated as individual property. Whole sets of knives were not common till the beginning of the seventeenth century. The handles were generally of agate.

I was once at a poor children's dinner where the guests had to bring their own knives; and what a variety

we had, from a blunt old putty knife to a rusty Sheffield blade without handle; but the enjoyment did not depend on the knives, but on the roast beef and plum-pudding and the good appetites.

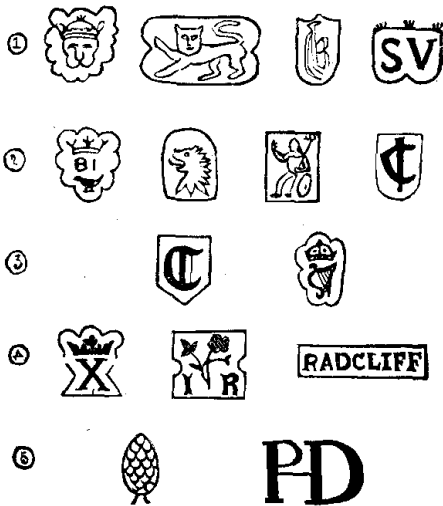
When forks first appeared our ancestors, thinking more of the useful than the agreeable, used these weapons to shovel food into their mouths, for the belated fork had still only two prongs. Here I must tell a kindly deed of Queen Victoria's husband, Prince Albert. On one occasion a humble, worthy man, who had befriended the Prince in early life, called to see him and was invited to come to the family table. He began to eat with his knife, as he had been accustomed, and the young people smiled. Prince Albert looked round upon them as if to say "Don't do that"; and at once he himself began to eat with his knife, and did so to the end of the meal. After dinner, one of the children asked him why he did so. Prince Albert replied: "It is well to observe the etiquette of the day, but it is better to avoid insulting or hurting people. I wanted my old friend to enjoy his dinner, which he could not have done if he had seen you laughing at him. He is accustomed to use his knife, and it would be quite difficult for him to use his fork instead." The world would be happier and better if there were more of this.

A few sets of forks, all silver, were possessed by English innovators after the middle of the seventeenth century. They were probably unknown to the common people, who would have regarded them as signs of depravity. Now forks are on every table and made of much that is not silver. I was once at a house where burglars had got in, and had tested all the silver, taking only the real and leaving the rest, bent and broken, on the floor. In choosing only the good we might imitate even these thieves. "Prove all things; hold fast that which is good" (1 Thess. v. 21).

That true metal may be known it is "Hall Marked." All articles made of gold and silver have to be submitted to Goldsmith's Hall, in order that the authorities may test them, and determine if the metal is up to the mark. If the article fails to come up to the standard of the assayer it is broken up and returned to

the sender, while if it be found worthy and can stand the test, the distinctive mark of approbation is stamped upon it, and we say the gold or silver is "Hall Marked"; and it is then dedicated, as it were, to the service of the public.

Specimens of these Hall Marks will be found in this illustration, as noted 1 to 5, of London, Dublin, All England, All Ireland, and others. Great value is attached to these old symbols.



The "Hall Mark" shows where the gold or silver article upon which it is stamped was manufactured or assayed—being a leopard's head for London; a castle and lion for Edinburgh; a tree and salmon, with a ring in its mouth, for Glasgow; an anchor for Birmingham; three castles for Newcastle; a dagger or three wheatsheaves for Chester; a castle with two wings for Exeter; a crown for Sheffield; five lions and a cross for York; and the figure of Hibernia for Dublin. The "Standard Mark" for gold is—for All England a lion passant; for Edinburgh a thistle; for Glasgow a rampant lion; and for All Ireland a crowned harp. The "Standard Mark" for silver is the same throughout the United Kingdom, viz.: the figure of Britannia.

Do we bear God's "Hall Mark," like Paul, who said, "I bear in my body the marks of the Lord Jesus" (Gal. vi. 17).

One other lesson can be learned from knives and forks—they work in pairs, and so can we. "And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits" (Mark vi. 7). Hence we read of Moses and Aaron, Andrew and Philip (John xii. 22), Peter and John (Acts iii. 1), Paul and Timotheus (Phil. i. 1). "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up" (Eccl. iv. 9—10).

Good News still Concerning the Gospel Work amongst our Soldiers and Sailors.

WE are thankful to be able to report continuous and most interesting work amongst the soldiers and sailors. It is a matter of profound thankfulness to God that we are privileged to hear of many cases of real conversion amongst the men in camp and at the front. In our efforts from the first in this work we have always sought to secure earnest christian workers to be responsible for the distribution of the Bibles, Testaments, and Gospel literature. We believe this to be deeply important, because if the printed message be handed to a young fellow accompanied by a kindly word of counsel or of warning, we can understand how much more likely it is to reach the heart. Indeed, many have told us how directly they spoke to a young soldier or sailor about home and referred to a loving mother and father and of their prayers for their boy the great swelling tears would need to be hurriedly wiped away; but far more important than this, numbers of the men seem to be quite ready to listen to words concerning their eternal welfare. At Aldershot and many of the great military centres hundreds of the men have confessed Christ. Some little idea of this may be gathered when we tell that our friend Pastor W. H. Rawlings, of Farnborough, and his band of workers have dealt with between 500 and 600 men who were deeply concerned about their souls' eternal salvation, as a result of the preaching of the Word, or through a personal appeal, or through the perusal of some definite Gospel booklet or tract.

During the month we have sent to about forty more military or naval stations. Our subscriptions, as will be noted, have been very small in comparison during that period, but we have faith to believe that we are to carry on this good service during the continuance of this terrible conflict, and that the Lord will therefore incline the hearts of His people to help us with the necessary funds.

Further Tidings about our French and Belgian Refugee Funds.

SINCE our last reference to this effort we have had the generous assistance of many friends to help us in getting into touch with many really needy and deserving cases. It is a fact that those perhaps who require assistance the most urgently are the most difficult to find and are the most reluctant to tell of their distress.

The Springing Well.

and trouble; but we have been enabled to search out from the great companies of refugees who are located in and around London quite a number of christian friends who were formerly in happy fellowship with different gatherings of believers in the devastated lands. It has been a joy and a privilege to help these, and at the same time to render it possible for christian workers who are following in the wake of the allied armies to care especially for the suffering christian women and the little children, many of whom have actually remained in the villages hard by the battlefields.

In this way we have used about half the amount that has been remitted by our generous and dear christian friends in New Zealand, and have distributed the major part of the clothing largely to those who landed at Folkestone and elsewhere without adequate protection for the bitterly cold weather. As we have stated previously, we have thought it advisable to retain the later remittance in the hope that as soon as the countries were freed from the fearful invader we might be able to help materially to reinstate families in their former homes, where they still exist. We believe this would be of more solid benefit and advantage than if the funds were all utilised for the present demands. Brethren in Bath, Leeds, Glasgow, and other places have cared for many who have been drafted into provincial towns.

Certain further consignments of clothing have not reached us yet, for, although the vessels have arrived, yet such is the congestion at the docks that they cannot yet be unloaded. We are, however, deeply grateful to our friends at Gisborne, Auckland, and other places in New Zealand, as well as to those in Christchurch, for their generous help and loving interest in our suffering and sorrowing fellow believers.

Thanks from Lonely Suffering Saints.

WE told a little particularly last month of our service in connection with this comparatively new, but most deeply interesting, work. We fear we have not space this month to speak of it; but we can surely say that God has been with us in this happy service. Let us just tell of one instance which we think shows that it has His favour. Not many days since we arranged to send about £4 to several who undoubtedly came under the category of those that this fund is precisely designed to help. By the first post the following morning we received a donation of £5 from one whose heart had been

touched by our record in last month's issue. We must recognise God's gracious hand in this, for the amount was certainly posted just about the very time when we were writing to these dear people. Their letters fully tell how opportunely we were led to remember them, and extracts from these, which we hope to give later, will indicate how full are their hearts with thanksgiving and gratitude.

In our closing words last month in which we referred to this good work on page 48, col. 1, we said, "We do, perhaps, seek out the needy ones," but it was our intention that the paragraph should have read thus, "We do *not* perhaps, seek out the needy ones," etc.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE have received the following amounts this month on behalf of this fund, for which the kind donors will accept our earnest thanks:—

	£	s.	d.
H. M. P., Brondesbury (1s. 6d. and 1s.), 2s. 6d.; Mrs. McB., Worcester, 2s. 6d. ...	0	5	0
W. A. Newbold, 5s.; Miss A. E. C., Ch. Ch., N. Z., 7s.	0	12	0
Mrs. S. C., Christchurch	0	6	0
H. S. L., Oamaru, 5s.	0	5	0
Mrs. H. Van Der, W.	0	7	4

OUR SUBSCRIPTION FUNDS.

WE must be truly grateful to God for His goodness in constraining kind friends to so generously help our ordinary funds.

We are especially thankful to S. B. B., who so fortuitously sent us £5 for our Compassionate Fund. May God add His abundant blessing.

For Our "Springing Well" Leper Fund.

	£	s.	d.
Miss H. and M. J., Enville, 2s. 6d.; W. H., Wisbech, 5s.... ..	0	7	6
"Inasmuch," Lowestoft	0	5	0

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

	£	s.	d.
W. H., Wisbech	0	5	0

For Our "Compassionate" Fund.

(For Lonely Suffering Saints.)	£	s.	d.
"Inasmuch," Lowestoft	0	5	0
S. B. B., Horsham	5	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.

THE Springing Well

or WATERS THAT FAIL NOT.



"Will You be There, and I?" or, How the Hymn Chorus Melody Touched the Heart of the Old Convict.

SHE was one whom many dreaded, and from whom all shrank. She had put in her twice seven years of penal servitude, and it was pretty well known that she had deserved each sentence. An "old jail bird," some called her; no one would trust her, but yet she trusted her neighbours.

She kept a little shop, down a few steps, in a poor street in a northern city; and when a woman was badly off she could get bread there, and the half-starved children of the neighbourhood often got an apple or a broken biscuit, and always a kind word, when they dared to go to her shop.

Girls, who had been in prison, found a friendship worth seeking in the ex-convict when their time was out; but some of the neighbours wondered if it were real kindness that the woman showed to them, or if she were still connected with thieves.

One night a man was murdered, and a message had to be carried to the wife of the imprisoned S.W.



"SHE KEPT A LITTLE SHOP, DOWN A FEW STEPS."

murderer. She was one of the first to offer to go, for the poor woman was weakly just then, and all had grave fears for her. When the trial came on, and the murderer was condemned, this outcast was there to comfort the unhappy wife.

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The Springing Well;

She nursed the woman's babe for three months, and when it died, her tears fell thick and fast, and she was chief mourner at the funeral.

"Surely, wretched and outcast as she is, this woman is not to be dreaded, and feared, and shrunk from?" so thought a christian, one night, as she passed the old convict's door, on her way to a preaching. The good Lord put it into her heart to knock, and ask if she would not go with her to the service. The request was doubtless unexpected, but not unwelcome, for the old convict said, "Yes, I'll go," and she went, holding the arm and guiding the almost blind old woman who had invited her.

When they reached the room, where the service was held, they were late, and a hymn was being sung—

"We know there's a bright and a glorious home,
Away in the heavens high,
Where all the redeem'd shall with Jesus dwell—
But will you be there, and I?"

Years and years had passed since the old convict had given up all thoughts of ever being in the glorious home; it was no place for such as she had been. Jail birds, she fancied, could expect nothing but another long imprisonment—how long she knew not. When she had heard her first sentence, she had swooned away—her second sentence had made her shriek with horror—and sometimes the fear of hearing a sentence to everlasting punishment made her blood run cold. But what could she do now? her life had been lived, and such a life! She would not wish her greatest enemy to live through what she had experienced!

The chorus of the hymn, with its oft-repeated question,

"Will you be there, and I?"

got a firm hold of the unmusical ear, and the question reached a heart long dead to such thoughts.

A gospel address followed, and the old convict went home with one thought filling her heart—the great possibility of even such an one as she was being among Christ's redeemed, and sharing that home in glory. She knew all avoided and hated her; but now, could it be possible that God loved her—that Christ Jesus had died for her?

Days and nights of mingled hopes and fears followed. She could not tell anyone what was passing in her mind: she hesitated to tell to anyone what her life had been. To whom could she go—she who had never found a friend on earth to sympathise with her? She felt increasingly that she was shut up to God, but she dared not approach Him. The sense of her

guilt increased, as she thought of His holiness and righteousness; glimpses of His love came now and then as she remembered the meeting, and as she thought on the Cross of Christ.

At last her burden became too heavy, and, with a broken heart, she threw herself, with all her sin at the feet of the Lord Jesus, to find, to her surprise, that He was both able and willing to save and bless her.

Full of joy and thankfulness, she felt she could not keep silent: she had found life and peace in Jesus, and tell it to someone she must. She again sought the room, where she had first heard of the love of Christ, and, taking the hands of the preacher, she told out what the Lord had done for her, and, referring to herself and her past life, she said, "He took me from a fearful pit."

Years have passed, and in the good, gentle old christian, ready for any act of kindness and love, one has almost ceased to see, even for a moment, the old convict woman and the companion who sits beside her, and who was saved mainly through her instrumentality, one could scarcely believe to be the wife of the murderer whom she visited years before.

"We know there's a bright and a glorious home,
Away in the heavens high,
Where all the redeem'd shall with Jesus dwell:
But will you be there, and I?
Will you be there, and I?
Will you be there, and I?
Where all the redeem'd shall with Jesus dwell;
But will you be there, and I?"

"In robes of white, o'er the streets of gold,
Beneath a cloudless sky,
They walk in the light of their Father's smile;
But will you be there, and I?" etc.

"From every station of life they come,
To raise the anthem high,
Of 'Worthy the Lamb that once was slain!'
But will you be there, and I?" etc.

"With all your Gettings, get Wisdom."

SEEK YE THE LORD WHILE HE MAY BE FOUND." Remember your seeking days will not be long days. Seek now, lest you seek and find not. With all your gettings, get wisdom. Wisdom from God, the wisdom of His word which shall make you wise unto salvation through faith which is in Christ Jesus. Thus you will possess lasting good, and every step of life will be nearer everlasting glory. Be not deterred from getting the blessing for your own soul by the laughter of your friends; their laughter is vanity. It will soon end. Yet how many have been ruined for ever by the ridicule of "their friends!" Oh! terrible will be the meeting in hell of the scornors!

A Young Scotsman's Dying Message.

By ALEXANDER MARSHALL.

TELL them not to put it off till a death-bed." Such was the last message I received from a young man in the north end of the city of Glasgow, over thirty years ago. Dying and only eighteen! Surely not! Yes; it was perfectly true. A slight cold accompanied by a cough; the lungs became affected and symptoms of consumption afterwards manifest. A physician was summoned, and on examining the patient gave no hopes of his recovery. The deep, hollow cough and the bright hectic flush told a tale that was not difficult to read. I was anxious to know if James was prepared for Eternity and inquired if he had any fear as to the future. "None," was his prompt reply. I sought to ascertain the *ground* of his confidence and was delighted with his reply—"HE BORE IT ALL: HE DIED FOR ME." His hope was not built on what *he* had done for Christ but on *what Christ had done for him*. In the course of conversation I mentioned the fact that I expected to address a meeting of young men in the town of Hamilton the following evening, and asked if he had any message to send them through me. "Tell them not to put it off till a death-bed," he said. "TELL THEM TO LOSE NO TIME IN TURNING TO THE LORD, NO NOT A MINUTE," was his reply. Lying back on his pillow, with tears coursing down his cheeks, he exclaimed, "Oh Lord, why did I put it off so long? Lord, I do praise Thee for sparing me and not sending me to hell." I pass on the message given to me at that death-bed to you, oh unsaved fellow-traveller to Eternity. Doubtless you are exercised, and perhaps concerned, *at times*, about your soul's salvation. Perhaps you have again and again said to yourself, "If I am called into the presence of a holy and sin-hating God I shall be lost." And yet you have stifled conviction and delayed the settling of the all-important question. Why not *now* accept God's pardoning mercy and grace by believing on the Son of God Who loved you and gave Himself for you? Every moment you continue in your present condition you are running a terrible risk. This life, at its longest, is exceedingly short. Horatius Bonar has well said—

"'Tis not for man to trifle :
Life is brief and sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to waste away the hours,
All must be earnest in a world like ours."

Each year seems shorter than the previous one, and the *great day of reckoning* is drawing nearer

and nearer. "God requireth that which is past" (Eccl. iii. 15). Whether that "day" is in the far future or close at hand, it is *certain*, for the Scripture declares that "God hath *appointed* a day in the which He will judge the world in righteousness by that Man whom He hath ordained" (Acts xvii. 31).



"HE BORE IT ALL, HE DIED FOR ME."

Are you ready for this solemn day of God's appointment? Let me also ask

ARE YOU READY TO MEET HIM

Who is to occupy the throne of judgment? If not, how can you continue neglecting or despising His love and mercy? Of course you quite *intend* to accept the salvation of God *some-time*. Why not do so *now*? "Lose no time in turning to the Lord, *no not a minute*," said the dying youth. "Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job xxxvi. 18). Procrastinate no longer. "*Now* is the accepted time; *now* is the day of salvation" (2 Cor. vi. 2). You may, without a moment's warning, be suddenly ushered into Eternity. And if you die unsaved rejecting God's "great salvation" you will never be able to forgive yourself. That which will intensify and deepen your misery will be the thought that you might have been saved and that no one is to blame but yourself. The One Whose laws you have broken, Whose commands you have trampled under your feet, now proclaims to you forgiveness. "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). Think of the Almighty

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God reasoning with rebels! He waits to be gracious, and longs to imprint on your cheek the kiss of forgiveness. Harken to the wondrous message of reconciliation, "AS THOUGH GOD DID BESEECH YOU BY US *we pray you in Christ's stead be ye reconciled to God*" (2 Cor. v. 20). As you read these lines believe *the gospel* of God's matchless grace, and obtain eternal life as a free gift and a present possession. If, however, you delay doing so until you are lying on a sick bed or a death-bed, you may neither have the one nor the other.

"To-night may be thy latest breath,
Thy little moment here be done ;
Eternal woe the second death
Awaits the Christ-neglecting one.
Thine awful destiny foresee,
Time ends, and then—Eternity."

"Ambassadors of Peace."

NO man can be a British ambassador unless appointed to that high post by the choice and authority of the King. If a man pretended to be a British ambassador at any foreign Court, when in reality he had no right whatever to the title, he would soon be found out. Every time the King appoints a representative to act for him in a foreign country he provides such representative with proper credentials, or evidences that he enjoys the King's favour and may be trusted. When an ambassador has been appointed and when he has been accepted and received, then, any insult offered to him is in reality an insult to his sovereign. Considering the important duties which an ambassador has to carry out it must be evident that he needs to be a proper and suitable person in every respect.

It is necessary thus to draw special attention to the office and duties of an ambassador because the Apostle Paul was inspired to use this figure as an illustration of the christian ministry. He wrote to the believers at Corinth (2 Cor. v. 20) and declared "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." He and his fellow disciples came to the people in the Name of the Lord Jesus, and with His authority, to offer to all, who had ears to hear, terms of peace. They were ambassadors of peace. They came from the gracious and merciful God to those who were by nature rebels, and pleaded with men to come back to God.

This great fact needs much consideration because it is so wonderful. To emphasise something of its greatness it is only necessary

to compare it with the statement the Lord Jesus made concerning the wise conduct of earthly rulers. He said (Luke xiv. 31, 32), if a king who had only ten thousand men found another king coming to fight with him with twenty thousand men, he would send an *ambassage* (i.e., an ambassador) asking on what terms or conditions peace might be secured. How true it is that God's ways and God's thoughts are unlike ours! His thoughts and His ways are high above anything we can imagine. The great God does not wait for us puny beings to come to Him and beg for peace, but He sends forth, and for our own good, offers us peace without money and without price.

Enough attention is not paid to this great and stupendous fact!

If God waited until men came to Him for peace it is certain that no peace overtures would ever commence. God, knowing exactly what men are, knowing their pride, and hardness of heart and rebellion, God knowing all this, out of the deep love of His heart sends forth His gracious calls by His Word and by His servants beseeching men to submit to Him that they may be saved.

If men had never heard this truth before, and if they were learning of it for the first time, it would surely seem to them that such a wonderful proposal on God's part would be accepted with avidity by those to whom it was made. It ought to be, but, alas! it is not. There is something so enormously evil about sin that it blinds men to that which is for their own best interest.

Consider what sin did in the case of Adam and Eve. They had enjoyed the closest and most precious intercourse with God. They had been permitted to have the benefit of unhindered communion with God all the time they remained uncorrupted by sin. But when they sinned—observe the awful change. They are now afraid of God. They have no desire to converse with Him. They strive to hide from Him. They commence to lie. They try to deceive God, pretending they did not hear His call. They bear false witness against God and against one another. Pride and arrogance assert themselves, and in fact they demonstrate a condition of open rebellion against God. Did God then and there show His mighty power in their utter destruction? No, no, a thousand times no. God in His unfathomable love made known to them that He had provided a Saviour for them. The woman's seed—"Emmanuel"—God with us—was revealed to them. This was the Gospel! It was the "Good News."

or, Waters that Fail Not.

It was the first proclamation of "Peace on Earth." Goodwill from God to man.

This "Good News," this Gospel, is still being proclaimed. It has been set forth in all its fulness for nineteen hundred years; but how is it treated? Do many believe it? Do many receive the joyful tidings? What can we say? Can we do otherwise than bow our heads and our hearts with grief and sadness and confess the truth that few, very few, pay any attention to God's sublime entreaty?

Jeremiah was one of the most faithful preachers of the Gospel that any part of the world has ever seen. His credentials as ambassador were perfect. Whatever natural infirmities he may have had they were more than overcome by special provision of Almighty God. When he pleaded that he was but a child (chap. i. 6—9) God promised to be with him to sustain him and fit him for His work, and protect him and put *His* words in Jeremiah's mouth, that he might be able to say the right words and in the right way. The Psalmist once cried out under a sense of what God had been to him: "God is our Refuge and Strength, etc." (Ps. xlvi. 1); but to Jeremiah God had said, "I have made thee a defenced city, an iron pillar, a brasen wall against the whole land; for I am with thee to deliver thee" (Jer. i. 18, 19). This was indeed being "a Refuge and a Strength to him." What more touching can be imagined than the appeals God put in Jeremiah's mouth? "Return, ye backsliding children, and I will heal your backslidings" (chap. iii. 22). "If thou wilt return, O Israel, return unto Me" (chap. iv. 1).

Again and again did Jeremiah thus make offer of the Gospel to the people, high and low, rich and poor, but seemingly without result (see chap. v. 1—5). They were a people with "a revolting and a rebellious heart" (chap. v. 23). Their false teachers professed to heal them, but they dealt falsely and assured them there was peace with God, when there was no peace (chap. vi. 13, 14). Their claim to be ambassadors was valueless. At length the time drew near when the day of grace was about to expire and the day of judgment was to commence with all its severity, and even then Jeremiah was commanded to remind the people that he had pleaded with them for *twenty-three years*, and that for a far longer period God had been sending them prophets, whom they would not hearken to, nor incline their ears to hear (chap. xxv. 1—11). Very shortly came the seventy years captivity.

Let us all value the Gospel offer ere it be too late.

Heavenly Music.

"God my Maker Who giveth Songs in the Night" (Job xxxv. 10).

"I call to remembrance My song in the Night" (Ps. lxxvii. 6).

"GOD GIVETH SONGS," not only in the morning,
Nor when at noon the sun flings far its rays;
Or in declining day when light is fading,
And birds oft sing their sweetest songs of praise.

"GOD GIVETH SONGS" when earthly lights have vanished,
And friendly voices all are hushed and still;
To listening hearts the strain of heavenly music
Is heard, and wakes a clear and conscious thrill.

"GOD GIVETH SONGS," although the night be starless,
Of the fair moon no sign is seen or trace;
Yet stealing o'er the soul may come a gladness,
A gleam from God our Heavenly Father's face.

"GOD GIVETH SONGS," He tunes the heart divinely,
Himself is our salvation, strength, and song;

In the bright circle of His Presence, calmly
We may rejoice when all things seem most wrong.

"GOD GIVETH SONGS," ours be the hearts receptive,
Of gifts of *song*, as well as thousands more;
Up to His Throne through earthly trials pressing,
Rise we to worship, praise, love, and adore.

H. BUNN.

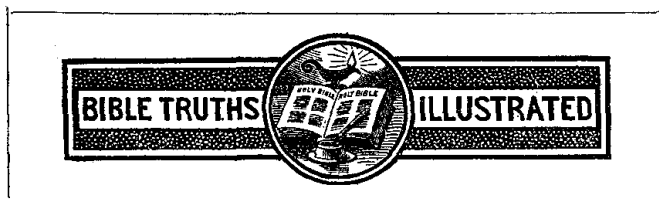
The Lord is my strength and song, and is become my salvation (Ps. cxviii. 14).

"Yet the LORD will command His loving-kindness in the daytime, and in the night His song *shall be* with me, and my prayer unto the God of my life" (Ps. xlii. 8).

Hearing, Receiving, Obeying.

IT may seem a very simple thing to hear the words of the Son of God, but alas there are but few who listen. The man of the world is much too occupied with earthly things, and the religious man too full of the sound of his own creeds to hear the words of the Lord Jesus Christ. Let us enquire of ourselves if we have ever, for one brief quarter of an hour, been alone with God, desirous only to hear the words of life? Have we ever taken the place of hearing? That is, have we given up every preconceived notion, to sit down in the presence of the word, and to obey it alone.

The Son of God speaks, and the believer depends absolutely upon the word. God has said in His word that eternal life is his who hears His Son, and the believer does not question God. He may not feel within him as he would desire, but the word of his God is sufficient. He knows that he has passed from death into life, that he shall not come into judgment, for the Lord has spoken. He knows that he has everlasting life, his Lord's word is sufficient. Let us each enquire, have we honoured the Son by hearing His words? Heaven and earth will pass away, but not one jot or tittle of His words till all be fulfilled.



V.—What the Blood of Christ Accomplished.

"WHEN JESUS THEREFORE HAD RECEIVED THE VINEGAR, HE SAID, IT IS FINISHED: AND HE BOWED HIS HEAD AND GAVE UP THE GHOST."—JOHN XIX. 30.

THE last words of our dying Lord and Saviour, recorded by the disciple whom He loved, are these: "It is finished." The work His Father gave Him to do—the sufferings of His cross—the bearing of sin—the conflict with Satan—the work of redemption—were all finished. All was done according to divine perfection. And, since the mighty work which brought Him from earth to heaven was absolutely completed, there can nothing be added to it, nor taken from it. It is finished; yes, blessed truth, all is done.

The claims of the throne of the holy and eternal God have all been met by the sin-bearing and the suffering for sin of our Lord. He was made sin for us; Jehovah laid upon Him the iniquities of us all. He was the sin-offering; "thou shalt make His soul"—His soul, His holy and perfect soul—"an offering for sin" (Isa. liii. 10). He took the bitter cup of anguish from His Father's hands, and drank it to the dregs. The contents of that cup no human being could exhaust; endless ages spent in hell would not empty the cup of God's wrath and indignation against sin. Christ stood in the sinner's stead, and was forsaken of His God. And now God is satisfied, His righteous requirements are met, the work is complete:

It is finished.

The powers of hell were broken through the death of our Lord Jesus. He destroyed him that had the power of death, that is the devil (Heb. ii. 14). Satan tempted the Lord at the commencement of His path of service, and, foiled, departed from Him for a season, but, at the close of His path, the hour came for the combined energy of Satan and of man against Him; as He said, "This is your hour, and the power of darkness" (Luke xxii. 53). Man was scoffing at the Lord; Satan tempting Him. God had forsaken Him; but, by His cross and death, the Lord, as a Man, overcame the enemy of God and men.

The ransom price for His people's freedom

was paid by our Lord upon the cross. That ransom was His own precious blood, and, being paid, we now have in Him redemption through His blood. If a wealthy stranger, filled with compassion for a slave, laid down the ransom price, and redeemed him, can we imagine the slave saying to his redeemer, "I have struggled hard during my years of slavery, and have managed to get a few pence together; let me give you them towards the hundred pounds you have paid for my redemption?" But, alas! how many a slave of sin and Satan, whom the Lord has redeemed, fails to rejoice in his Redeemer's love and work, because his thoughts are upon the paltry "good" works, tears, repentance, feelings, experiences, and the like, which he thinks he can add to Christ's work for him! Oh, anxious sinner, away with these vain things; the blood of Christ is the ransom price, and it has been paid—you are free. It is finished.

Having finished the work He had come to earth to accomplish, the gracious Saviour gave up the ghost, commending His Spirit as a Man to His Father's hands, and then His lifeless body remained upon the cross. All could see that Jesus was dead. The Lord of life and glory had laid down His life of His own voluntary will. No one took His life from Him; He had power to lay it down, and He had power to take it again (John x. 18).

It is most sweet to meditate upon the dying love of the Lord Jesus for sinners. His love is the abiding-place of His people's hearts, and His cross teaches what divine love is. As the world hangs in the skies surrounded on all sides by the boundless expanse of space, so the centre, as it were, of the grace of Christ is His dying for us; thence let us look abroad to the immeasurable heights and depths, lengths and breadths, of infinite love. We cannot doubt our pardon or our absolute security as we remain in this blest centre.

But if we have found by grace our perfect rest in the finished work of Christ for us, let us enquire, What is God's answer to these words of His Son, "It is finished"? We have it recorded in the fifty-first verse of the twenty-seventh of Matthew, "And behold, the veil of the temple was rent in twain from the top to the bottom." God, Who for so many long years had dwelt in the thick darkness—God, Who had been hidden from His people behind the veil in unapproachable holiness—yes, God, Who had wrapped the earth in darkness when the Lord was made sin for us, and Who had then forsaken Him, when the work of sin-bearing was ended, rent the veil of the temple from heaven to earth.

or, Waters that Fail Not.

“Not so much as a Gossamer Vail.”

GOD knows the state of our souls. He is greater than our hearts, and knoweth all things. We may think that we know what our hearts are, but we really know very little about ourselves, for our hearts are deceitful above all things. When God turns a man's heart inside out, and makes him look at it, he is ready to faint at the sight; but the sight of it is only, after all, a partial view of that which God fully sees.

When a believer is walking with God, all is reality with him. He can neither tolerate flattery nor assumed spirituality, whether emanating from himself or from another. He is in the light, and this is the message, “That God is light, and in Him is no darkness at all.”

When practically in the light there is absolute rest, if we be real, for we have nothing to hide from God, and “the blood of Jesus Christ, His Son, cleanseth us from all sin.” It is no slight advance in things spiritual when the christian has come to having no secrets, but has all things open with God. In the abstract, we are aware that God knows all about us—every thought and plan; but it is quite another thing when the christian so walks with God that there is not even so much as a gossamer veil between his innermost soul and his God. All true christians must be conscious of being sometimes practically more in the sense of the light than at others; and at times, too, the christian may be conscious of a hidden and unconfessed evil coming betwixt the soul and God till the thin gossamer veil thickens into a dark cloud, and till there is no longer the sense of walking in the light of God's presence.

Special Solos.

844 His Love is all my Song.

GEORGE O. WEBSTER.

GRANT COLFAX TULLAR.

Moderato.

1. I have a night - y Sa - viour, His love is all my song,
2. No friend so kind and ten - der, And none so true as He;

1. And since His grace re - deemed me I praise Him all day long.
2. Un - wor - thy of His good - ness, His grace my song shall be.

CHORUS.

He brought me out of dark - ness, He turned my night to day,

For when I knew his pard - ning love The sin clouds rolled a way.

3. I would that you might know Him,
As Friend and Saviour too,
For what He is to others
He'll surely be to you.

4. Some day in realms of glory
I'll see Him face to face,
And sing through endless ages
Of His redeeming grace.

Then comes the gracious way of God in bringing about the sense of darkness, and calling forth confession—then restoring to communion. It is reality that we need, and nothing else will serve our souls in a day of trial.

The Springing Well;

Studies in
Scripture Couplets.

The Divine Alchemist.

"Instead of which (shields of gold) King Rehoboam made shields of brass."—2 CHRON. xii. 9, 10.

"For brass I will bring gold."—ISA. lx. 17.

THE old alchemists spent their lives in seeking to discover a substance which would change the baser metals into those of value. But all their efforts only met with failure. What would they have given to be able to transform brass into gold! There is a heavenly Alchemist Who can do this. What a contrast there is between these two scriptures! In the one brass is substituted for gold, and in the other gold for brass. The contrast is so great because one is the act of man whilst the other is the act of God. Man, if left to himself, always substitutes the lower for the higher. Yet, side by side of this process of degeneration we see the Divine Alchemist at work in regenerating, transforming and transfiguring.

Five years had passed since Solomon's death, and they had been sad years of retrogression. During these decadent years the great split in the nation—the revolt of the nine and a half tribes—had taken place. Then, worse than all this, Judah "forsook the law of the Lord." In this time of sin and schism their old enemy, the King of Egypt, found an easy entrance into the land. Though the king and people humbled themselves and sought the Lord, God permitted Shishak to spoil Jerusalem, to appropriate the treasures of the Temple and of the king's house, wealth beyond the dreams of avarice. Note the irony of the situation—Israel, when led by God out of Egypt, spoiled the Egyptians; now the Egyptians, six hundred years afterwards, spoiled them, getting their own back with usury. Amongst the booty were 300 solid gold shields, worth £7,500 each, used on special state occasions. Oh, how short lived is the glory which depends on the faithfulness of man! The Temple built by Solomon is robbed in the days of his son; and instead of the shields of gold which Shishak looted, Rehoboam made shields of brass. Yet, thank God, the Divine Alchemist is at work for His people. He is coming back again. And when He comes, He will bring back glory to Israel. Then, literally as well as spiritually, for brass He will bring gold. "Even so, come, Lord Jesus."

But there is a message in all this for the backslider. When Rehoboam lost the pure gold what did he do? *By all means must he keep up appearances.* If he cannot afford golden shields he must have something which

resembles that precious metal—brass. And to avoid too close scrutiny by the people he had them doubly guarded.

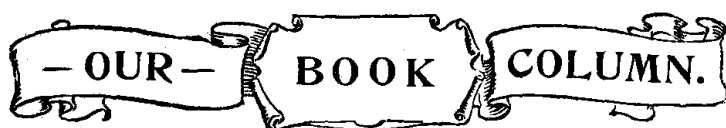
Is there a single christian who has not at one time or another substituted brass for gold? Through unfaithfulness and sin we lose the pure gold of heart purity and communion with the Lord, of spiritual hunger and thirst after divine things. And for all this gold, brass is substituted. All the outward acts of devotion and piety are kept up, and we look just the same as ever in the eyes of men. Scientists tell us of ice, and stone, and bronze ages. In religious experience we have these different periods. The ice age is our state by nature; the golden age is our state by grace. But, alas! there is sometimes the bronze age of mere externalism, when, though we have lost our first love, we keep up our round of christian duties and perform all the outward acts of piety. "Though I speak with the tongues of men and of angels, and have not charity (love), I AM BECOME AS SOUNDING BRASS, or a tinkling cymbal." Brass instead of gold. The appearance without the reality. "I bless His Name, that I wax not pale, neither have I lost the colour of gold," wrote Samuel Rutherford, during a time of great testing. Can you say this? If not, pray put yourself into the hands of the Divine Alchemist Who can give gold for brass. Then you will be able to joyfully testify: "He restoreth my soul." Are you burdened by a sense of unworthiness? Then listen once again to Rutherford: "Often He makes gold of dross." Splendid! What cannot the Divine Alchemist do with us, if we will but surrender ourselves to Him?

ROBERT LEE.

"The Lord is at Hand."

CHRISTIANS, generally, might be a little more joyful in the Lord than they usually are. There is some room for it, surely! For says the apostle, "The Lord is at hand"—that is, close by, to care for, to protect His people. It is a great thing, in the presence of enemies, to be under the guardianship of the mighty One. There would be deeper repose of heart if we did more truly believe in His presence for us.

Now, rejoicing in the Lord alway, and knowing Him at our right hand, what shall be our demeanour towards others? Moderation—gentleness—yieldingness. Let your moderation be known unto all men—most practical result! and one due to the Lord Who fills our hearts with joy, and covers us with His protection.



"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.

THE PARABLES OF THE LORD JESUS. By Thomas Newberry. (Pickering and Inglis, and Alfred Holness, 1s. net, post free 1s. 3d.)

This forms volume thirty-five of Every Christian's Library, and in many respects we regard it as one of the most helpful of that notable series of books, because in all the thirty-four parables expounded the gifted author has given that which we hold to be of predominant importance, namely, the dispensational teachings of the parabolic sayings of our Lord.

How often are we asked the question, "What does this parable mean?" say, of the leaven, Matt. xiii. Now we believe the answer to this and similar enquiries will be found by all who read carefully and prayerfully this beautifully printed and concise exposition of the truth of God concerning the parables. All the thirty-five books are excellent, but this one is pre-eminently so.

THE BIBLE TEXT CYCLOPEDIA; OR BIBLE STUDENT'S HANDBOOK. By James Inglis. (Pickering and Inglis, and Alfred Holness, 5s.)

This is a volume of 524 pages into which is simply packed all the helps and useful information that the most assiduous Bible student could desire. A good many Bible Cyclopedias have from time to time been issued, but this we venture to say excels them all. The author seems to have classified every conceivable subject, whether doctrinal, devotional, historical, or biographical; and we are certain the volume will be an immense help to many. It is printed in clear type, on good paper, and has a further recommendation, viz., it is very cheap at 5s.

THE LAST CALL TO THE GODLY REMNANT: AN UNFOLDING OF THE BOOK OF HAGGAI. By A Gershonite. (Pickering and Inglis, and Alfred Holness, price 6d. net, post free 8d.)

Who would think that so much instruction for the believer in this dispensation could be discovered in the old-time prophecy of Haggai? And yet "A Gershonite" has surely thrown much light on the words of the man who is called "The Lord's Messenger." It is modest of the author to conceal his identity; but we believe a good many readers will not have any difficulty in deciding who the writer is. This, however, is but of little moment in comparison with the principles concerning which he writes so urgently. The great question is, are his conclusions in accordance with Scripture? We believe they are, and that if they were seriously considered by all true believers it would cause the high principles of our faith to be more definitely and practically carried out in the daily life and testimony of all the people of God.

We hope this striking treatise will be freely received and widely circulated amongst christians everywhere, for its sound Scriptural tone will make it a blessing wherever it goes. Remember it will only cost you 8d. post free!

THE PERSON AND WORK OF THE HOLY SPIRIT IN THE BELIEVER, THE CHURCH, AND THE WORLD. By Geo. F. Trench, B.A. *Witness Manual*, No. II. (Pickering and Inglis, and Alfred Holness, 1d., post free 1½d.)

We notice this small booklet because of its excellence. The truth concerning the Holy Spirit ought to permeate all true christian teaching, and certainly this admirable little publication contains as much valuable instruction as to the Person and Work of the Divine Spirit of God as could under any circumstances be compressed into so small a compass. We most heartily commend the booklet to our readers. All in this series of eleven manuals are good; but we really believe this is the most necessary in the present day of them all.

THE CONTINUATION OF A STORY. By A. Wilson Carmichael. (Morgan and Scott, Ltd., 6d., post free 7d.)

We need hardly say that this booklet by the famous author of "Lotus Buds" is interesting, nay more, that it is thrillingly interesting, for this it surely is. "The Beginning of a Story" must have a "continuation" of course, and this is it. It is wonderful to read of God's work and ways with His devoted servants in India. The record of blessing told in these pages is simply marvellous, so much so that we hope to have space in a future issue to quote some of them. Meanwhile we trust those especially who are interested in such true-hearted service as Miss Carmichael and her colleagues are carrying on at Dohnavur will secure a copy of this tastefully produced booklet.

I. THE FUTURE OF EUROPE. Religiously and Politically in the Light of Holy Scripture. Fourth edition. II. RUSSIA'S DESTINY IN THE LIGHT OF PROPHECY. Fourth edition. By Dr. Alfred H. Burton, B.A. (Alfred Holness, 3d. each, post free 4d. The two pamphlets, post free, 8d.)

We are glad to direct attention to these remarkable pamphlets, and are not astonished that four editions have been called for, because, in the light of the tremendous issues involved in the present awful conflict, the author does, in our judgment, offer the most reasonable scriptural conclusions as to what the sequel to it all will be. Terrible though the desperate struggle is now, earnest thinking men cannot but see with the author, that it is but the precursor of even more momentous events in Europe; and as to Russia, the pamphlet dealing with her destiny shows what mighty events regarding the East and the future of Palestine must inevitably take place in order to the definite fulfilment of the prophetic Word. We are quite certain these two pamphlets will be read by all who follow the evident unfoldings of God's ways in this era. It is astonishing that although these books were first printed long before war was declared, yet as each issue has appeared scarcely any alteration has been seen to be necessary in them.

The Springing Well;

The Authority of God.

No. V.—Proofs of Christ's Authority.

IN I John iii. 8, we read, "He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He MIGHT DESTROY THE WORKS OF THE DEVIL."

When the Apostle Paul was brought before King Agrippa to explain his conduct, concerning which accusation had been made against him by the Jews, he declared that, whilst on a certain journey to Damascus he heard a voice speaking to him from heaven, and that when he asked who it was who was speaking, the answer was, "I am Jesus Whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, AND FROM THE POWER OF SATAN UNTO GOD, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in Me" (Acts xxvi. 15—18).

Concerning the power of Satan that is to be destroyed, we read in Gen. iii. how Adam was tempted by Satan and brought under condemnation. But at the same time the Lord promised that a seed should be born to the woman that should bruise the tempter's head (verse 15), or in other words destroy him and his power.

This truth, so stupendous and so glorious, is the key to the whole testimony of the Scriptures; it is God's answer to the so-called "Riddle of the Universe"; it is the foundation of our faith in Jesus as the Christ of God; and it explains to us why the Gospel "is the power of God unto salvation to every one who believeth" (Rom. i. 16), and why the Gospel is spoken of in various ways, such as "the gospel of the Kingdom" (Matt. iv. 23), "the gospel of Jesus Christ" (Mark i. 1), "the gospel of the grace of God" (Acts xx. 24), "the gospel of God" (Rom. i. 1), "the gospel of your salvation" (Eph. i. 13), "the gospel of peace" (Eph. vi. 15).

Many and various were the testimonies that the Old Testament saints, taught and inspired by the Spirit of God, gave to the nature of the work of the promised Deliverer and of the means that God would use to cleanse His universe from the guilt, filth and pollution of sin, to destroy the works of Satan, and to save

mankind from the power of sin and from the condemnation under which man has fallen because of sin.

Thus we read in Jude that the wonderful patriarch Enoch prophesied saying, "Behold the Lord cometh with ten thousand of His saints" (Jude 14).

To Abraham it was revealed that "in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). Moses declared that a Prophet should be raised up, Who should speak the words of God (Deut. xviii. 18, 19).

Job spake of his Redeemer (Job xix. 25—27).

In the Psalms reference to the Christ, Who should be the King over the earth, is continually made, for example: "Yet have I set (anointed) My King upon My holy hill of Zion" (Psalm ii. 6). "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. . . . The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge (rule) among the heathen" (Psalm cx. 1, 5, 6).

But above all it was through the Prophet Isaiah that the most distinct statements were made. Thus we read: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. xxxv. 5, 6).

All these statements and a great many more were known to the chief priests and scribes. It was because these things had been prophesied of Him that, when John the Baptist sent unto Jesus two of his disciples, saying, "Art Thou He that should come? or look we for another?" the Lord cured many of their plagues and of evil spirits, and unto many that were blind He gave sight and then said to John's messengers, "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached" (Luke vii. 19—23).

It was because His wonderful miracles testified to His being the promised Messiah that the Lord refused to tell the chief priests and the elders by what authority He taught and performed His miracles.

Everyone who hears the Gospel and believes in the Lord Jesus Christ and trusts Him as Lord and Master and Saviour has the Spirit given to him to regenerate him, and he knows by what authority the Lord puts forth His power to heal men's souls and to save lost sinners.

W. H. B.

Bible Truths in Bible Trees.

V.—The Solemn Lesson of the Fig Tree.

IN our last papers we looked at Israel as connected with the vine. We will now trace for a little the history of this nation in connection with another tree, viz., the FIG.

The olive, the vine, and the fig seem to be the arboreal insignia of that favoured nation. The olive was to supply light, the vine to communicate joy, and the fig was intended to exhibit fruitfulness for God.

"I saw your fathers as the firstripe in the fig tree at her first time," is the prophet Hosea's beautiful description of Israel at the time when Jehovah first took them up as His own people. In order to fully appreciate the aptness of this figure as applied to Israel, it is necessary to know that this tree will grow and bear fruit in places where no other tree can; indeed, it flourishes most luxuriantly in barren and stony situations.

We now ask you to open your Bibles at Mark xi. 13. Jesus was on His way from Bethany to Jerusalem. He had been looking for fruit from His beloved people Israel; only the previous day He had been in the temple, and "looked round about," and noticed everything that was taking place. He saw a people possessing what was outwardly right and fair; their temple, with its service, its sacrifices, and its priesthood. Yet all was but an empty form—no reality for God. So the Lord would impress upon His disciples how abhorrent to God was all this outward show without reality; and the next day, on His way to Jerusalem, He saw "a fig tree afar off, having leaves; He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves."

"Nothing but leaves!" Just think of that! A fair outside profession—a mere outward show, and nothing else.

"Ah!" you will perhaps say, "but further on it says that 'the time of figs was not yet,' so how could He expect to find any?" Well, in order that you may be able to understand this, we must tell you that figs are of two sorts—the

"boccore" and the "kermorse." The black and white boccore, or early fig, is ripe in June, while the kermorse, the fig properly so called, is rarely ripe till August. There is also a third crop, which occasionally hangs on the tree all through the winter.

Now, neither sort blossoms, nor sends out flowers like other trees; but they may be said to shoot or send out their fruit like so many little buttons, before even the leaves appear. Thus you will see that the fruit is the first thing that is formed; so that, when the Lord Jesus came to the tree and found leaves, there should have been fruit as well, "for the time of [gathering] figs was not yet."

The Lord then proceeded to express His solemn judgment upon this tree, thereby pronouncing a judicial sentence upon the nation of Israel, all efforts to produce fruitfulness having failed. Just such another awful judgment will be pronounced upon all who make a profession of Christ, unless they really bring forth fruit to God.



"UNDER HIS VINE AND FIG TREE."

The Believer's Resource.

GOD would have the tendrils of our hearts clasped around Christ, not trailing on the earth; there is a place there for them; there is security there, satisfaction there, and nowhere

else. Christ is not only Man, but God. He knows our sorrows, our feelings. He that planted the ear, shall He not hear; He that formed the eye, shall He not see? And He is the resource of His people as they travel through this world, more helpless than others, for they are without natural resources. A christian does not act only from honour, or still less from ambition, but he does what is right because Christ is before him as his motive. Christ is God's one resource for us in everything and He may well be the believer's also. Do we seek to use Him thus?

LET each one sing his own song. Every bird has a chirp if not a song of its own, so every christian has his own peculiar note of praise and thanksgiving. The sparrow does not copy the robin, or the rook the thrush. Do not be a mocking-bird, christian; sing your own little song.

The Springing Well;



To Commemorate Our Tenth Anniversary.

What shall be Done?

WITH the early days of May the Berean Band will complete its tenth year of testimony on behalf of committing the Holy Scriptures to memory. They have been years full of blessing to many. Not a few have learned to love the Word of God with a deeper affection because they have become more familiar with its message of grace and truth. The Lord has prospered the work, and thousands are to-day availing themselves of the simple Berean method of hiding the Word in memory and heart.

How can we commemorate our tenth anniversary so that all may participate in the thanksgiving? All who can attend our annual meeting will probably make a special effort to be present, but with many this will be quite impossible; these friends—and they can be counted by the thousands—will, we are confident, value an opportunity of expressing their gratitude in some practical way.

A Penny Thank-offering.

How can this be accomplished? Someone has suggested that there should be a penny thank-offering, and we think it is an excellent idea and one to which there will be a ready response. There is much cause for gratitude, for we have been given

- (1) A Bible to learn;
- (2) A simple method of learning it; and
- (3) Many have received a blessing in the learning.

But some will say, "What can a penny thank-offering do?" Much every way! It can be made a genuine token of gratitude to God, for it is not the intrinsic value of the gift that counts in the judgment of the Divine appraiser. A *penny* thank-offering also means that no one will be excluded from the fellowship of offerers. We want all to join in this happy privilege, so that the thanksgiving may be widespread.

The Help is Needed.

Then again, the Berean movement needs this practical help if the movement is to be even more widely known. Everyone should be acquainted with the Band, and whilst the

gracious aggressiveness of the large majority of our members has accomplished much in this direction, yet there are still many who would be glad to know of such a helpful plan of becoming Bible-learners. If all our members and friends will do their level best, this thank-offering will be a fitting crown to our tenth anniversary.

A simple, self-explanatory form has been prepared for the use of any who will help in collecting these thank-offerings, and copies can be had on application to the Central Office of the Band, 12, Baldwyn Gardens, Acton, London, W., or of any local branch secretary. The council would greatly value the co-operation of all in making this special effort a complete success from both a spiritual and financial point of view. Let prayer be mingled with persevering endeavour and the outcome will be praise to the Giver of "every good and every perfect gift."

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

THE HOLY SPIRIT.

May 2.	2 Acts 4, 32.—The Gift of the Spirit.
" 9.	2 Tim. 1, 14.—The Indwelling Spirit.
" 16.	Eph. 2, 18.—Access by the Spirit.
" 23.	Gal. 5, 25.—Walking in the Spirit.
" 30.	2 Cor. 3, 17.—Liberty in the Spirit.

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

Let us Cleave to Christ.

ISRAEL in the wilderness long ago did not hold fast their confidence in the sure word of God, they tempted Jehovah by accepting the false report of the spies and their mean testimony that He could not bring them into Canaan; hence "they could not enter in because of unbelief." Let us take heed lest we by unbelief in God's word provoke His wrath, as did Israel of old. The system of substituting the word of men for God's word, of human authority for divine, must result in God's judgment against the evil-doers.

Neither Moses the prophet, nor Aaron the priest, gave Israel rest; but what shall be said of David the king! The king upon his throne spoke of rest as yet to come. If Joshua had given Israel rest, then would not David have spoken of another day? No. God would take our thoughts from the most noted of His servants to fix them solely on Jesus Christ His Son, Prophet, Priest, and King.



Earthly Objects in Heavenly Light.

By WILLIAM LUFF.

No. 5.—Buttons.

AS children we boys played with buttons, and I can remember how I prized a bag full; but buttons are not made to be played with, they are made for a purpose and use, and so are we, our time, and our talents.

Before the button can be of service it must be strongly attached in its proper place. We are of no real use until we are joined unto the Lord by a simple faith; then we become ornamental, useful, and are preserved.

Buttons are of various sizes, shapes, and materials: large and small, thick and thin, bone, brass, linen, celluloid, pearl, black, white, and all colours. What a variety there is in boys and girls, yet each is fitted for a special work. There used to be a gipsy man whose buttons were all coins: threepenny pieces and six-pences were his small buttons and half-crowns his large ones. Precious buttons those! but not so precious as boys and girls, who all bear the image and superscription of the King. That gipsy would not willingly lose one of his precious buttons, and if one was missed, I am sure he would look for it like the woman of whom Jesus told.

“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke xv. 8—10).

Buttons cannot change places. A glove button will not be useful on a shoe, nor will a coat button do for a collar. So—

“There’s a work for me, and a work for you,
Something for each of us here to do.”

After all, buttons at their biggest are small, yet how important each is. Lord Kitchener has always been noted for care in small details. The following is told of him when in Sydney:—

While he was inspecting a body of Australian troops on one of the ceremonial occasions during his

tour of the Commonwealth, he was observed to walk very close up to one of the soldiers.

It was afterwards learnt that the Field-Marshal had done up one of the buttons on the private’s tunic. Our great Lord is always careful of details. Nothing is too small for His interest Who says, “Even the very hairs of your head are all numbered” (Luke xii. 7) and “There shall not a hair of your head perish” (Luke xxi. 18). “You are a button short” is sometimes said when we do foolish things. I have just read of a soldier who was all his buttons short. The report said:—

A German cavalryman, twenty-four years of age, captured by the French near Ypres, has been sentenced to twenty years’ hard labour by a military court for “robbery under arms.”

Before sending him away it was decided to make him an example and degrade him publicly, a punishment which any soldier should regard as worse than death. His crimes and the sentence having been read out by an officer, the buttons of his grey uniform were torn off one by one, and he was then marched, with an escort of forty gendarmes, up and down the ranks of the French troops.

What a pity that he should deserve to lose what every soldier should prize and keep bright! “Look to yourselves, that we lose not those things which we have wrought” (2 John 8). “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” (Rev. iii. 11).

Another soldier lost his buttons in a better fashion. He was a wounded Territorial in France who had his sleeve torn, and when a kind woman was patching it up for him she noticed that only one button remained on the man’s coat. All the others, he told her, had gone as souvenirs, and he gallantly presented her with the last. He willingly gave what he had. Do we?

Soldiers keep their buttons bright and so must we. “Bright and clean” must be our motto.

“Are you shining for Jesus, my brother,
Shining in deed and in word?
Is your life by its purity showing
The likeness of Jesus your Lord?”

Buttons are distinctive badges, and you know a soldier’s regiment at once by his buttons. I

or, Waters that Fail Not.

go to a mission sometimes that has a button bearing its name and worn by its members. One of them writing from the front said, "I have worn my button in the trenches and through all the fighting."

Mr. John Coombs, a well-known member of Norland Castle Salvation Army Corps, who is at the front as a reservist, has sent home an



THE BUTTONS OF TWO VERY FAMOUS REGIMENTS.

account of his "Salvationising" in the trenches. "Often," he says, "when there is a lull in the firing, the men ask me to sing to them and to read from 'my little book'—the Bible." After a charge, Mr. Coombs came upon a wounded German, who, seeing his Army League button, whispered, "Salvation Army, I also am a Salvation soldier." Mr. Coombs carried him to the ambulance, but he died soon after.

Let us be as willing to show we belong to Christ as that man was to show he belonged to his Mission and the Salvation Army.

Once upon a time there lay in the dirt a button that had been in a high and honourable position. It had fallen, and was in danger of being stepped upon and crushed. Could it ever be restored? It was a Royal button and of great value, but it had no power to regain its once noble state. One day, the King's Son came that way, seeking for lost valuables, and His quick eye saw the fallen button, and stooping low He put His beautiful white hand into the mud, and lifting the lost thing, cleaned it, polished it, and fixed it once more upon the Royal Robe from which it had been separated. I was that fallen button, lost in sin. The Lord Jesus was the Prince Who found me, lifted me, cleansed me, and attached me to Himself.

Has He done this for you? Then we must be very careful what buttonholes we get into. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. iii. 1, 2).

"Johnny has Got Converted."

WE should like all our dear young friends to read the following letter which was written by a lad to his companions very soon after he first knew Christ as his Saviour. We trust it may lead many to decide for this same blessed Saviour Whom Johnny knew as his Friend and Keeper. He wrote:—

MY DEAR SCHOOL FRIENDS—I was afraid once, as are many, that my companions would laugh at me, were I on the Lord's side, and they would say, "Johnny has got converted." Satan, too, tried hard to keep me back, by suggesting that I should have to go about with a solemn face, and say "good-bye" to happiness, if I became a christian when a boy. But no one is truly happy until he knows Jesus as his Saviour. Satan does not care what he says, so long as he can keep boys and girls away from Jesus.

Do not let him deceive you. I put off coming to Him many times, until I became afraid of putting off any longer. I heard christians saying, "Jesus is coming again to take all who trust in Him away from the earth to heaven," and I trembled to think what would happen to me if I should be unsaved when He came. I dreaded lest I should perish, and be cast into hell.

One night I did come to Christ. I was very anxious, afraid to go to sleep, dreading lest I should never have another chance. It was to me the moment of decision. My soul was at stake. Whom should I serve—the Lord or Satan? What should I choose—the world's enjoyments, the broad road which leadeth to destruction, or the narrow way that leadeth to life? Thank God, by His grace, I chose the latter. On my knees before Him, unable to say or do anything, utterly lost, I decided there and then for Christ. And He saved me. It was not my good works, feelings, or prayers—no, but Jesus only.

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

The Lord says, "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). He that believeth—not feeleth or doeth. How simple it is!

That night I heard and believed, and I had everlasting life. I passed from death unto life. Jesus is my Saviour, "Who loved me, and gave Himself for me."

He not only saves, He keeps. Some, both young and old, think they are not able to keep

The Springing Well.

their soul's salvation. No, certainly not; but Jesus can and does. He says, "I give unto them eternal life, neither shall anyone pluck them out of My hand." How safe we are!

I hope you will not be wearied by my long letter. May we all be gathered together, one day, around the throne of God in glory.

Your loving friend,
JOHNNY.

Our Belgian Refugee and Soldiers and Sailors' Gospel Literature Funds.

WE are glad to inform our friends and many kind correspondents that we are very assiduously working to carry out the wishes of our generous contributors with regard to both the above Funds.

As to the assistance rendered to christian people who have suffered through the war, we had, as intimated, allocated rather more than half the amount entrusted to us, especially from New Zealand. Upon the advice of some devoted workers in France and Belgium we had purposed retaining a proportion of the Fund, in the hope that very substantial help might be rendered to the children of God who had been dispossessed of their homes, when they were able to return to them: but as, alas! this desirable consummation seems unlikely to be realised for some time, we are continuing to administer the funds in hand to sufferers at home and abroad, as the necessity arises, looking to God for His leading and guidance in every way.

As to our SOLDIERS AND SAILORS' LITERATURE FUND, we truly thank God for all He has enabled us to do in this matter. Our supporters will be glad to know that the work goes on most encouragingly. The testimony we receive from helpers all over the land is truly wonderful. So many fine fellows have been eternally saved through the instrumentality of a Gospel Tract or Booklet that we can only praise God and determine by His grace to continue the service, with, if possible, increased prayerful earnestness.

We have still very many applications for parcels. They come from all parts of the Kingdom, and as far as we possibly can we respond. The following is just a specimen of the appeals we receive. The writer, Mr. A. Paine, 60, Stansted Road, Southsea, says:—

"Please excuse me for the liberty in writing to you: but I am trying to serve in some sincere way my Lord and Master Jesus Christ, who has done so much for me. As Secretary of the Young Men's Bible Class and of the Tract Distributing Band, I feel that it is my duty to try to get as many tracts as possible, and as we are not very well off, being mostly young believers, I earnestly appeal

in the Blessed Name of our Great Redeemer the Lord Jesus Christ, the One Who hung upon the Cross of Calvary, Who took upon Himself my sins, I ask in His Holy Name for a free grant of assorted tracts for distribution amongst the Soldiers and Sailors who are stationed here. It is a splendid opportunity for spreading God's Precious Word, as there are so many service men in this military centre.

We trust and pray that this appeal will meet with a generous response, for after the Gospel service we go out together, and last Sunday evening we distributed over one thousand tracts and booklets amongst the men, who received them most thankfully."

Of course we sent a large parcel in answer to this request, as we have done in hundreds of other instances. We might fill our paper with grateful acknowledgments, such as the following from our friend, Mr. B. R. Mudditt, of Shoe-buryness, who says:—

"Very many thanks for the splendid parcel of Gospel Literature which arrived safely, carriage paid, for distribution amongst the troops here. May the Lord bless His own Word to these dear men."

We might print scores of grateful expressions of thanks such as this.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE need the continued help of our friends in this good service for our Lord. During the last month we have responded to many applications for grants, and have sent quantities of splendid Gospel Literature to christian men at the front for distribution amongst their comrades. We have been delighted to send parcels of Gospel Hymn sheets, for as one wrote "Our fellows want to sing 'Rock of Ages' and 'Jesus Lover of my Soul' and not 'Tipperary' when the shrapnel is flying all around the trenches."

	£	s.	d.
E. & A. M., Staunton-on-Wye	0	10	0
H. M., Bristol, 6s. 6d.; F. H., Conn, U.S.A., 2s. 9d.	0	9	3
G. McF. Stuart Mill, 23s.; C. E. K., Stratford-on-Avon, 2s. 6d.	1	5	6
H. & M. J. J., Worcester, 5s.; J. C. N., North Cerney, 3s.	0	8	0
H. M. P., Littlehampton, 1s.; Miss M., Shepherd's Bush, 1s. 5d.	0	2	5
D. J. B., Carlisle	0	5	0

For Our "Compassionate" Fund.

(For Lonely Suffering Saints, and for the Help of the Very Poor.)

	£	s.	d.
A. H. M., Tasmania, 2s.; Mr. McB., Worcester, 2s. 6d.	0	4	6
C. E. K., Stratford-on-Avon, 2s. 6d.; "John iii. 16," 5s.	0	7	6

We are obliged to leave over other acknowledgments until next month through want of space.

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.



Emily Baring Deck and the Story of the South Sea Evangelical Mission.

WE have been accustomed to give at the beginning of this paper some narrative telling of God's abounding grace to some person or persons. Wonderful interest has often been manifested through these records, and we know of many instances in which the Lord has been pleased to make such true stories a great blessing to various readers. We are thankful to testify that there has never been a month since THE SPRINGING WELL began its lowly mission without an article being received which told of the entrance of the Gospel of God into the heart of some needy sinner.

We have, however, just recently read the thrilling story of the work of God's Holy Spirit through the South Sea Evangelical Mission, and have felt we should like to let our readers know a little more about this remarkable movement

in those far-away islands of the Pacific. Last month we did refer to the actual missionary labours of God's servants amongst these South S.W.



THE LATE EMILY BARING DECK, OF THE SOUTH SEA EVANGELICAL MISSION.

Sea Islanders, and we hope to give additional particulars in this or the following issue, please God, but we desire to devote our opening article

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The Springing Well;

to the story of the life and work and Home-going of one of the faithful band of workers connected with the mission. For tender pathos we never remember reading anything that has more touched our hearts. We thank God for such a beautiful record and for the blessed results that have been the outcome of the prayerful, consecrated life of Mrs. Emily Baring Deck.

We print the remarkable story from the Mission journal of February last, and are persuaded that many will read it with the same interest that we have done, and will pray that God's richest favour may still rest upon the work and upon all the workers, 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). "One generation shall praise Thy works to another" (Ps. cxlv. 4).

One hundred years ago, in Princess Square, Plymouth, a young mother, Harriett Jenner Eccles, heard the cry of her first-born babe, and with that cry a pang of remorse and sorrow shattered the careless indifference with which she had lightly agreed that her children should be brought up in what she herself believed to be the error of the Romish Church.

An awakened conscience led the hitherto thoughtless girl to seek and find a refuge in Christ, and from that time she set herself to win both husband and children. Through deep sorrows and trials she "learned obedience," and "Christ was formed" in her, until she became renowned in Plymouth for her saintly life and character. Earnestly did she plead the promise given to Israel in Isaiah liv. 13—"All thy children shall be taught of the Lord; and great shall be the peace of thy children." And every one of her seven children and her husband are now with her, awaiting the coming of the Lord in glory.

The child, Catherine Anne Eccles, God's messenger, early shared her mother's faith, and became her friend and companion, though always frail in health.

In 1838 she married Henry Young, third son of Sir Samuel Young, Bart., of Formosa, Cookham. He was born in 1803, and at the age of nineteen he entered the Hon. East India Company's service, and was stationed in the Bombay Presidency. Young, handsome, endowed with unusual gifts, he rapidly rose in the service, till he became the youngest judge in India, with every prospect of a brilliant and successful career.

And then—God called him from a life of worldly ambition and pleasure to follow Christ, and for him it meant the laying down of all the world holds dear—position, money, friends, family ties, everything was laid at the Master's feet. Even the large pension due to him he did not feel it would be consistent to receive.

Very simply and very literally he and some of his friends in Government positions and in the Army and Navy accepted the teaching of Christ, and gave themselves up to His service. The offence of the Cross was a very real thing; but the Lord fulfilled His word and gave indeed the hundredfold, "good measure, pressed down . . . and running over."

After twelve years in India, Henry Young returned to England and spent some years in preaching the Gospel. In later life he often spoke of the joy of this ministry, and the blessedness of entire dependence upon God for the daily supply of every need.

He was married in 1838, and on July 8th, 1842, a little daughter was born at Plymouth, to whom was given the name of her father's mother—*Emily Baring*. A veritable beam of sunshine she proved to be from that day to this—over seventy-two years!

As a child she inherited to some degree her grandmother's beauty, as well as her name. Blue eyes, golden brown curls and lovely complexion made a fair picture, and as the years rolled by that sweet, strong face became the index of the inward beauty of a soul at peace with God.

Nurtured from earliest infancy in the love and in the fear of God, she yet remembered a distinct crisis when, as a little child, she accepted Christ as her own Saviour, and by the grace of God throughout her long life she had but one aim—to be well-pleasing to Him Who had redeemed her, and Whom she loved and served to the end.

For eight years she was an only child, the light of her parents' eyes. In 1850 a brother was born. Her mother's delicate health had made a settled home a necessity, and her father took pupils for a time, and then went to Paris to study medicine.

The following year a legacy from Major Molesworth enabled the family to emigrate to Nelson, New Zealand, where several old Anglo-Indians had settled, and amongst them the beloved hymn-writer, J. G. Deck, who had given up his position in the East India Military Service, under the same sense of God's call to a life of separation from the world. There may be amongst true and earnest Christians a differ-

or, **Waters that Fail Not.**

ence of view as to the necessity of such a step. But one thing is certain. The Lord accepted the offering, and it was precious in His sight. The alabaster box was broken for His sake. It might have been otherwise used. But the ointment poured out was fragrant to Him—"Ye did it unto Me." And we, the children—aye, and the grandchildren, and great grandchildren—of these men thank God unceasingly for the heritage handed down to us by our fathers, who counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

Those early days in New Zealand were full of difficulties for the pioneers. The country was not settled. There were few roads and fewer bridges. Henry Young applied for a sheep run in the Province of Canterbury. Other applications were made for the same land, and the grant was contingent on the first arrival of stock. Then followed a race. Sheep purchased in Nelson had to be driven 150 miles over unknown country, across mountains, and through rushing rivers. Strange and unaccustomed work for the polished scholar—but he won the race and the land!

Meantime the family stayed in Nelson, and here two more sons were born. Emily was not over strong, and by the doctor's advice she was freed from study and was allowed to spend her days on the flax and tussock-covered hills, setting water mills in the clear streams and drinking in the pure air of heaven. She always said that she thus laid in a store of health which lasted her for life!

Another move was made from Nelson to Motueka, a little village across the Bay, and within two years two daughters were added to the family. How proud the eldest sister was of those two "little girls." And faithfully and lovingly she cared for them, as the writer of this sketch, the elder of the two, can testify.

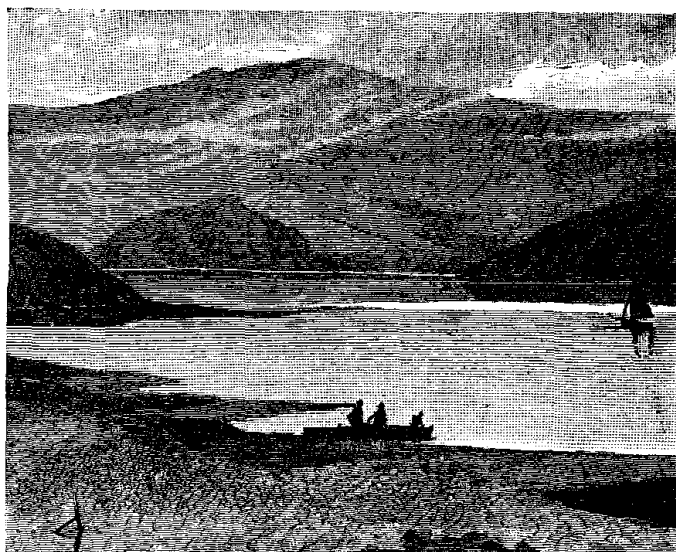
Mr. J. G. Deck and his large family of sons and daughters lived on the hills near by, and there was close intimacy between the two families. The eldest daughter educated her sisters, and Emily Young shared their lessons for a time. Here, too, began an attachment between two young lives which resulted in a happy union for half a century. But first the young man had to take his medical course in London. He there heard with satisfaction in 1859 that Mr. Young had sold the Canterbury run with a view to the education of his six children in England: and during that visit the young student did his best to secure his prize.

Circumstances made a return to New Zealand necessary in 1861. This time the family settled

at Erme Dale, in Southland, where the conditions were more primitive than ever.

The writer well remembers, as a child of five, arriving at an unfinished house filled with smoke. Some one was vainly attempting to light a stove which would not draw! Cooking was done in the open air.

A rush to the gold-diggings had turned the unmade roads into quagmires. Provisions were scarce and dear. For months no milk, butter, fresh meat, vegetables, or fruit were obtainable.



ROBINSON'S BAY, AKAROA, N.Z.

An old family servant did her best with salt pork and beef, pickled in great casks which had been round the world; and rice and American dried apples filled up the bill of fare.

In the years of stress and trial which followed, one figure stands out—the unfailing comfort and sunshine of that home. The loving daughter shared every burden, sympathised in every trial, a companion to her father, a tender nurse to her invalid mother. To her brothers and sisters she was a second mother, and for four years her marriage was delayed.

Dr. John Feild Deck had taken his degree and settled in Invercargill, the nearest town, some thirty-two miles distant from our home.

At last the long-delayed wedding took place on August 24th, 1865. No doubt it was a joyful event to the two most concerned, but the small bridesmaids felt a great calamity had befallen them, and many bitter tears were shed. Bonfires and rejoicings they felt to be entirely out of place.

The devoted daughter and sister had now entered a new sphere as Mrs. John Feild Deck, and one in which she was eminently fitted to shine. First in Invercargill, then in Dunedin,

The Springing Well;

Sydney, and for many years at Ashfield, near Sydney.

It was a busy life—a doctor's household—an overflowing nursery and schoolroom, with limited means, and the many and varied cares and anxieties of a true mother as the children grew into men and women. Yet there was always the ready sympathy and help for others, and unbounded hospitality, especially for the Lord's servants.

The house was always full—but somehow it seemed elastic. Those behind the scenes alone knew the contrivances of such hospitality—"Mother, where am I to sleep to-night?" was a frequent inquiry.

Missionaries were the most honoured guests, and nearly all who passed through Sydney were welcomed in that home.

Twelve children, six sons and six daughters, were given. One son died at birth; the rest have all lived to rise up and bless the memory of a mother who, in her turn, as her own beloved mother and grandmother had done, pleaded the same promise—"All thy children shall be taught of the Lord, and great shall be the peace of thy children"—a promise that has been fulfilled for every one of her children.

In 1875 her mother had entered into rest, and six years later her father passed away, at the age of 78, during a visit to England. He often said how he would rejoice if God called one of his children into the foreign mission field. An extraordinary wish it seemed to some of them.

And yet how wonderfully God brings about His own plans!

Mrs. Deck's brothers and sister had settled in Queensland, and in 1882 missionary interest was awakened through contact with the South Sea Islanders working on the sugar plantations there. From the beginning this work strongly appealed to Mrs. Deck, and her advice and prayerful help in the formation of the Queensland Kanaka Mission were of great assistance.

Her heart was touched with China's need during Mr. Hudson Taylor's visit to Australia in 1890, and the following year this interest was deepened through God's call to her sister, who left for China as a missionary in the China Inland Mission.

Then came the visit of Mr. George Grubb and his party to Australia, and a mighty work of God, which brought about a crisis in the lives of hundreds of Christians.

To Mrs. Deck there came a new and blessed experience of the Personality and fullness of the Holy Spirit, which literally put a new song in her mouth, and filled her with joy unspeak-

able. Her children henceforth were at the Lord's disposal, and her beloved eldest daughter, Kathleen, was freely yielded for the work in Queensland amongst the South Sea Islanders. This same daughter is now in the Solomon Islands, and two of her brothers, as mentioned below, have joined the same Mission.

In 1907, Dr. and Mrs. Deck and their daughters took a trip to the Homelands, spending some weeks in Egypt and Palestine *en route*.

Instead of withholding their children, it was now their ambition that they might be called into the service of the King of kings.

So it was a joy to them, in spite of the pain of separation, when another daughter, Olive, now Mrs. Douglas Porter, joined the Egypt General Mission.

The parents and two daughters returned to Sydney in 1908 to find one of their sons, Dr. Northcote, who had taken his father's practice, preparing to join the South Sea Evangelical Mission in the Solomon Islands.

And the following year their fifth daughter, Phyllis, was accepted by the China Inland Mission, leaving for China early in 1910.

Three daughters and one son had thus gone forth to the Islands, Egypt, and China, carrying the message of salvation.

And three sons and one daughter were married, and in happy homes of their own in Sydney, seeking to train their little ones in the same good old paths.

There remained but two daughters in the parents' home, and the youngest son, Norman.

This son paid a visit to his brother and sister in the Islands, little thinking what the result would be. But there he heard the Master's call—"Follow Me, and I will make you fishers of men." When that call reaches the heart there can be only one response: "They straightway left their nets and followed Him."

He came back to Sydney and poured out his story. Did the mother shrink from further sacrifice and try to hold him back? Ah! no. With eyes filled with thankful tears she praised God, and both she and his father rejoiced greatly that He had put this honour upon them and upon another of their children. In July, 1914, they bade farewell to their youngest son, and he returned to the Islands as a member of the South Sea Evangelical Mission. Not only were the sons and daughters "lent" to the Lord, but in her own personal service Mrs. Deck's labours were more abundant. Eternity alone will reveal how many were influenced and helped by her voice and pen, as well as by the witness of her life. She was a keen and

or, Waters that Fail Not.

active member of several Foreign Mission Councils, and she had a wonderful power of lifting other people's burdens.

Many indeed could say of her, "I was a stranger and ye took me in."

The following extract is taken from a letter written during her last illness by one of those "strangers" :—

" . . . To me personally it would be dreadful to think of returning to Sydney and not finding her there, for I assure you she has been like a mother to me since coming to these shores, and I cannot express how much I owe to her for all the loving sympathy and counsel she has given, and for her faithful prayers for myself and for the work in Egypt.

" Her life has indeed been a very fragrant and beautiful one, and if God sees best to take her to Himself, the memory of her will indeed be a blessed one, and her works for many days and years will abide and follow her. Since the sad news reached me I have been looking over her letters to me, all of which breathe of much holy devotion to her blessed Lord, gratitude for His goodness, and deep concern for the extension of His Kingdom in all lands."

All unwittingly to those around the end had been drawing near for that beloved wife and mother, sister and friend.

There had been no previous sign of weakness. Active and bright as ever, full of loving ministrations and thoughtfulness for every one, rejoicing greatly in blessing given to her sons. She was hoping shortly to receive her daughter from Egypt on furlough and the two grandchildren whom she had never seen. Planning also a visit later on to the daughter in China.

Meantime there was to be a great Christmas gathering at the mountain home at Katoomba, with all the sons and daughters and twelve grandchildren from Sydney.

On Christmas Day she was "with Christ," and the body lay in its narrow bed for that long last sleep. The spirit had returned unto God Who gave it.

It was on Tuesday, December 8th, that the messenger of death touched her. On Monday a missionary friend from Persia had spent the day with her, and she showed her some of the beauty spots in the neighbourhood.

Next morning she was slightly indisposed, and had some pain, so she went to bed and was very drowsy. Early on Wednesday morning a sharp attack of pain gave cause for alarm. Summoned by telephone, her husband and two

medical sons, another surgeon, and two nurses came from Sydney (sixty-six miles away) by train and motor-cars.

An operation was necessary without delay!

One of her sons carried her out, and the surgeon said cheerily: "It is very fine, Mrs. Deck, to have such stalwart sons." Her only reply as they laid her on the operating table was: "I know Whom I have believed."

For she realised that an operation at the age of seventy-two must be fraught with danger.

It was soon over, and for two days hopes ran high. Then grave symptoms appeared. Everything that love and skill could suggest was done. Her lifelong partner, all her children (save those in distant lands) and a brother and sister were with her. She suffered little, and was always so sweet and grateful for everything. "Delicious," "lovely," she would say. She was conscious to the very end, and sent messages to the absent ones. And God kept her in perfect peace.

"He can raise me up now if He will, but if not, it is all right; 'I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.'"

One day she asked for Rev. i. 12—18 and iv. 2—4, 10, 11, and again and again she whispered, "HE is worthy."

Another day, to her youngest daughter, she said: "Don't cry, His arms are underneath; I'm not afraid, He'll never leave me nor forsake me."

Gradually the weakness increased, and she fell gently asleep at 9.30 p.m. on Wednesday, December 23rd, a fortnight after the operation. How beautiful she looked! Just asleep! "Them also which sleep in Jesus will God bring with Him."

On the following Saturday the body was committed to the grave, or, to use the expressive Island term, "planted," in sure and certain hope of a glorious resurrection at the coming of the Lord.

"When the dearest ones we love
Enter on their rest above,
Seems the earth so poor and vast?
All our life joy overcast?
Hush! be every murmur dumb,
It is only 'TILL HE COME!'"

"Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

The Springing Well;

An Immeasurable Distance!

THERE are some experiences, sensations and mental conceptions which cannot be described in words.

When men employ such terms as "boundless" or "immeasurable" it is tantamount to a confession that they are dealing with a subject which is beyond the power of the human mind to fully grasp.

It may seem a contradiction, but it is nevertheless a fact that man's mental faculty is greater than his capacity to give expression to the sensations of which his mind is capable. As an illustration of this truth attention may be called to the oft used expression—"A mother's love." No words can convey the fulness of meaning wrapped up in this short saying. To those who have known and felt the influence and result of a true mother's self-sacrificing love these words carry to the mind something far beyond the reach of mere language.

There are some poor creatures whose mother has been unworthy of the name, and there are some lonely ones who have been bereft of the inestimable privilege of a mother's love in early childhood. These latter yearn for the experience their mind pictures so vividly to them, and of which they may have heard, whilst to the former the words convey no meaning—"A mother's love." "What is it?" No description is sufficient to open to the mind a sensation that has never been felt.

Because the mental faculty is so great and the power of words so limited it has been found necessary to fall back upon metaphor or illustration. Hence arise such expressions as "boundless as the sea," "clear as a bell," and so on. Attention is called to this matter because it seems to be so little realised, and therefore some of the precious Truths of Scripture are less understood than might otherwise be the case.

Do we try to ask ourselves "how far is the East from the West"? If such a question were to arise in our mind, or if some person were to address it to us, we should probably content ourselves by enquiring "from what place in the East do you mean?" or some such question, and give very little heed to the matter. As a fact, however, the distance is *immeasurable*. There is space beyond this earth on which we dwell, and were it possible to enter that space, then the farther we proceeded the farther we should get from the possibility of answering the question. Oh! that we might be led to ponder this wonderful statement. It means so much. It is so important. If anyone

ask "why?" let him be referred to the Words of Scripture: "As far as the east is from the west, so far hath He (God) removed our transgressions from us" (Ps. ciii. 12). Think what these words mean! God has put all the sins of His people so far away that they cannot be met with again. Could any stronger and more emphatic expression be found? Surely not, else the Holy Spirit would have used it. He has been pleased to employ other terms, but none are more expressive than the one in question. The evangelical prophet, Isaiah, was inspired to use a very vivid description, but it did not go beyond the terms employed by the Psalmist. Isaiah said: "Thou hast in love to my soul delivered it from the pit of destruction, for Thou hast cast all my sins behind Thy back" (Is. xxxviii. 17).

How beautifully these two servants of God agreed in their testimony, and what a proof that they were both taught by the same Holy Spirit, Who leads all whom He teaches to know the truth as it is revealed in the Lord Jesus.

Isaiah could speak from personal experience and declare, God hath so loved my soul that He has put all my sins behind His back. The Psalmist on his part recorded that God had removed his transgressions from him so far that they could never be found again, and then he added: the Lord Who hath done this is He Who pitieth them that fear Him, yea, pities them even as a loving father pities and cares for his helpless little child. Consider well these words and mark with reverential awe what they become in New Testament language. Why! John iii. 16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life."

This blessed truth was illustrated to the Children of Israel in former times whenever the "great day of atonement" was celebrated (Lev. xvi. 21), for when the high priest had confessed all the iniquities of Israel over the live goat, it was sent away by the hand of a "*fit man*" into the wilderness, unto a land not inhabited. If it was in an uninhabited land it could not be found.

Now Who is the "fit man" Who has removed all His people's sins from them? Who has borne them away? Can there be any doubt? What did Isaiah write before the Lord Jesus actually came to live upon this earth. "Surely He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions." "The chastisement of our peace was on Him." "With His stripes we are

healed;" (Is. liii. 4—5); and what was Peter inspired to write after the Lord had ascended on high: "Christ suffered for us." Himself "bare our sins in His Own Body on the tree" . . . "by Whose stripes we are healed" (1 Pet. ii. 21, 24).

How true are the words of the prophet Micah (vii. 18—19): "Who is a God like unto Thee, Who pardoneth iniquity and passeth by the transgressions of the remnant of His heritage. He retained not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us, He will subdue our iniquities, and Thou wilt cast all our (their) sins into the depths of the sea." All this the Lord Jesus hath procured for His people. Blessed be His name. "He put away sin by the sacrifice of Himself" (Heb. ix. 26). Reader! Are your sins on you, or has the Lord Jesus borne them away? If He has borne them away, then they are as far from you as the East is from the West.

—♦—

**"It was a near Touch, Sir, the Devil
nearly got the Day."**

HOW busy is Satan, how crafty, and how great and real is his power! As illustrating this, let me relate a little incident that occurred a few days ago. I was calling upon a working shoemaker and his wife, both of whom had just lately been converted. The man had been a drunkard and exceedingly violent, but now they were very bright and happy. "Well, how have you been getting on?" I asked, addressing myself to the man.

"Oh, first rate," he said, at the same time looking round to his wife, who smiled, evidently knowing the meaning of his glance.

"What has happened?" said I.

"Well, we have been getting on first rate," said the man, "only the devil has had one good poke at me during the week. I must tell you: You know, we has coffee for supper now, instead of the drink, we does, and my missus has changed her grocer. Well, we was having our supper the other night, and my coffee was all grouts. 'Humph!' says I to myself. Well, then, my missus had got me a herring, which I found was half raw, and not very good. Says she, seeing by my face the storm was rising, 'Mate, put him on a fork, and hold him to the fire.' So I puts him on a fork, and holds him before the fire, and then something inside me says, 'Shake him off and let him tumble into the cinders.' So I shook him well, but the old customer wouldn't come off, so I lands him safe

again on my plate. I thinks for a minute, and says to the devil, 'You are having a pretty game with me,' and hardly knowing what I was doing, I turns round sharp, and within reach was my Bible, so I clutches hold of it, and thank God, the next minute I rights myself. It was a near touch, sir, the devil nearly got the day."

Now, I write this for penitent, believing people, who have lately passed from death to life, through faith in Christ Jesus. God gave my friend the victory. A few months before he would have fallen upon his wife in a frightful passion, and then have drunk hard. Whatever your temptations may be, remember that your great adversary, the devil, is ever on the alert. Thank God, he cannot now destroy you, for you are in the safe keeping of the Father and the Son (John x. 28—30). But he can and will annoy you; therefore, be strong in the Lord, and in the power of His might. Remember, greater is He that is in you, than he that is in the world. "Resist the devil, and he will flee from you" (James iv. 7).

—♦—

"The Lord Reigneth."

"The Lord reigneth. He is clothed with majesty."—Ps. xciii. 1.

"The Lord shall reign for ever and ever, even thy God, O Zion."—Ps. cxlvi. 10.

HE REIGNETH," let thine heart be strong,
He sits upon the Throne,
Amid the strife and conflict here
He careth for His own.
His purposes He shall fulfil,
E'en in the darkest hour,
All things but work His Sovereign will,
TO HIM BELONGETH POWER.

"HE REIGNETH," let thy confidence
Be in the Lord thy King,
Who only can make wars to cease,
And peace and blessing bring;
Be not dismayed, but look above,
He reigns and rules o'er all,
Wait only upon Him for aid,
HE'S NIGH TO THOSE WHO CALL.

"HE REIGNETH," wherefore should'st thou fear?
Though warfare rages sore,
And trouble like a gloomy cloud
Increaseth more and more!
Lift up thine head, for even now
He may be on the way
To take His ransomed people Home,
TO DWELL WITH HIM FOR AYE.

F. B.

All the ends of the world shall remember and turn unto the LORD: and all the kingdoms of the nations shall worship before Thee.

For the kingdom is the LORD'S: and He is the governor among the nations.—Ps. xxii. 27, 28.

Thy throne is established of old: Thou art from everlasting (Ps. xciii. 2).

The Springing Well;



VI.—The Blood of Christ Jesus, God's Son, Speaks Peace.

"WHOM GOD HATH SET FORTH TO BE A PROPITIATION THROUGH FAITH IN HIS BLOOD, TO DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST, THROUGH THE FORBEARANCE OF GOD."—ROM. iii. 25.

MODERN infidelity may well wish to blot out the book of Genesis from the Holy Scriptures, for by so doing the earliest revealed testimonies to the sacrifices on the altar would be removed. Thus also the enemy would be able to drive into silence the witness of Abel's faith, by which "he being dead yet speaketh" (Heb. xi. 4). Further, "the blood," "that speaketh better things than that of Abel" (xii. 24), would lose the witness accorded to its saving character by the contrasted cry for vengeance, which that of the first martyr lifted up to heaven. The blood of Jesus speaks peace for guilty sinners on earth, the blood of Abel called to heaven for judgment on the murderer Cain.

Almost the earliest testimony of Genesis directs us to the atoning sacrifice of Christ, while warning us against approaching God as sinners save in God's appointed way. "By faith Abel offered unto God a more excellent sacrifice than Cain,"—for Abel brought the slain lamb to God,—while "Cain brought of the fruit of the ground an offering unto the Lord." Of the ground God had said, "Cursed is the ground for thy sake," hence Cain's offering was the result of the cultivation of the soil cursed by God for Adam's sin! A tribute to God of what human skill could effect with that which He had laid under the sentence of judgment! Consequently, a daring impiety and a deliberate denial of man's sin, witnessed to by the earth laid under the divine curse because of human disobedience.

Abel "brought of the firstlings of his flock, and of the fat thereof," and he did so "by faith." Faith is not human imagination, but obedience to divine revelation. God had clothed Adam and Eve "with coats of skins," covering their nakedness with the beauty and the glory of creatures that had suffered death. Though not told in so many words how God first instituted the altar for man's benefit, and how He first commanded the sacrifice upon it, we are told

that "by faith Abel offered unto God," and hence we know, that he obeyed the definite word of God. Our faith, let us remember, relates to what God is, and what He says. God communicates His mind to us by His word; we believe Him by being obedient to that word.

St. Jude, in speaking of "the common salvation," exhorts believers to "earnestly contend for the faith which was once delivered unto the saints;" "for," says he, "there are certain men crept in unawares, who were before of old ordained to this condemnation," who "speak evil of those things which they know not." "Woe! unto them," he continues, "for they have gone in the way of Cain" (vv. 3—11).

These wolves in sheep's clothing know not the preciousness of the atoning blood of Christ. They do not believe God's testimony relating to the sacrifice of God's Lamb, and Cain-like, in defiance of the sacrifice on the altar, they bring to Him offerings of their own pleasure—fruits of their own evil natures, which evil nature is for ever laid under condemnation by the death of Christ. Such religion is the way of Cain—it is hateful to God. To these men God's revelation as to the atonement of Christ is distasteful; both the religious magazine and the pulpit witness to "their hard speeches" which they "have uttered against Him." There can be no union between the religions of Cain and Abel—between that of offering unto God according to our own notions, and that of faith and obedience to His word; and in the end the way of Cain will be the persecution of the children of faith and absolute departure from God. The real spirit of modern infidelity and its source are made manifest by its hatred against the witness of the Scriptures to the sacrifice on the altar, and to this all christians should be alive, and, in loyalty to God, they should shun every pulpit and periodical that makes light of the atonement of our Lord and Saviour Jesus Christ.

The Witness of Blood Runs Through all the Bible.

Redemption through the slain sacrifice on the altar is taught alike in Genesis and Revelation, and the suffering confessors of the truth on earth sing in heaven the praises of the blood of Jesus. By the blood of the lamb, Israel was delivered from Egypt's slavery; by the sacrifice on the altar whosoever would do so of the people of Israel, could approach God and be at rest before Him; by the sacrificial blood brought into the Holiest of All, and sprinkled upon and before the mercy-seat, the high priest of Israel effected atonement for the sins of the whole nation.



Our Tenth Annual Meeting.

THIS month we are giving a few extracts from the Report of the Founder of the Band at our tenth Anniversary meeting. We hope (D.V.) to give a summary of the addresses in our next issue.

It is just ten years and ten days ago to-day that the first member of the Berean Band was enrolled. It has been a decade in which the good Hand of God has wrought wonders. He has given the spirit of willingness to learn the Bible, and He has put His seal of blessing on the learning.

In quite the early days of the movement the progress was encouraging. Within the first eight months, that is, at the end of December, 1905, eighty branches had been formed and over 2,000 members enrolled. Since that date the growth of the work has been a cause of deep thankfulness and praise to God. Each year large numbers of new branches have been formed, and although the present year has not been quite so satisfactory as we should have liked, over 150 *new* branches have been established. This, in the midst of an international conflict the like of which has never been known in the world before, is something for which we may well be filled with humble and thankful praise.

It would be unseemly if we did not fully recognise the important part our helpers are taking in the extension of the Berean movement. For all their persevering endeavours we thank them, and praise God.

The Berean Band is intended for everybody, everywhere; and whilst we are a long way short of our intended goal, there are many who know and appreciate the Berean plan of learning the Bible. Of course the bulk of the members are in the Homeland, but, like the fruitful bough in Joseph's blessing, it has grown over the wall and has extended its fruitfulness to other lands besides our own.

There are eight branches in India, seven in Canada, seven in New Zealand, the largest of which has nearly 200 members. In Washington there is a flourishing centre, and at the Madison Church, New York City, there are quite a number who are learning the verses week by week, and also in Australia, South Africa, China, Switzerland, Russia, Spain, and Mexico.

This year the verses have been printed in full in Spanish, Chinese, and Zulu. The verses in Spanish are printed in Mexico City by our good friend Mr. Webb, and we hope that before long they will be circulated throughout that great country. The Chinese edition has been produced by Miss Higgs, of the China Inland Mission, who is now working in the Shansi province of China. There is a very hopeful prospect of the work extending in the Celestial Empire.

London is well represented in the Band; it has more than 250 branches, and something over 10,000 members. Very appropriately our largest branch is at the Metropolitan Tabernacle; it has over 800 members. This is a fine example of what churches might do for the movement.

One of the most encouraging features of the Band is the steady growth of the number of our members who are being inscribed on the Berean Roll of Honour. To learn and REMEMBER without a single mistake the whole of the verses, with the references, for a year is no light achievement. Over 520 were inscribed on the Roll of Honour for 1914.

The Roll has been won again by Scotland, our Ulbster Wick branch having thirty-two of its members on the Roll for 1914. One of our Kensington branches was a very good second with twenty-six members on the Roll.

In conclusion, it cannot be too urgently insisted upon that learning the Bible is but a means to an end, and that end is that the Lord Jesus may be known, loved, and obeyed. If we fall short of this, failure must be written large over our labours. But the Bible is able to make us wise unto salvation through faith which is in Christ Jesus, so that as we bring men and women and the children as well to the Word, we may expect a gracious work to be accomplished as the Scriptures are hidden in the memory and heart. Shall we all pray that souls may be saved and sanctified by the Lord Himself through His Word?

The verses to be committed to memory for the month of June are as follows:—

CHRISTIAN FREEDOM.

- June 6. John 8, 32.—Freed by the Truth.
- „ 13. John 8, 36.—Freed by the Son.
- „ 20. Gal. 5, 1.—Freed to Stand Fast.
- „ 27. Gal. 5, 13.—Freed to Serve.

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

The Springing Well;

“What! Only the Bible!”

“SAVED! I should not like to say that. How can anyone know for a certainty that he is saved?”

“But if God Himself told you, would you believe Him?”

“Yes, certainly, if God told me, I should believe Him.”

“And God has told you, that you may know that you are saved,” I said.

The lady to whom I was speaking looked at me as if she expected some supernatural visitation, and I cannot depict her disappointed countenance, nor soon forget her dissatisfied muttering, “What! only the Bible!” as I opened the book by which God speaks to us.

The Bible, dear friend, is the word of the living God; it testifies to the finished work of His Son, and Jesus says to you in the Bible, “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).

It is “only the Bible” which says to you, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts xvi. 31), and which warns you, “He that believeth not is condemned already.” It is “only the Bible” to which the trembling believer can look for the knowledge of peace with God. It is “only the Bible” which will survive the wreck of this world’s grandeur and greatness, for God says, “Heaven and earth shall pass away, but My word shall not pass away.”

I pray you take your stand upon the only rock that will never be moved. Receive the declaration of “forgiveness of sins” from the Word of the living

God. “Through this man (Christ Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things” (Acts xiii. 38).

May you, dear friend, credit every word in the

Special Solos.

870 The Hope of the Coming of the Lord.

Major D. W. WHITTLE.

MAY WHITTLE MOODY.



1. A lamp in the night, a song in time of sor - row; A great glad hope which
2. A star in the sky, a bea - con bright to guide us; An an - chor sure to
3. A call of command, like trumpet clear - ly sound - ing, To make us bold when
4. A word from the One to all our hearts the dear - est, A part - ing word to



1. faith can ev - er ber - row To gild the pass - ing day with the glo - ry of the mor - row,
2. hold when storms betide us; A ref - uge for the soul, where in qui - et we may hide us,
3. e - vil is sur - round - ing; To stir the sluggish heart, and to keep in good a - bound - ing,
4. make Him aye the near - est; Of all His precious words, the sweetest, brightest, clearest,



CHORUS. *tempo.*



- | | |
|--|--|
| 1. Is the hope of the com - ing of the Lord. | } Blessed hope, blessed hope, blessed hope, |
| 2. Is the hope of the com - ing of the Lord. | |
| 3. Is the hope of the com - ing of the Lord. | |
| 4. Is the hope of the com - ing of the Lord. | Blessed hope, blessed hope, blessed hope, |



Bless - ed hope of the com - ing of the Lord; How the ach - ing heart it cheers;



or, **Waters that Fail Not.**

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Bible, and, looking away from yourself, you shall be able, by the grace of God's Spirit, to say, "I know that I am saved; God has told me."

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John v. 13).

Special Songs.**The Hope of the Coming of the Lord—Continued.**

How it glistens thro' our tears, Blessed hope of the coming of the Lord.

Only a Torn Leaf from the Testament.

WE who live in a time when, and in a country where, the light of God's Word shines unhindered all around us, do well to remember that without faith the Holy Scripture itself does not profit him who reads; but rather the very fact of his having it in his hand condemns and judges him. The Word is indeed "nigh" to all of us. Let us take heed that we be not as the multitude who were so near the blessed Lord that they were "thronging and pressing Him," yet knew not—perhaps were so little aware of Who He was, and of their own need of Him that they cared not to know—how to give that touch of faith, which alone would bring them into living contact with Him, and draw virtue from Him. The truth still remains, that "faith cometh by hearing, and hearing by the Word of God," and how many can thankfully bear witness to that truth!

A touching little story is told of the effect which seeing even a few words of Scripture had upon a poor man in Ireland some few years ago. He picked up a torn leaf of a New Testament, and, as he tried to put the ragged edges together, his eyes fell upon the words, often repeated, "And Jesus said"; "And Jesus answered, and said." The thought that the blessed Lord when on earth had spoken words, and that he knew nothing of them, came to him with such a shock of painful surprise that he was never satisfied until he had bought a Testament, there to read for himself what the Lord Jesus had said. The words of Christ came with their own power to his soul. He did not need the authority of the Church to tell him whether he might believe them or not, but received them simply as the message from God, that "this is the record, that God hath given to us eternal life," and that furthermore "this life is in His Son" (1 John v. 11).

Many experienced a like shock of surprise

and received a like blessing in the days when the Scripture first began to go abroad among the people in England. Those who were able to read found nothing there about any class of men to whom, by some mysterious authority, the Word of God had been entrusted that they might deal it out, with niggard hand, indeed, to their fellows. On the contrary, as they read such words as these, "To the poor the gospel is preached," their eyes were opened to see how they had been cheated, of what was in value far beyond any earthly treasure, by those to whose keeping they had so blindly entrusted their souls, vainly believing that they would answer to God for them. For this is what the priests, as empowered by the Church, undertook to do, though it is written, "None can by any means redeem his brother, nor give to God a ransom for him."

Christ and the Hungry Multitude.

"And Jesus, when He came out, saw much people, and was moved with compassion towards them."—MARK vi. 34.

HIS heart went out toward the hungry throng,
His eyes looked up to Heaven beyond the blue;
Those Hands of blessing brake the bread—and song
Burst from the lips, I think, of not a few.

"They need not go,"—the Bread of Life is here,
Heaven's Bread which must be broken on the tree;
"Bread corn is bruised," and souls to Me are dear,
I pass through pangs unknown to set men free.
My Flesh I give, My Blood, My Life, My all,
To bring back life to sinking souls and dead,
Heaven's Key to gain, lost through man's fatal fall,
Means deep descent to where all light is fled.

* * * * *
Sit down and rest, the feast for you is free,
The Price is paid, no title need you bring;
All hungering ones, whatever rank they be,
May come and take their fill of bliss and sing.

H. BUNN.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation:
and her saints shall shout aloud for joy.—
Ps. cxxxii. 15, 16.

The Springing Well;

The Authority of God.

No. VI.—“A Man under Authority.”

I HAVE often thought that we ought to learn a great lesson from the history of the centurion who came to the Lord on behalf of his servant and to whose faith the Lord gave such a wonderful testimony.

The account is given in Matt. viii. 5—13, and the reason for this record being included in this Gospel by the inspiration of the Holy Spirit, when so many other things are omitted (John xxi. 25), will, I think, soon be plain if we carefully study the circumstances.

The man who came to the Lord was a centurion or officer in the Roman army, having a position very similar to that occupied by a captain in the English army. He knew what obedience to authority meant. He was accustomed to enforce obedience from those over whom he was in command and to yield obedience to those over him. This obedience was really a whole-hearted submission to the WORD of those whose right and duty it was to rule.

I have already pointed out that the Scriptures show to us that in God's eternal purpose every kind of rule and authority is to be put down that does not acknowledge His AUTHORITY and submit to the Lord Jesus Christ and give obedience to His Word. Thus we read: “Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet” (1 Cor. xv. 24, 25).

“Wherefore God also hath highly exalted Him and given Him a Name which is above every name, . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. ii. 9—11).

The thought of this being the eternal purpose of God supplies the key to the interpretation of the book of Ecclesiastes. This book deals with the search of the natural heart for something that will satisfy its “hunger and thirst.” The writer declares: “I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things. . . . Where the word of a king is, there is power: and who may say unto him, What doest thou? . . . The preacher sought to find out acceptable words” (Eccles. vii. 25; viii. 4; xii. 10).

Here we see the importance and the power of words.

This was well known to the centurion, who

from his own experience and position in life knew that WORDS have great authority where there is power at their back. It is so in all human affairs—it is even more so in God's eternal kingdom.

It was “by the word of the Lord the heavens were made” (Ps. xxxiii. 6). Again and again salvation and healing are ascribed to the word of the Lord. Thus we read: “Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He SENT His WORD, and healed them, and delivered them from their destructions. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men” (Ps. cvii. 19—21).

When the Lord comes again to set up God's manifested kingdom upon this earth we are told “His Name is called The Word of God” (Rev. xix. 13).

When He was on earth He was the same. Thus we read: “In the beginning was the Word, and the Word was with God, and the Word was God” (John i. 1).

Now let us turn to the account of the centurion. He comes to the Lord and tells Him of the illness of his servant. Jesus replies, I will come and heal him. The centurion answers, I am not worthy that Thou shouldst condescend to so great an act, neither is it necessary. Where the word of an earthly king goes forth, every obedient subject recognises its authority and power. I not only am a man under authority and know the power of the word of an earthly king, but I have those under me who obey my word. Thou art the Lord of all. I come to Thee because I recognise Thy power and Thy authority. If Thou art pleased to put forth Thy power and Thy authority, my request shall be instantly answered. SPEAK THE WORD only and my servant shall be healed.

What was the Lord's remark and reply? “Verily I say unto you, I have not found so great faith, no, not in Israel. . . . Go thy way: and as thou hast BELIEVED, so be it done unto thee.” Then we read: “And his servant was healed in the selfsame hour” (Matt. viii. 5—13).

As it was in the natural sense, so it is in the spiritual domain. Thus we read: “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).

Who amongst my readers is thus yielding the obedience of faith? (Rom. i. 5; xvi. 26).

W. H. B.

or, Waters that Fail Not.

Studies in
Scripture Couplets.**White, then Whiter than Snow.**

"Though your sins be as scarlet, they shall be AS WHITE AS SNOW."—ISA. i. 18.

"Wash me, and I shall be WHITER THAN SNOW."—Ps. li 7.

"WHITE as snow," "Whiter than snow." These are not synonymous terms. They differ in many respects. One was the word of the Lord, whilst the other was the cry of a king. Three hundred years separate the two utterances. Both scriptures point to clear and distinct truths. The first is the Lord's promise, the second a penitent's plea; the former describes the work of God when He forgives sin, the latter is a deep, inward work of grace done afterward; the one is a righteousness imputed, the other a righteousness imparted. And, mark you, this order is always observed—I must be made white as snow, then whiter than snow.

"Come now, and let us reason together, saith the Lord." This is a command none can afford to treat lightly, for it is a word of authority, being a "thus saith the Lord." What is behind a command is of supreme importance. If I say "move on" to loiterers in the street, they can afford to treat it lightly; if a policeman says the same, they will either have to "move on" or "move in." The law of the land is behind the man in blue. This is a word with all heaven behind it. Then notice, it is an appeal to reason: "Let us reason together." God appeals to mind as well as heart, to reason as well as to affections. And pray notice, it is a word, an importunate and imperative word, for the immediate present: "Come now"—not to-morrow, or the day after.

This is a word for the double-dyed sinner. Those who understand well the original language say that the word translated "scarlet" here really means the double-dyed, or twice-dipped. The scarlet colour in ancient times was the result of two dippings. What a word of hope is this then, for the vilest! None need despair, for Christ has died. Yet even the respectable sinners are included here, for, after all, are we not all double-dyed sinners, having been dipped in the vile pool of original corruption, and in the bath of actual transgression? Verily, we are sinners twice over, by choice as well as by birth.

"Scarlet." This word teaches the permanency of sin, for it is a fast colour. It has been said that there is no power in chemistry that can take the scarlet colour out without destroying the fabric. But what is impossible in chemistry is possible in grace. The red blood of the Son of

God obliterates our scarlet sins, and the white robe of the spotless righteousness of God is thrown over the penitent one. Praise God for that word of hope: "Though your sins be as scarlet, they shall be as white as snow." May it be so, dear reader, in your experience.

It is reported that away in the far North, on the brow of a hill covered with snow, illuminated by the light of the Polar star, a member of one of the Arctic Expeditions lies buried. A large stone covers the dead, and, on a copper tablet at the head of the grave, our text is inscribed: "Wash me, and I shall be whiter than snow." There, amidst the eternal snows, man's passionate longing for purity finds a voice. But, whiter than snow—surely David made a mistake? Can anything become whiter than snow? Ah, even the snowflake is not pure. It seems that nothing can touch this sin-cursed earth without becoming contaminated. Elements of earthliness are wrapped up in the bosom of every snowflake that falls upon the earth. It has been calculated that a slight fall of snow carries to the surface of the county of London alone 343 tons of solids. Even on the high pinnacle of the Alps it is not pure. Prof. Tyndale took a sample of snow from the top of a high mountain, and found bits of steel filings and coal dust. Therefore you see this is the cry of the Psalmist for a deep purity, for a deeper and richer experience. It is the request of one who has known the joy of being made white as snow. Such a longing is the proof that the first has taken place. In fact, this is the very purpose God has in view in covering us with the white robe. He counts us white in order to make us what He counts us to be. Indeed, in nature this is so—snow first hides all the vileness and blackness, and then whilst doing so has a bleaching effect. How white the paving stones and flags seem after snow has rested some time upon them. Will you not apprehend that for which also He apprehended you? Make David's prayer yours. Thank God, He can answer it.

ROBERT LEE.

"Faint Not, Christian."

"When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xliii. 2.

FAIN'T NOT, CHRISTIAN, though the road,
Leading to thy blest abode
Darksome be, and dangerous too,
Christ thy guide will bring thee through.

FAIN'T NOT, CHRISTIAN, Christ is near;
Soon in glory He'll appear;
Then shall cease thy toil and strife;
Thou shalt wear the crown of life.



Earthly Objects in Heavenly Light.

BY WILLIAM LUFF.

No. 6.—Flowers.

FLOWERS are such common things that we do not prize them as we should. Suppose they were all withdrawn! What a desert world it would be! God's favours, like God's flowers, are so numerous and varied that we do not set a true value upon them.

A British Red Cross worker in Belgium wrote of flowers in war, and said:—

"Daily I gather evidence of how much the French peasant women (practically all the men are in arms) honour our dead. Frequently I come across the graves of our soldiers in the back gardens of small cottages, and it is rarely that I do not find a vase of some kind or another filled with flowers and frequently I find the grave has been planted with London pride or some herbaceous plant. I feel sure that the graves in these back gardens will always be treated with the greatest reverence and respected as sacred property."

Flowers on graves recall the words of a two-year-old boy as he sat on a London city missionary's knee: "I'se dot no mammy now, 'as I?" He was one of four: father was a casual at the docks; mother had died from want and work three days before. A neighbour came in with a little black frock she had made out of her own old one. "Show the gentleman your pretty flowers, Amy," said she, addressing the eldest girl. The child went to the window and from a cup took a small bunch of primroses, crushed and faded, which she had picked up in the street.

The missionary telling the incident said: "'What are you going to do with these, my dear?' I asked. 'Please, sir,' she replied between her sobs, 'I want to put them on my mother's coffin. She was so fond of flowers. She will like to see them as she looks down from heaven.' 'But they are faded and crushed,' I ventured to remark. 'Please, sir, mother won't mind that when she sees who put them there.' Dear mite! she gave her best, and felt love would accept: but mother was dead and could not know. Jesus lives and

knows when we from love give Him our poor best."

God seems to have made flowers to grow

and cover up unsightly places. I have read of a woman who had in the little garden in front of her home an ugly stump. She took great trouble to plant flowers round it. At last its ugliness was hidden completely by the flowers. A visitor complimented her on her success. The woman replied, "Well, you see, I found that I could not get rid of it, so I made it raise nasturtiums." That was good philosophy. If we have things that cannot be removed, but which annoy us, let us cover them with flowers.

Sometimes flowers and plants are used to cover in another sense. A writer in a daily paper says: "The Russians have nothing to learn in the art of making a battery of guns look like a clump of fir trees. One such battery which I visited had actual trees stuck in the ground above and around shelters dug in the earth. The guns themselves were wreathed with evergreen branches, as though decorated for Christmas."

Another writing of the German snipers says: "These snipers frequently cover themselves with ferns or straw so as to render themselves less easily distinguishable when crawling on grass or stubble." Is not this how Satan covers his deadly guns, so that temptations look perfectly harmless?

I do not like to think of flowers doing mischief and deceiving: I like to think of them as doing good. Have you ever heard of the Bible Flower Mission? It sends workers to hospitals with little bunches of flowers carrying texts. I know the secretary, and one day she sent me the following story of what some flowers did:—

"A fortnight ago there died in one of our large hospitals a young girl who, when she entered several weeks earlier, was utterly careless and indifferent about the things of Christ; but each time she welcomed the message and conversation more, and our visitor so yearned for her conversion that, not content with the periodical visits, she wrote to her and sent her a marked Testament, begging her to accept the invitation.

At their last meeting she told her friend 'she realised her need of a Saviour—what should she do?' Once more the Gospel message was made plain, and the sick one promised that she

would there and then give her life into Christ's keeping, trusting Him for past and future. When the next visiting day came round she had passed away, but believing His word, that 'Him that cometh to Me, I will in no wise

they are they which testify of Me." (John v. 39). Jewels of pardon and peace and purity, grace, gladness and glory are found among its flowers.

Now I must close with some lines I once found:

"The world is a garden, children the flowers,
Smiles are the sunshine, tears are the showers,
Frowns are the weeds, that should never find room
In a well-tended garden covered with bloom."

I. Sunday Afternoon Talks.

ON THE LIFE OF SAMUEL.

Read 1 SAM. i. 1—18.—HANNAH'S PRAYER TO GOD.

YOU will all be pleased, dear young friends, to read the story of Samuel, and we are glad to speak to you about this portion of God's Word, because it gives us the conversion of a little boy. How good God is to have written His book so as to give something in it for us all—old or young, parents or children, wise or simple, rich or poor.

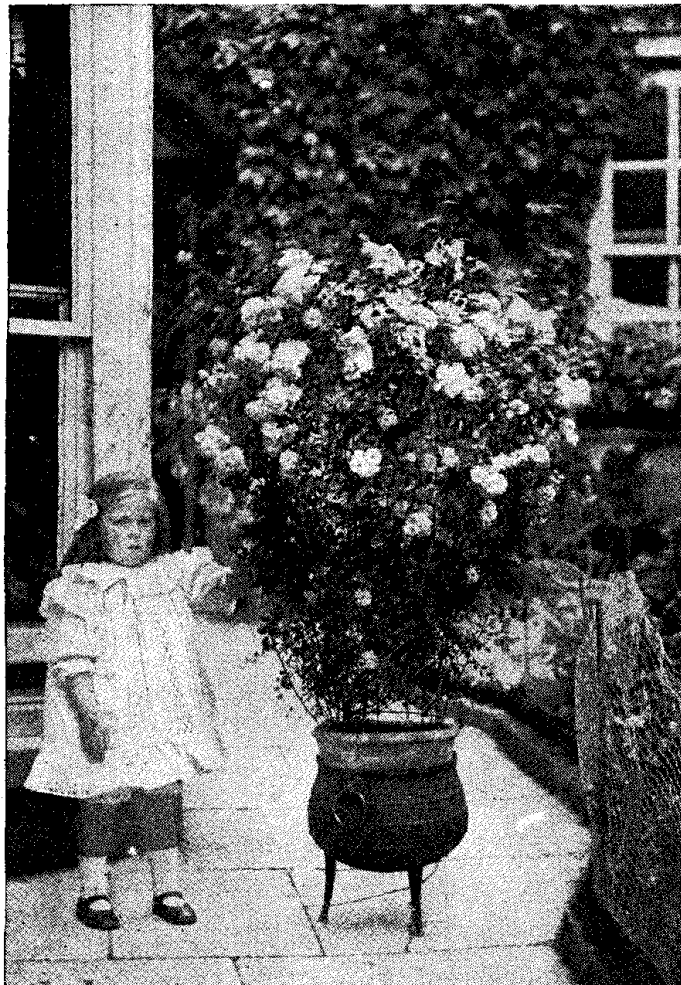
Let us now see how much we can remember and understand about the first chapter. Jehovah had set up His house in Ephraim, in the land of promise, which He had given to His people Israel to dwell in. What was this house called? The Tabernacle. Yes, and God dwelt in this house, and made it the place where His people should worship Him. Joshua first reared the Tabernacle, and God was dwelling in it in the days of which we are now reading; but God does not now dwell in temples made with hands. No, He dwells now in the hearts of His people, and all who love the Lord Jesus can draw near to God and worship Him.

In Samuel's days there was only ONE tribe in Israel out of the twelve which could draw near—the tribe of Levi; and only ONE family out of that tribe could enter God's holy place—the family of Aaron; and only ONE person in that family could go to God's Throne of Mercy, where He dwelt within the veil—that was the High Priest; and the High Priest could not go to God every day, but only once a year. Now, this is all changed, for all believers can come boldly to God's throne of grace, and that not once a year, but always. As we sometimes sing—

"Jesus is gone within the veil,
And happy children now,
Saved by His precious, cleansing blood,
Within the veil may go.

"Of old the blood of beasts sufficed
To make a way to God,
But now the only path is found
Through Jesus' precious blood."

We will try to follow each month the story of the life of Samuel, and trust our "talks" may prove interesting and profitable.



LITTLE DOROTHY PERKINS AND HER WONDERFUL ROSE PLANT.

cast out,' we feel sure that she is another trophy won for our Saviour."

One day I saw this headline in a paper:

JEWELS IN A FLOWER BED.

It said a domestic servant, who was given a good character, was bound over at a police court on a charge of stealing jewellery and clothing, worth £10, belonging to her employer. A detective said he found a portion of the jewellery in a flower bed in the front garden of the prosecutrix's house, the remainder being discovered in the accused's box.

The Bible is the grandest flower bed I know, and it is full of jewels, not stolen ones, but put there for seekers to seek and find. "Seek ye out of the book of the Lord, and read" (Isa. xxxiv. 16). Jesus said, "Search the Scriptures . . .

The Springing Well.

More Tidings about our French and Belgian Refugee Funds.

WE have been working very hard in connection with the Belgian Refugee Fund, and have endeavoured to administer the same amongst many poor families and in many places where the people of God have been absolutely impoverished through the war. It is, indeed, unspeakably sad to find so many who were living in comfort in Belgium and Northern France suddenly reduced to utter penury. Through the exceeding generosity of the Saints of God in New Zealand we have been enabled to reach hundreds of such cases, and we believe the help has proved a blessing in every way. We judge we have been able also to provide fully two hundred families with various articles of clothing from the splendid and opportune supplies forwarded.

As we have previously intimated, we had retained a portion of the proceeds of the second draft, so as to be able to use it in the Territories still occupied by the Germans WHEN THEY WERE COMPELLED TO RETIRE; but as, alas! this desired result seemed to be likely to be deferred, we continued to make various grants for necessitous cases as they were made known so that the funds in hand were nearly exhausted.

But God knew all about it, and this week our beloved christian friends at Christchurch and elsewhere in New Zealand have again sent a further draft for £120, which we look to God for wisdom to use to His glory and honour as the needs come under our notice. Our devoted brethren in Christ, Captain Salwey, Dutton, Brett, Noch, and others who have been privileged to reach a great many of the poor distressed believers, are just about to leave on another expedition into France and on to the borders of Belgium, and we trust through the liberality of the Lord's people they may be able to minister relief to many physically, as well as to cheer and help by the ministry of the Word of God.

We repeat for the prayerful interest of all who have sent the clothing that this has been an inestimable blessing. Many little children, and, indeed, adults, have been comfortably clad, who otherwise would have been without proper raiment. This will be understood, as thousands left Antwerp without anything but that which they brought hurriedly away. We have not had time to prepare full details of this distributing service, but we shall do so later (D.V.). Meanwhile, will our friends accept our hearty thanks? Such loving help demands that we should praise the Lord for His great goodness!

We regret we have not space to insert further

details concerning the work amongst the troops. We are reaching many thousands of them with the Gospel message. Instead of any slackening in the opportunities there are more than ever, and we have been privileged to send to very many workers in entirely new centres. We want every man leaving our shores to have a New Testament or a portion of Scripture. We shall be thankful for all the help our friends can render in this urgent evangelistic effort on behalf of our Soldiers and Sailors.—ED., S. W.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE are filled with thankfulness to God continually for His great goodness in leading so many kind friends to help us in our great work amongst the Soldiers and Sailors. God has marvellously blessed this service, for hundreds, aye thousands of the brave men have been blessed with a knowledge of the Lord Jesus Christ before they left the shores of the Home-Land. Just a word spoken by a christian worker, or a New Testament or a Gospel given, or a good telling Gospel paper read has done the work in the hearts of these fine fellows. We do thank God and take courage and pray for a rich blessing on all our generous helpers. We have received this month as under:—

	£	s.	d.
A Friend, Exmouth, 5s.; J. R., Aberdeen, 2s. 6d.	0	7	6
W. D. W., Hampstead, 2s.; M. G., Laxley, 1s.	0	3	0
S. B. B. E., Horsham, £2; A Steward, Truro, 20s.	3	0	0
L. J. F., Miranda, N. Z., 32s. 6d.; H. B., Chester, 5s.	1	17	6
A. J., Parnell, N. Z., 5s. 6d.; A. B., Winstone, 2s.	0	7	6
M. M. M. H., 2s. 6d.; H. M. P., Brondesbury, 1s. 6d.	0	4	0

OUR SUBSCRIPTION FUNDS.

WE must also tender our sincere thanks to all who have contributed to our general funds as noted below. We truly appreciate the generous thought of so many kind helpers and pray that God's rich blessing may be with each one.

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

	£	s.	d.
Four Friends in Aberdeen	0	2	0
C. E. K., Stratford-on-Avon	0	2	6
"John iii. 16"	0	5	0

For Our "Springing Well" Leper Fund.

	£	s.	d.
Miss V. B. C., Canada	0	5	0
C. E. K., Stratford-on-Avon	0	2	6
"John iii. 16"	0	5	0
From Mrs. P., Torquay (per M. S.)	1	0	0
M. M. M. H.	0	2	6

For Work amongst the Deaf and Blind.

	£	s.	d.
Mrs. P., Torquay (per Mrs. S.)	1	0	0
"John iii. 16"	0	5	0

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

THE Springing Well

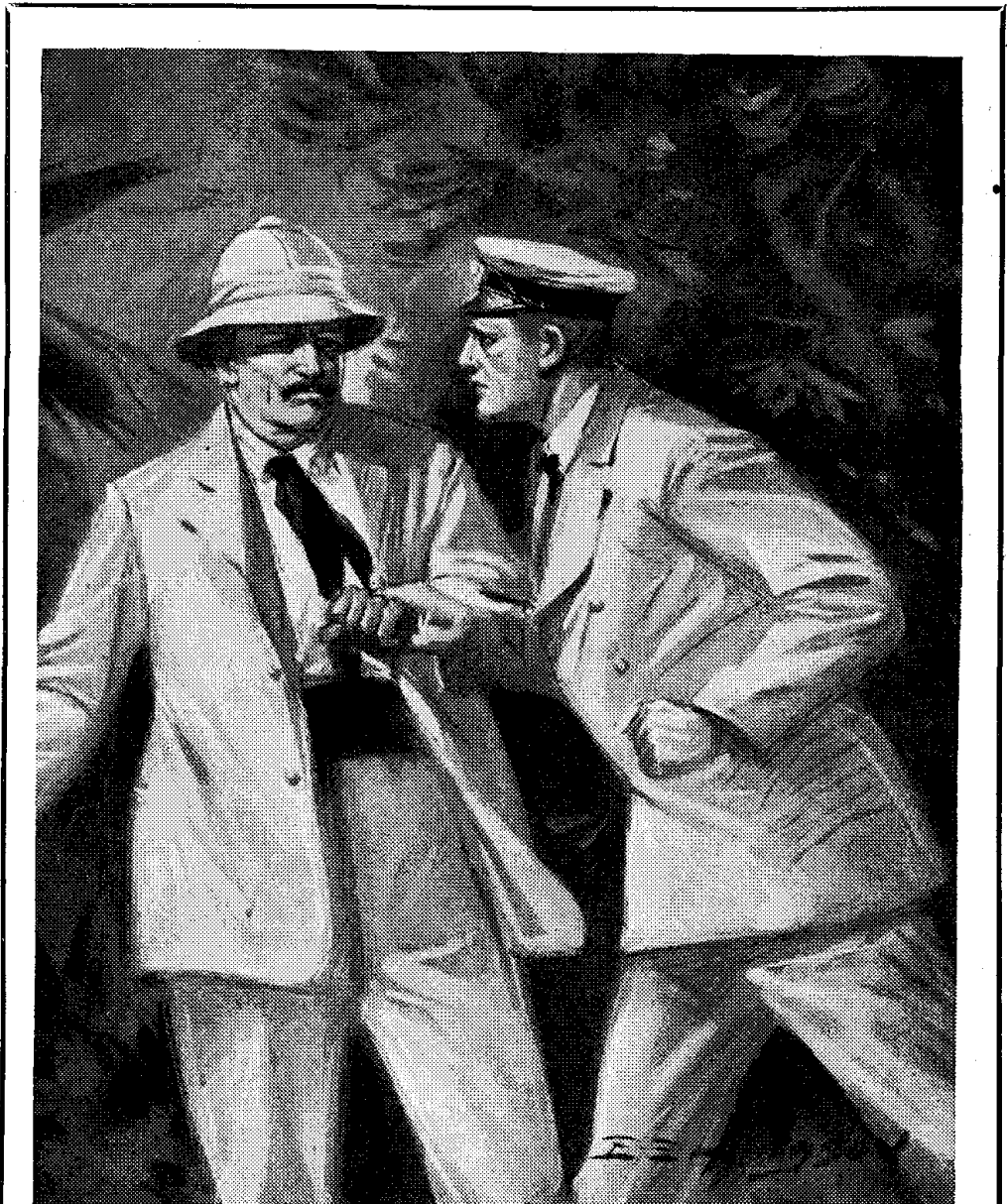
or WATERS THAT FAIL NOT.



What a Contrast! or, How Christ alone can satisfy the heart.

"NOW I can afford to do without God." This was the utterance of an infidel who had got to the top of the tree. In early youth he had longed for social position, wealth, and learning, but he knew that, if he gave expression to the hard thoughts of God that were in his heart, they would hinder his rise in the world. For many, many years ago, before we heard so much of the "Higher Criticism," an infidel was looked upon with very different feelings from what he is to-day. He knew, if he then proclaimed his views, he would only hinder the attainment of these objects. But now he had got all that his vain heart longed for, and so could openly sneer and mock at the God who made him.

This brings to my mind a very different scene. Two young fellows, Frank and James, brought up in the same village, educated at the same college, endowed with many gifts, and both fond of learning. They belonged to the lower college and were at that time poor and



"FRANK HAD GONE WITH A PARTY OF EXPERIENCED SPORTSMEN TO HUNT A MAN-EATER. FRANK HAD SHOT IT, AND WAS ABOUT TO RUSH FORWARD TO LOOK AT HIS PREY WHEN ONE OF THE PARTY LAID A HAND UPON HIS ARM.

struggling. But at a yearly examination the boys who passed into the upper college had greater advantages. Some years passed and

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they were equally successful in their studies. And now we will come to their decision, What path of life would each choose? We will speak of Frank first, whose intense longing was to pass for the Indian Civil Service. Several gentlemen residing at the upper college, proud of Frank's attainments, urged that he should do so. And his own mother was equally ambitious for her boy. How that fond mother laboured, and even took in washing, in order that Frank might be able to pursue his studies. He worked studiously, and at the examination for the Civil Service in India his name was one of the first on the list. Many who knew him helped his mother with his outfit, and the day came when everything was provided, and Frank bade farewell to his fond and proud mother, who was congratulated on all sides because of her son's success.

I knew her and did not think it was such a wise step as others thought. One gentleman, who took a great interest in Frank, gave him good advice before he left his cottage home, and above all things reminded him of what it had cost his mother to send him out. "Now Frank," he said, "remember your dear mother, and let it be your first thought to make the eve of her life comfortable. Repay, as far as in you lies, all her love and devotion." Frank promised, and so they parted.

And now I will turn to James. Equally he was urged to make a choice and rise above his present position. But his mother set her face against it. She said to me once: "Miss Hume, I do not want my boy to be, it may be, ashamed of his poor old parents by-and-by." And James agreed with his mother. "Besides," James dutifully added, "I know mother would miss me. She wants all the help I can give her." So James stayed at home and lightened his mother's labour.

More than a year passed away, and whenever I asked for Frank I heard the same story. He had a certain position to keep up, that was always the cry; so many learned and literary gentlemen called upon him, invited him to their houses; Frank was at the top of the tree. He did indeed ask his mother to let his brother Arthur go to him, who was also a very clever youth. But this she steadily refused. She was wiser, sadder now. My dear mother and I were leaving the place, and I had not met Frank's mother for a long time, when one day I did so and asked how her son was. To my surprise she told me that, although he had been two years in India, she had never received one penny from him. I was struck by her very sad

face as she asked me if I could spare a few moments to come into her cottage to speak to her. I at once assented. As we sat down in her little room she burst into such an agony of tears that I did not know what I should hear. When calmer she drew a letter from her pocket. It was from Frank, and as she read the cold, heartless letter, telling that fond mother he did not need her prayers or her preaching, it was plain he was ashamed of the cottage where he was born and, I fear, of the fond mother who had sacrificed everything for him. The letter finished with the words, "You need not trouble about me, I am well able to take care of myself." I could only weep with her, and after a few words of prayer I was obliged to leave. I assured her again and again I would pray for Frank. As I went towards the village, strange to say, I met James' mother. Her face was as bright as the other poor lady's was sad. "Oh, Miss Hume, have you heard of James?" was her eager question as tears of joy filled the mother's eyes. "He is so brightly converted, and is going to be married to a dear girl, a believer, too, and now their one desire is to serve the Lord, Who loved them and gave Himself for them." "What a contrast" I thought as I returned home; and I promised the glad mother I would praise the Lord for such good news.

Several months passed away and my dear mother and I were living at the seaside. She was asleep on the sofa and I was quietly sitting by the fire, when our landlady came in with such a look of horror on her face. "What is the matter?" I asked, and she handed me the paper as her tears fell fast. I glanced at it and saw "Killed by a man-eater." The sad tale was told by an eye-witness. Frank had gone with a party of experienced sportsmen to hunt a man-eater. Frank had shot it, and was about to rush forward to look at his prey when one of the party laid a hand upon his arm, saying, "Let us all go together, the animal may not be quite dead, and one must be careful not to go too near." But Frank in his pride was not ready to listen to good advice. He rejected it, as he had refused his mother's appeal before. He bent over the dying animal, which, on opening its eyes, saw him, and with no doubt the longing for revenge sprang up and gave Frank a blow on the forehead, and both fell over dead together. The companions who now came up brought back the corpse of the young man who was so well able to take care of himself. I could not sleep that night. I thought of the face of the heart-broken mother,

or, **Waters that Fail Not.**

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and next day I tried to write a few lines to her. It was a difficult task, for I knew not what to say. A letter from the college, praising his abilities and saying how well he had raised himself, could not still the anguish of that mother's heart. When she answered my letter she told me that the letter she read to me was the last she ever got from him. I thought of James' mother's happy face and the wise choice he had made.

And now, dear reader, I close. Are you like Frank: satisfied, or at least thinking this world can satisfy your heart, or have you learned, like James, that **CHRIST ONLY CAN SATISFY?** An old servant said to me a short time ago, "My mistress advised me to rest on Sunday. 'What did I want to go to church for?' She never did. 'Why, ma'am,' I replied, 'I want to hear about the Lord Jesus. If you can do without Him, I cannot.'"

And now at the close of a sorrowful and suffering life shall I try to tell you how I have proved my loving Lord, my Arm, every morning. "His compassions fail not, they are new every morning." "I will speak of His loving kindness in the morning, and His faithfulness every night." "He giveth songs in the night." Can I tell out the many answers to prayer? "Before they call, I will answer, and while they are yet speaking, I will hear." What it has been to sit at His feet and hear His voice! to rest my weary head upon His bosom. "He putteth my tears in His bottle," and as I talk to Him, and He to me, my weary heart is rested. Well do I remember my own loved mother before she was taken home. As the late Sir Edward and his daughter, Miss Denny, told me, they were so deeply touched with her saying to them with such fervour, after a life of untold sorrow:—

"Through all eternity to Him,
A grateful song I'll raise;
But oh, eternity's too short
To utter half His praise."

Will you not thus learn Christ?

"Oh make but trial of His love,
Experience will decide,
How blest are they, and only they,
Who in Himself confide."

— ANNIE HUME.

THE believer rests on the solid foundation of the unchangeable righteousness of God. Nowhere has that righteousness been exercised as at the cross of Christ; nowhere was sin judged as it was when He, Who knew no sin, was made sin for us. And, since the atonement has been made, since absolute satisfaction has been rendered to God in His justice, there is perfect peace for all who trust in Christ.

"But God was with him" (Acts vii. 9).

THERE is much want of understanding concerning the works and ways of God in the present day. Largely this want of understanding arises from the neglect of God's Word. Not that men do not read it in a sort of way, for it is an undeniable fact that there is a very considerable study of God's Word, but it is not read with that deep and earnest desire that should exist, that God will be pleased to make His Own Word a lamp to the feet and a light to the path (Ps. cxix. 105). If, and when, this is the case men listen to the Word to hear what God will say to their souls by the mighty teaching of the Holy Spirit. They do not then come to the Word to make it say what they wish and what they think ought to be said. Nowadays the Word of God is expected to conform to every man's whim and fancy. "Brethren, these things ought not so to be."

One very common misinterpretation of Scripture consists in teaching that if men become religious, if they profess christianity, everything will go well and prosperously with them.

It is most important for all concerned that a clear distinction should be drawn between temporal advantages and eternal possessions.

Attention has been called, from very early days, to the truth that outward prosperity is no sure sign of God's favour and blessing. The belief that it is no doubt arises from God's special dealings with Israel of old. With them—as a nation—God made an outward covenant, and by this covenant He undertook to preserve them in the quiet enjoyment of the land of promise upon condition of outward obedience to the ceremonial law. That covenant was made exclusively with the Jews. It was a special covenant relating to a condition of things which no longer prevails.

God does not bribe men to make profession of His Name. The Lord Jesus said to the multitude, who made a show of following Him, "Ye seek Me, not because ye saw the miracles" (and believed in Me), "but because ye did eat of the loaves and were filled" (John vi. 26).

David was a man who enjoyed much sweet communion with God, as God had revealed Himself in the Messiah, but even David was at times sorely perplexed at "the prosperity of the wicked" (Ps. lxxiii. 3—12). It seemed so contrary to what he expected. When, however, God (as it were) took David aside and led him to contemplate that salvation which cometh through the Lord Jesus (Ps. lxxiii. 17—28), and made him to realise what it is to have a hope of eternal life in and through Christ Jesus, then

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all envy and discontent disappeared, and whilst praising God for His goodness and mercy in saving him, David pitied the condition of those whose, so-called, pleasure and prosperity terminate with this life and are followed by endless woe.

God is with His people in a very different sense from that which is popularly supposed to be the case.

Scripture very plainly informs us that Stephen was given such spiritual wisdom ("wisdom and spirit") (Acts vi. 10) that the religious teachers who confronted him were not able to resist or overcome his teaching and statements. Stephen set before these men a wonderfully concise account of the history of the Jews and of God's dealings with them, and when he came to the case of Joseph he said (Acts vii. 9), "the patriarchs, moved with envy, sold Joseph into Egypt," "but," Stephen added, "God was with him." This exposition was divinely inspired, and it is an exposition which gives the key to God's dealings with His people. Far from partaking of an uninterrupted course of prosperity, God's people usually have to contend with more trials, severer temptations, and heavier burdens than others, but they endure, "seeing Him Who is invisible" (Heb. xi. 27), because "God is with them."

To natural sense and reason "all things were against" Joseph when his brethren sold him into slavery, but "God being with him" made all the difference. It was by God's grace he was sustained when unaided nature would have collapsed beneath the blow. Again, when he was cast into prison, although he had been faithful in all that was entrusted to him, it must have seemed "What was the use of doing right when it only brought trouble upon him." Why did he not lose all heart and give up faith in God? It was because "God was with him." When is it said, "God was with him?" Why, when all was black and dark and when to human appearance all hope had fled. Let us store this in our minds. In the darkest, blackest hour "God was with Joseph."

"If God be for us, who can be against us?" (Rom. viii. 31).

Surely such lessons as Joseph learned in his darkness are what the Lord Jesus referred to when He said, "What I tell you in *darkness*" (when all is pitchy dark with you), "that speak ye in light" (Matt. x. 27), or when you are delivered out of your darkness and brought forth into light again tell your experience to others for their help and encouragement.

Such testimony is invaluable.

Young Man! Where will You Spend Eternity?

BY ALEXR. MARSHALL.

THROUGH attending a gospel meeting held in the west end of the city of Glasgow, a young man, known to the writer, was awakened to concern about his soul's salvation. One night he entered a tent in which evangelistic services were being held by a well-known and gifted evangelist. After listening to the address for some time he rose to leave, when the preacher exclaimed—

"YOUNG MAN! WHERE WILL YOU SPEND ETERNITY?"

The young Scotsman was startled by the question. Where would *he* spend Eternity? He had not considered it. God carried it home to his heart and conscience in the power of the Holy Spirit. "Eternity! Eternity! where shall I spend it? If the Bible is true, and what the preacher says is true, I would spend it in 'HELL.'" Such was the conclusion which he arrived at. As he thought of the past he trembled; as he looked forward to the future he was alarmed. He became truly convicted of sin, and longed to know how forgiveness was obtained. The searching words of Christ to Nicodemus were brought before him—

"VERILY, VERILY, I SAY UNTO THEE, EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD" (John iii. 3).

But he knew he had never experienced this great change. Eventually, however, he accepted the testimony of God regarding his guilt and peril, and concluded that if he were to die as he was, he would spend Eternity in hell, and thoroughly aroused from his slumber of death he went to his brother, an earnest christian worker, told what had taken place, and earnestly inquired what he had to do to be saved. His brother John was used of God in leading him to see that God laid his sins on the head of the Saviour (Isa. liii. 6), that He was wounded for his transgressions and bruised for his iniquities (Isa. liii. 5), and by believing on Him, Who loved him, and gave Himself for him, he would be saved (Rom. x. 9), justified (Acts xiii. 39), and become the happy possessor of eternal life (John iii. 36). The young fellow was then enabled to say from his heart—

"God loved, God gave,
I believe, and I'm saved."

Has the reader ever seriously considered the question that was the means of the awakening of the young Scotsman? If not, face it

or, **Waters that Fail Not.**

squarely and fairly now. "Where shall I spend Eternity?" You must spend it *somewhere*. God's holy Word declares that you will have to spend it in heaven or hell, with Christ in glory, or with Satan in the lake of fire. Perhaps, however, you have been so absorbed and engrossed with the things of sense and time that you have neglected the concerns of Eternity. What does ETERNITY mean? The question is easier asked than answered. James Montgomery, the christian poet, speaks of it as "a moment ever standing." A deaf and dumb girl said it is "the lifetime of the Almighty." Hannah More describes it as "a depth no geometry can measure, no arithmetic can calculate, no imagination can conceive, no rhetoric can describe."

Each of us must exist eternally in ineffable bliss or in unutterable woe. It is, therefore, of the utmost importance to us that we know where our Eternity will be spent.

ARE YOU
CERTAIN
YOU ARE
PREPARED
FOR ETER-
NITY?

"Heaven is a prepared place for a prepared people." Is the reader prepared to spend Eternity with the Lord Jesus Christ in the abode of bliss and peace?

"No one can know that for certain,"

says one. The Scriptures, certainly, give no countenance to such a thought. The early christians knew that they were saved (Eph. ii. 8, 9), forgiven (Eph. i—7), had eternal life (1 John v. 13), and possessed peace with God (Rom. v. 1). Thousands and tens of thousands to-day can testify that they have obtained like blessings. If *they are ready to meet God*, and have no fears in regard to the future, why may you not possess that preparation even as you read these lines. Remember, however, that sinners are not saved through *what they do* for Christ; they are saved *on account of what*

Christ did for them. The jailor at Philippi asked, "What must I do to be saved?" (Acts xvi. 30), and the apostle replied, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). He did not tell him to believe on the Lord Jesus Christ and "act up to it," nor believe on the Lord Jesus Christ and "do the best he could." The reader may *think* and *say* that he believes on the Lord Jesus Christ, though he is not saved. If so, he is quite mistaken. No one can possibly believe on the Lord Jesus Christ and continue unsaved. The Word of God emphatically declares again and again that *every one who truly believes on the Saviour is saved.* "If thou shalt confess with thy mouth the Lord Jesus, and

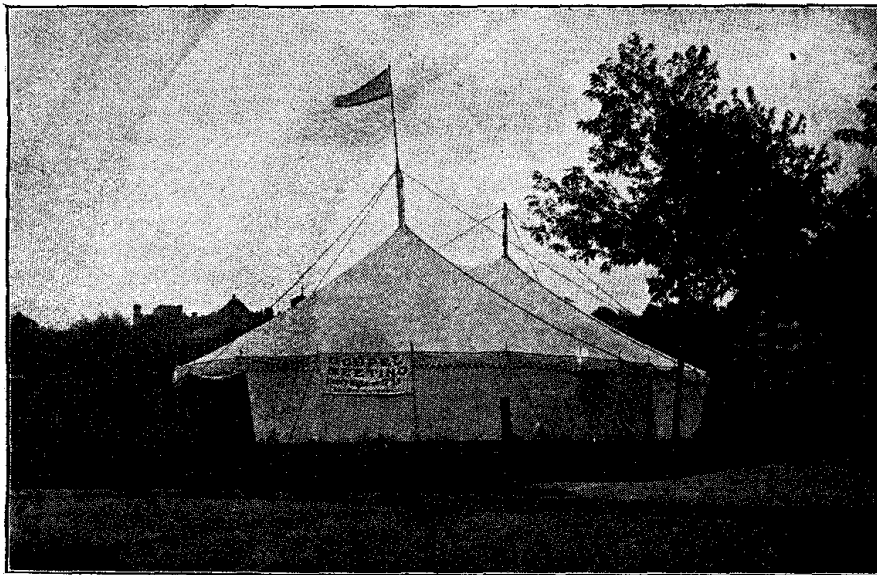
shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved*" (Rom. x. 9).

"Whosoever believeth on Him *should not perish but have eternal life*" (John iii. 16). "*Whosoever believeth that Jesus is the Christ is born of God*" (1 John v. 1). *All that believe are*

justified from all things" (Acts xiii. 39).

WHERE WILL YOU SPEND ETERNITY?

A reader may confess that he has thought very little about it. Perhaps, like many, you say you are "strong and healthy," and that there is "plenty of time" to think about "religion." If that is what you say or think, let me assure you you are running a terrible risk. Without any warning whatever, you may be called suddenly into the presence of the Eternal God, an unsaved, unsanctified, unforgiven soul. And, if so, where will you spend Eternity? Don't, oh don't buoy yourself up with the hope that you have a "long time to live." God says, "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee" (Job xxxvi. 18). Don't say to the Holy Spirit,



"HE ENTERED A TENT IN WHICH EVANGELISTIC SERVICES WERE BEING HELD."

The Springing Well;

"Go Thy way for *this time*, when I have a *convenient season* I will call for Thee." You may procrastinate once too often, be cut down in your sins, and engulfed in the abyss of despair. Allow me in closing to press the question, "Where will you spend Eternity?" In heaven or in hell? Which? *which?* WHICH? In one of these places you will spend millions of centuries and millenniums. Don't try to *forget* the question. Don't *bury* it in pleasure, cares or business. Meet it honestly. Meet it *alone with God*, and if still unsaved make up your mind not to rest or sleep until you are saved with an everlasting salvation.

"Eternity! but Jesus died.
Yes, Jesus died on Calvary;
Behold Him, thorn-crowned Crucified,
The spotless One made sin for thee.
Oh, sinner, haste, for refuge flee;
He saves, and for Eternity.
Eternity! Eternity!
Where wilt thou spend Eternity?"

By faith gaze upon the bleeding, suffering, Lamb of God dying on account of *our* innumerable sins. He was thinking of *us* when He was hanging on that cruel tree. "But He was wounded for our transgressions, He was bruised for our iniquities" (Isa. liii. 5), and through His stripes healing is obtained. "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).

"How Much Sin will Christ's Blood Wash Away?"

SO enquired a deeply anxious sinner of a christian friend. His soul was upon the border of despair, his sins were before him mountains high, he longed to be saved, but feared there could be no hope for him. "How much sin will the blood of Jesus cleanse away?" replied his friend. "ALL sin, for God says in His Word, 'The blood of Jesus Christ His Son cleanseth us from all sin'" (1 John. i. 7).

All sin, *every* sin. Not one left out, all cleansed away, all gone.

You may write rows of figures upon a slate; they form a sum representing millions and millions. Regard these millions of figures as the number of your sins, and now take a sponge and cleanse the slate. Where are the figures now? They are gone, no trace of them is left; so the blood of Jesus Christ, God's Son, cleanses us who believe from all sin; not one is left for God to view.

How much sin will the blood of Jesus cleanse away? ALL sin, "all sin," replies God's own Word.

"Christ is All and in All."

JESUS is LIFE! when all within the heart
Is cold and desolate, and prone to die;
Jesus is LIGHT! when clouds shut out the sun,
And mists of sin and doubt hang heavily;
Jesus is LOVE! when *we* have none to give,
And PITY measureless, to those who fall;
Jesus is HEAVEN! to the longing soul,
Jesus is "FIRST AND LAST," and "ALL IN ALL."

What a comfort this must be for the sorrowing hearts to know that "Jesus is First and Last and All in All!" Thank God, many who have lost dear ones lately have remembered His words, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty," "I am He that liveth and was dead and behold I am alive for evermore. Amen" (Rev. i. 8 and 18).

The Piloted Life.

"He maketh the storm a calm, so that the waves thereof are still, then are they glad because they are quiet; so He bringeth them unto their desired haven."—Ps. cvii. 29, 30.

IT is such rest to know,
The while my barque is tossed by billows' foam—
Now high, now low—
That raging seas can never overwhelm,
Because my Father's Hand is on the helm
To pilot me safe Home.

All racking fear and fret
'Midst quicksand, shoal, jagged rock, and hidden reef,
That might beget,
If other Hand were there, a dread dismay
Lest in the whirling storm lost were the way,
Find in His care relief.

Safely He guideth on
Unto the Haven that the soul desires—
Not yet 'tis won—
Faith sees the Beacon lights shine clear above,
And in the darkness round His Voice of love
Courage and hope inspires.

It is such bliss to know
God never will leave or forsake His own
Where'er they go;
In the depths uttermost of life's vast sea
His Hand shall lead, uphold, unceasingly:
Above the floods, His Throne!

Our Father, and our God,
Guiding all worlds and every blazing star
With rhythmic rod;
Dark mists and clouds may veil our mortal sight,
"The years of the Most High" shall bring to light
Love's glory near and far.

J. H. S.

WHERE *is* He that brought them up out of the sea with the Shepherd of His flock? where *is* He that put His Holy Spirit within Him?

That led *them* by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name?—
Is. lxiii. 11, 12.

Bible Truths in Bible Trees.

VI.—An Incorruptible Crown.

WITH what fine persistency will lads strive for the honours of the race or the game! When we think of the days and weeks of training they undergo to enable them to be fit to enter as competitors, our minds turn to St. Paul's words, "I keep under my body; and bring it into subjection"; and when we see them, body and soul all given up to the struggle, we hear the Apostle say, "Now they do it to obtain a corruptible crown, but we an incorruptible" (1 Cor. ix. 24—27). And we apply their zeal and St. Paul's example to ourselves, and to our too frequent listlessness in the things of God. Nor can we forget the apostle's grand words, uttered at the end of his life of noble devotion and sacred service, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness" (2 Tim. iv. 6—8).

Great man as he was, he ever maintained in himself the spirit of both the training and the struggle requisite for success in the games. He exercised himself continually as to his conscience, and lived a life of daily self-denial, while, on the other hand, he never turned aside nor grew weary in the great fight of christian work and truth.

The earliest crown worn by men was probably composed of leaves; as the world grew great the brows of emperors and victors were thus adorned. In the ancient games the honour of the day was represented on the conqueror's head by a fading wreath! Thus, too, is it in the struggles of life here; be the reward fame, or wealth, or any other kind of distinction, the crown is that which fades away!

Such a thing was never heard as the world offering a crown to a humble man for doing his duty as a servant day by day, or for patiently feeding sheep! Such matters are beneath its notice. But our Lord gives not as the world; He recompenses the simplest service, and bestows His reward where it is least expected. The cup of cold water given in His name to

one of His followers shall not be forgotten in the coming day. Care for souls is one of the services which He specially rewards, for the souls of His people are particularly dear to Him. It is well to be acquainted with the truths of the Scripture; it is better to have those truths so applied to the heart that a holy life ensues.

Such of God's servants as lay themselves out for the good of the people of God, for feeding His sheep and His lambs, engage in service which will receive a special recognition throughout eternity—"a crown of glory that fadeth not away."

It is not the office but the service of shepherd that meets the reward. A man may be a good



CROWNS THAT FADE AWAY.

shepherd of the flock of God, he may labour for the good of souls, and be an example to many, and by his life and words leave a mark upon the lives of men, and yet not be so recognised on earth. But the Lord will honour him in the coming day, and give him the token of His own special regard for his service of love.

Love to Christ proved by love to His people, love to His people shown by labouring for them, by being a blessing to them by word and by example, mark a true shepherd of the flock of God. The Good Shepherd loved His sheep, and laid down His life for them; He was ever serving His own in

tenderness and grace, and the servant should resemble the Master.

In temporal matters the crown generally falls to the most skilful or the most powerful, but in spiritual things, ways and works which flow out of a heart filled with love to Christ and to souls meet the reward.

"Those who Touched were Healed."

"As many as touched Him were made whole" (Mark vi. 56). But they did touch, and it was as many as touched that received the healing blessing. Some looked on, some heard, some reasoned, but those who touched were healed.

There is a lesson herein for the seeking soul, which teaches him to get close to Christ. Personal contact with Him is the necessity. It suffices not for the sick man to look at the healing medicine, he must take it, if he would be benefited thereby.



VII.—The Chain from the Altar to Glory.

"MOREOVER HE SPRINKLED WITH BLOOD BOTH THE TABERNACLE, AND ALL THE VESSELS OF THE MINISTRY.

"AND ALMOST ALL THINGS ARE BY THE LAW PURGED WITH BLOOD; AND WITHOUT SHEDDING OF BLOOD IS NO REMISSION."—HEB. ix. 21, 22.

FURTHER, after the land of promise had been reached and the Temple was built, the king and all the people sacrificed sheep and oxen before the ark, which was then brought to its place in the house of God. Its wanderings over, rest being attained, its staves were drawn out, and the Temple was filled with praise and glory. On this occasion, as the song of the trumpeters and singers arose as one, to make one sound in praising and thanking Jehovah, "the house was filled with a cloud, even the house of Jehovah; so that the priests could not stand to minister by reason of the cloud: for the glory of Jehovah filled the house of God" (2 Chron. v. 13, 14). The chain from the altar to the glory is present to the eye of faith in the Old Testament, as it is in the New.

Each gospel tells us of the cross of Jesus, and by so doing, bears witness to the Old Testament truths of the sacrifice on the altar. "Ought not Christ to have suffered these things, and to enter into His glory?" May we devoutly attend the Lord's teaching, as "beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself" (Luke xxiv. 26, 27).

The epistle which so marvellously teaches the gospel of God, addresses the sinner in his sins to Jesus Christ, as a mercy seat on high, set forth by God through faith in the sacrificial blood, to declare Divine righteousness, both in forgiving the sins that were committed before Christ's death, by believers of olden days, and in justifying every sinner who believes in Jesus in our own times (Rom. iii. 24—26).

God Now Reveals His Righteousness Through the Blood,

which His Son, now exalted in heaven, shed on earth for guilty sinners. The blood of the sacrifice on the altar and Jesus who shed it, a mercy seat in the presence of God in heaven, are the clear shining of the light of the New Testament through the figures of the Old.

Do we ponder over the Epistle to the Hebrews, with what glory are the types of Leviticus resplendent there! In our Ritualistic day this epistle should be largely studied by the devout christian, who would discover more and more preciousness in the blood of Christ, and who by such discovery would remove further and further from the dishonour done to Christ's sacrifice by Romish doctrine. Do we view the varied "burnt offerings and offerings for sin" (Heb. x. 8) under the law, all their typical meaning is concentrated, as it were, in these words, "the offering of the body of Jesus Christ once for all" (ver. 10). They all point to the sacrifice of Christ, while their very inherent weaknesses address us by contrast, to the perfections of His one offering of Himself.

We open the last book of the Bible; we see a door opened in heaven, and we enter in to hear the songs of glory and to behold the radiant multitudes on high. The theme of praise is God and the Lamb; the keynote to the songs is Jesus' love and His redeeming blood, where-with He has loosed His people from their sins. These glimpses into the eternity of bliss fill the heart with anticipation of the glory that follows the sacrifice on the altar, and the fruits of the atonement of our Lord. The curse is removed, sorrow and sighing have fled away, death is no more, and the throne of God and the Lamb prevail in absolute peace and perfect joy for ever.

As we consider these glad scenes let us once more look around and observe what is developing in Christendom. Infidelity is pouring scorn upon the sacrifice of the Lamb of God. Ritualism is substituting for the sacrifice on the altar its bloodless sacrifice of the mass.

Reader, the word of God is everlasting, and He has said of the dwelling-place of His people in glory, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. xxi. 27).

Glorying in Tribulations.

HERE is indeed the Spirit's work; one must have drunk deep at the fountain-head to be able to do this. Christians, reckon up your treasures; you will find that the richest ornaments in the wardrobe of grace are brought forth in days of adversity. Was it in your dark days or in your bright days that you obtained the best things?

Why should we *not* glory in tribulations?

or, Waters that Fail Not.

Studies in
Scripture Couplets.

Bend or Break—Which ?

"The voice of the Lord breaketh the cedars."—Ps. xxix. 5.
"A bruised reed shall He not break."—Isa. xlii. 3.

"**B**END us, O Lord!" was the prayer Evan Roberts frequently offered during the great revival, when facing congregations gathered together in the chapels and churches of Wales. God graciously answered that prayer hundreds of times, for we know His mighty presence was manifested, and multitudes were bent before the heavenly breeze. It would be well if that prayer were offered more frequently by us, for without that holy, awful Presence meetings are powerless and fruitless. It is His presence that produces conviction of sin. May God grant us more and more in our gatherings an overwhelming sense of His presence!

But even in that sanctuary where the heavenly gales are blowing, there are some who refuse to bend. And what then? They who refuse to bend in grace will be broken in judgment. Frequently we have heard the phrase, "If he won't bend, then he must be broken," by which is meant that if the gentler methods do not accomplish the desired purpose, harsher measures must be adopted. This is the teaching of our two texts. Those who bend like the bruised reeds will not be broken; those who refuse to bend, like the cedars, must be broken. Better, infinitely better, be a reed shaken, bent, by the wind of God, than the proud cedar tree, erect and defiant, to be hurled down, without any possibility of recovery, by the fiery indignation of God.

He breaks not the Bruised Reed.

How comforting this has been to countless thousands! The R.V. margin gives "dimly burning wick!" This is the condition of many, —instead of burning brightly, they are only smouldering and smudging, and in consequence more of a nuisance than a help. Such deserve to be extinguished. But our Blessed Lord does not possess an extinguisher. If He so bears with us, should we not bear with one another?

This is not only a word for the sickly christian, but in the figure of the bruised reed we have a comforting word for the convicted sinner. For wounds and bruises are to be found in the service of sin. What bruises that traveller from Jerusalem to Jericho received when he fell among thieves. Remember, they who break the law of God are bruised in the act. But the

fact is, we are all weak as bruised reeds. How frail is the bruised reed! Alas, the unsaved so often think themselves as strong as cedars when in reality they are as weak as bruised reeds. "When we were yet without strength, in due time Christ died for the ungodly." And why not break the reed? Because the bruised reed bends submissively to Him in lowly penitence. He was broken in its stead.

Though He breaks not the bruised reed

He breaks the Cedars.

In the 29th Psalm we have a vivid description of a thunderstorm. The pealing of heaven's artillery has often roused poetical imagination. The inspired poet here sees in thunder an emblem of the voice of God.

The cedars of Lebanon have ever been famous. Wood for the temple was procured from thence. One who has visited the forest of Lebanon writes: "As we stand beneath the giant arms of those old patriarchs of a hundred generations, there comes a solemn hush upon the soul as if by enchantment. The girth of the largest is more than 41 feet, the height of the highest may be 100. Some of them are supposed to be quite 3,500 years old. Thus, at this rate of increase, they must have been growing ever since the flood. But they are not all erect. Some are struck down by lightning, broken by enormous loads of snow, or torn to fragments by tempest."

Note that word "Yea!" Even such mighty cedars as these of Lebanon find no escape. And why? They do not bend. There they stand, gripping the earth firmly, lifting their proud heads haughtily to the skies as if defying the living God. For this the cedar trees are not to blame. Not so men and women. Do you think it a light thing to live a life of defiance to God? Listen to this parable. The reed advised the cedar to bow to the coming storm; but the cedar haughtily scorned the advice; so the mighty wind flouted it, broke it, blasted it, tore it up by the roots, and tossed it aside in its anger, whilst it passed over the weak, bending reed unharmed. Remember there is the world of difference between being humbled and humiliated. They who humble themselves shall be exalted; but they who refuse to humble themselves shall most certainly be humiliated. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Reader, will you bend now in grace, or will you by and by be broken in judgment?

ROBERT LEE.

The Springing Well;

What Happens to those who Reject Christ?

THE gospel service had ceased, and as the people were passing out I observed a gaily-dressed young girl, decked out like a butterfly, who, to judge by appearances, seemed determined to enjoy life and live for herself. The question, "Are you saved?" was tenderly and earnestly addressed to her, but she tossed her head, as she lightly replied, "Oh! I have heard all about that over and over again." "But are you resting on Jesus as your own Saviour?" I inquired. Again she evaded the question. "Come," said I, solemnly, "are you a Christ accepter or a Christ rejecter?" She hurried by, muttering, "A Christ rejecter."

A day or so elapsed, when she told her mother with a smile that she had heard some preaching the previous Sunday, adding also what she had said as she left the place. "Mother," she exclaimed, "get me the Bible, that I may read what happens to these Christ rejecters." Hardly had she uttered the words than, to her mother's terror, and without one word of warning, the poor girl fell down a corpse upon the floor.

Beloved reader, this judgment of God happened only a week or two ago, and under the writer's eyes. God is not to be mocked. In the presence of eternity and the judgments of God, I earnestly ask you, "Are you saved? Are you resting on Jesus as your own Saviour?" I beseech you now in this day of grace to be reconciled to God, through faith in His Son, warning you against the coming judgment (Rev. xx. 11-13), and the eternal lake of fire (Rev. xxi. 8), and the end of all who despise Christ.

Choir Pieces.

889 Hark! 'Tis the Clarion.

JOSEPH BROWN MORGAN.

Vigorously, In march style.

G. DONIZETTI.



- 1. Hark! 'tis the cla - rion sound - ing the fight, Turn from each si - ren charm - er.
- 2. Haste to the res - cue, souls in their need, Loud for re - lief are call - ing;
- 3. Soon 'twill be o - ver, dan - ger all past; End - ed the march - es drea - ry.



- 1. Ban - ners are wav - ing, swords gleaming bright, Gird on the heavenly ar - mour.
- 2. Must they for ev - er hope - less - ly plead? None hear the cry ap - pal - ling?
- 3. Af - ter the war - fare, rest comes at last, Sweet rest for sol - diers wea - ry.



- 1. Stern is the con - flict, fierce is the foe; Cow - ards and trait - ors will back - ward go:
- 2. Brok - en in spi - rit, wound - ed by sin, Foemen around them, and fear with - in;
- 3. Crown aft - er con - flict; ease af - ter pain: Parting shall nev - er be known a - gain:



- 1. Brave men are wanted, hearts all a - glow, Wanted to bat - tle for Je - sus.
- 2. Speed ye to help them free - dom to win; Speed with the gos - pel of Je - sus.
- 3. Joy ev - er - last - ing all shall ob - tain; All who are faith - ful to Je - sus.



Alas! how many are practically despisers of God's grace. You do not believe the work which God has wrought, though it is declared to you. You are not yet resting only upon the blood of Christ. Jesus is not yet your Saviour; while mercy still stretches out

or, **Waters that Fail Not.**

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Choir Pieces.

her hand, believe, repent. Oh! sinner, "Beware, therefore, lest that come upon you which is spoken of. . . . Behold! ye despisers, and wonder, and perish."

"No mean City."

THUS did the Apostle Paul speak of his native place, the city of Tarsus. Tarsus was a city once famous for its learning, and also for its commerce, and was of importance in the days of the Apostle. "Saul of Tarsus" is the most remarkable name that is known amongst the servants of the Lord Jesus Christ. There was none like him in hatred to Jesus until the Lord revealed Himself to him from heaven, and none like him in zeal for the Lord from that day.

"Saul, who also is called Paul," is a pattern of christian energy, and his life is one long lesson of absolute devotion to the Lord and the things the Lord loves.

Seek to gain an insight into his "manner of life," as well as his "gospel." Mark his energy (Col. i. 28, 29), and his humility (1 Cor. xv. 9). See in him the untiring racer (Phil. iii. 12, 14), the tenderest nurse (1 Thess. ii. 7, 8), and the wise father (1 Thess. ii. 11). Behold in him the preacher of the greatest of divine mysteries (Eph. iii. 3), the succourer of the poor (Gal. ii. 10), and the servant of all (1 Cor. ix. 19). Great men sometimes frighten ordinary people, but Paul was great like his Lord and Master, and as sent from the Lord showed the mightiest sign of apostleship first, even Christ-like patience, and power and miracles next (2 Cor. xii. 12). No weak believer was trodden upon but he felt it (2 Cor. xi. 29); no kind of soul difficulty presented itself to him, but he entered heart and soul into the position of the person he spoke to (1 Cor. ix. 22). He laboured with his hands, supporting himself (1 Cor. iv. 12), and at times others also (Acts xxi. 34, 35), and could say from the bottom of his heart, "To me to live is Christ, and to die is gain" (Phil. i. 21).

We would ask our readers to refer themselves to the references we have given; look well into the picture they present of a man of God, and the more you look the more you will love the portrait, and seek to be followers of him, even as he was of Christ. There is an exceeding attractiveness in a noble christian life; it stirs our souls, calls up heavenly energies, stimulates to self-sacrifice, and teaches us humility.

Hark! 'Tis the Clarion—Continued.CHORUS. *ff*

Sol-diers of God, we join you to-day, Join in your grand en-dea-vour.

Sol-diers of God, advance to the fray, For the truth is tri-um-phant for ev-er.

Faith in War Time.

WHAT is the thing God wilt discover
To waiting saints mid battle's din?
What is the lesson to think over:
The failure of man? or, the fruit of sin—
When God is slighted, then ills begin?
True! but the lesson most clearly taught us
Consider! ye who Christ's Name profess!
Is this—that the time of war has brought us
The chance to witness through all distress,
That FAITH IN GOD is true happiness!

WILLIAM OLNEY.

"Encourage Him and Strengthen Him."

THE following letter tells of the exceeding interest taken by beloved fellow-workers in our efforts. It is very encouraging to be thus assured of the prayers and fellowship of such servants of God:—

5, Oak Bank, Birkenhead,

May 17th, 1915.

DEAR MR. EDITOR,—I am delighted to inform you that our dear Lord is greatly blessing the work amongst the Troops in the free distribution of His Word and other Gospel publications. I trust you have funds in hand to enable you to send me another parcel, the last was so delightful. If God's people only realized the real amount of work which is being accomplished for Him in this way they would send you their money—or rather His money—more freely. I should like some books or booklets—the men need *something to read*. They get through a tract too soon. We want New Testaments and Gospels.

With a prayer that God may richly bless your efforts in this direction.

Sincerely yours,
H. LOYD JONES.

The Springing Well;

The Authority of God.

No. VII.—“The Most High Ruleth.”

IT is only the true believer in the Lord Jesus Christ, instructed by the Spirit of God, that can rejoice in the thought that “the Most High ruleth” (Dan. iv. 17, 25, 32). When we first believe in Jesus we rejoice in the knowledge of our personal salvation, but as we wait upon God for more light and instruction from His Word we gradually are brought to the knowledge that through faith we are not only saved or “delivered from the power of darkness,” but we are “translated into the kingdom of His dear Son” (Col. i. 13).

The Lord declared (Mark iv. 11) that it was a privilege granted to the disciples “to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.”

The men of this world, who are not willing to go so far as “the fool who saith in his heart, There is no God” (Ps. xiv. 1), look around and see the awfulness of the evil that abounds, and they sometimes express the wonder that God does not interfere and put an end to all the wickedness that they condemn. But they do not realise that sin cannot be got rid of by any device of man. To desire that God should put an end to the sin in the world requires that the person who so thinks should recognise that it is God alone Who can tell us what sin is and Who can tell us how it can be destroyed.

Let us remember that when we see awful evils in the world, what we see is not sin, but sins, the fruits or results of sin. It is God alone Who sees SIN—the root—and Who knows the remedy for SIN.

In Rom. v. 12 God tells us that “by one man SIN entered into the world, and death by sin”; and He tells us further that “as by one man’s disobedience many were made sinners, so by the obedience of ONE shall many be made righteous” (verse 19), and adds “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (verse 21).

SIN, the root, is therefore disobedience, and when we see the calamities that abound in the earth, let us remember that they are all the fruits of disobedience; and God tells us in His Word not only what sin is and what the fruits of sin are in public life and in private experience, but also the remedy that He has provided for the deliverance of the Universe from the dominion and power of sin, and further that “He shall not fail nor be discouraged, till He have set judgment

in the earth: and the isles shall wait for His law” (Isa. xlii. 4).

The Apostle Paul in writing to the christians in Rome strongly emphasises the importance of obedience through faith in Jesus Christ as Lord, as the very foundation of all gospel privileges. This will be made plain if you will read the passages (Rom. i. 5; xvi. 19, 26) and notice that both at the commencement of his letter and also at the end he speaks of “the obedience of faith.”

In Dan. iv. we have an account given of the dream that Nebuchadnezzar saw and how Daniel was instructed by God to interpret the dream and he told Nebuchadnezzar that God would send a judgment upon him until he should know “that the Most High ruleth in the kingdom of men” (verses 17, 25, 32); and in the end Nebuchadnezzar declared, “Now I Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment: and those that walk in pride He is able to abase” (verse 37).

Thus did God teach Nebuchadnezzar. To us God has given His Scriptures that we may learn this lesson and by faith in Jesus Christ be saved and know that “the Most High ruleth.” David learned this and declared, “The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked (a figurative expression meaning that those who believe in the Lord Jesus Christ shall some day see the overthrow of all who have fought against the Lord). So that a man shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth” (Ps. lviii. 10, 11).

In pursuance of the same thought God taught the prophet Isaiah to declare: “With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Isa. xxvi. 9).

When the Lord Jesus was on earth and began to preach, He said “Repent (*that is*, ‘Change your thought about God and about yourself. Recognise that you are a sinner and need mercy and forgiveness and instruction’): for the kingdom of heaven is at hand” (Matt. iv. 17): and then we read that “He taught as ONE having AUTHORITY, and not as the scribes” (Matt. vii. 29).

O reader, do you not see that SIN is reigning in you so long as you are disobedient to Him Who has authority, concerning Whom God says, “This is My beloved Son, in Whom I am well pleased; HEAR YE HIM” (Matt. xvii. 5)?

W. H. B.



OUR YOUNG PEOPLE'S PAGES.

Door into the service - room, whether it be the sick chamber, or the Bible-class, or the street meet-

Earthly Objects in Heavenly Light.

BY WILLIAM LUFF.

No. 7.—Doors.

DOORS sometimes speak. I do not mean the creaking one, that wants a little oil; or the slamming one the children left open; but all doors. Some doors say "Come in," and some say "Keep out." Christ said, "I am the door; by Me, if any man enter in, he shall be saved" (John x. 9). Rev. F. S. Webster, speaking on this text, said, "In the East sheep-folds are indispensable—the night-fold to protect the sheep from the wild beasts and to keep them warm: the day-fold to shelter them from the burning sun and enable them to lie down and rest. Now, God has a flock, a beautiful flock, for whose safety He stands as surety and guarantee. They are all marked with His secret sign, they are all under the care of the Chief Shepherd, they are all protected and well cared for. The fold which shelters them is proof against all the attacks of enemies—it cannot be broken into or overthrown. . . . But do you ask: How are we admitted to this fold, how do we become members of this flock? Christ answers: 'I am the door: by Me, if any man enter in, he shall be saved.' . . . We become the sheep of God's pasture, not by baptism or any divine ordinance, however necessary and important, but by faith in Jesus Christ. Christ is the Door. He alone can let you out or let you in. He alone can shut you out or shut you in."

The same preacher went on to say of Jesus Christ, "He is the Door to let you into fulness of salvation. You need a home, a resting-place for your weary soul. Christ is the Door into rest. You need a summer-house, a shady arbour where you can shelter from the burden and heat of the day. Christ is the Door for the pavilion and banqueting-house of the King of kings. Through Christ you enter into every conceivable blessing. He is the Door into the pasture. He is the Door into the orchard. He is the Door into the presence-chamber. He is the Door into the treasury. He is the Door into the observatory. He is the Door into the oratory, where in secret you behold the beauty of the Lord. He is the

ing, where you seek to bring others to Jesus Christ."

I am glad Jesus is an open door.

A little child heard a sermon on "I am the Door"; and this was the account he gave of it: "I saw the door was open; and I just slipped in."

Wise boy! for an open door says, "Come in." Are you in? If so, Jesus is the blood-marked



"SOME DOORS SAY 'COME IN,' AND SOME SAY 'KEEP OUT.'"

Door, keeping us in safety, like the door we read of in Exod. xii. 21—23: "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Jesus is a door of escape. No doubt you have heard of the big guns with which the Germans bombard places. A doctor attached to the Canadian forces, who was in Ypres, had a

The Springing Well;

narrow escape. As he was leaving a house by the front door the back of the premises was blown in by a shell. Only through Jesus can we escape the judgment of God due to our sins.

Mr. Josiah Spiers, in one of his beautiful books for the young, tells of a lady who did not believe in sudden conversion, to whom he wrote the following:—

“In a certain town I was the guest of a rich lady and gentleman, who lived in a nice large house. One morning at breakfast I was surprised to hear that they had bought a much larger house a few miles away. As they were going to drive over to see it that morning, they invited me to accompany them.

“After a pleasant drive, we entered the park leading to the mansion, and soon alighted at the door.

“Now it had taken us a long time to get to the door, but as soon as we REACHED the door it was easy work to step over the threshold and enter the house. There was a moment, however, when we were *outside*, and another moment when we were *inside* the door; and supposing we had even travelled a thousand miles to get to that door, it would have been quick work, sudden work, entering it.

“So I told this young lady, in my letter, that all conversion must be sudden, because the Lord Jesus Himself compares it to entering in at a door; indeed, He calls Himself the Door into the Palace of Salvation. It matters not how long anyone may be in reaching the door, there must be a moment when they ‘enter in and are saved.’

“Now there were fifty rooms in that fine house, and it took me a long time to go all over it, but when I had entered the fiftieth room, *I was no more inside than the moment I stepped over the threshold.*

“So the man who has been a christian fifty years is no more safe for eternity than a little boy who has only yesterday entered in at the open door of mercy.

“But I did not know so much about the house when I had only just crossed the threshold as I did an hour or two afterwards, when I had been into each room.

“So the sinner who has only just come to Christ, whether a child or a grown-up person, cannot possibly know so much about His love and grace and faithfulness as one who has been in the ‘household of faith’ many years.”

This simple illustration helped the young lady, as I trust it may help the present reader, to enter the open Door Christ Jesus.

Sunday Afternoon Talks on the Life of Samuel.

Read I SAM. i. 19—28.—HANNAH'S PRAYER ANSWERED.

YOU can find on the map of Palestine where God's house stood. First, we will see where Ephraim is. It is in the middle of the land, and there is Shiloh, where God had told Joshua to pitch his tent. You see, therefore, that it was in the midst of His people that God dwelt. He was not going to have His house in some corner of the land, but in the very centre. This shows us how God loves all His people to surround Him, just like a kind father, who has all his children round him when he sits in his chair at home, that he may see them all, and lovingly smile on every one of them.

What verse does this remind you of? Some can tell me! “Where two or three are gathered together in My Name, there am I in the midst.”—That is, Jesus. Yes; you have given the verse.

Elkanah was a Levite, living in the land of Ephraim, and he had two wives. Can you tell me their names?—Peninnah and Hannah. Peninnah was prosperous, but Hannah was in trouble. What is it in our chapter which shows us that Hannah was a child of God?—She took her trouble to God in believing prayer.

These two mothers are, I think, like two sorts of Sunday School teachers. There are some schools where anyone can be a teacher. Sometimes, when the boys and girls get big, and want to be thought men and women, they are put in the place of teachers, and have classes given them to keep them in the school. But it is not growing to be men and women that will make anyone fit to teach in a Sunday School. Suppose I wanted to know my way to the Heath: which would be the wiser plan to ask the tall man, because he is a man, or to listen to the little boy who runs up to me with “Please, sir, I live on the Heath, and I am going home, and you can come with me”? Can anyone teach you the way to God who has not come to Him, and does not know the way for himself?

Peninnah had her children without sorrow and without prayer. But it was not so with Hannah. She knew that none but God could give her little Samuel, so she prayed and wept before God until He heard her cry, and then she wept no more, and her countenance was no more sad.

In some schools the scholars seem to me like Peninnah's children. The teachers tell their classes that they were all born God's children,

or, Waters that Fail Not.

III

and that God is their Father, though they do the works of the wicked one. Such teachers do not pray that God would make the children in their classes His own. But teachers who are converted tell God how sorry they are when they have no little Samuels in their classes, and they pray earnestly for their dear scholars that God will give them His Holy Spirit, that they may be born again and become His children by faith in Jesus Christ. Dear unconverted children! Oh, that you wanted to be little Samuels too! Did Hannah give up praying because Eli falsely accused her? No, she could not do that. And when we are anxious to be saved, we shall not give up seeking Christ, whatever may be said against us.

Let us now speak of God's kindness in answering Hannah's prayer. Hannah had asked God to do something for her in a prayer of two words. Can you think what the prayer was? "Remember me." Yes. What was the answer? "And the Lord remembered her." Hannah is not the only one in the Bible who prayed this prayer. David, in the 25th Psalm, prays, "Remember not the sins of my youth, nor my transgressions; but according to Thy mercy remember Thou me." The dying thief also cried in faith to Jesus, "Lord, remember me." Was he heard? Yes. "Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise." We can find a great many more such prayers. This is a list of texts which some of you have written out to prove what I am saying: "And God remembered Noah" (Gen. viii. 1). "God remembered Abraham" (Gen. xix. 29). "God remembered Rachel" (Gen. xxx. 22). God remembers all who put their trust in Him, whatever their troubles may be.

But when did Hannah know she should have a son? Directly she heard God's promise. She took God at His word, went home in peace, and was no more sad. What was this? IT WAS FAITH. Hannah believed what God said to her; and when a sinful child believes what God says about Jesus, and comes to Him, will Jesus refuse that child? No, He never will. Go to Him to be saved, dear young people and children, and He will not cast you out. Hear His kind words—"Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God."

"THEY on the Rock are they which receive the Word with joy" (Luke viii. 13).

"He only is my Rock and my salvation; He is my defence" (Ps. lxii. 2).



Notes of an Address given by Rev. A. C. Dixon, B.A., D.D., at the Annual Meeting of the Berean Band, May, 1915.

DR. DIXON based his address on two definitions of the Bible taken from the Bible itself. The first is in the words of our Lord, "Search THE Scriptures": there were other writings, but these were THE writings—literature written by the command of God, under the guidance of God and preserved by the providential care of God where the ark of the Covenant was. We might describe some of the arks in which He has kept it—the arks of the manuscripts and of the translators and of the hosts of God's people of the Berean Band.

The second definition is taken from the message to Timothy—"Every Scripture is *God-breathed* and is *profitable* . . ."; and here is an argument for making an intimate acquaintance with the Bible.

There are just two pillars of civilised government—the Bible and the home; and it was the Bible carried over on the *Mayflower* to New England that grew as from a seed and finally burst asunder the institution of slavery in the United States, and in one day 40 million slaves were freed after a terrible war. That is the fruit of the seed of the word; and that seed is growing in America, in this country, in the world, until by and by the institution of the drink traffic shall be broken to pieces for England, for Russia, for France, why not for the world! It will be as the result of this Word growing and making us love our neighbours as ourselves; but the best way to make it grow is to plant it in the memory and heart, and as it grows it will overthrow everything against it, for the Word of God shall not return unto Him void.

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

THE WORD OF GOD.

- July 4. John 17, 14.—The Gift of the Word.
- " 11. Psa. 119, 25.—Quickened by the Word.
- " 18. Psa. 119, 28.—Strengthened by the Word.
- " 25. John 17, 17.—Sanctified by the Word.

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

The Springing Well.

Concerning our French and Belgian Refugee Funds.

WE can only again thank God for His great goodness in permitting us to assist in this most beneficent work, for not only have many been relieved from immediate need through the distribution of the funds entrusted to us, but we have been put in touch with dear people from Belgium and Northern France who have been helped spiritually through their association with believers in this country. Of course there was the danger that those under the power of Romanism might get into Christian homes and propagate error; but we believe the preponderating influence has been quite the other way, and that thousands who never knew the Word of God in their own lands have heard it in many of our British homes, and have been abundantly blessed thereby.

We have most cheering accounts from several brethren who have been moving about amongst the people who are remaining near the war-centres, who are also permitted to visit very freely the hospitals for the wounded in Rouen, Havre, Dieppe, and other French towns. The clothing we received from our dear friends in New Zealand has been nearly all utilized, and we can assure our generous helpers it has proved a very great blessing to many who were totally unable to provide themselves with absolutely necessary raiment. Children have especially benefited by this thoughtful provision for their needs. The Lord alone knows how thankful we are too for the help rendered this month by friends in Christchurch and Robinson's Bay, New Zealand, and also for further sums from Cape Town, the Gold Coast, Horsham, Truro, and other places. We pray that God's richest blessing may be with all these considerate helpers, and we cannot but feel it will prove "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. iv. 18).

Our "Lamb and Flag" Cripples' Holiday Mission.

THE CRIPPLES' AFTERNOON HOLIDAYS.

FOR many years good friends have enabled us to send out groups of children from the very poorest slums and alleys in Clerkenwell, London, just for a brief holiday in the meadows and lovely woodlands near the great city of London.

There are so many claims this year, through the war, that we can understand how difficult it is to respond to them all, but if any generous helpers are kind enough to send help to us for this special work in connection with the "Lamb and

Flag" it will cheer the hearts of the indefatigable band of workers.

We can give such a holiday to twenty poor little children for 20s., to thirty for 30s., and so on. A crippled child would be sent to a seaside home for a fortnight for 12s. 6d. Will our Christian readers help again? Thank you! Any contributions may be sent to the "Lamb and Flag," c/o the Editor of THE SPRINGING WELL, 14, Paternoster Row, London.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE cannot express fully our thankfulness to God for leading so many of His people from month to month to help us so generously and opportunely in this service for Christ. We are greatly encouraged. From all parts where soldiers and sailors are stationed we continue to receive intelligence of splendid work accomplished amongst the men. We have been kept as busy as possible in providing the workers with the Word of God and Portions for distribution, and with good Gospel illustrated Booklets and Tracts. The eagerness to receive literature which deals with the solemn issues of ETERNITY is most wonderful.

Our kind helpers will see from the following list of contributions how much cause we have to praise God, for assuredly THE NEED IS GREATER than ever.

We acknowledge with thanks donations as under:—

	£	s.	d.
A Reader, Hitchin, 5s.; Miss H., London Road, 2s. 6d.	0	7	6
Mr. B., Worcester, 2s. 6d.; R. C., York, 5s.	0	7	6
H. and M. J., Worcester, 5s.; G. B., 10s.	0	15	0
Miss M. D., Kingston, 2s.; G. G., Bethnal Green, 5s.	0	7	0
E. E., West Liss, 2s.; Miss L. F., Seven Acres, 2s. 6d.	0	4	6
Miss S. M. W., Greenwich, 5s.; "Inasmuch," Lowestoft, 5s.	0	10	0
E. L., Huttogh Mills, 10s. 6d.; Mrs. S., Cape Town, 10s.	1	0	6
W. J., Gold Coast, 10s.; A. H. P. T., Truro, £1	1	10	0
H. T. and Friend, Robinson's Bay, N.Z.	5	0	0
Miss B. B.-E., Horsham, £1 and £5	6	0	0
From Christian Friends at St. Albans, Christchurch, N.Z., per Miss A. E. C.	12	0	0

OUR SUBSCRIPTION FUNDS.

WE are grateful also to those who have kindly remembered our General Funds, on behalf of which we have received as follows:—

For Our "Springing Well" Leper Fund.

	£	s.	d.
A Sister now with the Lord, 4s.; L. M. T., Frizington, 2s.	0	6	0

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

	£	s.	d.
L. M. S., Frizington, 2s.; and 2s. For the Blind	0	4	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.



Bernard Ellis and How Salvation Came to Him in a Lucknow Prison.

WE have recently received very many letters from christian men who have joined the military or the naval forces of the Empire. Many of them tell of unspeakable blessing to their souls. Sometimes it reached them through the medium of a Gospel book or tract given by some zealous worker, sometimes they heard the Word of God from the lips of earnest preachers, and sometimes in the trenches with death and destruction all around, remembrances of the teachings and prayers of godly parents, or instructions received in the Sunday school, or the appeals of converted comrades, were the means used by God the Holy Spirit to lead these dear fellows to look to Christ amidst the whistle of the shrapnel and the thunder of the awful guns. God has surely been wonderfully working in the hearts of our brave soldiers and sailors, so that hundreds, nay thousands, who enlisted all careless and thoughtless about the realities of ETERNITY are now savingly converted, their sins for ever gone. They know they have been "Washed

S.W.



"I RESOLVED TO WRITE TO HIS MAJESTY KING GEORGE, AND SO I DID."

in the Blood of the Lamb," and that their feet are now treading the path that leads to glory.

One wrote from Flanders not long since saying, "I never dreamt it was so lovely to be

The Springing Well;

a christian. Why, the fellows sung on Sunday night all along the parapet,

“ Jesu, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last.”

There was a wonderful stillness; not the sound of a cannon could be heard. The trees just quivered as the sun went down, and we sung the beautiful hymn with perhaps a deeper meaning than ever we had understood before; so much so that as I knelt on the rough ground I wept like a child, especially when we reached the verse which says:

“ All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.”

Hundreds of times have I heard these lines at home, but they came to us that night on the battlefield with all the comfort and blessedness of a veritable VOICE FROM HEAVEN. One of the christian fellows afterwards prayed, and I could hear the words of another speaking to his company; but he was too far along the trench for me to follow him, although I listened for all I was worth. I did just, however, catch one expression, for in clear and distinct tones he cried, ‘Men! JESUS CHRIST IS THE ONLY SAVIOUR; for it is written, Neither is there Salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved.’”

Thank God for such a testimony in the Trench of Death! God surely used it in everlasting blessing to many who heard it on that memorable “Sabbath” evening in France or Flanders.

This is only one out of many similar communications sent to us in response to our letters, or as a result of the Gospel Literature which we have been instrumental in having distributed amongst the soldiers at home and abroad and amongst the sailors on the seas and in our great naval centres.

The Lord be praised for all His grace and goodness and mercy.

* * * * *

We have also another message from a friend which we believe will be read with interest, and which we sincerely trust may speak to the hearts of some beloved readers of our paper, and lead them if still strangers to the Saviour to decide for Him NOW at this favoured time.

We believe He looks for out-and-out decision of heart for Himself. Truly “Procrastination is the thief of time.” Felix muttered: “When I have a convenient season I will call for thee.” We do not believe he ever had “a convenient season.” King Agrippa cried, we fully believe ironically: “Almost thou persuadest ME to be a christian.” The emphasis was upon the ME. He meant that of all men he was the least likely “to be a christian.” “ME, forsooth! a christian!” Ah, King Agrippa, too, like Felix! lost a chance that day, such as he never had again! He might, like Paul himself, have had Christ, but refused Him, and so “when the king rose up,” as it says, there was nothing but death and eternal judgment before him! How is it with you, my friend?

* * * * *

But here is another story telling of the way God has worked in the heart and life of another soldier, and we are sure it will be read with thankfulness by many. We shall endeavour to give it as far as possible in his own words. He says: “I am quite a stranger to you, but I am ‘born again’ and belong to the Family of God. I was recently staying at the Misses Perks’ Soldiers’ Home at Bulford, when I read a copy of THE SPRINGING WELL. I was blessed beyond measure as I did so. The sound Gospel in it, the good stories and the food in it for christians helped and cheered me amazingly. As I read on I found a few words exhorting anyone who had a testimony or a true Gospel story to tell, to send it along. I therefore thought I would let you know how the Lord has dealt with me, and if you use it, I trust it may bring great glory to God and salvation to many a precious soul through the finished work of our Lord Jesus Christ upon the cross.

“Now, some years ago I was undergoing imprisonment in one of His Majesty’s prisons in Lucknow, in India, on December 31st, 1910, when I was wonderfully saved. I had been under very deep conviction for some considerable time, and the burden of sin lay very heavily upon my soul. One day I was in an awful state of mind and did something radically wrong. I was tried by the authorities and sentenced to ten days’ bread and water. How it was I escaped a much greater punishment than that which I was already undergoing God alone knows. Suffice it to say that this was one of the worst times I have ever known in my life: the days dragged on very slowly and seemed like months. The cell in which I was confined was so dark that I could not see my hand before my face, and so

or, **Waters that Fail Not.**

wretched and miserable was I that I wished many times I could take my own life.

"On the fourth day of bread-and-water punishment I walked about my cell like some wild beast; my past life came up before me like a panorama, and I cursed as I recalled the opportunities that had been given me all through my life. Hymns that had been sung in meetings came with fresh power to my soul, and while in this position I heard, or believed I heard, a voice, so vivid and distinct it all seemed, saying, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' As I listened I stood all amazed and confused, and a strange, strange feeling overwhelmed me. Then I heard again the same voice saying to me, 'Marvel not that I said unto thee, YE MUST BE BORN AGAIN.' I walked about the cell hurriedly, and felt that the Evil One was struggling to get the victory; but the love of God completely broke me down. I thought, I will *not* give in, and a strange unseen force seemed to bend my knees, and I was brought down to the ground. I could not pray; I tried to pray, but I could not utter a word. My heart was completely broken, and I wept like a child. After a time a verse of a beautiful old hymn came to my mind, and it brought such peace as I had never known before out of the remembered words, as I faltered—

" 'Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.'

"I then asked God for Christ's sake to forgive my many sins, to receive me as His child; and there in that prison cell, alone with God, oh the peace and the joy that came into my heart, and the weight of sin that was lifted from my soul! I knew that I was a new creature in Christ Jesus, that old things had passed away, and behold all things had become new; and I can truly declare the rest of the term of my imprisonment was spent in the joy of the Lord and in the delight of His Word.

"Soon afterwards I was discharged from the army without a character. I had not, so far as I knew, a friend in the world, and on applying for situations was refused over and over again.

"I do not wish to trouble you with further details as to my life after I was liberated except to say that eventually the Lord richly blessed me, and not only enabled me to redeem my character, but gave me a good wife and a comfortable home of my own. Truly He has taught me that all good things come from His gracious hands, and I praise Him that in His mercy He redeemed me.

"Now I should like to tell you that after the war broke out I felt I ought to go out to try to be of some little help to those who were defending the weak against the strong; but when I went to offer my services I was refused because of my bad character. A few weeks afterwards I tried again, and was told I might join if I would go to the next town and say nothing about my past life. I told the officials 'that if I could not go in by the front door, I would not go in by the back,' as I had received pardon for all my past irregular life and bad character. Then came an extraordinary change. I resolved to write to His Majesty King George, and so I did, telling him all about it, and asking His Majesty's pardon for the wrong I had done when I was in His Majesty's service in India, and also telling His Majesty I had since been WASHED IN THE BLOOD OF THE LAMB.

"Three days afterwards I received a letter from His Majesty's Secretary in reply to my letter, that if I were still medically fit the military officials would accept my services, and the Secretary added, 'His Majesty directs me to tell you so.'

"So you will understand I am a privileged person, having had two pardons, one from the King of kings and the other from the King of Great Britain. It is now my joy to preach the Gospel to the men of the new army, and I have had the pleasure of seeing many souls 'born again,' saved for eternity! Praise God! Hallelujah!"

* * * * *

This record tells that what the law cannot do Christ Jesus is able to do. "Wherefore He is able to save them to the uttermost that come unto God by Him" (Heb. vii. 25).

Reader, are you saved? If not, why not? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2). Perhaps you say, "Well, I have not gone so far as a prison cell." Perhaps not, but yet you are a sinner, and "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). The Lord bless every dear reader for Christ's sake. Amen.

"Come, beloved, bow before Him,
Seek the pardon of the King,
That on earth you may adore Him,
And with saints in glory sing.

CHORUS.

He redeem'd me, . . . He redeem'd me, . . .
How the ransom'd choir repeat it o'er and o'er; . . .
He redeem'd me, . . . He redeem'd me, . . .
Glory, glory be to Him for evermore. . . ."

The Springing Well;

The Scripture Text Carrying Movement.

BY O. RANSOM, A "CARRIER."

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."—Ps. xx. 5.

At all times there have been earnest christians who have had the burden of the perishing Christless multitudes laid on their hearts, and who have used boldness and ingenuity in devising means for bringing home vital Gospel truths apart from the ordinary services of the sanctuary. These have taken various forms, but one of the most recent and perhaps the most striking is to exhibit texts in large printed capitals on the top of a pole and to carry such about among the masses. When many years ago murderers were executed in public this was done by devoted men as the most effective means of conveying the Gospel message, seeing that the most powerful human voice was unable to reach a tithe of the vast number of people who assembled on these dreadful occasions.

John Hambleton, the converted actor, witnessed somewhat in this way at the Great Exhibition of 1862, and others have from time to time done likewise.

These were, however, but isolated examples of men whose hearts the Lord had touched, and there was no organised or concerted movement in this direction till some five years ago; then a company of men in different parts of England, numbering less than a dozen, who had been displaying large poster texts either overhead, or as "sandwiches," or both, were brought into contact with one another for mutual help and for an exchange of experiences. The number of these witnesses has rapidly grown, and now there are well over 500 SCRIPTURE TEXT CARRIERS, about fifty of whom are in other lands. One of the prime movers in this enterprise, a Sunderland window-cleaner, is well endowed with those qualities of courage, consecrated zeal and practical common sense, which with homely wit are far more serviceable in this work than the most complete theological college education.

* * * * *

"Not many mighty, not many noble are called" is emphatically true of this movement. It is well! Glory to God! He still uses "the weak things of this world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are" (1 Cor. i. 27, 28). It is evident that it must be so. To publicly exhibit large poster texts of Scripture before the gaze

of all and sundry, to be made a spectacle and fools for Christ's sake is more than the generality of even true christians are prepared. So it comes about that scattered in ones and twos in the metropolis and the country are men of humble character and attainments who have felt led to witness in this way. They are men of such occupations as clerks, warehousemen, hair-dressers, grocers, butchers, drapers, and others. Again and again in the course of their testimony comes the reminder that the Offence of the Cross has not ceased. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him," and when these "things" are prominently obtruded upon his gaze, when he is mayhap occupied with some worldly concern, little wonder that sometimes his feelings should find expression in opprobrious language, and contemptuous and angry ejaculations such as "madman," "lunatic," "fool," "fanatic," "religious maniac," and so on, are showered on the witness-bearer. The true child of God bears himself under these circumstances with becoming meekness—

"Dumb to their scorn, and turning on their laughter
Only the dominance of earnest eyes."

"You ought to be ashamed of yourself," one text carrier is told. "I am ashamed of myself, but not ashamed of Jesus Christ," is his effective response.

Opposition is not always confined to words. On an election night in Liverpool an Irish text carrier had one of his bills snatched by the mob, and others trampled on. He was also kicked and hit in the face with caps. A pot of beer has been emptied over the writer. A text carrier witnessing before a returning football crowd has had his text pole smashed, and his texts torn in pieces, while he himself only narrowly escaped receiving physical injury. At Newcastle we read of theatre people complaining to the police and getting carriers moved on. Stones, mud, and other missiles are occasionally thrown, and ejection from a show soon after paying for admission is more than once recorded. What is perhaps harder to bear than such treatment is the cold shoulder and ostracism from lukewarm professing christians, who look severely askance on this unconventional phase of christian work. To them it is no doubt tactless and ill-advised, and it must have been one of their number who indignantly charged a text carrier with doing harm to the cause of religion. In this case the accused one rejoined, "I came TO PREACH CHRIST—not religion." One earnest christian in South Wales who had been an acceptable preacher in local chapels was promptly

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“dropped” on his taking up text carrying, the congregations being far too “respectable” to countenance anything of that sort.

However, opposition, whether open or covert, is far more than counterbalanced by the encouragement the text carrier receives from sympathisers and true believers. Actual outward violence is, indeed, not common, and it might be almost welcomed; for the absolute apathy and indifference of the great masses of the people regarding spiritual concerns is appalling.

The great command “GO” of Matt. xxviii., with the accompanying promise “LO,” must ever appeal to the Scripture text carrier, who realises the force of the injunction to be

“instant in season and out of season.” Recognising that the “Word of God is quick and powerful and sharper than any two-edged sword,” who shall gauge the effect of uplifting such compelling messages as “PREPARE TO MEET THY GOD,” or “CHOOSE YE THIS

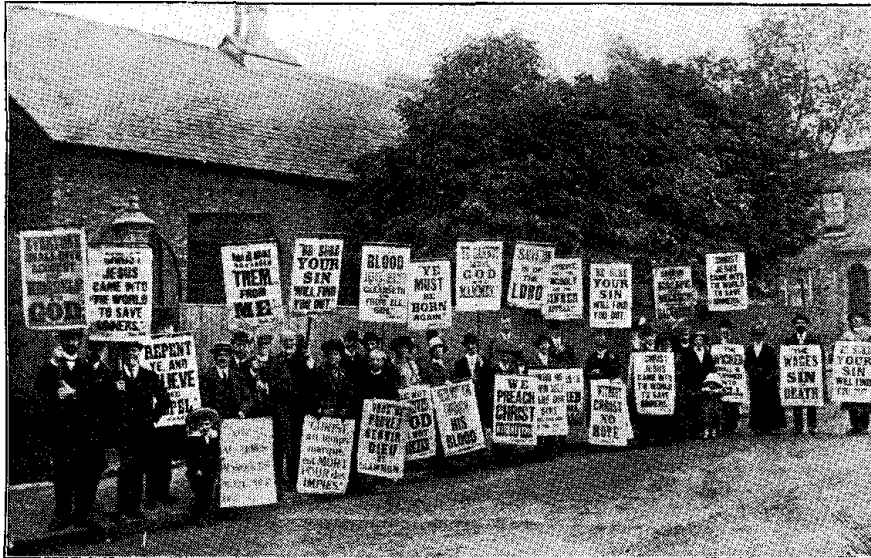
DAY WHOM YE WILL SERVE” amongst frivolous and worldly crowds? Through seeing the former of these texts in a street in a northern town a young man whose mate had been killed in a pit had no peace for a fortnight; night and day the words were either before him or were ringing in his ears. The uncompromising Scriptural statement, “GOD WILL JUDGE THE WORLD,” must, one would think, cause the most heedless to pause; and there is a glorious reality and a pointed and searching question in “CHRIST JESUS SAVES: ARE YOU SAVED?” “YE MUST BE BORN AGAIN,” though constantly repeated thoughtlessly or mockingly as it is carried through the streets, cannot but win its way to hearts, even if its meaning may not be readily grasped. Wonderful and mysterious is the Sword of the Spirit in its sundering effect—its attracting and repelling power. “THE GIFT OF GOD IS ETERNAL LIFE” is welcomed with

joy by some, while by others—oh, the desperate wickedness of the human heart!—it is contemptuously rejected. Even a solemn warning such as “AFTER THIS THE JUDGMENT” is received with scoffs; but on the other hand, a man testifies at a Salvation Army meeting that he saw these words being carried through the streets and he “ran straight away and got saved.”

Gentle messages, it has been remarked, seem to be passed by unheeded, but “THE WICKED SHALL BE TURNED INTO HELL,” and “JESUS ONLY; MIGHTY TO SAVE,” are noted and scowled at. An ex-naval officer who is a text carrier says: “It is a great privilege if in any way we can be used by the Holy Spirit’s power to get people to think of eternity. Though ear-gate

may be closed, eye-gate must be used.” This would apply specially to a miners’ demonstration in Durham, where the continual clash of ninety-eight bands did not prevent the message of salvation being proclaimed, and 100,000 miners have a chance of seeing “GET RIGHT WITH GOD,” and

“CHRIST DIED FOR THE UNGODLY.” The exhibition of these poster texts is pre-eminently adapted for large concourses of people, and we read of them being shown at football matches in Edinburgh and elsewhere in the north, at a huge trade union meeting on Sunderland Moor, as well as to racecourse crowds at Liverpool and other places. At Sunderland, just previous to a public procession, two Scripture carriers, through a friendly policeman, were allowed to walk along the police-lined roadway till within one hundred yards of the finish, when they were ordered away. Any regret they may have felt was soon dissipated, because the spot where they were standing came within the range of a pressman’s camera, and “MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN,” and “WITHOUT CHRIST NO HOPE” were in newspapers circulating all over Northumberland and Durham counties on the following Saturday.



A COMPANY OF TEXT CARRIERS AT CARFAX HALL, CLAPHAM, LONDON.

The Springing Well;

"Take it down," "Burn it," "He ought to be drowned," were cries evoked from a London crowd by the exhibition of texts on one occasion. The messages were, however, read, repeated and respected in a great many cases, and even where they are shouted in derision "Christ is preached," to quote the great Apostle. "Show me what you have there," says a Lewisham butcher, and on the carrier obliging him a great crowd gathers and good testimony is given, for most text carriers do not confine their energies to displaying the Word, but also speak as opportunity offers.

Many people seem interested to know what remuneration text carriers receive, and to one enquirer in Portsmouth the answer is given "A Crown of Life that shall never fade away." It is hard, indeed, to convince these persons that the work is honorary, and the query is addressed to a carrier, "Half-a-crown for doing that?" "No, not *half*-a-crown but a *whole* one," is his triumphant reply. The exigencies of their daily calling necessarily restrict most of these christian workers to their respective locality. In some cases this does not apply, and such are privileged to travel over a wide field. Witness is borne by one of these men before Reading farmers, in country villages, at a race meeting at Ascot, to a well-dressed crowd in Westminster, in Clubland, Piccadilly, on steamboats, or again being led to testify before a wedding group outside a fashionable Southsea church, preaching to an astonished crowd on "BEHOLD THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM."

The "Derby," that "carnival of rascality," as it has been termed, has been visited by companies of carriers during the past few years, who have borne their silent messages amongst the motley multitudes. There is rarely any molestation, although a carrier has had his pole broken at the joint in Epsom. The Crystal Palace Football Cup Final has also furnished abundant scope for text display, and a dozen carriers have at one time testified in different parts before massed thousands of men. A young Christian who went there for the first time with texts had the latter taken from him by rowdies, who rushed into the thickest of the crowd with "GOD IS NOT MOCKED," surely one of the most solemn and significant statements in Scripture. A football excursion from Brighton to Leeds is taken advantage of by a carrier for testimony, and "YE MUST BE BORN AGAIN" is displayed in the corridor of the train to the excursionists. Leeds people going to work at 7 a.m. are startled by being confronted with

"AND EVERY EYE SHALL SEE HIM." Going on to Bradford, this carrier holds many meetings in the streets, numbers listening, and, returning to Leeds, he addresses crowds from a wall, a few things being thrown at him. Reaching Brighton at 2 a.m., he boldly displayed before a large crowd "THE LORD COMETH TO EXECUTE JUDGMENT" and "HOW CAN YE ESCAPE THE DAMNATION OF HELL?" A strenuous and faithful witness truly, which though it excites opposition will assuredly not lose its reward. A simple incident can be used to illustrate and enforce a Gospel truth. A ticket collector at the Aerodrome at Bournemouth informs a text carrier that he cannot pass a barrier without a ticket, and this gives the latter a chance of speaking to those around on the possession of Salvation. Outside Dorking Station, noting two cards on the ground, a "ten" of diamonds and "nine" of hearts, a carrier tells people near about keeping all the Law and yet offending in one point, and of God's heart of Love in sending Jesus Christ.

Coronation time—how remote it seems now—afforded good opportunities for text carriers. One carried "WHITHER BOUND—HEAVEN OR HELL?" and "NOW IS THE ACCEPTED TIME." From the centre of heavily-lined streets, which was quite free, vehicles being barred, testimony is borne before huge stands of spectators. When the troops came by they seemed much aroused by the words "YE KILLED THE PRINCE OF LIFE" and "THEY PLATTED A CROWN OF THORNS." Roughs tried ineffectually to seize them. In South London, though turned off the route at one part by certain police officials, they obtained entry lower down, and being again ejected, the police are once more baffled by the route being secured at a further point. In the evening a good testimony is given in Trafalgar Square, one worker having a motto of his own: "JESUS ONLY, KING OF KINGS."

A prominent figure in this movement is Commander Salwey, who retired from the Navy some ten years ago, and whose bold witness might almost seem to court opposition. Especially was this the case in France and Spain, and during a tour through many towns and cities in these countries it caused him to see the inside of more than thirty police courts in the early part of 1914. He admits, however, that hardly in Spain did he experience a rougher reception than during a short stay in Ireland some five years ago. Even the crossing was stormy as if to give a foretaste of what was to follow, and sea after sea swept over the deck. Arriving in Dublin, Captain Salwey walked through Sack-

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ville Street with placards in the early morning and after breakfast. The juveniles were very troublesome, it seeming to be a prime object with them to cause him as much annoyance and obstruction as possible. Taking a tram to Phoenix Park, he had a wonderful time before thousands, though not without persecution. He visited a polo match on the suggestion of a passer-by, preaching at different points and opposed by young lads, while having taunts, fruit, etc., thrown at him. His texts were mostly "WHERE WILL YOU SPEND ETERNITY?" and "AFTER THIS THE JUDGMENT," and it was really miraculous that he was delivered from such a hostile crowd. At a splendid policemen's meeting at Merrion Hall which he attended nine professed Christ. As Captain Salwey addressed the crowd in Sackville Street missiles were thrown at him, he was covered with mud, and his texts pulled about. No less than eight of these were taken from him. Getting back to the hotel the manager was very furious with him, but afterwards relented when he saw the crowd. Joining the Merrion Hall Brethren, Captain Salwey delivered a message, an array of up-turned faces anxiously listening. He subsequently went to an aviation meeting, speaking three times near the railway station platform, and several priests heard and read. While he was talking some cabmen pinned a newspaper to the back of his mackintosh and set it on fire, but though a sheet of flame resulted he was not burned. They also played quoits with him, throwing barrel hoops over his head, and also tried to trip him up.

Pleasure steamers are hardly places where a text carrier would be welcomed, and Captain Salwey writes of being "hotly rejected" on one from Worthing to Bognor and back. He went all round the boat speaking, and each passenger had a nice little Gospel message, whether they would hear or forbear. On another occasion, going by steamer to Hastings, he was soon called "Killjoy," though many eyes were directed to the bills he carried. He preached twice on the boat, and distributed a tract entitled: "The Captain Heard." Shortly after, the captain of the steamboat, highly incensed, sent to stop him!

The above are just typical illustrations and incidents of the work of Scripture Text Carrying, which serve to show that God does not leave Himself without witnesses in these last days, the awful events of which so clearly foreshadow the near Return of our Blessed Lord and Saviour Jesus Christ. The word is "OCCUPY TILL I COME."

"There is."

STANDING by themselves these two small words may seem to carry little meaning, but when they are used as an answer to a question they may convey information of the most momentous character.

For instance, suppose a child to be lying seriously ill, and the mother turns to the doctor and enquires, "Is there any hope?" If he replies "There is," what a depth of comfort they carry to the anxious and distressed mother.

Again, if a man were to be seen looking very pale and cast down, and someone said to him, "Is there any bad news?" and he replied "There is," what an amount of concern and anxiety might be at once aroused.

When these words were used by the prophet Jeremiah they were employed to answer the question raised by King Zedekiah.

Jeremiah was confined to prison because of his loyalty to God and his faithfulness to his people and country. The king knew in his heart that Jeremiah was a servant of God, and he had some sort of respect for Jeremiah; but he was a coward, he was afraid to do right because of the ridicule of those about him (chap. xxxviii. 19). However, on several occasions the king sent for Jeremiah, and on one such visit the king asked Jeremiah, "Is there any Word from the Lord?" (Jer. xxxvii. 17). This very enquiry shows that Zedekiah was under some conviction of conscience. He was satisfied things were not right, but he vainly hoped that somehow or other God would compromise with His Own honour, truth and holiness, and this is the very strongest hope that thousands have nowadays. They will not submit to God and turn to Him. To do so would mean forsaking the sins they love. This they have no intention of doing, and so they imagine a deceit out of their own heart. They persuade themselves that perhaps, after all, God will accommodate Himself to the fashions and foibles of the times, which would be to make Himself a partaker of their evil deeds. What an awful hope! And yet thousands have nothing better on which to rest for eternity. Men write and speak as though some word had come from the Almighty explaining that a new way is opened into heaven! This was Zedekiah's attitude. He sent for Jeremiah to know if the Lord had changed His mind!

It is distinctly stated in the second verse of the thirty-seventh chapter that neither Zedekiah nor his servants nor his people "did hearken unto the Words of the Lord which He spake by

The Springing Well ;

the prophet Jeremiah," and yet in the next verse we find the king sending to Jeremiah and saying, "Pray now unto the Lord our God for us." In other words, the king wanted Jeremiah to ask God to let the king and his people continue in their sins and take no notice of their evil ways!

This is the desire of thousands now. If *such* are in trouble or affliction, or if sickness comes upon them, they may send for some religious friend to pray for them—to pray in effect that God will let them go on in their own way without calling them to account for it. They do not repent, they do not turn from their sins, they do not confess them to God, and pray to be forgiven, and for faith to believe in the Lord Jesus Christ. Such conduct is hypocrisy.

Plain language must be used, faithful dealing is necessary, the truth must be told, whatever may be the consequences.

What can be done to show men their danger? It seems impossible for warning to reach such, because there are everywhere so many false teachers who are paid to cry "Peace, peace, when there is no peace" (Jer. viii. 11).

Now, returning again to the king's enquiry, "Is there any Word from the Lord?" Jeremiah replied, "There is," and he added, "Thou shalt be delivered into the hand of the King of Babylon."

On a former occasion the Lord had said to Jeremiah (chap. xxiii. 28): "He that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat?"

God terms false hopes "chaff," and so they are. Worthless chaff, that shall one day be blown to the winds! Oh! that men would cease feeding—or trying to feed—upon "chaff," and would betake themselves for nourishment to the sure Word of God.

"Is there any Word from the Lord?" "There is." There is a Word of most gracious invitation to those who "have ears to hear." Listen to it. "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Here is another Word: "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto Him, Take away all iniquity and receive us graciously" (Hos. xiv. 1—2). Here is another: "As I live, saith the Lord, I have no pleasure in the death of the wicked; but" (My delight is) "that he 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). These are solemn words, and if words have any meaning, they

assert most positively that if men will not turn from their evil ways they will perish.

Hearken again. Here is a Word from the Lord: "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1). There is still another Word from the Lord, and when that is uttered it will be final. It will be said to all those who, like King Zedekiah, have heard God's Word, but have neglected it or rejected it until there was *no remedy*. The description of things in Zedekiah's day is thus given in 2 Chron. xxxvi. 16: "They mocked the messengers of God, and despised His Words, and misused His prophets until the wrath of the Lord arose against His people, till there was *no remedy*." The final Word from the Lord that such will hear is "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41). Those to whom the Lord Jesus will say "Come, ye blessed of My Father, inherit the Kingdom prepared for you" will have no final Word from the Lord, for they will be with Him for ever.

Our Spiritual Blessings in Christ.

THE God and the Father of our Lord Jesus Christ, Who is our God and our Father, has blessed us with all spiritual blessings in the heavenly places in Christ. These blessings were counselled before time began; they are made ours in time, and will be fully enjoyed in eternity. They are secured to us *in Christ*; we have them not in our own keeping, nor are they vested in ourselves. These blessings are not dependent upon what we may be or do, nor upon our walk; they are our own personally, but solely as vested in Christ. Neither Satan, nor any power, can rob one single believer of one of these blessings, since they belong to us in Christ.

These blessings are spiritual, and we are blessed with them in the heavenly places. They must not be confounded with such as refer to our career on earth. By learning more of Christ where He now is seated, we shall gather acquaintance with their character. The Spirit of God teaches us of them, and, to the Spirit-taught these blessings are far more real than the things of earth are to the natural man. Our being seated in the heavenly places in Christ, our acceptance in the Beloved, our coming glory with Christ, and such favours of God to us, are among these spiritual blessings.

Come then, what may, what sorrow, what trial, these spiritual blessings, shall never, never fail.

or, Waters that Fail Not.

“How is it between you and God?”

“WELL,” said we to an old man, “how is it between you and God?” He was a quiet, respectable sort of a person, good in his own eyes, and had lived to his own satisfaction. His reply was characteristic: “You see, sir, I have lived in this same house for thirty year. I have paid my rent regular. I have brought up twelve children, and kept myself tidy. Now I think that this will count for something with the Almighty!”

Do not smile at the folly of this old man, reader, for it is a most common thing to find persons thinking that their works will count for something with God. Substitute for paying rent and keeping things tidy, giving to charities, and an average amount of attendance at church and chapel, and you have the current religion which looks to self instead of to Christ for salvation. But God says, “By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.” And whether men boast of bringing up their children well, or of being “not as other men are, extortioners, unjust, adulterers, or,” if you please, reader, “even as” this poor ignorant man, yet they are equally upon the ground of works, and are therefore, *not saved*.

Salvation is a free gift; it is God’s gift. Have you received His gift?

Have you faith? “By grace are ye saved, through faith”—through accepting God’s gift?

Works follow faith; but faith will not follow works. Faith connects us with God, and then “Faith worketh by love.” The fruit of having life is holy living.

Trusting in the Lord.

David J. Beattie.

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Chas. H. Gabriel.



1. Hap - py pilgrims Canaan bound—Trust-ing in the Lord; Tread-ing on re-
 2. Press-ing on from day to day—Trust-ing in the Lord; Straight a-long the
 3. We will raise the ban-ner high—Trust-ing in the Lord; Vict- 'ry comes when
 Trust - ing in the Lord;



demption ground—Trust-ing in the Lord; Ransomed now, forever free From sin's
 nar - row way—Trust-ing in the Lord; If the pilgrim-way seem long, And life's
 He is nigh—Trust-ing in the Lord; Fierce and long may be the fight, But with
 Trust - ing in the Lord;



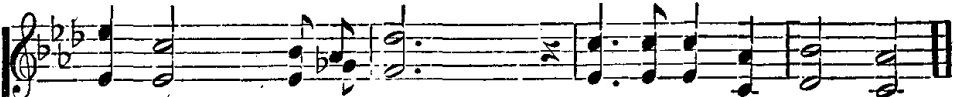
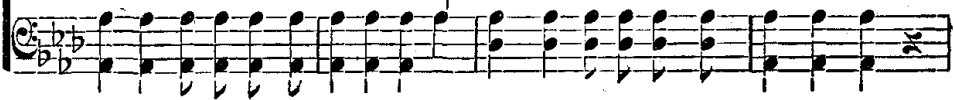
chains and slav-er-y; Un-to Him our praise shall be—Trust-ing in the Lord.
 cares around us throng, We will sing a hap-py song—Trust-ing in the Lord.
 sword and armor bright, We will conquer in His might—Trust-ing in the Lord.



CHORUS.



Trust-ing in the Lord, and rest-ing in His word;
 Trust-ing, al-ways trust-ing in the Lord, and rest-ing, ful-ly rest-ing in His word;



Trust - ing in the Lord. He is faith-ful ev - er.
 Trust - ing, always, trust-ing in the Lord, He is faith-ful ev - er.



“By their works ye shall know them.” The duties of life will undoubtedly be better done when there is faith towards God; but unless you are saved by faith in God’s Son, you cannot answer our all-important question—*How is it between you and God?* 2830 BONE & SONS

The Springing Well;

Studies in
Scripture Couplets.

The Two Important Looks.

"Look unto Me, and be ye saved."—ISA. xlv. 22.

"Look to yourselves, that we lose not."—2 JOHN 8.

A LADY journalist in America consulted an oculist with regard to a trouble in her eyes. After a careful examination the specialist said: "Your eyes are tired; you must rest them. Have you any wide views from your house?" "Oh, yes," she replied. "From the front porch I can see the noble peaks of the Blue Ridge, and from the rear windows I can look out upon the glorious Allegheny Foot Hills." "Very well," said he, "that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty minutes would be better; the far-away look will rest them." Just so. And there is a deep spiritual lesson here. For this is a world with weary, tired eyes. Oh, how weary is the world! But there is a cure. There is a glorious far-away look that rests and refreshes, a look not merely to the hills, but away and beyond to the God of the hills. "Shall I lift up mine eyes to the hills? Whence should my help come? My help cometh from the Lord, which made heaven and earth" (see marg. of Ps. cxxi. 12). This is the look that brings rest and refreshment to mind and heart when burdened by work or distracted with care. And this far-away look also brings comfort to sad and sorrowful souls. But the pity is that so few have learned its value and tasted of its joys. Friend, try the far-away look!

"Look unto Me, and be ye saved"—this is a message direct from the Lord Himself. And important are its issues. Salvation is dependent upon it. The look that saves is *a look backward*—a look to the cross. Such a look brings rest to the weary soul and to the troubled conscience. There is life for such a look. The look that saves is *also a look upward*. Note the Psalmist's determination in Ps. v. 3. Look and live was the first message we needed; live looking is the second. "Looking unto Jesus." The look that saves is *also a look into*. Scholars tell us that in the Greek the word rendered "unto" means not only "at" but "into." Thus the verse could read "looking into Jesus." Not only looking at His works, His miracles, His beautiful life, but looking right into Him and reading His heart. The look that saves is *also a look forward*. "Unto them that look for Him shall He appear the second time without sin unto salvation." Thus is readily seen how important is looking to the Lord. According to a famous preacher,

in Isa. xlv. 22 we have the greatest possible blessing—"salvation"—offered to the largest possible number—"all the ends of the earth"—on the simplest possible terms—"Look unto Me," on the highest possible security—"for I am God."

But there are some who object to the simplicity of these conditions. "How paltry and mean to make my salvation and happiness dependent upon a look," they say. But really, looking is not the vain and useless thing that it might appear to be. As has well been said: "Almost all knowledge comes from looking. We look at the physical world, and are taught what Nature has to teach us. We look at books, and we learn what printing has to teach us. We look at men—their faces, their acts, their characters—and we discover what mankind has to teach us. Not to look is to shut ourselves off from almost all sources of information. Our eyes are more than organs of discernment: they are channels of reception. Our visions become our possessions."

How blessedly simple is all this. Why, looking is the simplest thing in the world, something even invalids and weak wailing bairns can do! How good of our God to make salvation dependent upon something we all can do. But possibly there are some who may be saying: "I cannot really do even this, for mine iniquities have taken hold of me, so that I am not able to look up" (Ps. xl. 12). The publican was like this, yet he cried to the Lord for His forgiveness, and he went down to his house justified. If you do cry to God, He will do as in Mark viii. 25: "After that He put His hands again upon his eyes, and *made him look up*."

"Look unto Me," "Look to yourselves." What is the meaning of these two apparently contradictory scriptures? Just this: whilst the first is necessary for our salvation, the second is essential for the reception of a full reward, and is only another way of saying "Beware of pick-pockets." It is a solemn fact that many of God's dear children will not receive a reward. Saved souls, but lost lives. This is the teaching of 1 Cor. iii. 14, 15. Beware! Look to yourself. Don't let the enemy rob you of the fruits of your walk and service. A careful examination of 2 John 8 shows that what was in the mind of John was loss through the reception of false teaching. How applicable is this to our own times, for error is to be met with on every hand. Be on your guard! But don't forget that for every look to yourself let there be ten looks to thy Lord. "*Ten to one*," let that be your motto.

ROBERT LEE.

or, Waters that Fail Not.

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Our Thirty-Third Year Among Worcestershire Hop-Pickers.

WE are hoping for the thirty-third season to visit the hopyards of Herefordshire and Worcestershire, in company with our tried friends Messrs. Denham and Stainford and others. Looking at our diary of last year's work I find we visited over 23,000 persons in 134 companies, to whom we gave 126 Gospel Addresses, besides a plentiful supply of SPRINGING WELLS and other Evangelical literature. While friends are doing all they can for the soldiers, let not the hop-pickers be forgotten, for from their midst many a brave fellow has gone forth. One of the first cribs we went to last September had eight gone to the war. Many, we doubt not, will have sad tales to tell of loved ones gone for ever.

"Delighted to see you, and think everyone else is," was the greeting of a woman.

"Bring the books home," was the message of a woman who could not come.

Another woman offered us a penny toward paying for the books we gave.

"The lady sang a hymn last year, Sir. Can we have one this year, because we may not meet again?" was the request of one.

A man to whom we gave a magazine said: "My little girl has been asking me if I had got a book yet."

A policeman stopped us one day and said: "I don't wish to ask your business, but I think you carry books in your bags, and as I have always had one, I should like one again."

Our plan on working days is to go from hopyard to hopyard and crib to crib, giving books, etc., and speaking personally as openings occur, generally singing and speaking to the pickers from a central spot before leaving.

On Sundays we go to them at their barracks, and have a more formal service, giving out

hymn-sheets, and speaking to them as in an ordinary meeting.

We know the ground, we know the growers, and we know the people, and look forward with pleasure to this annual bit of work. All we ask is partnership in prayer, and in help to pay unavoidable expenses of fares, board, lodging, etc.

WILLIAM LUFF.

William Luff and the Hop-Pickers' Mission.

"AND the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be

filled" (Luke xiv. 23). As from year to year we have been privileged to commend the labours of our friend, W. Luff, and his fellowworkers, to the prayerful consideration of our readers, we have very often thought of this scripture. The beloved brethren and sisters do



A COMPANY OF HOP-PICKERS LISTENING TO THE PREACHERS.

truly "go out into the highways and hedges" and endeavour for all they are worth "to compel" the people "to come in." God has been with them in the years gone by. He has accepted their ministry of the glorious Gospel of His grace, and many poor sinners in the hop-fields tired and weary have heard the Word of Life and have found rest in Christ Jesus the Lord.

We commend their work most heartily, because these devoted friends go forth during the customary holiday periods and use all their time in the effort to help these poor and, generally, needy people. They go forth, of course, without fee or reward simply and only to serve the Lord. The cost of travelling is considerable, and so, if any dear friends are pleased to have fellowship with them in these inevitable expenses, they may communicate with Mr. W. Luff, 81, Charington Street, London, N.W., or with the editor.

The Springing Well;

The Authority of God.

No. VIII.—The Authority of Christ.

IN the last article on this subject it was pointed out that on the Mount of Transfiguration God spake and declared, "This is My beloved Son, in Whom I am well pleased; hear ye Him" (Matt. xvii. 5).

This is a most solemn witness from God to the truth of the claims and to the greatness of the authority of the Lord Jesus Christ. We want to think much of the authority of the Lord, for whenever we realise the uncertainty of all earthly things it is a great help to our faith to know that we are trusting in One Who has the Omnipotent God as the witness to His strength, authority and power. Men are so drunk (as it were) with the thought of their own power that they have largely lost the mental ability to think rightly of God.

When the Lord was about to leave His disciples He declared unto them, "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18).

I have previously pointed out that the Greek word translated power (plural "powers") in Rom. xiii. 1 is the same word that is translated "authority" in 1 Cor. xv. 24. It is the same word that is translated "power" in this verse, and therefore it might be read "All authority is given unto Me in heaven and in earth."

All true believers in the Lord Jesus Christ are born again of the Spirit (John iii. 5—8), and are brought into His kingdom, and as they wait upon the Lord in the public worship and in private meditation they are more and more enlightened in the realities of this kingdom. They prove that through faith Christ becomes to them both "the power of God" (a different Greek word) and "the wisdom of God" (1 Cor. i. 24).

So that we see that in the idea of "authority" there is not only the thought of Jesus Christ being "King of Kings and Lord of Lords" (Rev. xix. 16), but of His having all that belongs to Him because He has "all authority." It is just because He has "all authority" that He has all power, and is able to save to the uttermost (Heb. vii. 25).

Therefore when the Lord was speaking to His disciples at the Passover supper, where He instituted what is called "the Lord's Supper," He told them of "the Comforter, the Spirit of Truth, Whom the world cannot receive because it seeth Him not, neither knoweth Him" (John xiv. 16, 17), but Who would dwell with the disciples and abide with them and Who would guide them into all truth, and would shew to

them the things concerning Himself (John xvi. 13—15).

From this we may be able to understand more clearly why the Lord, after He had told His disciples that all authority was given unto Him, told them to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

Everything connected with God is a great mystery until God Himself unveils the mystery to us. But He shews to us that He is God alone, and yet in the Godhead there is the Father, the Son, and the Holy Spirit—one God.

The children of Israel lived in the midst of nations who worshipped many gods; but God taught them that these so-called gods were vanity: "Is there a God beside Me? yea, there is no God; I know not any. They that make a graven image are all of them vanity" (Isa. xlv. 8, 9), and He commanded them thus: "Thou shalt not bow down to their gods, nor serve them, . . . but thou shalt utterly overthrow them, and quite break down their images" (Exod. xxiii. 24).

So we must ever remember that there is but one God, but in the greatness of a mystery which no human mind can fathom the Father is God, the Son is God, and the Holy Spirit is God. Therefore the Lord Jesus declared, "I and My Father are One" (John x. 30).

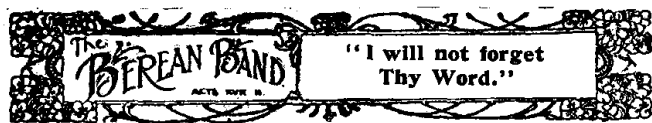
It is because the Holy Spirit is God that He alone can cause us to realise the mysteries that God has revealed in His Scriptures. Therefore we need to ask that God will give us the Holy Spirit, as we read in Luke xi. 13, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

We read how Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God. A little before this he had said to the Jews, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost" (Acts vii. 51—55).

In Ephes. iv. 8 we read that the Lord "ascended up on high . . . and gave gifts unto men." The chief gift which the Lord, because He has all authority, gives to those who trust in Him is the Spirit of God. May we realise that if we ask the Father, in the name of His Son, for the Spirit in His various manifestations, we shall receive according to the promise: "Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Ps. lxxviii. 18). W. H. B.

or, Waters that Fail Not.

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**A Bunch of Keys.**

BY REV. F. W. AINLEY, M.A.
(Vice-President of the Berean Band).

MANY happy hours of my life have been spent in committing to memory striking and saving portions of Holy Scripture. I have enjoyed a holiday all the more delightfully by learning in it the Prophecy of Amos and seeking to reproduce the surroundings, now beneath the silent stars, and again on the hillside with the sheep. Often the long hours of a railway journey have been shortened by a sweet psalm of David, made my very own by learning, and often on one's knees (where somehow it is easiest to learn) have I lived over again and learnt the experiences of Job the patriarch. I never feel that God's Word is a strange thing to me. It arouses the conscience, smiting it like a hammer, or it inspires the will, or it comforts and stills the soul, but it always has to do with me.

The habit of learning the scriptures has everything in its favour and no drawbacks, and I wish to set down simply some of the results of this habit as I have practised it for many years.

First, it makes God's truth a part of oneself, when we not only hear, but read, mark, learn and inwardly digest the Word. It comes to occupy a central place in the heart and mind. Our unaided conscience is not enough to show us how to walk and to please God, but when the mind is stored with divine truth, it is certain that in every special need the truth that suits the occasion will arise to the surface of the memory, and determine (by God's grace) the conduct which is right. As the Ark of God in Dagon's temple caused the idol to fall, so does God's Word, hid in the heart, cast down imaginations and every high thing that exalts itself against the knowledge of God.

Then I find the practice to be a continual help to prayer. The promises of the Bible suit my case exactly, but learning what they are does not make them mine; I must plead them. I read the precepts and learn them, but they are so far above me that I am fain to cry out, "Let Thy Hand be ready to help me, for I have chosen Thy precepts." I cannot rest with unfulfilled promises and unkept commandments. What I may be does not permit me to remain what I am. As the oyster transforms a particle of grit

that it finds in its shell into a pearl, by constantly licking it, so do I find faith and prayer to transform a divine fact into a precious experience, making me richer by far than before.

Very precious also is the knowledge of the meaning of God's Word which comes to the devout learner, for I have no doubt that God Himself inspired

THE VERY WORDS OF SCRIPTURE.

No other word could be substituted for what is written. Inspired nouns are exact and complete, inspired prepositions (*e.g.*, in, with, through, unto) describe the believer's position and relationship, inspired verbs mark a crisis and a continuance. It is splendid toil to gather up the fragments of scripture that nothing be lost. We read a verse and pass on and catch something of its teaching, but read it aloud ten times, twenty times, and the words are illuminated with divine wisdom. Just take one verse: "In all these things we are more than conquerors through Him that loved us." Begin with the first word. It is *in* these things, while the trial is going on, or during the temptation and not *after* these things only. What an inspiration! And similar help will come from the other words as we dwell deep with them. Restriction of space forbids me to continue on a subject so peculiarly fascinating.

The Berean Band series of texts has been so arranged as to bring into the mind "the proportion of faith," neither omitting any essential truth nor over-emphasising any. This is most important. Few people have an all-round acquaintance with the divine truth, but assimilating a part only, become partial in judgment and unloving in life. In these days especially, if we would escape the drift of the stream we must be "thoroughly furnished unto all good works!" Testing times are coming, and we need that on which we can always rest.

A christian sailor, who in early life had been rescued from drowning on a plank, was dying long years after. He was heard whispering something again and again, and when a friend bent down to listen, the words he heard were, "The plank bears, the plank bears." So shall we find it to be when the things which can be shaken shall no longer remain: as

WE REST ON UNCHANGING TRUTH

and are upheld by the everlasting arms.

I have noticed that a verse once learnt is often an introduction to the book from which it is taken. A bunch of texts is like a bunch of

The Springing Well;

keys opening rooms and cabinets and precious treasures. I get into the heart of the book of Genesis all the better because I have learned, and have been thrilled by the story of wrestling Jacob. I come to Exodus with all the greater interest because I have come first to Sinai and the burning bush. Many a book have I learnt thus by heart, *e.g.*, Habbakuk and Malachi, after first learning the grand verses, "The just shall live by His faith," or "Bring ye all the tithes into the storehouse," which are outstanding peaks of glorious mountain ranges.

In witnessing for Christ Jesus there is no knowledge so telling or compelling as the accurate speaking of the Word. I remember preaching once in the open air in the midst of a hostile and tumultuous assembly. They would not listen to an address. I began to quote from memory the parable of the prodigal son. Most of the audience were Roman Catholics, but as I proceeded in a level voice the tumult stilled and the attention became fixed. Many could give a like witness.

Some people think they could not acquire this habit, but memory loves to be trusted, and I believe that everyone who is content to be patient and to take a little trouble will find that a rich storehouse of truth will be their very own, and that memory will be purified from evil and made strong to remember the needful words and works of life.

To learn one verse of the Bible every week may not appear to be a very serious undertaking, but it is proving to be a triumph of the insignificant. It means fifty-two, and sometimes fifty-three, portions of Holy Writ securely lodged in the memory during the year. Could we achieve such a result apart from some such simple method as is provided by the Berean Band?

[We are glad to insert this interesting and helpful article by our friend, the Rev. F. W. Ainley. It tells what a blessing the Word of God is to him, and what a great blessing it will be to all who heed its holy precepts.—ED. S. W.]

The verses to be committed to memory during the month of August are as follow:—

PRAYER.

- Aug. 1. Psa. 65, 2.—God hears Prayer.
- " 8. Prov. 15, 8.—God delights in Prayer.
- " 15. Matt. 21, 22.—Believing Prayer.
- " 22. Rom. 12, 12.—Persevering Prayer.
- " 29. Prov. 28, 9.—Prayer Hindered by Disobedience.

All communications should be addressed to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

Earthly Objects in Heavenly Light.

BY WILLIAM LUFF.

No. 8.—Boats.

I WONDER if you will go to the seaside this year. Whether you do or not, let us have a talk about boats. A gentleman in sending forth a book of poems wrote,

"I launch my fragile paper boat
Upon a wide, mysterious sea,
And pray that it may safely float
To some propitious destiny.

"But if my treasure, if my toy,
Drift derelict to regions dark,
No power can whelm away the joy
With which I built my tiny barque."

If we cannot go to the seaside, nothing can stop our enjoyment in thinking about it.

One day I saw some *new boats*, clean and varnished, brought down to the shore; and I wondered what they thought of the sea, and their future life upon its waves. Are you a new boat on the sands of life? How big life seems! and yet how little young people know of its pleasures and its sorrows, its dancing waves and dark waters.

Another day I saw *an old boat* being repaired and re-painted. All the old paint had to be scraped off, and the surface rubbed smooth with rough sandpaper. New paint must not be put on over the old. How God has to burn off and scrape off all our self-righteousness before He can cover us with the righteousness of Jesus Christ.

Where do you think I once saw a boat? In a potato plot, a mile from the sea. It looked out of place, and would not have been there if it had been seaworthy. Do boys and girls ever get out of their proper place? Rather! Boys and girls, made to enjoy life on the sea of God's love, are sometimes found far away, high and dry, amid some worldly pleasures.

What do you think I once saw as the name of a boat? It was not a flower, a bird, or the name of a boy or girl—the boat was named "My Own." What a difference it makes to say of anything "It is my own."

"Holy Bible, book divine!
Precious treasure, thou art mine!
Mine, to tell me whence I came;
Mine, to teach me what I am.

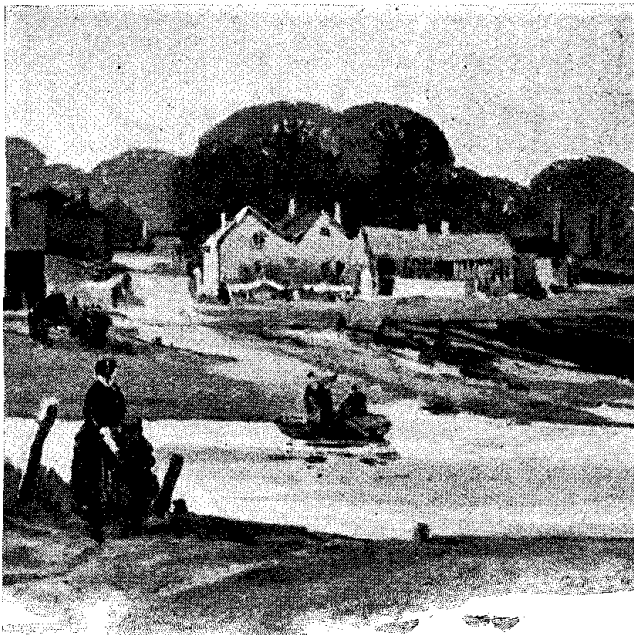
"Mine, to chide me when I rove;
Mine, to show a Saviour's love;
Mine art Thou, to guide my feet;
Mine, to judge, condemn, acquit."

"I will say of the Lord, *He is* my refuge

or, Waters that Fail Not.

and my fortress: my God; in Him will I trust" (Ps. xci. 2).

I once heard a mother say to her child, "We must get a boat," and the little one asked, "Mother, how do you carry a boat?" She made a mistake; the boat is to carry us, not we carry the boat. Salvation is a boat to carry us; not we carry it.



"MOTHER, HOW DO YOU CARRY A BOAT?"

Yonder is a sailing-boat, which during the war is only allowed to go a certain distance out to sea. Even gentlemen's yachts are limited, for fear of mines, etc. Some young people want to sail proudly beyond the limit God has set. It is dangerous.

And there goes a fishing-boat, many of which are employed as mine-sweepers, removing dangers from the track of others, as Jesus came to take away sin by "the sacrifice of Himself" (Heb. ix. 26). On one steam trawler as the net was being hauled in, it was seen that a mine had become entangled in it, and the skipper gave orders that the gear should be slacked away, hoping that the mine would be freed. Five of the crew were at the side of the ship, assisting in this operation, when the mine exploded. "The next thing I remember," said the skipper, "is that I was choking in the sea and had a frightful pain in my head. The ship was gone and the sea was strewn with wreckage. I caught hold of a piece of this and supported myself on it. My head was cut open."

Of a crew of nine only the captain and a deck-hand were alive; the latter said that the

explosion blew the ship to bits and lifted him right over the rail into the sea. When he came to his senses he secured a plank and, with the skipper, drifted for seven miles before they were picked up. As those seven fishermen died removing that mine, so Christ died taking "away the sin of the world" (John i. 29).

I hardly like to mention *submarine-boats*, but suppose I must. The latest U boats can disappear in fifteen seconds, and reappear in twenty seconds. They can remain under water twenty-four hours, and travel 4,000 miles without replenishing. Such a boat torpedoed the *Lusitania*, murdering 1,502 men, women, and children; this she could do from a distance of five miles. God keep us from being in any way such a death-boat.

I prefer to think and write of *the Life-Boat*. A submarine is like Satan; the Life-Boat is like Jesus Christ.

"There is a LIFE-BOAT, staunch and true,
Amid the storm's commotion,
A LIFE-BOAT with a gallant crew,
For wrecked ones on the ocean.

Chorus—

The LIFE-BOAT of Salvation, free!
The LIFE-BOAT Jesus launched for me,
For me! For me!
The LIFE-BOAT launched for me.

"Oh, safely speeds this Boat along,
A loving hand to guide her,
And gathers from the dying throng
The lost who sink beside her.

"No fear have we, our oars are sound,
Our Boat is Free Salvation;
We want her known the world around,
To save in every nation.

"They sink! they die! we hear their cry!
The breakers—who will brave them?
And to the souls far off draw nigh,
And prove that Christ can save them.

"The waves may roar, and round us beat,
We sing as on we labour,
And face with Him the storms we meet,
Our eyes towards the harbour."

You may sing this hymn to the tune of "There is a gate that stands ajar."

A Text Carriers' Conference.

WE had prepared a very remarkable story of a text carriers' conference recently held in South London; but as we have not space we must leave it over until our next issue, please God. We only say here that we believe God's blessing rests upon this movement, and that instead of five hundred workers going about holding up the Word of God before the people, they will soon have one thousand scattered about in the British Islands, and abroad.

The Springing Well.

Our French, Belgian, Serbian and General War Relief Funds.

WE are certain beloved christian friends and fellow labourers in our own and other lands will be glad to know there is no slackening in the efforts put forth to help distressed believers wherever they are found. Indeed, so true is this, that we do not think a solitary family in connection with the assemblies of God's children has been left uncared for when the distress has been discovered and the genuineness of the need ascertained. Of course this help rendered applies to other agencies as well as that which we have been privileged to control.

We have profound reason to be grateful for the continued fellowship manifested by God's children through the simple medium of this periodical. It is really very wonderful and makes us thank God that He can take up such a feeble instrumentality and use it surely for His own glory as well as for the help of His people. We have been led to think much of the exhortation "Let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10), and, surely many, very many, of our dear friends have given practical evidence that they have had this scripture in mind also, and had resolved to obey it.

Since our last issue we have received kind and encouraging communications from correspondents in distant countries. The letter from our dear friend at Brackenbury, South Australia, came as a cheer and made us appreciate such "good news from a far country." We thank this generous friend for the £4 sent for this Fund.

As we write, indeed at this moment, we have received from our friend Mr. J. Fisher a further draft value £60 from saints at Timaru, Blenheim, Gisborne, Wellington, Masterton and Christchurch. We can only now tender our grateful thanks for this additional evidence of loving care and sympathy for those in need. The Lord's Hand is surely in this most opportune remittance, as we had just disbursed the balance of the second donation apart from various special amounts that have reached us from other helpers in New Zealand and Australia during the month.

Many of us had hoped and prayed that the war would have been over before now, but alas, the outlook is still sad and serious beyond measure, and we fear the need with many will be continuous, especially as the winter approaches.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

THIS work demands our earnest attention. God has owned it in a wonderful manner, and friends have been marvellously generous; but the need is greater than ever. So many thousands of New Recruits have assembled in various camps and an army of men from Canada and other parts of the Empire. We earnestly desire to reach them all with a Gospel Message, or with a Gospel, or a New Testament, or through the Word spoken by devoted workers. We thank those who have sent as under:—

	£	s.	d.
J. N., Aberdeen, 2s 6d.; Mrs. McB., Worcester, 2s. 6d.	0	5	0
"Swampscott," 20s.; H. M., Bristol, 5s.	1	5	0
J. P., Ferryville, 12s. 4d.; M. D., Kingston, 2s. 2d.	0	14	6
E. F., Hove, 5s.; M. H., Wimbledon, 1s. 8d.	0	6	8
"S. B.," Dover, 1s.; H. M. P., Brondesbury, 1s.	0	2	0
R. M., Geraldine, N.Z.	1	0	0
F. H., Exmouth, 5s.; J. G. P., Cheadle Hulme, 12s. 6d.	0	17	6
H. and M. J., Worcester	0	5	0

OUR SUBSCRIPTION FUNDS.

WE have yet again to thank the many kind friends who so generously help us in our efforts to make this humble periodical a medium for doing both spiritual and physical good to our fellow men and women and also to encourage those who endeavour to bring in the "little ones." We thank God, and all our kind helpers for much practical fellowship rendered during the present month as noted below:—

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

	£	s.	d.
Miss V., S. Kensington, 5s.; H. P., Lincoln, 5s.	0	10	0
J. S., Shetland, 5s.; S. B. Dover, 6d.	0	5	6
For My Saviour's Sake, 2s.; E. J., Wimbledon, 2s.	0	4	0
S. B. B. E., Horsham, 10s.; Three Friends, Wimbledon, 5s.	0	15	0
J. D., Chilcompton, 20s.; Dr. H. C. E., Biarritz, 20s.	2	0	0
M. J. W., Hidcote, 20s., also for one Cripple, 12s. 6d.	1	12	6
E. A. P., Cheadle Hulme	0	12	6

For Our "Springing Well" Leper Fund.

	£	s.	d.
M. J. B., for the support of one Leper	6	0	0
John 3—16, Portsmouth	1	0	0

For Our "Compassionate" Fund.

(For Lonely Suffering Saints, and for the Help of the Very Poor.)

	£	s.	d.
Mrs. McB., Worcester, 2s. 6d.; "Banffshire," 2s. 6d.	0	5	0
L. C. M. N., Cerney, 3s.	0	3	0

For Our Hop-Pickers' Fund

	£	s.	d.
(W. LUFF). J. D., Chilcompton, 20s.	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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THE Springing Well

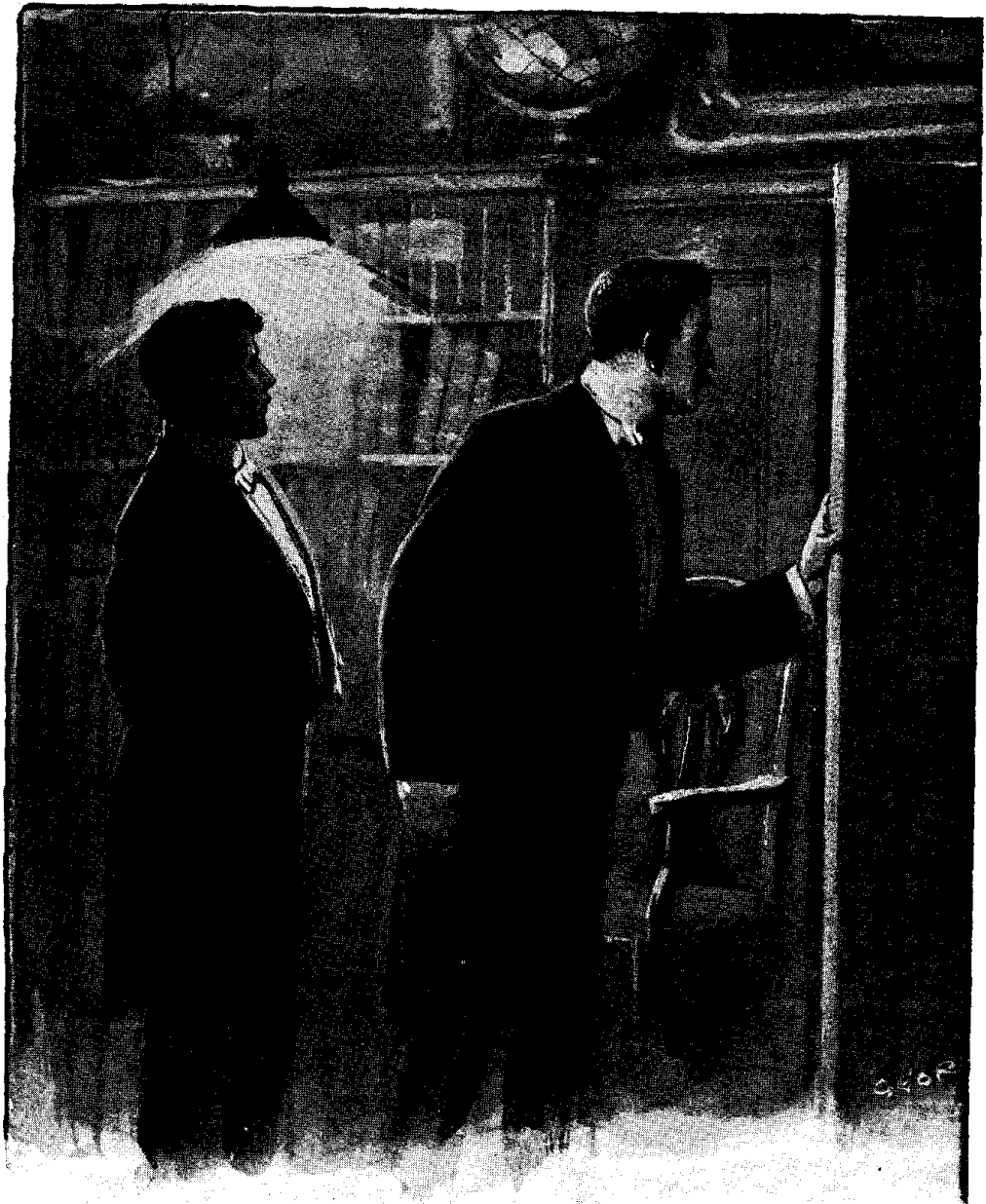
or WATERS THAT FAIL NOT.



Before the Ex-President entered; or, an Incident at Burlington House.

COL. THE HON. THEODORE ROOSEVELT, Ex-President of the United States, was announced to lecture in London at a meeting of the Geographical Society, and people came in crowds to hear him. The great man had succeeded in discovering a wonderful river in Central Brazil. It was known at its source as the Duvida, the meaning of the name being singularly the River of Doubt. Its course was not marked on any map, and no explorer had ever apparently previously traversed the country through which it flows, or discovered its outlet into any larger river, or into the ocean. The hon. gentleman therefore accompanied by his son and a small party started on what proved to be a most adventurous and eventful voyage. It certainly seemed almost incredible that a stream in places as broad and as swiftly-flowing as the Rhone or the Rhine should have remained unregistered so long, and the story told by the great traveller of the tribes of Indians and natives living near to its banks

S.W.



"THE FELLOWS OF THE GREAT GEOGRAPHICAL SOCIETY ENTERED."

made the writer think how much there is still for the missionary to do in carrying the gospel of our Lord and Saviour Jesus Christ to these untutored and benighted heathen who dwell in the dark forests of the Republic of Brazil. The

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discoveries of the notable Ex-President were truly valuable, and it is a matter of congratulation that he successfully accomplished his voluntary mission; but we trust other travellers will pass through that region to tell the tribes who dwell on the banks of the Duvida of JESUS CHRIST THE SON OF GOD.

On the occasion to which I refer great numbers were unable to obtain admission, and those who, like myself, enjoyed the privilege had to be present long before the time given for the lecture. I found myself seated next to a very brilliant scientist, a man to whom we are indebted for many very skilful and useful inventions. Although a stranger to him he began to speak to me almost at once, and I was quite startled when he referred to the Bible and to religious subjects generally. What led him to do so I cannot tell, but almost the first expression he used was about the Word of God. "You know," he said, "I cannot accept the Bible as a revelation from God, and those fellows who do are always so sure about it." I answered him by saying "Well, have they not a right to be sure? The Book says 'Holy men of God spake as they were moved by the Holy Ghost.' Now, sir, you will allow me to say that I am one of those 'fellows' who are, as you say, 'always so sure about it,' because I believe the statement I have just quoted." He replied by saying, "I believe it does say that, but it does not make it true all the same; besides," he added, "there is another thing, about God. You christians always talk as if you know God intimately, whereas there are hosts of splendid, scientific men who have been searching for Him all their days and have never found Him." "That is just the crux of the matter," I replied, "for the Book asks the very question. Listen! 'Canst thou by searching find out GOD? Canst thou find out the Almighty to perfection?' And in the New Testament the answer is given from the lips of the Saviour. Hear it: 'This is life eternal, that they MIGHT KNOW THEE THE ONLY TRUE GOD, and Jesus Christ, Whom Thou hast sent.' Surely this is authoritative 'that they MIGHT KNOW THEE, the only true God'!" My friend seemed to hesitate a little, but at last said, "Well, what do you make out of the Atonement? You surely don't want to make me believe that that was a necessity, do you?" "My answer is, I really don't want to make you believe anything, but again the Book says, 'WITHOUT SHEDDING OF BLOOD IS NO REMISSION,' and I believe it." There was no direct response to this statement of Scripture; but my companion after a moment's pause said,

"Well, as you say you are a christian believer, there is just one other enquiry I will make about the Bible. Do you believe in an eternity of punishment for those who do not believe in Jesus Christ?" The man seemed fearfully in earnest as he asked me this solemn question, and like Nehemiah I looked for grace from God to reply. "Well, sir," again I said, "the Book says, 'It is appointed unto men once to die, but after this the judgment.' And further again it declares that 'these shall go away into everlasting punishment; but the righteous into life eternal.'"

There was no time for any reply. The Fellows of the Council of the great Geographical Society entered the Lecture Hall. The far-famed traveller took his place at the desk and began his memorable story.

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The following week I read in the public prints that the one with whom I had engaged in this remarkable conversation had died very suddenly. "Gone where! God only knows! AFTER THIS THE JUDGMENT!"

"Precious Things."

"Blessed of the Lord be his land, for the Precious Things of heaven, for the dew, and for the deep that coucheth beneath."
—DEUT. xxxiii. 13.

PRECIOUS things, heaven's gifts o'erflowing,
Stoop to kiss the earth beneath;
Sun to shine, with splendour glowing,
Dew, the tender herb to wreath.
Sun, which colours fruit and blossom,
Rain, supplying man and beast,—
Tender thought for *all* His creatures,
God provides for e'en the least.
Softest blue the arc above us,
Veiled with clouds of varied hue;
Charm the eye when light is fading,—
Radiant, too, with morning new.
Blessings fall upon the mountains,
And the valleys far below;
Moonbeams alternate with sunshine,
Where the springs of water flow.
May our hearts in praise and rapture,
Rise and bless the God above,
For the "precious things" He showereth
On us in His changeless love.

H. BUNN.

AND for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the Precious Things of the earth and fulness thereof, and for the good will of Him that dwelt in the bush (Deut. xxxiii. 14, 15, 16).

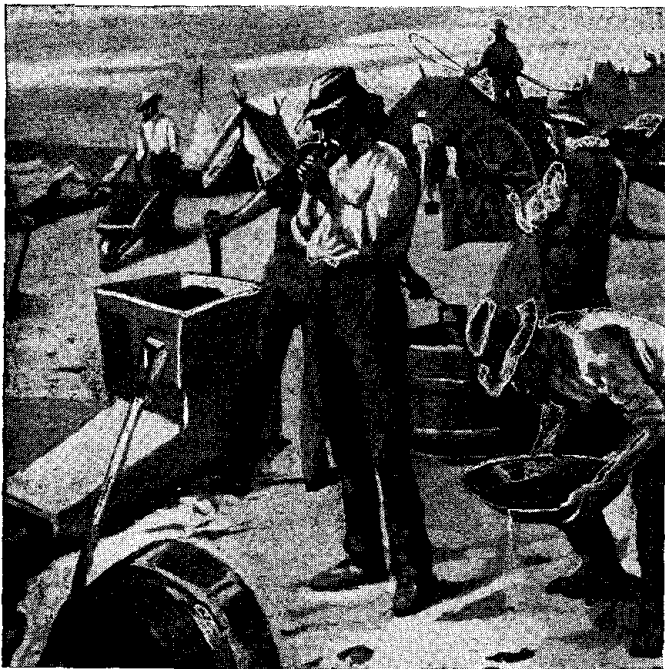
or, Waters that Fail Not.

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The Debtor Cleared; or, A Canadian Farmer's Deliverance.

BY ALEXANDER MARSHALL.

TWO brothers left England to better their circumstances, one going to Canada and the other to Australia. The one who crossed the Atlantic purchased a farm and entered upon agricultural pursuits, whilst the other sought his fortune on the gold fields. Owing to various causes the farmer got into pecuniary difficulties, compelling him to mortgage his farm. Times grew worse, he got deeper and deeper into debt, and finally he was compelled to give mortgages on his farm, stock, furniture, etc., to a money-lender. The mortgages became due, and on account of his inability to discharge them he was notified that, unless the amount was forthcoming on a certain date, HIS FARM AND EFFECTS WOULD BE SOLD.



"CRADLING" AND "PANNING" AT THE GOLD FIELDS.

The time having expired, and being unable to pay the money, the sale was duly advertised. The Australian brother, having amassed considerable wealth at the gold diggings, decided to visit Canada. On reaching the district where his brother resided he was informed of the condition of his affairs. He immediately visited the money-lender and told him that he had come to discharge the mortgages. One of them was paid full and a receipt was given. The Australian thereupon despatched a special messenger to his brother with the discharge. On receiving it he was amazed and delighted, and longed to discover

the friend who had acted so generously. The discharge was again and again examined and found to be correct. The messenger was cross-questioned, but no information could be elicited from him. Meantime the second mortgage was paid, clearing the farm, and the necessary papers handed to the Australian, who immediately sent a messenger with them to his brother. The Canadian determined to find out the generous friend and express to him his deep, heartfelt thanks. As he was on his way to do so he met his brother. At first they did not recognise one another, but in looking into each other's faces they discovered their relationship. It is needless to add, expressions of deep gratitude were made by the Canadian to his benefactor.

This simple incident illustrates greater things. All of us are debtors to God. We owe Him a debt of obedience which we have failed to render. Week by week, month by month, year by year, our liabilities have been increasing. The scriptures recognise the fact that there are great differences as to *degrees* of guilt, but there is none as to the *fact*. "There is no difference, for all have sinned and come short of the glory of God" (Rom. iii. 22, 23) is the scripture declaration. There are fifty pence, five hundred pence, and ten thousand talent debtors. The measure of our indebtedness depends on the measure of our privileges. "To whom much is given much shall be required" is a Divine principle. There is one thing, however, which is applicable to us all, and that is, whatever may be our indebtedness, we are unable to pay. The language of the human heart is expressed in the words of one of old: "Have patience with me, and I will pay thee what I owe." In our case that is absolutely impossible. By paying cash for new purchases we do not remove the "old score" that is against us in the merchant's books. **FUTURE GOOD CONDUCT CAN NEVER BLOT OUT PAST DISOBEDIENCE.** "God requireth that which is past" (Eccles. iii. 15), and there is no use in talking of what you mean to do in the future. The fact of the matter is you are a helpless spiritual bankrupt, and the sooner you acknowledge that you have "nothing to pay" the better it will be for you. If you are prepared to admit your liability, and confess that so far as *your* efforts are concerned you are hopelessly undone, there is good news for you. The gospel of God's matchless grace reveals His great love to you. So much and so deeply does He love you that, at an *infinite cost*, He has provided a free and full salvation. The glorious fact is

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revealed in the "wonderful words of life" contained in John's Gospel, chapter iii., verse 16: "For God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life." The Lord Jesus by dying on account of our sins has perfectly met God's holy and righteous claims. Because of His atoning sacrifice you can NOW obtain forgiveness. "Be it known unto you, 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). By simple faith in Christ's death for your sins you will obtain forgiveness and eternal life. Why was the farmer not afraid that his property and effects would be sold? Because of his promising to pay his indebtedness in the future? Because of his repentance, faith or feelings? Assuredly not. His only reason was that *his indebtedness was paid by his brother*. And he possessed the receipt. So it is with God's people. Each one can say truthfully—

"My sins deserve eternal death,
But Jesus died for me."

Thank God for that "but." WHAT THE LORD JESUS DID IS SUFFICIENT. Do not try to "add" to His "finished" work. "But God is not satisfied *with me*," says one. True, perfectly true, that God is not satisfied with us, but He is satisfied *with what Christ did for us*. "This is my beloved Son in Whom I am well pleased" (John ii. 17). God is satisfied, God is glorified with Christ's death on our behalf, and He desires that we should be satisfied with that which satisfies Him. The proof that God is satisfied with *what Christ did for us* is the fact that God raised Him from the dead and seated Him at His own right hand. Why not NOW believe on the Son of God, Who loved you and gave Himself for you?

Oh the multitudes that are careless about their best interests! They are absorbed with the things that are seen and temporal, and appear to be unconcerned regarding their eternal interests. "*Because sentence against an evil work is not executed speedily*, THEREFORE the hearts of the sons of men are fully set in them to do evil" (Eccles. viii. 11). How extraordinary! Because God lengthens out the day of grace, and does not cut you down in your sins, you procrastinate and delay the acceptance of His "great salvation." If you knew that you were to be summoned into His presence at ten o'clock to-night you would immediately appeal to Him for pardoning mercy. Because

sentence against you on account of your sins is not *carried out*, you take advantage of His long-suffering and say to the Holy Spirit: "Go Thy way for THIS TIME, when I have a convenient season I will call for Thee." Do not, oh! do not, hesitate one moment longer. "Flee from wrath to come." Accept of God's pardoning mercy through believing the good news regarding Christ and His atoning work.

"But if you still His call refuse,
And all such wondrous love abuse,
Soon will He sadly from thee turn,
Your bitter prayer of anguish spurn.
'Too late! Too late!' will be the cry,
'Jesus of Nazareth has passed by.'"

"My beloved Sons, I warn you."

"ASPHYXIATING GAS!"

AFTER a time of spiritual revival in these Islands there followed a period of indifference, and it was remarked by one of God's servants that "the people had become gospel hardened."

If this was true then—and it appears to have been the case—what must be said of the condition of things now? Surely the hearts of men and women have become absolutely frozen!

There has been a great outcry, and rightly so, at the wickedness of the Germans in using poisonous gas in order to destroy our troops. The crime is so abominable that no words can be found adequately to describe the enormity; but whilst feeling has been stirred to its very depth in this matter, there is little or no protest at the poisonous doctrines which are spreading everywhere and carrying off multitudes to a hopeless end. Men and women are being spiritually asphyxiated by the poisonous smoke that ariseth from the bottomless pit (Rev. ix. 2). There is an antidote, but men are so stupefied, they seem unwilling to use it.

Satan cannot overcome the Lord's people by direct assault. He has tried persecution. That stroke drove the Lord's people to take a firmer hold of their Saviour. Now he has come forth with every form of error his satanic mind can suggest, and multitudes are falling as the black cloud advances.

This is a fact which cannot be denied by any person at all acquainted with the trend of so-called religious thought. Errors which have been refuted are again revived. False worship, which but a few years ago would have been thought impossible in "christian" countries, is openly practised, and its followers glory in their shame.

What would be thought of our brave soldiers if, instead of availing themselves of the means provided to protect them from the German poison, they rushed towards the death-dealing smoke and eagerly drew it into their lungs? Surely it would be said the poor fellows were mad! What, then, must be said of those who, rejecting the Lord Jesus, the Only Remedy for sin and eternal death, gladly imbibe the teaching that is contrary to God's Word, and, therefore, soul destructive?

It is not proposed at this time to refer by name to these errors, and so to advertise them, but rather to call attention to the Divine instruction to give warning, and the equally Divine commandment to set forth the Lord Jesus as the One and Only Saviour.

That there is great need for warning against error may be inferred from the action of the Apostle Paul. Addressing the Elders of the Church at Ephesus (Acts xx. 17, 20; 26—31), whom he afterwards referred to as "the saints" and "the faithful in Christ Jesus" (Eph. i. 1), Paul said: "I have kept back nothing that was profitable to you." "I have not shunned to declare unto you all the counsel of God." "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers." "I know this, that after my departure grievous wolves shall enter in among you, not sparing the flock." "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." "Therefore watch and remember that . . . I ceased not to *warn* every one night and day with tears."

From these words it is evident that the apostle not only preached the gospel and sought to build the people up in the holy faith (Jude 20), but he also continuously gave them warning against error,—against false doctrine or teaching. Not only did he thus act when speaking face to face with those he loved, but in his written communications he adopted the same method, as we may learn from 1 Cor. iv. 14.

Do we realise, as we should, that the Almighty spake many times in a way of *warning*. It is written, "Noah, being *warned* of God . . . prepared an ark to the saving of his house" (Heb. xi. 7). Here then we have an example directing us how to act. Poisonous doctrines are spreading abroad as a cloud. God has, by His servants, *warned* us such would be the case (see 2 Tim. iii. 1, etc.; iv. 3; 1 Tim. iv. 1; 2 Pet. iii. 3, etc.). We are warned not to breathe in these "asphyxiating" doctrines, but to flee to that One ARK of safety which God has

provided. He, Who has provided the ARK, declares with a solemn oath, "as I live, I have no pleasure in the death of the wicked, but" (I have pleasure) "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).

Let it be observed that these words were addressed—not to the openly ungodly and irreligious—but to the professing people amongst the Israelites. They needed to be warned to turn to the Messiah in their day, and so do those who are mere professors now. Thousands of Church members need conversion to-day. They have "tumbled" into a profession, but they have not been brought to believe in the Lord Jesus as their SAVIOUR,—their ARK—their SIN-BEARER. They have not heeded God's *warning*, but have rushed after the "asphyxiating gas" which Satan supplies to false teachers. It first blinds, and then kills.

May we have faith to believe in the Lord Jesus and grace to hold fast to God's Word, for by it "is Thy servant warned"! (Ps. xix. 11).

You Must be Born Again.

YOU must have a personal dealing with God about your sins. You must have a true faith in the Lord Jesus Christ and in His atoning work. Thus only can you be forgiven and saved. Thus only can you be brought back again to God, from Whom you have gone astray. Thus only can you become possessed of the unsearchable riches of Christ, without which, whatever else you may possess, you are poor indeed.

Baptism and the Lord's Supper are of importance in their own place, but are not the meritorious ground of a sinner's salvation. The precious shed blood of the Lamb of God—His sacrificial death—is alone that.

How true are the well-known lines:

"Till to Jesu's work you cling,
By a simple faith;
'Doing' is a deadly thing—
'Doing' ends in death.
Cast your deadly doing down,
Down at Jesu's feet;
Stand 'in Him,' in Him alone,
Gloriously 'complete.'"

IN view of the call of God, the uncertainty of life, and the solemn and eternal issues involved, how important is the decision you come to. Can you, dare you, hesitate for another moment before making a right choice between the two masters, and saying "Christ for me"?



VIII.—How the Blood of Christ Purges the Conscience from Sins.

"BECAUSE THAT THE WORSHIPPERS ONCE PURGED, SHOULD HAVE HAD NO MORE CONSCIENCE OF SINS."—HEB. X. 2.

AN honest man, who knows that he is a sinner, that God is holy, and that he must meet God about his sins, unless he be resting upon the blood of Jesus Christ, is utterly miserable. His conscience condemns him continually; his doings do not bring peace; he knows that it is utterly impossible for him to satisfy God.

In olden times the troubled consciences of God's people led them continually to the altar. They went over and over again to God, taking each time a fresh sacrifice. Each sin needed new blood-shedding, and as every day added to the list of sins committed, there was constant coming to God to obtain renewed forgiveness. So long as lifetime lasted sinning continued, and so long as sinning continued fresh sacrifice was needed; hence they never had lasting peace with God.

The christian, on the contrary, has lasting peace with God, and he has it because the sacrifice of Christ, having accomplished complete forgiveness of sins, cannot be repeated. When God made the world He rested from His work—all was good and perfect in its order, and not to be added to. When the Lord Jesus died, the work which His Father had given Him to do was done, and sin and death heard the cry, "*It is finished!*" Men do not endeavour to paint the petal of the lily or the rose, nor to set the mountains in order! They admire God's works of creation. Nor do such as know the perfection of the work of Jesus upon the cross, attempt to establish a righteousness of their own. They praise God for His salvation.

The one offering of Christ once offered has once and for ever atoned for the believer. His sins have been blotted out of the book, and God says, "Their sins and their iniquities will I remember no more;" and the sins being gone, there is no fresh sacrifice, for "where remission of these is there is no more offering for sin." The debts are paid, and because they are paid, the demand of Justice for their payment has ceased.

Our answer to the question, "How do you

know that your sins are forgiven?" is, The sin-offering has been offered, Christ has been made sin for us.

To believe what Christ has done is to have peace.

It is the glorious fact that Christ's work is complete which gives to the believer "no more conscience of sins."

Praying for forgiveness, or seeking to apply the effects of the blood to our consciences, is not resting by faith upon what Christ did upon the cross. Allowing the thought of any repetition of the sacrifice is to become like the Jew of old, who brought to God for each offence a fresh offering. To apply to the blood for constant cleansing is really lowering the all-sufficient value of the once-shed blood to the level of our poor faith about it. God says, By one offering we are "purged," and there can neither be a second blood-shedding nor a second blood-cleansing.

The comer to God of old saw the victim slain for his sin, and his faith in God's word that the death of the victim was an atonement for his sin gave rest to his conscience. God said, "His sin that he hath committed shall be forgiven him." The man could not see the efficacy of the blood! It was what God had said respecting the blood which brought rest to his heart. He obtained repose by believing.

God has in our day of grace supplied the Victim. He has prepared the Sacrifice. His own adorable Son from His own bosom has been nailed a sin-offering to the tree, and God says, "If the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . purge your conscience" (Heb. ix. 14). Do you believe God? Then He says of you "once purged, no more conscience of sins." Dear reader, has not Christ been evidently set forth before your eyes crucified? His blood has been shed once, your conscience has been purged once; His blood will never be shed again. Your sins are forgiven because His blood has been shed. Have you not a good conscience before God?

Quite true as to daily walk, there is a daily need, and God has made provision for that need, for, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). This is provision for a saint. Then tell Him of the sins committed, and He will forgive them. But do not in spirit become again an unforgiven and uncleansed sinner and pray as if you needed to wash again in the blood of His Son, and so become afresh a saint!

or, Waters that Fail Not.

How the Poacher was Freed.

A SHORT time ago there might have been seen, in a third-class carriage on one of our Scotch railways, a policeman sitting with a handcuffed prisoner by his side. The man had broken the law of the land, and was going, as fast as steam could take him, to the place where he was to suffer the punishment for his evil deed.

The passengers seemed greatly interested in this man's case. Question after question is put to the policeman as to the cause of his conviction, and the nature of his sentence.

The man had been poaching in the River Tweed, close to the town where he lived; and having been caught and found guilty, he had been sentenced to pay fifty shillings or to suffer thirty days' imprisonment.

"Could he not pay the fine?" the passengers asked. And as he could not do so, he was being taken to prison. Presently a gentleman, an entire stranger to the prisoner, and to all in the compartment, asked whether, if the fine were now paid, the prisoner could go free.

"Certainly," was the answer.

When the train stopped, the policeman with his prisoner and the gentleman left the train. The authorities were seen, and the money was handed over; then the discharge was made out, the prisoner's handcuffs were taken off, and he was free. Another had done for him what he could not do for himself.

This kind action is an illustration of the love of God to man. The prisoner had no claim upon the gentleman who befriended him. And the Scripture declares that, "when we were enemies" to God, He gave His Son to die for us. God loved us in our sins, in our state of condemnation, and while we were hurrying on to bear our judgment. And since God is just, and His demands against sin must be executed, He gave His Son to die in our stead, to

Christ is With You.

David J. Beattie.

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Chas. H. Gabriel.

1. Out on life's tem-pest-u-ous o-cean, Struggling oft 'gainst wind and wave,
 2. When the waves of care op-press you, And your sky is o-ver-cast,
 3. Fierce the bil-lows dash in con-cert With the ocean's ceaseless roar,
 4. Clouds may oft be-dim the vis-ion: Cherished hopes at noon de-cay;

Many a barque, unseen, for-got-ten, Onward goes, the storm to brave.
 His al-might-y arms will hold you, Till the night of sor-row's past.
 Threat'ning oft to o-ver-whelm you, Ere you reach the peaceful shore.
 But the Lord, who chang-es nev-er, Will stand by you all the way.

CHORUS.

Christian, fear not, Christ is with you: He'll be with you thro' the storm;
 fear not,

He will guide you, safe-ly guide you, And pro-TECT from ev-'ry harm.

bear the judgment due to us on account of our sins.

We all have sinned; we have broken God's law, and, do what we will, we cannot pay the debt. As fast as time can take us, we are being hurried along to eternity. How will you treat God, Who gave His Son to die, that you might be saved and be delivered from the wrath to come?

MEEKNESS, like patience, is a feature in the christian which marks a resemblance to the Lord Jesus Himself. It is the result of the personal power of Christ over the mind. It is to be acquired by walking in spirit with the Lord Jesus. Follow after meekness.

The Springing Well;

Studies in
Scripture Couplets.

The Secret of a Great Change.

"*Ephraim is joined to idols; let him alone.*"—Hos. iv. 17.
"*Ephraim shall say, what have I to do any more with idols? I have heard Him, and observed Him.*"—Hos. xiv. 8.

WHAT a startling change we have here! The first speaks of a nation hugging its idols in spite of prophetic warnings concerning the dire consequences of such conduct, whilst the second scripture depicts a nation—the same stubborn and wilful people of Israel—throwing away these very selfsame idols. Naturally we are interested in tracing the reasons for swift and sudden decisions, especially if they be those of a strong-willed and stubborn folk, and we are not left in ignorance of the secret. We might remark that the discovery of the secret of such a change is not merely interesting—it is a vital matter, affecting our own moral and spiritual condition, for herein is disclosed God's way of weaning us from the world, and from vice and sin and self.

First, we are introduced to a nation wedded to its idols. Those were sad, sad days in the history of God's chosen people. Prophet after prophet had been sent with messages of love to a backsliding people, but all to no purpose, for they persisted in their evil courses. And now comes the Divine verdict: "Ephraim is joined to idols; let him alone." To be left alone was just what they desired, yet no worse thing possibly could have happened to them. Sometimes when men and women of the world are pressed by earnest christians to become concerned about their souls, and to seek the Lord in repentance and faith, they exclaim, "Why do you trouble me? leave me alone." We are told that travellers in Arctic regions are sometimes so overcome by the cold that, sinking down exhausted upon the snow, they beg of their companions as a special favour, to be left to rest and sleep for a wee while. But that request is never granted. How false and cruel would be these fellow travellers if they did not shake the drowsy one, compelling him to keep on the move, for to be left alone means death. "Let us alone" (Luke iv. 34) was the sinners' cry in ignorance to the Saviour. Nay, more than that, it was a cry inspired by the evil one. May God never grant that request of any reader of this page!

"Hugging idols—I make no pretence to godliness, but I am not doing that," is that what you say? Pray remember this, that what a man thinks most of—money, position, pleasure, appetite, applause—that is his god. Frankly, now, answer this question, *What comes first in*

your life? Who, what, is your first thought in the morning, and your last thought at night? Can you say

"I think of my blessed Redeemer,
I think of Him all the day long."

Not one unsaved soul can answer in the affirmative. And, please remember, whatever comes first in your life is your god. Hugging sins and pleasures. Is that true of you? Perhaps, alas! some would sorrowfully confess that it is not so much them hugging their sins as their sins hugging them in a dreadful embrace. Oh! He loves you too much to leave you alone just yet. If in Hosea iv. 17 He says, "Let him alone," in xi. 8, He exclaims, "How shall I give you up, Ephraim?"

The sequel is seen in our second scripture, where we have a nation throwing away its idols. But how was, or rather, how will this be brought about? This stupendous change is the result of the expulsive power of a new affection, brought about by personal contact with the Lord, by hearing Him and observing Him. This is prophecy that will be fulfilled by and by in the history of the Jews. But it may be fulfilled in every experience here and now. Wedded to idols and idols wedded to you, yet there is deliverance through Him. To know Him is life eternal, with all its accompanying blessings. "I have heard Him"—why, faith comes by hearing, and hearing by the word of God. "I have observed Him"—that is how affection springs.

It is reported that a great sculptor spent eight years in producing a face of the Lord Jesus, and at last wrought one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on a statue of Venus, he replied, "After gazing so long into the face of Christ, think you that I can now turn my attentions to a heathen goddess?" And he spurned the offer. Here is the secret of weanedness from idols—

"I have heard the voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
All my soul is satisfied."

ROBERT LEE.

MILLIONS of souls in heaven will be
Through the Blood,
Praising the Lamb, who on the tree
Shed His Blood:
All white and pure, all glorious fair,
They praise the Lamb, whose joy they share;
Oh, happy throng! will you be there
Through the Blood?

Bible Truths in Bible Scenes.

VII.—The Eagles and the Carcase.

THE eagles, or vultures, gathered together outside the walls of a city around the carcase of some animal is a common sight in Palestine. The dead body, without ceremony, or care for considerations of public health, is thrown down on some waste ground, and is left for these scavengers to clear away, and even should they be slow in the occupation, the wild dogs will soon assist them to devour the remains. Be it power of eye or scent, or both combined, the carcase readily attracts the vultures. Very soon after it has been cast out of the city a speck may be seen on the clear blue sky, then another and another, and presently the specks assume the form of birds—the eagles are gathering together. How they discover the repast that awaits them we know not, but “wheresoever the carcase is, there will the eagles be gathered together.”

Very often the Lord took up His parable from the things which were at His hand, and it may be that as He sat upon the Mount of Olives, overlooking Jerusalem, the eagles were gathering together over some carcase outside the city, the overthrow of which He was foretelling, nor that overthrow now fulfilled only, but the greater tribulation that is yet to be, before He comes again to the earth.

How little were His words concerning the overthrow of Jerusalem understood! How impossible it must have seemed that the stones of those mighty walls should be thrown down, and that the glorious temple should be destroyed; but the statement of prophecy has now become the fact of history. The carcase attracted the eagles together. The unseen drew down upon the devoted city, and Christ's words fell not to the ground. In our day the words of Jesus relating to judgments coming upon the earth are but faintly credited. Indeed, in many quarters, they are derided as impossible. But the eagles will come, though out of a clear blue sky, when the day of Jerusalem's last tribulation is here.

Palestine is already showing the sight that many centuries have not witnessed—her own

people returning to their land. The cruelty of the great northern power towards the Jews was but a sign of the times, and the helpless thousands of God's ancient people who were cast out from Russia was an evidence that His hand was at work towards His ancient people. The nations of the earth are now beginning to say, Judæa for the Jews! and already a remnant is cultivating the soil of their fathers.

And when once more Judæa is for the Jews, they will build again both temple and city, as the Old Testament abundantly shows will be the case prior to the coming of Christ in power and glory to this earth. Further, the sin of the Jews in crucifying Jehovah's Anointed will be visited upon them. The words of Jesus have to be fulfilled, and the eagles are to be gathered once more together over the city which will seem to be their prey.

The unbelieving will prove in their day that Christ's prophecy is a matter of history! Infidelity is very shortsighted—it sees no further than its ability, which, when applied to the future, is nothing at all! “The end of the age” or period is, however, something which now begins to be understood by many, for even those who reject the words of God as to it say, “Things cannot go on, on their present lines, without arriving at some terminus of destruction”! The christian knows that the world is to be allowed its way for a while, and that after that Christ will come and reign when the oft-repeated testimony of God's word to peace on earth shall be fulfilled.



“WHERESOEVER THE CARCASE IS.”

“He is Our Peace.”

“WE who sometimes were afar off are made nigh by the blood of Christ, for He is our peace” (Eph. ii. 13, 14).

Mark, troubled heart, the word does not say that anything in you is your peace, but that He, Christ Jesus, Who shed His blood for you upon the Cross, and Who lives for you in heaven, is. However the state of the soul may change, still Christ is our peace; whatever Satan may say, still Christ is our peace. He changes not; His work is perfect; what He has done abides for ever, and God is glorified by that work. Shall not your heart respond with praise to these great words, “He is our peace”?

The Springing Well;



God's Word in the Heart.

BY CAPT. W. H. DAWSON

(Vice-President of the Berean Band).

"SEEK ye out of the Book of the Lord." "Ye shall lay up these My Words in your heart and in your soul." "Meditate therein day and night." "The law of his God is in his heart." "Thy Word have I hid (laid up, R.V.) in mine heart, that I might not sin against Thee." The best Book in the best place for the best purpose. It is the safest place, so as not to forget or lose it.

Learning Scripture by heart. This is an important subject; it is dear to my heart. Not only to *read* with the eye but retain with the heart (Prov. iv. 4). The power of spiritual life and sanctification depends on the extent to which God's Word has possession of the *heart* and life. The Word enlightens and purifies, it sanctifies the whole being, it rejoices the heart. "Read, mark, learn and inwardly digest." When we read and learn God's Word we must pray, "Open Thou mine eyes that I may behold wondrous things out of Thy law." I suggest that texts, passages of Scripture, should be put up in the room so that they can be easily read and learned while dressing, and thus stored in the heart. Group them on different subjects, such as the very words of the Lord Jesus Christ, the promises, the commands, verses on praise and prayer, the recorded prayers of St. Paul, one of the richest studies for intercessory prayer, verses on the Holy Spirit, the Coming of the Lord, etc. Put these up at different times. It is good to begin the day this way and the verses will be

BROUGHT TO OUR REMEMBRANCE

by the Holy Spirit during the day, according to our need. This plan will soon give a daily increasing store of Scripture of untold value. The Living Word will be revealed through the Written Word. I feel very strongly against Scripture being learned as a *punishment*. I am sorry to say it was done at my private school, and it made us dislike Scripture.

It is a great help and blessing to know passages of Scripture by heart.

1. For *personal use*. The Word of God silences the devil. We must practice with the Sword of the Spirit and use it against Satan. It is the best way to hold communion with the

Lord, because God's Word leads us to God. Make this a habit. Take the promises in Scripture to the Throne of Grace and cash them there; meditate upon them, and feed upon them. It is said that there are two words in the Hebrew rendered in the English by "meditate"; the one meaning to "think," or "muse," and the other to "speak." It is an interesting coincidence that in the familiar passage rendered in the Authorised Version, "My meditation of Him shall be sweet," the Septuagint has "My *dialogue* with Him shall be sweet." True meditation should always include this aspect of "talking with God." In this way we shall prove by happy experience "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!" To be kept from sinning we must have

THE HEART FILLED WITH THE WORD.

God's Word in the heart gives power and blessing, it relieves, and consoles, it comforts, strengthens and encourages.

2. To use in the night if awake; the last thoughts before sleep and the first thoughts in the morning. "Apollos . . . mighty in the Scriptures." An old MSS. translates "steeped in the Scriptures!"

3. To *help others*. Perhaps ministering to the sick in a dark room. A few verses repeated slowly, from the heart and softly, will prove a great comfort not only at the time but when the visit is over.

4. It will enable *questions* to be answered, and to meet *difficulties* with texts, rather than mere argument and talk. The Word of God applied by the Holy Spirit, used prayerfully, will prove a real blessing. "No Word from God shall be void of power" (Luke i. 37, R.V.).

5. Perhaps *old age* will come; sight and hearing may fail, but if "the Word of Christ dwell in you richly" (Col. iii. 16), then we shall not always depend on others.

This subject is spiritual and practical, it leads to action in the daily life, "so that the man of God may himself be complete, and may be perfectly equipped for every good work."

The verses to be committed to memory for the month of September are as follows:—

GUIDANCE.

- Sept. 5. Prov. 16, 9.—Guided by the Lord.
- " 12. Ps. 32, 8.—Guided with His Eye.
- " 19. Isa. 30, 21.—Guided by His Word.
- " 26. Ps. 73, 24.—Guided with His Counsel.

All communications should be addressed to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

A Conference of Text Carriers.

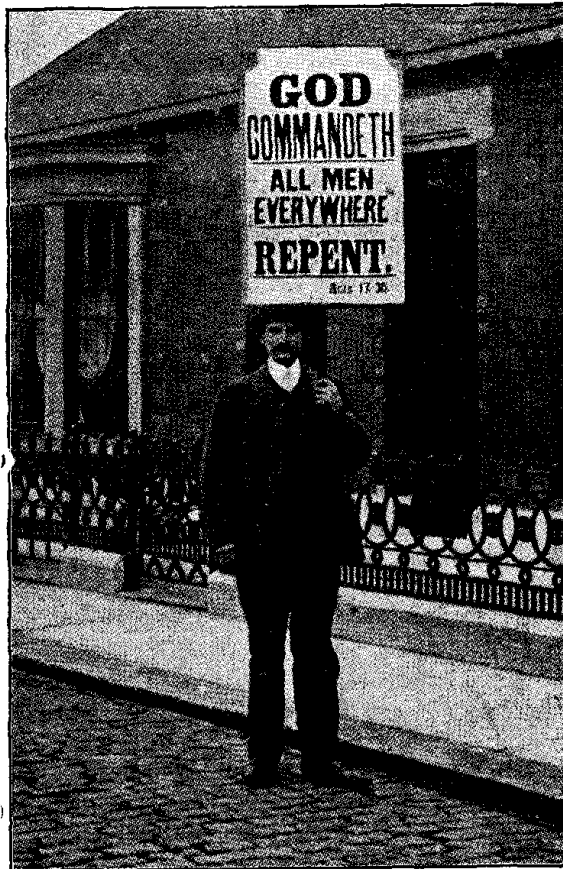
AS we mentioned in our last issue, we were privileged not long since to attend a gathering of these servants of the Lord. They came from all parts of the kingdom and represented very many more who were unable to be present. The testimonies from those who took part were splendid, and made us exceedingly rejoice that so many brave workers were ready to bear reproach for Christ's sake in this novel and remarkable service. There were those like Captain Salwey who told of the reception of the Word exhibited in this public manner in the towns of France, Spain, and other parts, and others bore eloquent assurance that God is wonderfully owning and blessing this means of making His Word known. We shall always remember with thankfulness the addresses delivered by brethren Ransom, Galloway, Bowron, Curtiss, Hallam, and Pring. During the conference all the carriers went into the street adjoining the hall, and there was not only a fine display of Texts, but dear friends preached the Word with power and much acceptance. A pathetic interest attends this out-of-door gathering, for our brother G. Wallace Pring spoke with solemn earnestness as though eternity was truly before his soul. He was a tall, apparently strong, happy-looking speaker. His words attracted the people, and amongst them many soldiers in khaki, but only a brief period after this conference he was fatally injured near his home through a motor accident. A thousand inhabitants of the town in which he lived assembled at his burial and many other friends and fellow-labourers, witnessing thereby to the esteem in which he was held by those who knew him best. His work on earth was ended. His service for and with his Lord began, as it is written: "His servants shall serve Him, and they shall see His face." It was mentioned that five hundred carriers were now moving about in various parts of the world

displaying the Word after the fashion of our friend in the illustration, and we are certain that at an early date (if the Lord will) they will number a thousand.

A good many kind friends have written in reference to our article in the August issue which gave some particulars as to this movement. Some had never heard of it before and desired further information, others had now and then noticed an isolated text-bearer in the midst of surging crowds and had wondered at his courage and zeal. A few question the wisdom

of the work and appear to doubt if the Word of God is effectual, unless it be accompanied by some verbal attestation. One actually says he thinks "it makes the Bible too cheap"! This we think is written without due thought, because there never was a day in which the Scriptures were so freely circulated as now. We know how the Bible Society sends forth millions every year. How untold quantities are being distributed amongst our Soldiers and Sailors, and how even, as far as actual cost is considered, the Word of God is so "cheap" as to be available to all, and yet it is regarded as "too cheap" because it is exhibited on a board, so that all may see and read and we trust heed it.

Now we believe there is a mighty power in the unaided testimony of the Word itself. What does it mean when the question is so solemnly asked "*Is not MY WORD like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?*" (Jer. xxiii. 29). Or as it is put in the New Testament "*The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow, and is a discerner of the thoughts and intents of the heart*" (Heb. iv. 12). Surely if this be the result when the words are read in a book, we can count upon God the Holy Spirit, to carry them home in convicting and converting power, when they are publicly displayed on a board. We believe He is doing this in a wonderful way through this remarkable and striking agency.



ONE OF THE FIVE HUNDRED TEXT CARRIERS.

The Springing Well;

The Authority of God.

No. IX.—“My Sons and Daughters” (2 Cor. vi. 18).

A CAREFUL, believing study of the Scriptures brings out this fact most clearly, that amongst the race of mankind God has set aside a people or body of men and women, who are in a special manner said to belong to Himself (Levit. xx. 26). Through the preaching of the Gospel these are brought under the power of the Spirit and are taught of God. These are referred to in John i. 12, 13, where we read: “But as many as received Him (*that is*, Jesus Christ as the true Lord and Saviour, promised by God to Adam and Eve in the garden under the type of ‘the seed of the woman,’ Gen. iii. 15), to them gave He power (*margin*, ‘right or privilege’) to become the sons (or ‘children’) of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

The Greek word, translated here “power, or right or privilege,” is the same word that is translated elsewhere by the English word “authority” (see 1 Cor. xv. 24). It is an establishing truth to realise that as God is the fount or source of all power, authority, wisdom, truth, righteousness, and holiness, so in consequence of His authority, and from the inexhaustible spring and fountain of His authority He gives to those who believe in the Lord Jesus Christ the authority to become “sons” or “children of God.” The realisation that the Scriptures reveal this great truth to us causes us to “search the Scriptures,” as did the Bereans (Acts xvii. 11), not only that we may find out “whether those things are so,” but also, that we may know what are the privileges that belong to “the children of God.”

After such a diligent searching of the Scriptures and a meditation thereupon and a sorting out in our minds what we have been taught by the Spirit of God, we learn some wonderful facts, and the more clear and definite our views become, the more decided is our profession of faith. It was because the spiritually minded amongst the Reformers at the time of the Reformation searched the Scriptures and were taught by the Spirit of God some deep mysteries, that they issued what were called “Confessions of Faith.” These confessions were supported by texts of Scripture and were greatly used by God to bring before men the fundamental doctrines of the Christian faith.

But it has to be borne in mind that the men,

who issued these confessions, *first* believed in the Lord Jesus Christ, of Whom the Scriptures tell, and *then* put into words their confessions.

When we read again those verses in John i., which I have already quoted, we see that the “right, power, or privilege” is only promised and given to those who believe. The man who hears, but does not believe, is under condemnation and under the wrath of God; thus we read: “he that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. . . . He that believeth not the Son shall not see life; but the wrath of God abideth on him” (John iii. 18, 36).

The Apostle Paul in writing to the believers at Rome declared that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Rom. i. 18).

On the other hand in the same epistle Paul further declares, “The righteousness of God without the law is manifested . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe . . . for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus” (Rom. iii. 21—24).

Then he goes on to declare: “As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. . . . For the earnest expectation of the creature (or ‘of the creation’) waiteth for the manifestation of the sons of God” (Rom. viii. 14—19).

The beloved Apostle John (1 John iii. 1, 2, 10) emphasised the same truths. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

May my readers and myself be brought to know and value these high privileges!

W. H. B.



OUR YOUNG PEOPLE'S PAGES.

Sunday Afternoon Talks on the Life of Samuel.

Read 1 SAM. i. 20—28 and Chap. ii. 1, 21.—THE BIRTH OF SAMUEL.

WHEN God gave Hannah little Samuel what did she remember? Her vow. Hannah had promised the Lord that if He would give her a little boy, she would return him to the Lord, and would never let a razor come upon his head. What did she mean by this? She would make her boy a Nazarite, and he should be holy to the Lord, and as a sign of this, he was not to have his hair cut short. Can you tell me of another little boy whom his mother made a Nazarite? Samson, you answer, and while his hair was not cut God made him very strong.

Now, observe that when the yearly feast comes round, Elkanah, Samuel's father, goes to Shiloh, but Hannah stays away. She would not go with her little boy to God's house, and take him away again, but waited until she had weaned him, and old Eli would be able to bring up the little child.

As we read of those long journeys that God's people had to travel in those days, how thankful we should be that we have not to take long journeys to God's Temple to pray to Him. Where does God dwell now, children? Oh, listen to this—in the heart of every child that believes on the Lord Jesus, and loves Him!

The temple where Elkanah worshipped was very beautiful. It had beautiful curtains, and all inside the holy place was made of gold. There was a golden ark, a golden table, a golden altar, and a golden candlestick; and there were priests offering up costly sacrifices every day, and burning sweet incense for God to smell.

Now, I have heard of a house of God where there are none of these costly things. In London there is a wood-shed, and the worshippers there have no gold and no incense; they are poor ragged boys, who meet together to pray to God in the name of Jesus, and yet in this shed there is that which is worth more than the tabernacle of Shiloh, with all its golden vessels, and its costly offerings. Tell me how this can be? Jesus is there; and He is God's only begotten Son;

and these believing boys belong to Christ, and have His Spirit dwelling in their hearts, and making them His temples. And Jesus is more precious to God than all the gold of temples made with hands, and the prayers offered in His blessed name are sweeter to God than the sweetest incense that Aaron's sons ever burnt. How are we sure, however, that Jesus is in such a little boys' prayer meeting. You have answered right—"Because Jesus says, in Matt. xviii. 20, 'Where two or three are gathered together in My name, there am I in the midst of them.'"

We come, now, to the time when Samuel was old enough for his mother to take him to God's house in Shiloh. But see, what has she taken with her? Three bullocks, an ephah of flour, and a bottle of wine. These were her offerings. Then they slew one of the bullocks, and brought the child to Eli. Why had Hannah to shed the bullock's blood? Because Samuel was born in sin, and he deserved to die, so the bullock must die in his stead. How solemn is this truth for you. You know, dear children, your teachers love you; but can we take you with us as you are to heaven, where God dwells? No; as the bullock's blood was shed for Samuel at the door of God's house that he might go in, so your sins must be washed away in the blood of Jesus, or you cannot enter God's heavenly temple, where Jesus is. And directly the blood was shed for Samuel he entered in, and he worshipped the Lord. He was quite an infant—only two years old; but he was not too young to be a worshipper, and none are too young to worship God in spirit and in truth, who have come to Him as sinners, and been washed white in the Saviour's blood.

How happy we are when our dear children are forgiven, and are true worshippers, able to call God, Father. Then, as we thank and bless our God, and Jesus Christ the Saviour, we shall be able to say to God, as Hannah did, "For this child I prayed, and the Lord hath given me my petition, which I asked of Him."

THEN come now, just as you are, to the Lord Jesus Christ and He will receive you, for, He "was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ . . . and rejoice in hope of the glory of God."—Rom. iv. 25: v. 1.

The Springing Well;

Earthly Objects in Heavenly Light.

BY WILLIAM LUFF.

No. 9.—Dogs.

WHEN H.M.S. *Formidable* was sunk by a German submarine early on New Year's Day only 201 were saved out of nearly 800. The odd one was saved by a dog. He was laid in the kitchen of the Pilot Boat House, Lyme Regis, supposed to be dead; but the landlady's dog, "Lassie," after whining over the seaman, lay down beside him, licking his face. In half an hour the dog raised a cry of joy, and going in they found the warmth had caused the man to revive. At a dog show in London last February "Lassie" took first place over fifteen hero dogs.

How beautiful to be the means of restoring one to life who was supposed to be dead; but it is better still to be the means of saving a soul from death. "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. v. 19, 20).

At the beginning of the war we read "Major Richardson, the well-known bloodhound breeder, left London yesterday *en route* for the front with four fine trained bloodhounds. The dogs will be used for tracing wounded men who may have been missed by the Red Cross workers. They will wear a khaki-coloured coat marked with a red cross.'

The Belgians and Germans have both used dogs, sometimes to haul their guns: but none of the dogs employed during the present conflict is likely to play so big a part in history as the spaniel whose effigy lies couched at the feet of William the Silent on his tomb at Delft. This dog saved the life of the founder of the Dutch Republic by barking and scratching his master's face when, in a night attack on the camp before Mons, a band of Spanish soldiers were on the point of entering his tent. He and all his guards were fast asleep, and there was but just time for the Prince, after the spaniel had aroused him, to make his escape through the darkness. To his dying day William ever afterwards kept a spaniel of the same race in his bedchamber.

He loved and honoured his little saviour: shall not we honour and love our great Saviour.

Among "hero dogs" mention must be made of "Paddy," of Blackburn, who awakened his

mistress in the night when the house was full of gas. "Help," another "hero dog," ran barking up the blazing stairs of his master's house at Filey. "Charlie," a Hull police dog, rescued a constable from a ruffian, who tried to stab him; and many who have saved children and others from drowning.

One midnight, a man, his wife, and their child on the canal boat, *Dorothy*, who were asleep in their bunks, had a rude awakening, following an inrush of water into the cabin. They owe their lives to their dog, which gave the alarm by springing on the bed and howling. At first the man, in a sleepy state, knocked the dog off, but upon hearing it fall into water he realised the dangerous position in which they were situated, as the boat was sinking fast. He aroused his wife and with the child rushed out of the cabin, which was waist deep in water, and they just managed to gain the embankment when the boat sank.

All these little saviours may remind us of the Great Saviour (Isa. xix. 20). The angel called Him "a Saviour" (Luke ii. 11). The Samaritans called Him "the Saviour of the world" (John iv. 42). Mary called Him "My Saviour" (Luke i. 47). He is "the only wise God, our Saviour" (Jude 25).

Dogs in the East were mostly wild, so we are warned to "Beware of dogs" (Phil. iii. 2); and are told that "Without are dogs" (Rev. xxii. 15). Jesus said, "Give not that which is holy unto the dogs" (Matt. vii. 6). Yet, He who saw good in everything, tells how the dogs licked the sores of Lazarus (Luke xvi. 21).

When Jesus was in Tyre "a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet. The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." Then the woman thought of the children's little pet dogs. "And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed" (Mark vii. 25—30).

From Beaumont, France, comes the following. One of the inhabitants drove out of the town into the forest to gather firewood, taking with him his dog, which he left to guard his coat and

basket of food while he wandered about gathering wood.

In his absence the dog gave birth to three puppies, and the wood-gatherer, when he started home, forgot to place the puppies in the cart with their mother.



"THE LANDLADY'S DOG 'LASSIE.'"

During the night the dog jumped over a fence and ran the whole distance, some ten miles, to the spot where her puppies had been left, and brought one back in her mouth. Then she made two more journeys in order to bring back the other two. Altogether she covered a distance of about sixty miles in the night.

The next morning her master found her dead in the yard by the side of her puppies which were alive and well. Here was a saviour who died to save.

So of Christ we read, "He died for all, that they which live might no longer live unto themselves, but unto Him . . ." (2 Cor. v. 15).

"Unto Jesus Look."

"Look unto Me, and be ye saved."—Is. xlv. 22.

"PRAY," said a mother to her dying child,—
 "Pray," and in token of assent he smiled.
 Most willing was the spirit; but so weak
 The failing frame, that he could hardly speak.
 At length he said, "Dear mother, in God's book
 Is it not written, 'Unto Jesus look?'
 I can look up. I have no strength for prayer;
 "Look unto Me, and be ye saved" is there?"
 "It is, my child, it is; thus saith the Lord,
 And we may surely, safely trust His word."
 Her son looked up, to Jesus raised his eyes,
 And flew a happy spirit to the skies.

A Mother's Love and her Prayers.

"For whoso hearkeneth unto ME shall dwell safely, and shall be quiet from fear of evil."—PROV. i. 33.

ON a recent Lord's Day morning,
 In a city of the North,
 I met with a brave young soldier—
 (It was south of the Firth of Forth).
 And was speaking to him of Jesus,
 The Friend Whom to me is dear.
 "We cannot get on without Him,"
 He said in a voice quite clear,
 And drew from his pocket a volume,—
 Small,—in white paper rolled,
 And enclosed in a box, quite tiny—
 It might have contained pure gold.
 He handed to me his treasure,
 Which combined both prayer and hymn,
 I opened and read "FROM MOTHER."
 May be her eyes were dim
 With tears as she penned it at parting
 With her boy and her gift to him.
 It also contained a bookmark,
 Which a little girl had given,
 They both seemed to him quite precious,—
 Would remind him of Home and Heaven.
 "Brave!" did I say was this soldier?
 He was fresh from home and friends,
 Had not borne the brunt of battle,
 Heard the shriek of the shell which rends,
 But had heeded the call of his country,
 And he thought of his mother's prayers.
 He was not ashamed to own her,
 Nor Him Who knows all our cares.
 In *this* he was braver than many!
 May God in His mercy save
 Each lad of our Empire Army,
 Each lad on the broad sea's wave,
 That all in this time of testing,
 May turn to their Saviour-God,
 Who is searching the hearts of the people
 And seeking them now with His rod.

H. B.

"He that Seeketh Findeth."

SEEK ye the Lord while He may yet be found" (Isa. lv. 6), says the prophet; but there is a time coming when it will be too late to find Him, for it is written, "They shall seek Me early, but they shall not find Me" (Prov. i. 28).

The Lord says, "He that seeketh findeth" (Matt. vii. 8), and no truly earnest heart has ever sought the Lord in vain. We do so long to have you in earnest, dear young friends. Life is very, very uncertain. Eternity is very near. Have you found the Lord?

Do you think you are as earnest in seeking the Lord as you are in seeking to succeed in your lessons or in your duties in life? It is so happy to see a dear boy or girl truly longing to know God. He will never, never disappoint you, for "he that seeketh findeth"; and how happy are those who have found the Lord Jesus and know Him as their Saviour!

The Springing Well.

Our French, Belgian, Serbian Refugee and General War Relief Funds.

SINCE we last month referred to the work in connection with our Refugee Relief Fund, we have been privileged to visit Folkestone, Brighton, Newhaven, Lewes and many other places in this land where friends from Belgium, France and other places abroad are still located, and are still waiting for the opportunity to return to their own homes. Alas! many seem to have quite abandoned hope as to the possibility of this; but we had the joy of endeavouring to stimulate some to real confidence in God, even in the midst of that which, humanly speaking, seems such a terrible calamity.

We are thankful to state that the abounding generosity of so many of God's children all over the world has prevented any instances of continuous distress amongst the believers who remain in their own lands; but if the war continues, and we much fear it will, we shall need to exercise extreme care, so that none of His own should suffer again, if we can avoid it, as they did soon after the war broke out. We still have about £20 in hand out of the sums that have been generously contributed, but as we have not received any further supplies since our last issue we anticipate that that will be disbursed during the present month. God knows all the need, and He will put it into the hearts of His people to continue their help if it be His will that we should be privileged to utilise any further funds entrusted to us. Meanwhile, we thank, with all our heart, those who have so liberally provided so far the means to assist.

Dr. Bonar and the Honey.

IF you look in your Bible at Psalm xxxiv. 8, you will read, "O *taste* and see that the Lord is good: blessed is the man that trusteth in Him." Have you, dear reader, *tasted* of the love of GOD? No one knows what His love is but those who have really in heart *tasted* it. A boy was once trying to explain to Dr. Bonar how sweet some honey was that he had in a jar; at last he said, "*Taste it!*" You do not know how sweet that apple is, nor how good that cake is, until you eat some of it; and to "*taste and see*" is the right way to get to know how sweet the words of the Lord are and how good He is.

"Not half His grace has e'er been told,
So, will you only, *taste* and see.
And *touch*, that healed you may be,
And *taste* and see how good is He."

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

DAY by day it has been our joy for nearly twelve months to send out parcels of Testaments, portions of Scripture, and interesting sound Gospel literature to earnest christian workers amongst our soldiers and sailors wherever they are. We little thought when we began this service in August last that it would entail so much and such continuous labour, but it has been a great joy, and we know the Lord has made it a blessing to hundreds of the dear fellows. But the demand is now greater than ever. We do not wait for contributions, but send whenever we feel the call for literature is of God.

As, however, we have sent out nearly 100 parcels during August and have only received subscriptions to the value of one, it will be understood that we should be thankful if other kind helpers are led to assist us further in this good work. We believe it to be a golden opportunity for true service for our Lord. We have received as under since our last, for which we are grateful:—

	£	s.	d.
B. J. B., Adare, 20s.; H. O., Littlehampton, 1s.	1	1	0
McB., Worcester, 2s.; M. A. S., 1s. ...	0	3	0
H. M., Bristol, 5s.; A. J., Bexhill, 20s....	1	5	0

OUR SUBSCRIPTION FUNDS.

KIND, thoughtful friends have helped our general funds very substantially this month, for which we are deeply thankful. We recognise the generous support again accorded by our correspondents "In Memoriam" and "Dr. J. O. R. E." We thank God and every dear fellow-worker for Christ's sake for the sums noted below, which we gratefully acknowledge:—

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

	£	s.	d.
Four children, Truro	0	12	6
"In Memoriam," Mt. Mellick	2	0	0
E. Bolton, 10s.; Larkhall, 5s.	0	15	0
Dr. J. O. R. E., Liverpool, 10s.; Two Friends, Aberdeen, 1s.	0	11	0

For Our "Compassionate" Fund.

(For Lonely Suffering Saints, and for the Help of the Very Poor.)

	£	s.	d.
Dr. J. O. R. E., Liverpool	1	10	0
A. H. M., Tasmania	0	0	6

For Our "Springing Well" Leper Fund.

	£	s.	d.
Dr. J. O. R. E., Liverpool	0	10	0

For Work amongst the Deaf and Blind.

	£	s.	d.
"Banffshire," 2s. 6d.; L. C. M. N., Cerney, 3s.	0	5	6
"S. B.," Dover, 6d.	0	0	6

For Our Hop-Pickers' Fund

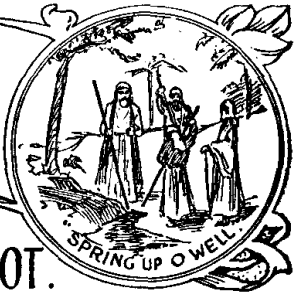
	£	s.	d.
(W. LUFF). Two Friends, Wimbledon	0	2	0
Dr. J. O. R. E., Liverpool	4	10	0

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.



How a Fox-hunter's Heart was Won.

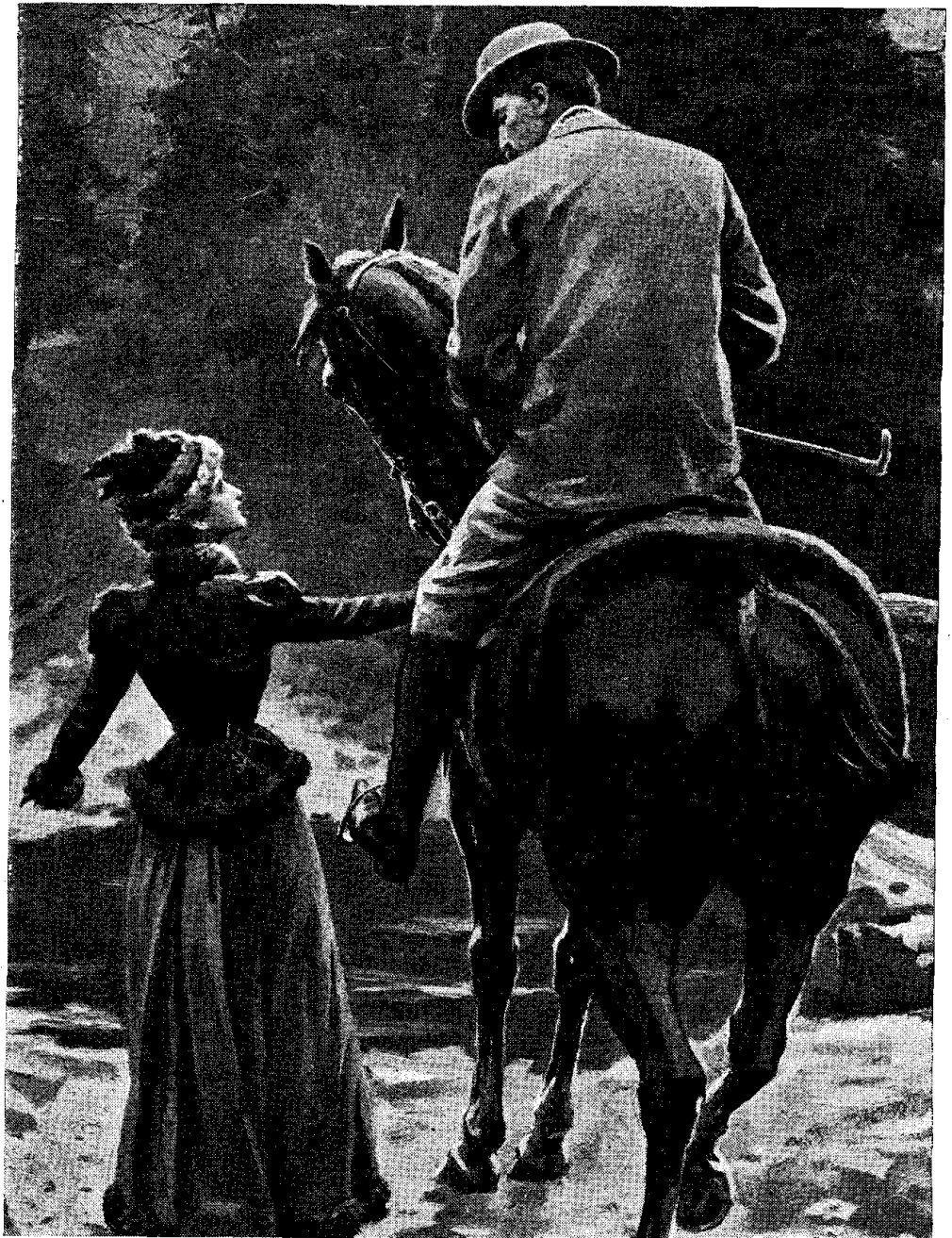
BY ALEX. MARSHALL.

A NUMBER of years ago, whilst a gentleman was following the hounds, his horse missed a fence, and, falling back on its rider, badly crushed him. Help was at hand, and he was gently raised and carefully removed to his residence. For a time his life hung in the balance, and it appeared as if his sporting days were past.

His cousin, an earnest and devoted christian, on hearing of the accident, visited and tenderly nursed him. The gentleman was a thorough worldling, whose chief concern was to "eat, drink, and be merry," in forgetfulness of God and eternity. His cousin, who was aware of this, fervently prayed that through his illness his heart might be won for the Lord Jesus Christ. She had learned that there was nothing too hard for Him Who had saved her with an everlasting salvation, and she

longed to see her cousin a sharer of her joys. One day, as he was getting better, she asked permission to read a few verses of Scripture. To this request he gave her a point-blank refusal. Believing that it was her duty to do so, for his sake, she

S.W.



"THE GENTLEMAN WAS A THOROUGH WORLDLING."

opened her Bible and began to read aloud. He became greatly enraged at her "audacity," and, seizing a plate that lay on a table near to his bedside, he flung it at her. By stepping aside she escaped unhurt and calmly continued read-

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The Springing Well;

ing. Seeing that he was baffled and powerless to prevent her reading, he declared that he would never listen to a word out of the Bible. Most christians, after such conduct, would think that they had done their duty. Not so, however, this devoted soul-winner. Next morning she entered the sick room as if nothing had happened on the preceding day, and after attending to various things, commenced reading aloud a portion of the Scriptures. On perceiving this he immediately

Covered his Head with the Bedclothes, and thus literally closed his ears against the truth of God. Day by day this continued, the reading aloud the Word, and he refusing to hearken to the voice of the Living God. She kept on pleading with God for his conversion, and looked to Him to unstop his ears and cause him to listen to the message of mercy. One evening the portion of Scripture selected was the well-known, but little understood, third chapter of John, verse 16: "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." On this occasion the clothes did not fit properly, or his curiosity was more excited than usual, for he heard distinctly the "wonderful words of life," and he who had hitherto been careless and unconcerned about his soul's welfare became deeply troubled. The Holy Spirit revealed to him the folly of his past godless, self-pleasing, Christ-neglecting life, and he trembled as he looked to the future and thought of the time when he would have to stand before the judgment throne and give an account for the deeds done in the body. He became alarmed. Such passages as the following were no more meaningless words to him: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. xii. 14). "And whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. xx. 15). That night was

A Memorable Night

in the history of the foxhunter! He had but little desire for sleep as he lay on his bed thinking of his stubbornness, enmity, and rebellion against God; the language of his heart was that of the Philippian jailor of old: "What must I do to be saved?" He began to meditate on the passage he had heard read: "For God so loved the world." Was this possible? Did God really love the "world"? If this were true, there was hope, for he was one of the

"world." "God so loved the world that He gave His only begotten Son." What an astounding declaration! God so loved those who had sinned against Him with a high hand—who had deliberately broken His laws and trampled His commands under their feet—as to give His only begotten Son to die as a sacrifice for sin on Calvary's cross! He had heard before of Christ's atoning death. Then the "old, old story" was a meaningless tale to him. He did not then know of his deep, deep need. Perhaps the reader, like the gentleman, has never known his guilt and peril! Have you accepted God's verdict *against* yourself, that you are a sinner—lost, guilty, and undone? Having earned sin's "wages," which is death eternal, have you received God's "gift" of "eternal life" (Rom. vi. 23), which He is beseeching you now to accept? *At this very moment* God loves you, and has proved it in a marvellous way. He so loved you as to give the Lord Jesus, His beloved Son, to pay the ransom for your deliverance with His precious blood. By believing on Him, Who did it all, and paid it all, you obtain eternal life as a free gift and a present possession! You may think or say that that is "too easy" or "too simple" a way. It is, however, God's way, and *God's only way of salvation*. "Whosoever believeth in Him should not perish, but have everlasting life." "Whosoever" means anybody, and *therefore* includes you. Why not, then, believe and be saved?

When Miss — entered the room next morning she was agreeably surprised to hear her cousin asking why she was so long in coming! She replied that, if she had known that he desired to see her, she would have been delighted to be there earlier. "Let me hear again," said the anxious inquirer, "the words you read last night." Opening her Bible, she read the precious message of mercy and reconciliation: "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." After further conversation the foxhunter FOUND REST AND PEACE TO HIS TROUBLED SOUL through believing the "gospel," the *good news regarding Christ and His glorious atoning sacrifice*. Then he saw how foolish he had been in closing his ears and steeling his will against his best and dearest Friend. Now he could say from the deepest depths of his heart what so few, alas! can say, viz. :—

"God loved, God gave,
I believe, and I'm saved."

The change was soon manifest in the young

or, Waters that Fail Not.

convert. God's Word became his daily study, God's people his companions, and God's ways his delight. Does the reader *really* believe on the Lord Jesus Christ? Or are you still procrastinating? Why not believe on Him at this very moment and be eternally saved? Tarry no longer. There is no time to wait. The Lord Jesus is coming to take His waiting people home. Ere the day of salvation ends, ere the Master of the house rises up and shuts to the door, accept Him as your Saviour and Lord. Then you will be able to sing truthfully:—

"I *do* believe, I *do* believe,
That Jesus died for me;
That on the cross He shed His blood,
From sin to set me free."

The Contrast, or "Who cares for you or your God?"

THESE were some of the last words of an open rejecter of Christ, one who refused the love of God, and the grace of our Lord Jesus Christ.

There was no "Higher Criticism" in my childhood's days, so an avowed infidel was really avoided, even by very worldly people. Well do I remember my dear mother telling me this solemn event, and the deep impression it made on my childish heart, never to be effaced. My home was in the wild and romantic scenery of the shores of the Atlantic in Ireland, and there the young officer of whom I write resided. Often had he been pleaded with about his soul, but he met all with bitter sarcasm. One Sunday he went out as usual for his pleasure. The Roman Catholic innkeeper refused him his horse and Irish jaunting car, on the ground that he wanted them for use on the Sabbath day. And the Protestant one, when applied to, answered, "No, my religion teaches me to respect the Sabbath." But he obtained them, from whom I do not know. On the way he met an old constabulary captain, a very devoted servant of Christ. Making a sign to the driver to stop, he pleaded once more with the young officer, who with a mocking laugh replied to his last appeal, "Who cares for you or your God?" The captain then said, "Depend upon it, God will bring you to account for this." He drove past what we all knew as "The White Stone," a large stone on the top of a hill. A few hours passed, when the young fellow was brought home in a dying state. He had been violently thrown from the car in some mysterious way, the car and horse being entirely undamaged, and the driver had not even a scratch. No one could tell just how it happened, except that it was

the hand of God. His poor mother and sister were telegraphed for, also a hospital nurse, and a doctor attended him, who was a very conscientious, upright man, though he had never had to do with God about the question of his sins. The scene in that dying chamber was beyond description. It seemed, they said, as if



"WHAT CHAPTER SHALL I CHOOSE?"

the very fiends were there. The nurse declared she would never attend a dying infidel again, and the doctor, thus brought face to face with a sceptic's death, was alarmed about his own soul.

He was suffering himself from a malady which he knew would soon end fatally. The end of the officer was too awful to say more about.

"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."

And now I have a very different scene to write about. Some months after this, the doctor found himself worse in health. My mother called him in to attend her children, and one evening, being anxious about us, she asked him to stay one night. He did so, and after his last attendance upon the sick children, he went down to supper. After supper, my mother handed him the Bible, asking him to conduct family worship. Surprised and unaccustomed to be asked this, and yet unwilling to refuse, he said, "Mrs. Hume, what chapter shall I choose?" She left the choice to him. He opened at Isaiah liii., and when he came to the verse, "But He was wounded for our transgressions,

The Springing Well;

He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed," this spoke God's peace to his weary soul. My dear mother prayed, and on rising from their knees, he asked leave to retire to his room at once. When he came down next morning, he told my beloved parent from what he was suffering, and she pleaded with him to tell his wife, which he had not ventured to do before.

I doubt not my mother also prayed much for him; and a few weeks later she heard of his sudden and unexpected death. Not long after this our old clergyman called to see her, and said, "Mrs. Hume, you will be thankful to learn that the doctor found the peace of God in this room." "Oh!" she said, "do tell me about it," when he said, "I called to see him, and to plead with him about his soul, but instead of doubts and fears, I found unspeakable joy." "Are you not afraid," I asked, "at the approach of death?" "Why should I be?" he responded, while his face lit up with joy.

"God will not payment twice demand,
First at my bleeding Surety's hand,
And then again at mine."

Dear reader, which are you, may I ask: a Christ-rejecter, to be shut out from God's presence, in the darkness for ever? Or are you a Christ-accepter, to be shut in with Him in light and joy for ever? If so, you can say as another has written—

"He and I together entering,
One deep joy shall share,
Mine to be for ever with Him;
His, that I am there."

ANNIE HUME.

"Get You Out of the Way."

UNDER no circumstances are these words pleasant to hear. They seem to convey the idea of a threat behind them, and in a general manner of speaking they are only used towards objectionable characters. It is probable that to many minds the words may suggest the command of a policeman addressed to a person about to cause an obstruction.

It is well, then, to state at once that the words are a quotation from Scripture, and are employed *not* by one anxious to observe God's law, but by people determined to silence the true servants of the Lord.

It may seem strange to find these words in Scripture, and it may seem more strange that the Holy Spirit especially ordered that they

should be noted down therein. But a due consideration of the circumstances will show God's great wisdom in placing these words on record. There is nothing in man that God does not know. The secret thought is as open and exposed to Him (Heb. iv. 13) as the solid rock is to man in the broad daylight. Hypocrisy and deceit can hide nothing from God. The traitors' message (Luke xix. 14), "We will not have this Man to reign over us," was recorded in heaven as soon as the thought took shape. God makes this plain to all who have ears to hear, and thereby all evildoers are left without excuse.

In the religious confusion of to-day men appear to have forgotten that God keeps a Book of Remembrance (Mal. iii. 16), a Book in which all the hard speeches, as well as ungodly deeds of the false teachers and open enemies, are recorded (Jude, 15).

These words "Get you out of the way" (Isa. xxx. 11) are one of the commonest forms of "hard speech" against God and His people.

Some may argue "We have never heard any preacher use such an expression." Probably; but have you never heard the preachers "softening down the Gospel and explaining away the teaching of the Lord Jesus and His disciples"? The reality of such preaching is "get you out of *The Way*." Its effect is to lead men and women away from the Lord Jesus, Who is the truly living Way, or "the Way, the Truth, and the Life" (John xiv. 6).

The teachers and preachers of the false Gospel seek to drive from their office the true servants of the Lord Jesus. In substance they say to all faithful followers of the Lord Jesus "get you out of our way," and those who are carried away with the errors of these men are drawn away or driven away from Him Who is the only Way to God.

In the days of the prophet Isaiah the popular preachers and prophets used all their influence to suppress the Name of the Holy One of Israel. They refused to believe in God's holiness, in His holy character, His holy commandments, and His holy hatred of sin. If this truth were allowed, they saw that their whole religion was condemned. They therefore decided to abolish any reference to God as the Holy One. In the days of Jeremiah an exactly similar evil prevailed, and at the time when the Lord Jesus was upon this earth the disease had spread until all the leaders in the professing church were affected with it.

If God be holy, then it follows that His strict justice must condemn and punish sin.

or, Waters that Fail Not.

Is there any divine truth more hated than this in the present day? It is to those who stand firm by God's Word and declare that the great wage of sin is eternal death (Rom. vi. 23) that the most bitter opposition is meted out. "Get you out of the way" and take your unpleasant doctrine with you! To those who rightly consider the course of events it is plain that all the chief errors of the day concern the Person and Work of the Lord Jesus.

If God be not so holy that He cannot tolerate sin, then there was no need for the work of the Lord Jesus. Little do some simple folk realise what work they are engaged upon when they cover over the righteousness, true holiness, and justice of God (see Eph. iv. 24) and refer only to God as a God of love and mercy. What their teaching really amounts to is this: that God has changed His mind, and that He is willing to let men keep their sins and take them to heaven! Can any error be more awful?

God's love is shown in this, that He gave His Son to bear the punishment due to man, that whosoever believeth in the Son should be delivered from the wrath to come, and in place thereof enjoy everlasting life.

The Lord Jesus—the Just and Holy One—really did suffer for ungodly sinners. He really did die, but He rose again. He ascended on high, and He is coming again for His believing people. To teach otherwise is soul-destroying error.

There are those who teach that the men who die fighting for their country are sure of heaven. We are second to none in our love for the brave soldiers fighting for us, but we dare not countenance such an error. To all such teachers we say in the words of our Lord, "Get thee hence, Satan" (Matt. iv. 10).

Such teaching is sentimental poison. It is not of God. It is a vain delusion of men. There is no Name under heaven whereby we may be saved but the one Name of the Lord Jesus (Acts iv. 12). Believe in Him and thou shalt be saved (Acts xvi. 31). He, Who knows what the just and holy wrath of God against sin is, says, "Come unto Me" that you may be saved from this awful wrath (Matt. xi. 28, and Rom. v. 9). The Lord Jesus, Who still speaks these words, also said, "He that hath seen Me (and My love) sees also My Father (and His love)" (John xiv. 9).

"If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love" (John xv. 10).

"God Almighty's White."

"HERE, sir, is a ticket for a free bath, which you would greatly oblige me by accepting."

The speaker was a wise and skilful Mildmay open-air worker. But let us hear him tell his own story: "One Sunday afternoon a while ago I was out distributing tracts in one of our busy North London thoroughfares, when I saw a fashionably dressed young man coming along, dangling his cane and evidently much engrossed with himself. When he came up to me I



"HE SEEMED SOBERED AND SOMEWHAT STARTLED."

courteously offered him a tract, saying, "Here, sir, is a ticket for a free bath, which you would greatly oblige me by accepting." Why I addressed him so I don't know—I have never spoken to anyone else like that either before or since; besides, it sounds so rude. Yet remembering the sequel, I have no doubt that God put the words in my mouth.

The young man went red in the face, and angrily exclaimed: "Why, do you think I need one?" "Yes, most certainly," I replied, "the fact is we all do, for we all are vile and full of sin, though we are not all conscious of the fact. But, blessed be God, there is a fountain opened for sin and uncleanness:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

"But allow me to read this ticket for a free bath to you," and, with my heart going up to God all the time in prayer, I read "O God, wash me from my sins in the precious blood of Christ, and give me Thy holy Spirit."

On looking up I noticed a change had taken

The Springing Well;

place in the young man—he seemed sobered and somewhat startled, and listened with eyes and ears as I unfolded to him the glorious gospel of the grace of God. Oh, what a change came over him! With tears he clasped my hand in his, and thanked God that I had ever spoken to him.”

Have you, dear reader, discovered your need of this soul-bath? A well-known pastor in visiting, congratulated a washerwoman on the whiteness of the clothes hung out to dry. As they talked there came a sudden snowstorm, and soon the snow lay thick on the ground. He said: “Your washing does not look so clean as it did.” “Ah!” she answered, “the washing is right enough, but what can stand against God Almighty’s white?” Are you proud of your own goodness, of your own thoughts, motives, actions, life, and conduct? What about God’s whiteness? You can see a living example of God’s whiteness in the Lord Jesus. Have you ever compared yourself with that matchless living example of holiness? and do you not know that you can never meet God’s righteous claims and demands? These claims are holy and just, but you are lost, sold under sin. Take a lesson from chimneys. There are chimneys of various sizes—one I know of in Lancashire is 900 feet high—but what difference is there in the condition within? They are all alike black and foul. So is it with men and women. We have men and women out of Christ who are living very good lives so far as earthly standards go—they are like those tall chimneys whose top nearly reaches heaven; then there are those who are not quite so good—they are like the smaller type of chimneys; then we have the degraded and submerged class, the criminal and depraved class—they resemble the very small chimneys. But what difference is there within? None! all are black with sin. But thank God there is a remedy—the precious blood of Christ. Will you not ask Him to cleanse you? ROBERT LEE.

“And again I say, Rejoice.”

“REJOICE in the Lord always,” says the Scripture—not merely when it is fair sailing, but in stormy weather also. The apostle was in a dungeon when he said, “Rejoice in the Lord always, and again I say, rejoice.” His surroundings did not conduce to joy, but his joy was in the Lord. We remember how he, with Silas, sang praises to God when in the inner prison at Philippi; and, when the beloved saints of that city were going through their trials for Christ’s sake, the apostle sent to them, from his chains in Rome, the cheering exhortation, “Rejoice in the Lord always.”

“Have Mercy on Me, O Lord!”

“But He answered her not a word.”—MATT. XV. 23.

NOT a word was spoken, yet she waited still,—
Help me, Lord, and hear me, now my prayer
fulfil;

Though I am not worthy children’s bread to take,
Yet I bow before Thee—plead for mercy’s sake.

Though no rainbow glisten, no bright gleams o’erhead,
Nor has hope’s sweet promise, in mine ears been read;
Cursed is my nation, clouded is my way,
Lord, I dare not leave Thee; do not say me nay.

Though I am an outcast, scorned, despised, unblest,
Not among Thy children, nor Thy *bidden* guest;
Dogs we are entitled, yet of crumbs that fall,
From their Master’s table, freely eat of all.

Crumbs are all I ask for, these are what I need.
They are love’s sweet tokens, richly they will feed:
Now I claim *this* portion, trust Thy Word of cheer,
Banished is my burden, gone my every fear.

H. BUNN.

“And she said, ‘Truth, Lord; yet the dogs eat of the crumbs that fall from their master’s table.’ Then Jesus answered and said unto her, ‘O woman, great is thy faith, be it unto thee even as thou wilt’” (Matt. xv. 27, 28).

“The Seed is the Word of God.”

BY DR. A. E. DIXON.

IT is best to study the whole Bible by reading a book at a time, then take the chapters separately, and then the paragraphs and then the verses, for every word is God-breathed. Then we might remember with profit some instances showing how a short text of the Scriptures had proved the origin of great things—*e.g.*, the influence of “The just shall live by faith” on Martin Luther, and how “Look unto Me and be ye saved” saved Spurgeon. “So mightily grew the word of God and prevailed”—prevailed because it has in it the life of God, and it is the seed which we take into ourselves when we learn the word of God. This was strikingly illustrated by an incident related of a strange tomb in Virginia. A man directed in his will that he should be buried in front of the church. Round his grave a very solid stone wall 8 feet high and 12 feet square was to be built, a strong iron door was to be fitted to it, locked, and the key was then to be thrown into the river; but when the speaker saw it the walls had bulged or had fallen down and sheep could have grazed on the grave. The cause of it all was that just three seeds from a poplar tree had been blown inside the walls. In the course of time three poplar trees grew, burst the walls, and lifted the slab off the grave. That is what life in a seed could do.

or, Waters that Fail Not.

Studies in
Scripture Couplets.

**Ye are Complete, Therefore
Become So.**

"And ye are complete in Him."—COL. ii. 10.

"Labouring fervently for you in prayers, that ye may stand
complete."—COL. iv. 12.

ANYONE could be excused if, after reading these two texts, they exclaimed: "Really now, which of these have I to believe? Here in the first the great apostle assures the Colossian christians that they were complete in Christ, and yet by the second text I see that their dear friend Epaphras was agonising in prayer for them, in order that they might become complete. Now, which is right?" "Which have you to believe?"—Why, both to be sure, for they are equally correct. The one refers to our standing, whilst the other refers to our state. In other words, Paul says, you are complete, therefore you must become so.

Of course, it goes without saying that this is not in accordance with the usual method of human reasoning; but then we must ever remind ourselves that God's thoughts are often different to ours. Who would dream of exhorting christians to seek maturity, to become complete because they were complete? Reason says, "Become complete in order to be complete." God says, "Ye are complete, therefore strive to become so." Reason says, "I must become a saint by doing saintly things." God says, "You are a saint, therefore become one." (Note.—"To be" in Rom. i. 7, are in italics, showing they are not in the original; therefore it reads "called saints." See also 1 Cor. i. 2.) Well might it be said that *man is constantly making a goal of what God views as a starting-point*. Such a blunder competitors in earthly races would never dream of making.

But let us illustrate our first Scripture. There are two shops in the same line of business in the same busy thoroughfare. Though both are owned by industrious tradesmen, having equal chances of success, how differently they have fared! One is well stocked with goods, which are shown to the best advantage by a shop-front and fittings of the latest and most expensive pattern; whilst the other is but a poor affair, with a scanty stock and a wretched, old-fashioned shop-front. It is surely evident that whilst one finds business a pleasure and a delight, to the other it is but a dreary and a doleful task. Let us go up to the less fortunate tradesman and solicit an explanation. "Ah!" says he, "that is easily given. *The other man over the way began where I can only*

hope to end. His father is wealthy and gave him a splendid capital to begin his business career; such a sum of money I can only hope to have at the end of years and years of strenuous toil."

There are many in the great business of christian living who only hope to end where so many others begin. They begin to read the Bible and pray, try to live good lives, knock off this evil habit and that sin, and attend the services of the sanctuary, hoping at the end to gain God's favour and everlasting bliss. But their life is a miserable struggle, and all their efforts are doomed to utter failure. The true believer begins where these vainly hope to end. *He begins with a splendid capital*. He commences his career by being counted righteous before God, by possessing, through Christ, the favour and wealth of God. "For Christ is the end of the law for righteousness to everyone that believeth." Brother, you too can begin the business of christian living by a glorious capital. "Of His fulness have all we received" can become your testimony.

"Ye are complete in Him." How emphatic this is. "Ye *are*," not "Ye shall be." And how inclusive, too—"Ye." The weakest saint is included in that "Ye." Observe, "In *Him*," not "In myself." Thus it is not a matter of attainment, but of faith. What comfort there is in beginning housekeeping with a house completely furnished; not to do so often means years of scraping and of weary struggle. But there is this difference: a completely furnished house depends upon £. s. d., whereas a completely furnished soul is dependent upon faith. How glorious this is!

"That ye may stand complete." We usually confine our prayers to the unsaved; not so the early christians. They prayed earnestly that the Lord's people might live holily and unblameably, for they recognised that the greatest hindrance to the evangelisation of the world is the worldly lives of christians. Our second text preaches that, although counted complete, I am experimentally incomplete. But the Lord desires that I should make true in myself what is already true for me in Christ, or, as it has been put, *to turn a fact of doctrine into a fact of experience and attainment*. (Note Lev. xiv. 7, 8. Though pronounced clean, the leper had a work to accomplish in order to be clean.) Then pray remember that the Lord counts the trusting soul complete in order to make it so. Oh! He desires to make me what He has already counted me to be! And we will place no obstacle in His way.

ROBERT LEE.



IX.—How the High Priest Entered into the Holiest; but “Not Without Blood.”

“THE LAW HAVING A SHADOW OF GOOD THINGS TO COME, AND NOT THE VERY IMAGE OF THE THINGS, CAN NEVER WITH THOSE SACRIFICES WHICH THEY OFFERED YEAR BY YEAR CONTINUALLY MAKE THE COMERS THEREUNTO PERFECT.”—HEB. X. I.

AS we meditate upon these scriptures concerning the precious Blood of Christ we can appreciate the excellence of the ceremonial ordained by Jehovah, and the importance of all its details, as, for example, the colour of those sacred vestments in which the high priest of Israel was robed.

We observed that Aaron did not enter into the Holiest of All thus attired. He did not fulfil that part of the type which shows the entrance of Christ into God’s holy presence for us as Mediator. We have but to read the opening of the sixteenth chapter of Leviticus to learn this fact. “The Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.” There had been grievous sin in the priesthood, and God had smitten the priestly family. Strange fire had been offered, and the priesthood of Israel had had sin branded upon it even in its earliest commencement. Into the Holiest of All Aaron could henceforth enter but “once every year,” and then “not without blood”; “the Holy Ghost this signifying, that the way into the Holiest of All was not yet made manifest” (Heb. ix. 7, 8). No, only Jesus could make that way manifest. None but He is our High Priest before our God.

Now when Aaron did enter into the Holiest of All, where Jehovah appeared in the cloud upon the mercy seat, how did he go in? How was he attired? In blue? In the robe that speaks of heaven? No. The Lord said, “He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and he shall be girded with a linen girdle, and with the linen mitre shall he be attired” (Lev. xvi. 4). He was robed in white. He was robed in sacrificial garments, not in mediatorial robes.

He went in, not with the names of Israel upon his shoulders and heart, to carry the people in the excellence of his own person (figuratively) before the Lord; but he went to deal before God with their sins. With sweet incense (xvi. 12) covering him as a cloud, for he was but a type of Christ, he went in with blood for himself and for the people (xvi. 15). By blood he made atonement. And when he had made the atonement he came out. He did not abide in the presence of God making a continual atonement.

Further, he was alone while he did his work, no one was allowed by God within the holy place while this work was being accomplished. No, God would not allow in the type that any one besides should have any part, however remote, in the great question and work of carrying in the atoning blood into His presence.

And having accomplished the work, he “put off the linen garments, which he put on when he went into the holy place,” and *left them there* (verse 23), *i.e.*, in the court of the Tabernacle. The purpose of the white and sacrificial robe was fulfilled when the offerer had presented the blood to God, and God had accepted it.

Do we fail to see the perfection of this ceremonial of Jehovah’s ordering? It speaks in the most precise manner of Christ’s sacrificial work, which was accomplished once and for all on the great day of atonement, when He offered Himself without spot to God, when His blood effected and completed the atoning work. Then was He alone, and none was with Him. The Christ of God, by His blood, magnified God in His infinite holiness as to our sins. And having done this work He left, as it were, the linen garments where none may touch them more. Speaking figuratively, none but He could wear them, and having done the work, none shall remove them from the presence of God.

On the cross Christ appeared for our sins; in heaven He appears for us, for whose sins He has made atonement.

The atonement being accomplished, henceforth our High Priest appears in the presence of God for us, crowned with glory and honour. Our Aaron goes into the Holiest of All in the garments of glory and beauty, and with our names upon His shoulders and His heart—a memorial to us, a memorial to God.

Ceremonial in religion is of the utmost importance. If it be divinely ordered, and only for the honour of Christ the Lord.

or, **Waters that Fail Not.**

"O Spirit of the Living God! We Want Thee."

THE Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are no more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. *If we had the Spirit sealing our ministry with power, it would signify very little about our talent.* Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers.

It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation, spiritual power will save souls. We want spiritual power.

O! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak they have not the Holy Spirit with them. But we know others—simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.

C. H. SPURGEON.

"He Preserveth Them that Trust in Him."

"Blessed is the man that maketh the Lord his trust."—Ps. xl. 4.

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,
 TRUST HIM till in glory,
 You His joy shall share." A. HUME.

"For He hath said, I will never leave thee nor forsake thee, so that we may boldly say, the Lord is my Helper, and I will not fear what man can do unto me" (Heb. xiii. 5, 6).

Love to Jesus.

"Whom having not seen ye love."—1 PET. i. 8.

TOO cold are we, dear Saviour,
 O that we did but show
 For all Thy loving favour
 The rich return we owe.
 We thought, when first forgiven,
 The love, which showed our faith,
 Would, on the road to heaven,
 Grow stronger until death.
 Shame on us for our weakness,
 That love is all too faint;
 We own the lack, with meekness,
 Of love which fits the saint.
 Forgive, forgive, Lord Jesus!
 Our love's too feeble flame;
 Earth's toys too often please us
 More than Thy precious Name.
 O take us, Saviour, take us
 More closely to Thy heart;
 May Thy sweet drawings make us
 From idols to depart.
 Breathe on the flame within us
 That it more brightly burn;
 Nor let earth's trifles win us
 Henceforth from Thee to turn.
 The love our spirits owe Thee
 They never can repay;
 But, Saviour, may we show Thee
 More love from day to day.

WILLIAM OLNEY.

"As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep my commandments ye shall abide in My love" (John xv. 9, 10).



WE much regret to be obliged to omit the usual Berean Band article this month. We have it in type: but must hold it over for our next issue D.V. We find space, however, for the monthly subjects and portions.

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

THE JEW.

- Oct. 3. Rom. 10, 1.—Pray for the Jew.
- " 10. 2 Cor. 3, 14.—Israel Blinded.
- " 17. 2 Cor. 3, 15-16—The Veil to be Taken Away.
- " 24. Jer. 16, 15.—Restored to their Land.
- " 31. Zech. 2, 5.—Glory in the Midst.

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

The Springing Well;

The Authority of God.

No. X.—Isaiah's Testimony.

AS the Holy Scriptures from Genesis to Revelation speak to us of "the Lamb of God, Who taketh away the sin of the world" (John i. 29), so also they testify to the Lord, Who sits upon the throne, Whom John saw as "a Lamb as it had been slain" (Rev. v. 6).

It is because Jesus of Nazareth is indeed the Christ, the Lord of Glory, that "there is none other Name under heaven given among men, whereby we must be saved" (Acts iv. 12).

It is because the Jews (alas!) said in their hearts and by their words and actions, "We will not have this man to reign over us" (Luke xix. 14), that they have been wanderers for so many centuries in strange lands, and it is because the Gentiles are saying the same thing that we see such desolations all around us.

If you look at the witness given by Peter on the day of Pentecost as recorded in Acts ii., you will see that Peter speaks of Jesus of Nazareth as being David's Lord as well as the Christ (or "the Anointed One"), Whom God had raised up from the dead, by which act God set to His seal that Jesus was the Lord and Saviour, of Whom the Scriptures speak. Peter further declares, "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. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ" (Acts ii. 33, 36).

Oh! that we all felt the deep significance of these words and realised how little we have honoured Jesus Christ the Lord in our past life, and how great is the blessing that is still poured out from on high on all who truly believe Him, receive Him, and confess Him.

Notice carefully in this account that the gift of the Holy Spirit was bestowed on those that did believe the testimony of Peter. It is to the soul that is pricked to the heart under the realisation of the sin of the rejection of Jesus Christ and repents and is baptised in the Name of Jesus Christ for the remission of sins that this blessing comes.

In no other way can we receive the Holy Spirit and have our hearts softened and the sight of our eyes restored and be healed (spiritually) and be made every whit whole but by faith in Jesus Christ.

To hear of the saving virtue that comes from every act of faith in Jesus Christ and yet to

resist the Holy Spirit (Acts vii. 51), brings our soul under condemnation, whereas "all the promises of God in Him (*that is*, in Jesus Christ) are yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20).

God's Scriptures warn us that no efforts of man can save an individual, much less the world.

Jonah, a man of God and a prophet of the Lord, had to learn by a bitter experience that "Salvation is of the Lord" (Jonah ii. 9). Neither English civilisation, nor German "Kultur," nor superstitions, nor idolatrous practices, nor material riches, nor earthly glory and power, nor learning, nor music, nor any other thing can save us, but only faith in Jesus Christ, for salvation really is brought to the soul by the power of the Spirit of God coming into the heart that believes in Jesus Christ. Just as no sacrifice avails for an atonement for sin, but that which Christ once offered (Heb. ix. 28) upon Mount Calvary, so there is no living water, or breath of life, for the soul but the Spirit of God (John iv. 10—14; vii. 37—39; Gen. ii. 7).

It was because the Jews rejected the testimony of the prophets that their eyes were blinded and their hearts hardened, so that they did not see the glory of the Lord (John xii. 37—41). Let us examine briefly the testimony of one prophet—the prophet Isaiah.

Isaiah shows us in chapter i. how the Lord had nourished and brought up the children of Israel, in order to save them, bless them and bring them to glory (Rom. ix. 4, 5), and yet they rebelled against Him. They brought the outward sacrifices, but they came not in faith, and therefore God took away their spiritual food—"the whole stay of bread and the whole stay of water" (iii. 1).

In chapter v. God sets forth His lovingkindness to the Jews by comparing them to a vineyard (compare Song of Solomon i. 2, "Thy love is better than wine"), but they did not return His love; the fruit of their heart is compared to wild grapes (verse 4).

In chapter vi. the prophet tells us of the vision he had of the Lord Jesus (see John xii. 37—41) on His throne of glory and of the commission the Lord gave him to speak in His Name.

The rest of the book shows the judgments that come upon unbelievers and the blessings that come upon believers. Oh! that we might all take these lessons to heart. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chron. xx. 20).

W. H. B.

Bible Truths in Bible Trees.

VIII.—The Plant of Renown.

IN our previous papers we looked at Israel as having failed in every way to meet the mind of God. Let us go back in our thoughts nearly 2000 years. Four thousand long years of this world's sad history have rolled away, and now God is about to test man in a new and different way—in other words, He is about to commence a new dispensation. With this new dispensation we will connect a symbolic tree, "the plant of renown," and whom this plant represents we shall presently see.

God in His fresh dealings with man was not looking for fruit from man, as under the law. Instead of looking to man as such for fruit, He planted, as it were, His own tree, "whose fruit was in itself," and this was none other than His only begotten and well-beloved Son.

If you will find the reference to the texts printed in the skeleton tree, you will see that the allusions to the Saviour as a tree are full of meaning.

The first part of a tree is its *root*. Of the Lord it is said He was a "root out of a dry ground," also "the root of David."

Second, its *stem*. Jesus is said to be "the stem of Jesse."

Thirdly, the *bough* shooting out from the stem. He is said to be "a fruitful bough."

From the bough there spring the tender *branches*. So we read of "the man whose name is the Branch."

The next thing we look for in a tree is *fruit*. And, oh! what a contrast is Jesus to Israel! Instead of looking for fruit and finding none, we read: "He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season."

Then the tree requires to be clothed with *ver-dure*: so of Jesus, the "godly man" of Psalm i., it is said, "His leaf also shall not wither."

Then, what a suitable place for *rest* is a shady tree! Jesus said, "Come unto Me, and I will give you rest"; and the one who has come to Him can say, in Old Testament language, "I sat under His shadow with great delight, and His fruit was sweet to my taste."

Thus we find the seven things—root, stem, bough, branch, fruit, leaf, and shade—are all in Jesus.

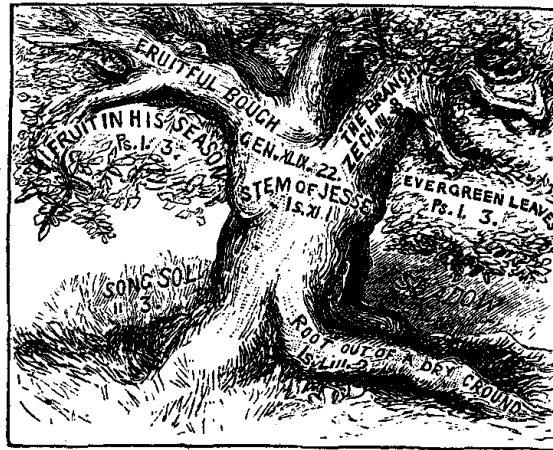
Since Christ came to the earth God has not been looking to man in his nature state for fruit. Israel was God's sample tree. The olive failed to give light, the vine to give joy, and the fig to produce sweetness. You remember how John, the forerunner of Jesus, said to the people of Israel, "The axe is laid unto the root of the tree: therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire."

Jesus, on the contrary, had during the years of His ministry on earth always afforded infinite delight to His Father. He could truly say, "I always do the things that please Him." He had brought "forth fruit in His season."

How good is fruit in its season! So with Jesus, everything was perfect. At the end of His wonderful life and ministry, He, of His own perfect will, "offered Himself without spot to God." His life was taken from the earth, and the next time we read of Him, under the figure of a tree, we find Him as blooming in the paradise of God.

Thus ended this fresh dealing of God with man—God, full of love, had

given His Son, Who perfectly revealed the Father, and showed unmistakably that man was lost indeed, and full of bitter enmity and hatred against perfect and infinite goodness. Such conduct on the part of man was enough to change the love of one less than God into hatred; but God "cannot deny Himself."



"Think What a God is thy God!"

"I AM the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is His name. And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand,

"That I may plant the heavens,

"And lay the foundations of the earth,—"

And ponder over what follows—consider the wonder of God's ways and works—

"And say unto Zion, Thou art my people."

Think what a God is thy God—He works all these wonders so that He may say to and of His own, "Thou art My people."



Sunday Afternoon Talks on the Life of Samuel.

Read I Sam. ii. 1—26 and iii. 1—10.—HANNAH'S SONG IN GOD'S TEMPLE.

HANNAH'S beautiful song of thanksgiving teaches us not to forget to return thanks to God when He answers our prayers. As we hear Hannah singing for joy in God's temple, we remember her weeping there as if her heart would break, and learn how those who mourn before God and bring their sorrows to Him are comforted.

Hannah had given her little Samuel to God, and she did not want him back in the world. And when Jesus takes a sinner's heart, He so fills it with joy that the happy believer does not want his heart to be filled with other things.

God had received little Samuel into His house, and this fills his mother's heart with joy. She speaks of God as her Saviour and her Rock ; she does not say she hopes He is her Saviour. I doubt not, you all hope Jesus will save you ; but hoping Jesus will be your Saviour is very different from saying, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Hannah praises God for His holiness. She is not afraid, because she knows she herself is one of His holy ones. "He will keep the feet of His saints," she says. Who are God's saints, children? You answer, "All who believe in Jesus Christ." Another replies, "All who are converted." Well, what makes them God's holy ones? Are they quite holy in themselves? No; they have still a sinful nature, but they are sanctified or made holy by God setting them apart for Himself, having forgiven them all their sins through the death of Jesus Christ.

A saint is one set apart, and I will explain to you what this means. Father comes home one night, while his little Mary is washing up the tea-things: she is going to service, and will no longer be at home with her father and mother and the other children, so he says, "Mary, dear, I shall miss you very much when you are gone, for I shall have no kind little girl to help mother to keep the house tidy, and look after brothers and baby; so now, to show all in my house how much I love you, I shall take your little white

mug, with your name written upon it in golden letters, and I shall hang it up over the mantel-piece;

there my Mary's mug shall be set apart, no one shall use it until you are with us once more." Do you think Mary's mug was better than her brothers' mugs? It might have been the cheapest and the smallest of them all; but it was what the father did with it which made it so dear to them. It was precious to them, and none of the boys would have dared on any account to take it off the nail where it hung.

When a child is called by the Holy Spirit, he belongs to God the Father, and the precious blood and sweet name of Jesus are put upon him; and God says, as it were, If you touch that child, to hurt him, you are touching the apple of My eye. And what would the little mug say if it could speak?—"I must never come down and be again with the common mugs, for my master has put his Mary's name on me, and I should be making nothing of his child if I became a common mug again." So with the boys and girls who have confessed the name of Jesus: they carry that holy name with them, wherever they go. They can never give up the solemn profession they have made; and if they walk contrary to His will, God will chasten them with the rod of affliction, and bring them back to Him through many bitter sorrows.

As Hannah goes on singing, she turns from her own blessing and joy to warn God's proud enemies what their end will be unless they repent. This is always the case when a poor sinful child is converted. He sees the awful state he was in when he lived without Christ, and he beholds his unconverted friends and playmates in the same sad condition. What can he do but warn them, and pray that their hearts may be softened and turned to God.

A little boy told me the other day that he thought a companion of his was caring about his soul. Why? "Because, sir, he never uses bad words, and he is always telling the other boys how wrong it is, and they dislike him for it."

How sad it makes one's heart to see so many young ones walking in the way of Christ's enemies, loving sin and disobedience, and often mocking at God's Word, and at His people. What will the end of such be? Hannah saw it afar off. More than 3,000 years ago she spoke and foretold their terrible doom.

or, Waters that Fail Not.

Earthly Objects in Heavenly Light.

BY WILLIAM LUFF.

No. 10.—Stones.

STONES! stones! stones! Sitting among them on the sea-shore, they seemed common indeed. Jesus spoke about stones crying out (Luke xix. 4), and the stones all around cried out, "Write about stones for the children."

Solomon said there was "a time to cast away stones, and a time to gather stones together" (Eccl. iii. 5). Let us gather a few Bible stones.

In Gen. xxxi. we read: "Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap," and he called the heap "Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another."

In Isa. lxii. 10 the prophet proclaims, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high-way; gather out the stones; lift up a standard for the people." Children can gather out stones from the road, stones that might cause a horse to stumble, or a cyclist to fall.

A bad use for stones is mentioned in Mark v. 5, where we read of a man under the power of Satan: "And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones."

What a cruel being is the Devil, and how to-day he leads people to do things that injure them: but Jesus is his Master.

Satan used stones with which to tempt the Lord. "And when He had fasted forty days and forty nights, He was afterward an hungred. And when the tempter came to Him, He said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 3).

One day Jesus told about a landowner who had a vineyard. "And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled" (Mark xii. 2-4).

This He spake of Himself, for another day, when He said, "Verily, verily, I say unto you, Before Abraham was, I am. Then took they up

stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by" (John viii. 59).

The Lord Jesus once asked a question about a stone. Who can repeat it?

"If a son shall ask bread of any of you that is a father, will he give him a stone?" (Luke xi. 11).



"SITTING AMONG THEM ON THE SEA-SHORE."

One day a little hop-picker came up to her mother, and said:—

"Please, mother, give me a bit of bread and dripping, I'm so hungry."

Mother fetched out a great loaf, and, spreading a thick slice, cut it, and gave it to her little daughter.

Here was a good chance to tell that mother how God would treat her, even better than she treated her child.

John the Baptist once used the stones of Jordan to illustrate his words, saying:—

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9).

One Sunday evening, at an open-air meeting held in the dell-like centre of a village, we used the following illustration:—

A stone lay at our side—in the dirt—content to be in the dirt, trampled on in the dirt, sinking lower and lower, and a stumbling-block in the way of passers-by.

As the village folk leaned against the garden gates, or sat upon the low walls, we told them that stone represented their stony hearts. They were in sin, content to be in sin, trampled on and sinking deeper, while others were stumbling over them.

The stone could not rise of itself. Some talked of "uplifting the masses": if so uplifted they would fall again, just as the stone would.

The Springing Well;

Suppose I threw the stone into the air, it could not stop there; for it had a law within it, called gravitation, ever drawing it to the centre of the earth. So the hymn said:—

“ See how we grovel here below,
Fond of these earthly toys;
Our souls can neither rise nor go,
To reach eternal joys.”

As we talked, a bird flew overhead. It had life. How different to the stone! It could live in the upper world, in a different element: and the Bible told us of “living stones.” Who could give this life, enabling dead sinners to mount up on wings as eagles. “The Bread of God is He Which cometh down from heaven, and giveth life unto the world” (John vi. 33).

Man cannot do this for himself.

“ Let any man create a fly, and afterward let him create a new heart in himself: until he hath done the less, he cannot do the greater.” So said C. H. Spurgeon, and he spake according to the oracles of God.

“ The gift of God is eternal life ” (Rom. vi. 23).

Then we told our little congregation that they were either dead stones or living birds. Which? we found both were in the company. Which are you?

Only those who have life will live the heavenly life now, and rise to heaven by and by.

Returning to the stones upon the shore, let us pick up one other lesson:—

Among the many pebbles lying drying on the shore,
There are often fair quartz crystals, that the tide has
tumbled o'er:
Blue and rose, with shades of purple and a dash of
yellow gold,
Little agates and cornelians, rough, but lovely to
behold:
And the children, if they knew them, oft would find them
with delight,
And the treasure duly polished would grow beautiful and
bright,
Till perhaps when years have circled, on a mother's aged
breast,
That stone in golden setting might tell stories sweet and
blest.

Among the human pebbles lying dying on life's shore,
There are precious ones awaiting for a hand to turn them
o'er:
For a hand that will uplift them from the tossing and the
strand,
And the one that best can find them is the one with
childlike hand:
And the found one God will polish, till its preciousness
is seen:
Till the golden mount of mercy holds the soul made pure
and clean:
And upon His breast Who values as no other ever
can,
Shall be seen through endless ages the redeemed and
God-owned man.

Lord, Keep Me in the Eden of Thy Will.

“ And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.”—GEN. ii. 8.

LORD, KEEP ME IN THE EDEN OF THY WILL,
For pleasant trees and good for food are there.
And if one is forbidden me, I still
Have all I need, the planting of Thy care.
Shall I give ear to what the tempter saith,
And disobey the precept of Thy love?
Put forth my hand to take the fruit of death,
And from Thy gates an exile have to rove?

LORD, KEEP ME IN THE EDEN OF THY WILL!
There is a river there, a crystal flood
Of pure outflowing joy, where I may fill
My hands, my lips with water pure and good.
And there is gold, the gold of sweet content,
And praise, and love, and peace: untarnished gold,
Unmixed with earth: and precious jewels, meant
To be our own, a mine of wealth untold.

LORD, KEEP ME IN THE EDEN OF THY WILL,
For Thou didst bring Eve there, man's crowning
bliss.

He had not to go forth and seek, until
He found his bosom friend—near was her kiss,
The kiss of holy love. God brought her to the man.
And still He brings all joys within the pale
Of His sweet will, His purpose, and His plan:
Within its wide embrace no wish can fail.

LORD, KEEP ME IN THE EDEN OF THY WILL,
For Thou art there: it is Thy garden-walk,
Thy trees, Thy wealth, Thy river, where I still
Shall meet with Thee and with Thee calmly talk.
I will not hide; I would not disobey.
But, Lord, I cannot trust my treacherous heart.
Keep me within these hallowed gates, I pray,
That from Thyself I never may depart.

WILLIAM LUFF.

“ He that Seeketh Findeth.”

“ I AM the Good Shepherd, and know My sheep, and am known of Mine,” are the Lord's words. In the Eastern countries, the shepherd knows his sheep so well that he calls them all by their names; and the sheep know their names, and their shepherd's voice. They will not follow a stranger. Once a traveller wished to prove whether it was really the voice of the shepherd that the sheep knew; so he put on the shepherd's clothes, and learned the names of the sheep; then he drew near to the flock and called. The sheep looked at him, but not one of them moved near to him; they did not know the voice of a stranger.

A little boy was once asked, “ Do you love the Lord Jesus?” He did not make any reply, upon which his friend asked him, “ Does the Lord Jesus love you?” when the little boy immediately replied, “ Oh! yes, indeed He does.” The Good Shepherd knew His lamb, and His lamb could say, with a thankful and loving heart, that Jesus loved him.

or, Waters that Fail Not.

“Behold the Lamb of God!”

Music for Children.

Little heralds.

DAVID J. BEATTIE.

D. MARTYN THOMSON.

WHEN John the Baptist saw Jesus walking, these were the words he uttered, “Behold the Lamb of God!” The sight of the blessed Saviour so filled his heart with reverent love that, in the Spirit, he could not help proclaiming to his disciples the name of Jesus, so dear to the hearts of all who love Him: for from the very first the lamb was offered as a sacrifice to God, and to us all to this day the lamb is the creature that seems to speak of gentleness, innocence and purity. After the flood, the fathers offered to God in sacrifice the lamb, as we learn from Genesis xxii. 5, 7, and, when Israel was Jehovah’s nation, the lamb was the creature which was burned upon the altar of burnt offering daily before Him. Our Lord Jesus is the Lamb of God. He came from God, and was given by God to be the sacrifice for our sins, and to bear away the sin of the world.

So soon as man began to worship God upon this earth, the death of the lamb was associated with man’s approach to the holy God, and all through the history of God’s ways with man, and right on into eternity itself, we find the name and the character of the lamb slain connected with our approach to God, and our abiding in His presence. The throne, the highest authority and power and glory of God and of the Lamb, Jesus once sacrificed for sin, are among the last emblems given to us in the Book of God.

It is ever helpful in studying the Holy Scriptures to trace the purpose and thoughts of God from the beginning to the end of the volume. One mind has

conceived the plan and directed the various pens which have been employed to fill up its many pages.

Let us see how many of our young friends can set their hearts and pens to work on this theme!

All.
1. We are lit - tle he - ralds, March - ing through the land,
Bear - ing joy - ful ti - dings At our King's com - mand.

CHORUS.
Join with ours your voi - ces, Let earth's king - doms ring,
Loud with end - less prai - ses Un - to Christ our King.

Boys.

2. “Jesus” is our watchword,
As we onward go;
With His banner o’er us,
We will fear no foe.
Join with ours, etc.

Girls.

3. He is ever faithful,
Good and kind and true;
And He watches o’er us,
Whatso’er we do.
Join with ours, etc.

All.

4. Joined in love together,
Hearts made pure and free;
In this world of darkness
Joyful lights we’ll be.
Join with ours, etc.

Copyright, 1915.

The Springing Well.

Our French, Belgian, Serbian Refugee and General War Relief Funds.

A GOLDEN OPPORTUNITY.

WE have had opportunities to visit several more camps and depôts during the last month, and to be brought into touch with many of the men personally. The Canadians particularly seem to have a wonderful affection for their Home Land, and any reference to mother or father, sister or brother or friends seems to awaken very tender susceptibilities in the hearts of the dear fellows. We have asked many if they repeated the Lord's Prayer when they were young, and scores have said, "Oh, yes, mother taught me that when I was young." We have seen the glistening tears stream down the faces of numbers as they said, "Our Father, which art in Heaven, hallowed be Thy Name," and it is evident they never forget those beyond the sea. How many have described the farm or cottage away in Saskatchewan, Manitoba, Ontario, British Columbia and in other provinces! That is the wondrous moment to touch their hearts with

The Wondrous Story of the Lamb, and we are certain that hundreds have truly accepted Christ, just when the remembrances of prayer at home, and the Bible Reading, and the Family Worship, at the close of the day came back to their minds with power and blessing.

It is precisely so with the men from New Zealand. Gallant fellows! Men whose one desire it is to be of use to our Empire in this time of crisis, patriotic fine men! We thank God for such evidence of self-sacrifice and devotion, on the parts of tens of thousands of noble sons of the Empire, who have flocked to the standard from Canada, New Zealand, Australia, South Africa, India, and many other lands to the help of the grand old Mother-country, against her unmistakable foes. The fact of this heroism and magnificent courage should only tend to make God's people more interested in the spiritual welfare of these men, and this is why we have striven and laboured with all our might to let our soldiers and sailors have the Word of God and the message of salvation put into their hands.

Now is THE GOLDEN OPPORTUNITY. We must not slacken in the work! God has given us unbounded encouragement! Friends have prayed and helped and worked in many places, and many a beloved soldier and sailor has been gloriously converted through the ministry of the Gospel of God, to his soul.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

FRIENDS far and near continue to send to us and to manifest their fellowship and interest in our work. We have very much reason to praise God. He has helped us mightily, and we are endeavouring to reach the new recruits now taking the places of the men who have gone to the front. We are thankful to those who have sent help as under, and to many more who write to us and pray for God's blessing on our efforts:—

	£	s.	d.
R. K., Clare, Australia	1	15	10
M. D., Scarborough, 1s. 6d.; Mrs. V., Abbotsford, 7s. 2d.	0	8	8
R. H., Chagford, 10s.; L. S. D., Portland, 11s.	1	1	0
D. J. B., Carlisle, 10s.; "John iii. 16," Ports- mouth, 20s.	1	10	0
S. B. B. E., Horsham, 20s.; Huntley, 2s. "General" War Fund, 20s.	1	2	0
H. P., Brondesbury	0	1	0
S. E. and J. B., Sherwood	0	5	0
Mrs. V. and Mrs. R., Abbotsford	0	2	2

OUR SUBSCRIPTION FUNDS.

MONTH by month we have to acknowledge the considerate help entrusted to us by many kind friends, and we tender our grateful thanks to all who have assisted our general funds as under. We have received the amounts as undernoted:—

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

	£	s.	d.
"A Friend," New Hampshire	0	4	0
"Swampscott," U.S.A.	1	0	0
Mrs. V. and Mrs. R., Abbotsford	0	5	0
Mr. and Mrs. G., Spalding	0	5	0

For Our "Springing Well" Leper Fund.

	£	s.	d.
"A Friend," Clevedon	1	0	0
"John iii. 16," Portsmouth	0	1	0

For Our "Compassionate" Fund.

(For Lonely Suffering Saints, and for the Help of the Very Poor.)

	£	s.	d.
A Reader, Orkney	0	10	0
"John iii. 16," Portsmouth	0	5	0
"	0	1	6
T. C. M., Gloucester	0	5	0

For Our Hop-Pickers' Fund

(W. LUFF).

	£	s.	d.
"John iii. 16," 2s. 6d., and For Blind and Deaf, 5s.	0	7	6
S. E. & J. B., Sherwood	0	5	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.

THE Springing Well

or WATERS THAT FAIL NOT.



**A Letter to the
Brave Men of
the Army and
Navy of His
Most Gracious
Majesty King
George V.**

BY WM. EASTON.

**MEN OF THE ARMY
AND NAVY,**

First, let me say, God bless you for your courage and endurance in this awful war. You deserve well of your country, every mother's son of you! The whole Empire looks on and admires you! We look up to God and pray for you! Who wouldn't! May God send the light and blessing of heaven into your souls, as well as shield you from the death-dealing missiles of the enemy.

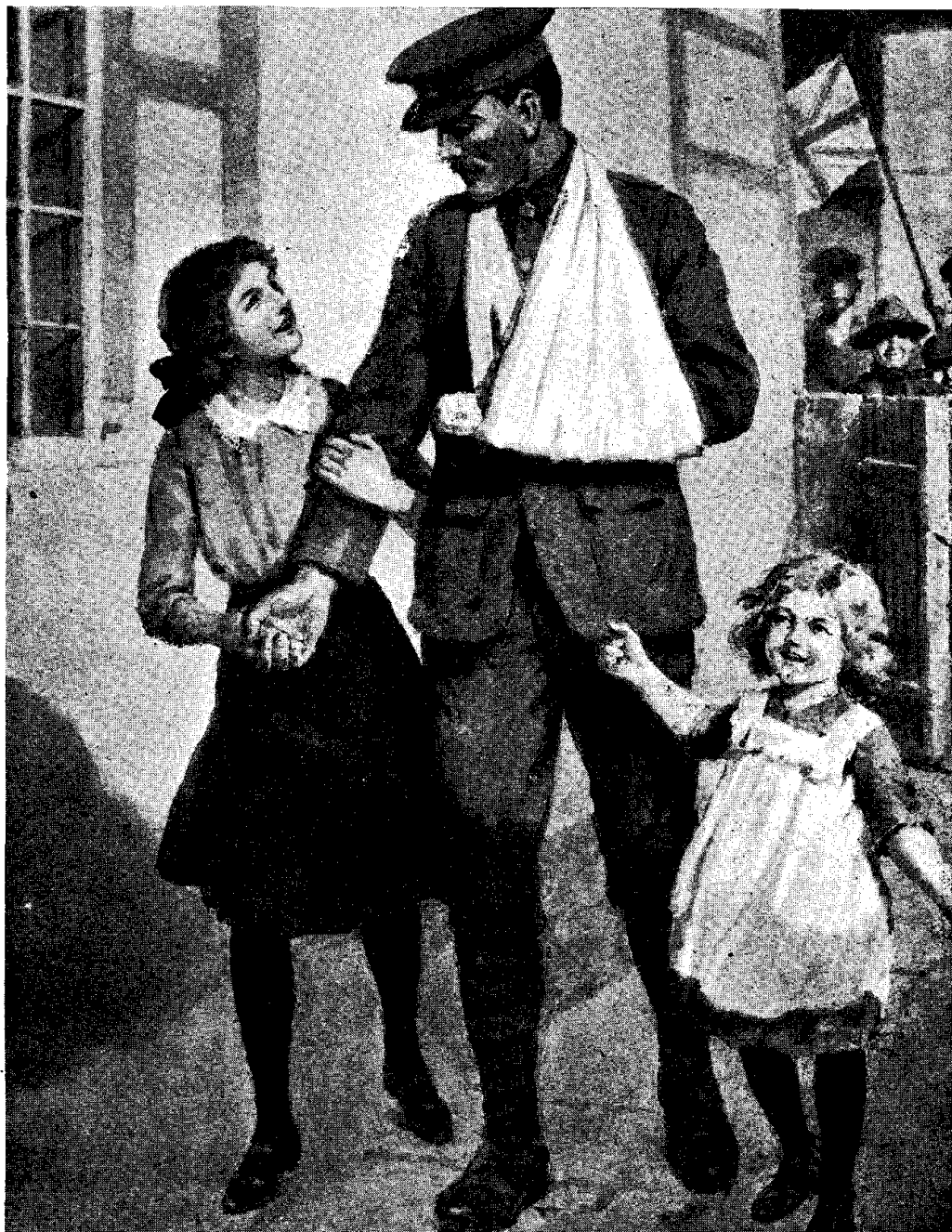
You carry your life in your hands, men, and may lose it at any moment — thousands have. But there is another life, and no burden to carry, and which no bullets can end, but which I fear many of you have not got, and I am writing to try and show you how to get that great blessing, and be safe for eternity.

Give then a few minutes' serious consideration to the affairs of your soul. Do not treat this appeal with contempt and throw it away. Read it carefully, and ponder what it says. You know that every man *hopes* he will go to S.W.

heaven when the end comes. Well I want a straight talk with you, in order to turn that HOPE into CERTAINTY in your case, and make you both *safe* and *sure*.

How then, do YOU stand in relation to God?

M



"YOU DESERVE WELL OF YOUR COUNTRY, EVERY MOTHER'S SON OF YOU!"

The Springing Well;

Now face the question. It is not your neighbour you have to think about. You will not have to answer for his sins in the day of judgment. It is YOU—yourself. How do you stand in relation to God? That is surely a very serious question in the light of a life's sins booked in heaven in *your name* (Rev. xx. 12); and without one single mistake in the entries! Not one of which sins you can *undo, excuse, or atone* for. What then is to be done? for this is no light matter to joke about.

Methinks I hear some one saying to himself, "that's true indeed; it is a serious question, and every man ought to face it; but I've made up my mind that if God brings me through this war safe, I'll turn over a new leaf and lead a different life!" Ah, that's no good, boys! That's no good! You tried that before when you had been in a tight corner and were delivered and it didn't come off! That's *not* the way! You only need to think for a moment to see the folly of it. A *good future* could never settle a *guilty past*, could it? And it is the *past* you have to meet God about, and you can't deceive Him. Remember, the man who dies without his sins being pardoned will be *eternally* lost!

What then can I do? some one may ask. Nothing! Absolutely nothing! And why? Because salvation is "*not of works, lest any man should boast*" (Eph. ii. 9); and boast we would, you may be sure, if we could get it by our own efforts. God does not want either your hands or your feet as yet; that is, He does not want your works. He wants your *ear*. He wants to tell you of what Another has done, and done for you, and done so perfectly that nothing remains for you to do but to accept it and be thankful. It is *His work* that makes you safe. He says "Incline your *ear*, and come unto Me: *hear and your soul shall live*" (Isa. lv. 3).

Then listen to this and drink it in as you would drink in milk if you were thirsty. "God commendeth His love towards us, in that while we were yet sinners, Christ died for us" (Rom. v. 8). You need not then try to make yourself better, or become a saint in order that Christ should die for you. No! No! He died for us *as sinners*. He knows you, and all your sins, and knows you and them better than you know yourself, and yet He died for you. Is it not wonderful!

Then again, listen to what the Apostle Peter says. "Who His own self *bare* our sins in His own body on the tree" (1 Pet. ii. 24). Again, "Christ also hath once *suffered* for sins, the

just for the unjust, that He might bring us to God" (ch. iii. 18). While Paul adds to that and says, "Christ *died* for our sins" (1 Cor. xv. 3). Now just put those things together and look at them fair and square. Christ *bore* our sins—*suffered* for our sins—*died* for our sins—and has been *raised again* for our justification (Rom. iv. 25). Then what need is there for you to try to do anything? It's all done!

Don't you see that Jesus, the Son of God, has done all that for poor sinners like you and me. If He has not, He never can, for He will never die again. Therefore it is not what *you can do*; it is what *He has done* on the Cross of Calvary; and the point is, will you accept Him as *your* Saviour? If you will do that, just where you are, and as you are, then *God says you are saved*. "For by grace are ye saved, *through faith*, and that not of yourselves, it is the gift of God" (Eph. ii. 8). You see then it is the work of Christ that makes us safe, and the Word of God that makes us know it.

Perhaps you say to yourself, "I wish I could *feel* that I'm saved. I *do* believe in Jesus; and I know I'm a poor sinner and need Him, but I don't *feel* I'm saved, and I dare not *say* I'm saved till I *feel* I am. I'm not going to make any profession at all and not be real!" Ah! I know! But you are wrong again, my dear fellow! You are wrong again! I tried that road myself and had to turn back, so I know! When your mouth and throat are dry, and your tongue swollen in your mouth with thirst, and some one offers you their water-bottle, you do not look at them and the bottle, and say, "O, if only I could *feel* this awful thirst quenched," and refuse to drink till you do. No! No! You instantly seize the proffered bottle and drink, and *then you feel* your thirst quenched. Don't you see? Well, that's what I did when I had a great soul thirst on me, and that's what you must do.

"I came to Jesus and I drank,
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Yes, you have to drink first, and then you *feel* the effects. And so you must believe what God says about His beloved Son and His death on the Cross for poor sinners first. Then you believe what He says about those who do that; and then the feelings come as the result of believing. Don't you see that? Listen to this, "He that believeth on the Son, *HATH* everlasting life" (John iii. 36). Not *hopes* to get it, but *HATH* it, and it is God that says so. It is not you say so, but God says so to you, if you believe

or, Waters that Fail Not.

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on His Son. Isn't that both simple and certain? It's as clear as sunlight!

Then again, "Whosoever believeth on Him shall receive remission of sins" (Acts x. 43). When do they get it? Immediately they believe. Now just one more text, "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). Just notice those five things that go together. I have emphasised them. You must take them *all or none*, for they all go together.

But I must not lengthen my letter. I think I have shown you clearly and simply how to get forgiveness and eternal life from God. You do not *work* for them. They are His *gift* to whosoever believeth on Jesus; and then it is that good works begins. You then seek to *serve* because you *are saved*. "Saved to serve." Just as a soldier enlists to fight, not fights in order to enlist.

May God bless every brave soldier and sailor in His Majesty's Army and Navy, at home or abroad, and grant that many an anxious one may see their way to Christ and heaven through this simple message.

This article and another entitled "It's a long way to Tipperary," which we hope to insert in our pages next month, are contributed by our valued helper, Mr. W. Easton, of New Zealand. We are also issuing them both separately, and trust they may be found acceptable for circulation amongst our soldiers and sailors. In a homely conversational way they put the Gospel concerning our Lord Jesus Christ in such a clear and earnest fashion as we trust may prove a blessing to many of the readers. The two Booklets are issued at 1s. for 25, or 3s. per 100, post free, assorted, and can be obtained of our publishers. We hope our friends will be pleased to distribute them freely amongst the soldiers and sailors, who are to be met with in such masses everywhere.—
ED. S.W.

Our Hopyard Visitation for 1915.

BY WILLIAM LUFF.

WITH great gratitude to God we have completed our 33rd season among the Herefordshire and Worcestershire hop-pickers; the weather, the reception, the helpers and the help have been all we could desire, proving that the Lord provides even in time of war. Hops have been a failure in a few places, and fewer hops has meant fewer pickers, but seven of us have reached 104 companies, totalling 16,170 persons, to whom we have given 122 gospel addresses.

THE SPRINGING WELL ALMANAC is still a favourite, also THE SPRINGING WELL. Indeed, the sheet almanacs are what is most

desired. One woman said, "We have four almanacs up on our stairs." Another wanted one in memory of her son at the war. He nailed it up last year, and it is up still. This will go alongside of it. The war is a grim reality to these poor people, who have given their best to protect our land. We scarcely went to a crib where the pickers had not someone fighting, wounded, or killed; and again and again the pickers said, "I shall send this to France," or elsewhere. One was picking who said, "The Germans have given me a kiss since I last saw you," and pointed to wounds in both cheeks, where a bullet had gone right through, causing partial lock-jaw. We had a straight talk with him. Another was in the hopyard whose fingers had been shot away.

One Sunday night we stood in a crowd of these poor people, singing and preaching to them outside their barracks. In the darkness a tiny child had come to my side and put her little hand in mine. I illustrated trust by that child, saying, "If you will trust Jesus Christ as this dear child trusts me, you will be saved," and in the darkness we prayed, "Lord, help some here to say, 'Lord Jesus, take my hand, my weak hand, my dirty hand, in Thy strong pierced hand.'" And He was present to do it.

Messrs. Denham and Stainford join me in thanking all who have helped us in this blessed and loved work, for which we praise God.

These workers write of their visitations: "We had a good and happy time, and were assured by some of the people that we did not know the good we were doing.

"In one yard a little girl came as we were packing up to leave, and asked us if we would sell her a little book; she meant a Gospel, and began to untie her money from a dirty little rag.

"One man gladly received our papers, saying they would have been welcome to him a week before, when he was in Dartmoor Convict Prison. He had made a bad record since 1875, and had just finished five years. He now wanted to lead a straight life."

"Complete House Furnishers."

THIS is a striking advertisement often seen. By it we understand that the establishment advertising has everything required to adequately furnish a home—everything necessary for comfort and happiness. In Christ there is all the completeness essential to salvation, everything necessary to secure present and eternal happiness.

M 2

The Springing Well;

Man's Proposal—God's Decision.

IT is not becoming a christian to point the finger of scorn at any man, but it is profitable for him to seek to gain instruction from the mistakes of others.

The Psalmist was inspired to write "I will hear what God the Lord will speak, for He will speak peace unto His people and to His saints, but let them not turn again to folly" (Ps. lxxxv. 8).

The neglect of this wise direction led even the Apostle Peter to make a great mistake, and therefore it will be well for us to seek to avoid the danger into which he fell (Matt. xvii. 1—13).

From what we are told in Scripture it is evident the Apostle Peter was of rather an impulsive nature. He seems to have been ever ready to make suggestions unasked. He acted as though he thought the Lord needed his advice and help. He appears to have jumped to conclusions instead of waiting to observe what the Lord would do.

These points in Peter's character are not now referred to in order to disparage Peter, but to bring home to each one the necessity there is for watching God's hand and not being too ready to imagine that we understand all God's methods in all their detail before they are fully accomplished.

It is written, Peter "wist not what to say." At such times it is the part of a wise man to be silent until the right word is given him to speak. The gracious compassion of God is shown in the way His rebuke was conveyed to Peter, "This is My beloved Son, in Whom I am well pleased, *hear ye Him.*" This rebuke is needed by each one of us. We are not sufficiently ready to attend to the instruction of the Lord. Individually and collectively christians are too ready to take their own course of action. There is too little of the spirit that actuated the Psalmist when he said, "I will hear what God the Lord will speak."

Neglect of this wise instruction caused Peter to "turn again to folly." It was want of understanding on Peter's part that led him to make the suggestion he did. It was impossible for the Lord to remain on the Mount of Transfiguration. Had Peter been attentive to the wonderful conversation that took place on that Mount he would have realised that it related to the approaching suffering and death of the Lord Jesus.

Had Peter's suggestion been attended to where would there be any hope for either him or any one of us?

The Apostle James, writing by the power and wisdom of the Holy Spirit exhorts all believers ("my beloved brethren") to be "swift to hear" (the Words of the Lord Jesus), but to be "slow to speak" (James i. 19).

The Lord Jesus—Whom the Father commands us to hear—said "every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 36, 37).

It is often thought that a great flow of language is a sign of wisdom and learning, but that wonderfully learned man—the Apostle Paul—writing an inspired letter to Timothy, and therefore an inspired communication to us all—said, "if any man consent not to *wholesome words, even the Words of our Lord Jesus Christ*, and to the doctrine which is according to godliness, he is proud, knowing nothing" (1 Tim. vi. 3—4).

It is very remarkable that the Apostle Peter, just at the close of his life, and when giving his last exhortations to Believers, referred to this solemn event in his life. He said (2 Pet. i. 16—21) We have not followed cunningly-devised fables when we have declared unto you the truth that the Lord Jesus is coming again. We were eye-witnesses of His glory on the Mount. We heard the voice of the Father speaking to His Son, our Lord Jesus Christ, and we know and are sure of the words we heard, but there is something even more sure. What we heard was ORAL. You, however, have the WRITTEN word, and it is a light that shineth in a dark place.

When men want to see clearly they do not draw down the blinds to shut out the sunlight. If the room be a "dark place" and men want to examine the room and its contents they use their utmost endeavour to admit as much light as possible. "The entrance of Thy Words giveth light" (Ps. cxix. 130).

In the religious world at the present time much the opposite course is adopted. God's Word is not permitted to shine as it should. Men do not listen to God's Word as they should. Men "darken counsel by words without knowledge" (Job xxxviii. 2).

The Lord Jesus—Whom we are commanded to hear—said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" There shall no sign be given you but the sign of the prophet Jonah (Matt. xvi. 1—4).

Jonah was sent to warn Nineveh. Nineveh heeded, repented and was for a time spared. The Lord Jesus came to Jerusalem. Jerusalem heeded not and perished.

An American's Confession.

BY ALEXANDER MARSHALL.

TWO boys attended the same school, played the same games, and went to the same church in a town in the State of New York. As they grew up into manhood their paths in life diverged, one going to a stockbroker's office in New York City, and the other entering a mercantile concern in his native place. The young clerk was led to accept the Lord Jesus as his Saviour and became an earnest and successful christian worker. Through strict attention to business he was so appreciated by his employer that he offered him a partnership, but he declined the tempting proposal, and devoted his time, influence and energies to the furtherance of the Gospel of Christ. Years passed and this servant of God paid a visit to his native town. Amongst those that he visited was his old friend, who had become a prosperous and influential citizen, was a professing christian and a prominent church official. But alas! like so many in these days of great profession, he knew nothing of the saving power of the grace of God. The two friends spoke of the respective histories of their school fellows and of boyhood's days. In referring to the refusal of the partnership in the stock-broking firm in New York City, the friend said to him: "YOU ARE A BIG FOOL; IF YOU HAD CONTINUED IN BUSINESS YOU MIGHT HAVE MADE A FORTUNE." And the rich man dilated on his own success in business and of the wealth he *had* acquired. After talking for some time in this strain he looked around, as if afraid that someone might overhear what he purposed saying, and made this terrible confession: "I HAVE SOLD MY SOUL FOR GOLD; I DREAM OF IT AND I THINK OF NOTHING ELSE." What an admission! There are others besides this American who, if they were honest, could give a similar testimony. What folly to sell the soul for gold! What madness! Yet, alas, many are doing it! Many seem to have but one idea in life and that is to *get on in the world*. If they do not succeed it is not their fault. They scheme and plot, and plan, from morning till night, to "make money." One thing they know and that is the value of a sovereign (or a dollar); one thing they do and that is they "make hay while the sun shines." Esau bartered his birthright for a mess of pottage, and Scripture describes him as a profane man. Multitudes are now selling their souls for gold. The Lord Jesus proposed a question in His day that ought to be pondered. It is one that cannot be answered, viz.: "What is a man

profited if he shall *gain the whole world and lose his own soul?*" (Matt. xvi. 26). What "profit" would it be to the reader if he were to be as wealthy as a Rockefeller, or a Rothschild, a Carnegie or a Vanderbilt, and lose his soul? "Profit!" Instead of it being "profit" it would be an eternal and an irretrievable loss. Well has the poet said:

"To lose one's wealth is much:
To lose one's health is more.
TO LOSE THE SOUL IS SUCH A LOSS
THAT NOTHING CAN RESTORE."



"THEIR PATHS IN LIFE DIVERGED."

Some talk nonsense about money. They speak of it as if it were valueless. We cannot get on without it. The Bible does not say that money is the root of all evil, but it does say that "*the love of money is a root of all kinds of evil*" (1 Tim. vi. 10, R.V.). What will men not do to obtain it? Where will they not go to secure it? "They that *will be rich*"—that is those who are determined to be rich at all costs—"fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and ungodliness" (1 Tim. vi. 9). Is the reader determined to be rich for time OR eternity? "Seek ye *first* the kingdom of God and His righteousness and all these things shall be added unto you" (Matt. vi. 33) is the Lord's command and promise. "First things first" is a good life motto. The concerns of the soul ought to be looked after first, then the concerns of the body; the things of eternity, *then* the things of time. Allow nothing to come between you and your soul's salvation. The young clerk was no "fool." The "big fool" is the one who—whatever he is or does—allows himself to be so absorbed with present concerns as to neglect the things of eternity. The Lord Jesus spoke of a rich farmer who gazed on his fields

The Springing Well;

of golden grain and soliloquized thus: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." The foolish man thought that his soul could be satisfied with eating and drinking. God blighted his schemes, blasted his prospects, and announced his doom in the awfully solemn words: "Thou fool, *this night thy soul shall be required of thee*" (Luke xii. 19, 20). Earth's wise man is, according to heavenly reckoning, a "fool" proving the truth of the words that "That which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15). "Godliness with contentment *is great gain.*" Where does the reader stand? IS YOUR SOUL SAFE FOR ETERNITY? If not, have *the question settled at once.* Every moment you remain in unbelief you are incurring a terrible risk. The wrath of God is even now resting upon you (John iii. 36). You are not asked to work, pray, or pay for salvation. It is now pressed on your acceptance as a FREE GIFT, though it has been purchased at an *infinite cost.* "By grace are ye saved through faith . . . IT IS THE GIFT OF GOD: *not of works lest any man should boast*" (Eph. ii. 8, 9). What the Lord Jesus did for you at Calvary has completely satisfied the requirements of law and justice. On the ground of His glorious atonement you may be saved *at this very moment.* "To day if ye will hear His voice harden not your hearts" (Heb. iv. 7), for "He that being often reprov'd and *hardeneth his neck SHALL SUDDENLY BE DESTROYED AND THAT WITHOUT REMEDY*" (Prov. xxix. 1). The present is the only time you are sure of possessing, *therefore* believe on the Son of God, Who loved you and gave Himself for you, and obtain eternal life. "To him that worketh not, but believeth on Him that justifieth the ungodly *his faith is counted for righteousness*" (Rom. iv. 5).

A Text that could not be Forgotten.

VERY few of the Lord's people have any idea of the visibly happy results from preaching the Gospel to the hop-pickers. Cases of true conversion amongst those looked upon as ignorant and depraved are by no means isolated. As one of those whose privilege it has been to labour with Mr. William Luff's party of workers in Herefordshire and Worcestershire, I can testify that at different times persons without hope and without Christ have suddenly become possessed of that "hope which maketh not ashamed," leading them to confess Him as their Saviour. Mr. John Jones, of

Shepherd's Bush, of revered memory—because he so lived and loved the Gospel—was preaching from the words "The precious blood of Christ" with his usual earnestness.

Two brethren who accompanied him were somewhat astonished when he said, in effect, "Now, don't you, my friends, remember these words, but try and forget them—if you can." And then he would reiterate, "The precious blood of Christ." The next year, when we had finished our addresses, and were passing out of the hop-yard (after relating that our aged brother had gloriously finished his earthly career), a young woman came up and exclaimed, "Do you remember Mr. Jones preaching from the words, 'The precious blood of Christ'?" Yes, we well remembered it. "Well," she continued, "I thought it so strange he should ask us to try and forget the words. I did try, but the more I tried the more they came into my mind, until at last I thought of the Lord Jesus as *the Christ* Whose precious blood was shed for me." The convert gave an additional testimony which was most inspiring. Thus God's servants, labouring for Him, in their own weakness, but in His strength, greatly rejoice when one here and another there openly value the precious blood of Christ, which cleanseth from all sin.

ALGERNON DENHAM.

Thy Going Out and Thy Coming In.

A PRAYER FOR THE HOME-GOING SAINT.

"The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore."—Ps. cxxi. 8.

THE Lord preserve thy GOING OUT,
The Lord preserve thy coming in;
God send His angels round about
To keep thy soul from every sin,
And when thy going out is done,
And when thy coming in is o'er—
When in death's darkness all alone
Thy feet shall come and go no more.
The Lord preserve thy going out
From this dark world of grief and sin,
While angels standing round about
Sing—
"God preserve thy coming in."

"For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me. He shall set me up upon a rock" (Ps. xxvii. 5). "For this shall every one that is Godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. Selah" (Ps. xxxii. 6, 7).

or, Waters that Fail Not.

Strangers and Pilgrims.

WE derive strength from God for life's difficulties as we journey on; but let us keep continually before us that we *are* journeying on; we *are* going home to God. This world is not our rest; it is the place where we learn God in adverse circumstances.

In faith, of old the company of pilgrims died, "not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth" (Heb. v. 13 (R.V.)).

There is exceeding beauty in these words, which so fully characterise the heavenward walk of God's people. We see in them the strength which is stronger than death. Like a bright beacon, the promises guided them on their path, and as they drew towards its end, the light of the beacon shone the brighter to their eye of faith. Time rolled them daily on to God. Their steps led them daily nearer to "a country of their own" (R.V.). How true is this of the children of faith. Heaven is, indeed, for such "a country of their own"—

"Heaven is our fatherland,
Heaven is our home."

This confession of being strangers and pilgrims on the earth is not a mere form of words. A

stranger is one, who is away from his home. The things around him may be beautiful, but they are not those of his home. We admire the glories of the snow-clad mountains and the loveliness of the flowers of other lands, but we pass through these scenes; we are not at home; we are strangers on our way home. Our ways, our language, make it manifest to the people of the land through which we pass that we are seeking a country of *our own*. A stranger has not the ways of the people of a foreign land, a pilgrim hastens through it. Such character-

Pilgrimage.

Old Hymn (altered).

Copyright, 1915.

Music by MRS. P. I. B.

1. I, too, must call my pil - grim days
2. Though oft I feel the pow'r of sin As -

E - vil, and few, as - Ja - cob says : I, when my Lord shall
sault - ing me, with-out, with - in, God gave for me His

call me home, Shall hail my tomb In hope of last - ing joys to come.
on - ly Son, To full a - tone For what I thro' my life have done.

3.
'Tis He, my Lord and Saviour Christ,
Who for my sins was sacrificed,
And rose triumphant from the grave
That He might save—
Save me from being Satan's slave.

4.
To Him I give my life and breath,
His love shall guide my soul through death,
And bring me to that blessed place
Where, face to face,
I shall behold the God of grace.

5.
This gives me comfort and relief
In all my greatest pain and grief,
That I shall rise when Christ appears,
Without the tears
I shed in my distressed years.

5.
Amen! Thou sov'reign Lord of love,
Thy presence grant when we remove;
When all redeemed by Thy grace
Shall find in God
A lasting rest, a sure abode.

istics mark the child of faith in this world. He is known by his language and his behaviour.

Most cheering are the words to the stranger and the pilgrim, "God is not ashamed to be called their God." Have we truly trusted His word? He finds pleasure in our confidence in Himself. Let us stir up our souls to more confidence in God, not only for life's steps, but also for looking to Him as the God of resurrection.

"Nightly pitch our moving tent
A day's march nearer home."



X.—How God makes Priests.

“AND NO MAN TAKETH THIS HONOUR UNTO HIMSELF; BUT HE THAT IS CALLED OF GOD, AS WAS AARON.”—**HEB. v. 4.**

GOD has His own way in our christian day for the making of priests, and no man can make another a priest to God, or a priest of God. God has only one way of making priests in our day, and there is no conception in the Scriptures of anything of the kind approaching to a christian making anyone a priest. Only One makes priests to God, and that One is our Great High Priest—Jesus.

Jesus first washes sinners from their sins in His own blood, and then makes such as He has thus washed, kings and priests to God His Father. “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen” (Rev. i. 5, 6). This high honour is common to all true christians. It follows the grace which cleanses. It is impossible for a man who is a christian not to be a priest to God; it is impossible for a man to be a priest to God unless he is washed from his sins by the Lord Jesus Christ, Who thus washes in His own blood.

God’s priests are “an holy priesthood” and “a royal priesthood”; they are chosen to fulfil a gracious service—“to offer up spiritual sacrifices acceptable to God by Jesus Christ,” and to show forth His praises who “called them out of darkness into His marvellous light” (1 Pet. ii. 5—9). Unlike the earthly priests of Jehovah they obtain not their honour by natural birthright, but they are born of God; unlike the earthly priests of Jehovah they are not so by being of the family of Aaron, but they are made priests by God’s great High Priest the Lord Jesus Christ.

Men may make their fellow men priests of this or that church on earth, but men cannot make men priests to God. Priests so made are usually designated priests of a church which has a name of earth attached to it. The priests made by Christ are never in Scripture termed priests of a church at all, but they are priests to God the Father.

The priests of Israel were such by succession. No man was able to make another a

priest. Priests were priests by birth; they derived their honour from their parentage. God selected the tribe of Levi for the office of priesthood and the teaching of the law, and none but Levites were able to fulfil the priests’ office. By studying the ceremonial under the law, and reading the New Testament, we are taught its hidden significance, and see how excellent it is, and how important is the whole of it, whether the subject in hand be a mitre, or a blue or a white garment.

To the christian, the ceremonial under the law that teaches of sacrifice and priesthood is, perhaps, more deeply significant and important than it was to the Jews of old. We are not to suppose they understood how these things all pointed to Christ, but let anyone ask a godly Jew whether one of their high priests dared enter the Holiest of All other than in white linen garments, and he will see at what high value such ceremonial observance was held. May we, who are christians, value the substance at least as highly as the Jew values the memory of the shadow.

A sacrificing order of priests within the Holiest of All—and there, and there alone, is God to be sought and found—have no garments of sacrifice wherewith to clothe them. The high priest *left the white robes* in the court of the Tabernacle. In the days of old, these garments were worn once a year in view of the necessity of the great day of atonement, and could not be used after the atonement was made. “Christ has entered in once into the holy place, having obtained eternal redemption” (Heb. ix. 12). Who, then, is bold enough, in the daring of unbelief, to assume the office of sacrificing priest? And who is so untrue to Christ as to deny Him the glory and honour of His sacrifice and its effects towards God and man?

As ceremonial grows in our land, let none be so dull as to say it means nothing. We could not accuse Romanists or Ritualists of mere folly in their solemn acts of religion!

Their ceremonial means a very great deal, and its whole tendency, as it surrounds the sacrament of the Lord’s Supper, is to deny that Christ has made atonement once for all by His own blood; and that now He Himself, and none other, bears up upon His heart before the Lord God the names of all God’s people, who are His, and His for ever.

“Vessels of the world’s despising,
Vessels poor, and mean, and base,
Bearing wealth God’s heart is prizing,
Glory from Christ’s blessed face.”

The Work of the Soldiers' Christian Association.

WE thank God for the splendid service that is being done for our troops under the auspices of this thoroughly evangelical Association. Hundreds, if not thousands, of the men in training, or who have gone to the front, have been truly converted to God through the instrumentality of its workers, and one special advantage is, that in many instances, it is the christian soldier who leads his comrade to Christ. In common, therefore, with other notable agencies

thanks for your very kind gift, which I am sure will be followed with your prayers. If you could come down I could probably arrange for you to speak a word to the men here."

Mr. Burrows recently gave a thrilling account of the marvellous work of his Association amongst the soldiers. He said "that for sixteen years he had lived his life for soldier lads, had traversed the empire in their interest, and had grown to love them. At the outbreak of war he saw from three to four hundred of his branches transplanted to a foreign land, and faced with



that have been engaged in valuable service amongst our valiant fellows, we have particular pleasure in commending to our friends the really splendid service rendered at home and abroad by the indefatigable Secretary of the S. C. A., Mr. S. E. Burrows, and his fine band of christian helpers.

Another reason why we are interested in this Association is because of its efforts to reach the wounded men when they are brought back from the fighting line. We are enabled to give a very vivid group of convalescents on this page. It is a striking proof of the interest evinced by these brave men. Mr. Walls, our christian friend, who is seated in the centre, in writing to us says: "The beautiful parcel of texts, etc., arrived safely this morning. Our heartiest

the problem of war, his heart sank within him, but the meetings had gone on being held in dug-outs, small inns, barns, etc., Bible studies being conducted whenever opportunity offered. There were now at the front about three hundred branches."

If any readers are pleased to assist the labours of these friends we shall be glad, and any contributions may be sent to the headquarters, addressed The Secretary, Soldiers' Christian Association, Denison House, 296, Vauxhall Bridge Road, London, S.W., or the Editor of THE SPRINGING WELL would gladly receive any help sent for this particular work. It will be understood that this service is entirely devoted to the promotion of the *spiritual* interests of the soldiers of our brave army.

The Authority of God.

No. XI.—“A King shall reign in Righteousness” (Isaiah xxxii. 1).

I SPOKE a little last month of Isaiah's testimony to the Lord Jesus Christ. Now I want to emphasise the witness that he gave to the reality of Christ's reign in the hearts and over the whole spiritual nature of believing men and women, and to the wide character of that reign when God's manifested kingdom shall be set up upon the earth.

We all need to learn the lesson that each individual of the race of mankind possesses a natural heart and mind; and this heart and this mind are opposed to the reign or Lordship of Jesus Christ (Jer. xvii. 9) until we are saved through faith (Eph. ii. 8), and renewed by the power of the Spirit of God in the spirit of our mind (Eph. iv. 23).

This faith comes through the preaching of the Gospel, as we read, “faith cometh by hearing, and hearing by the word of God” (Rom. x. 17). The Spirit of God, Who renews our spiritual nature, is received by hearing, as we read, “Received ye the Spirit by the works of the law, or by the hearing of faith?” (Gal. iii. 2), and then the Apostle Paul shows us that this gift of the Spirit is the blessing specially promised to believing Gentiles, as well as to believing Jews, as we read, “that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Gal. iii. 14).

Salvation comes, then, to an individual by hearing and believing, and where there is true faith in the Lord Jesus Christ there is the receiving of the Spirit, whereby we are made new creatures, as we read, “Therefore if any man be in Christ, he is a new creature (or “creation”); old things are passed away; behold, all things are become new. And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit (or “namely”) that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Cor. v. 17—19).

Isaiah witnessed in his messages, as God's prophet to the children of Israel of old, that all God's outward dealings with them and all the outward sacrifices had this great object in view that they through faith might be brought to know of the salvation of their whole spiritual nature, and might have the power to hear the instruction of the Lord, and see and know of His glory as their Lord and King.

The fact that the outward or natural part of us is distinct from the inward or spiritual part of us was demonstrated in the case of David, and it was a lesson that that great servant of God, Samuel, needed to learn. If you will read 1 Sam. xvi., you will notice that, when the Lord told Samuel to anoint one of the sons of Jesse as king in place of Saul, he called them together. Seven of Jesse's sons passed before Samuel and of each the Lord said, “Look not on his countenance or on the height of his stature . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart;” but at last David appeared and we read, “the Spirit of the Lord came upon David from that day forward” (1 Sam. xvi. 7, 13).

In the same way it is not the natural kindness of heart or ability of mind that some persons possess, that make them Christians, it is believing with the heart that brings salvation to the soul (Rom. x. 9).

It was this great truth that God taught Isaiah, and as he declared God's instruction to those around him, so God's Spirit led him into a fuller knowledge and understanding of God's purposes and he had clearer views of the Lord of glory. Thus also we may know and understand more of the glory of Jesus Christ, if we will learn the lessons that God is willing to teach us, as we are able to bear them (Mark iv. 33; John xvi. 12; Heb. v. 12).

In Isaiah's day there were great idolatrous nations all around the land of Palestine. God declared that all these nations—their kingdom and glory—would pass away: but that in God's appointed time many from amongst the Gentiles should be brought to the Light and glorify God (Isa. xlii. 1, 6; xlix. 6; lx. 3; Acts xi. 18; xiii. 47; Rom. xv. 9). This purpose of God is being fulfilled through the preaching of the Gospel in all lands, and all who truly believe in the Lord Jesus Christ have been brought out of the darkness of mind that is natural to us to “the light of the knowledge of the glory of God in the face of Jesus Christ” (Acts xxvi. 18; 2 Cor. iv. 6).

But there is yet to take place a further manifestation of God's power and authority amongst mankind, and that will be when the Lord comes again and reigns in righteousness (Isa. xxxii. 1; Rev. xi. 15; xix. 11—16). For this time of blessing the Lord taught His disciples to pray. May we, who know Jesus Christ as our Lord and Saviour, learn to pray from our hearts: “Thy Kingdom come. Thy will be done in earth, as it is in heaven” (Matt. vi. 10).

W. H. B.

or, Waters that Fail Not.

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Studies in
Scripture Couplets.

**The Arms of the Lord Toward, or
Under You—Which?**

"He saith, all day long I have STRETCHED FORTH My hands."—ROM. x. 21.

"UNDERNEATH are the everlasting arms."—DEUT. xxxiii. 27.

A YOUNG man, suffering with that fell disease consumption, lay dying in the Home for Incurables at Swiss Cottage, London. He was a true christian, yet, as he informed me when he rallied a little for a few days, an awful sense of loneliness and desolation swept over his soul, and he felt he was sinking into an awful bottomless abyss.

But as he lay in that horror of great darkness one of the nurses—a converted person—judging by his sad countenance something was wrong, bent over him and gently whispered: "The eternal God is thy refuge, and underneath are the everlasting arms." It was assuredly a word in season from the Lord. Instantly he felt comforted. Assured of the Master's presence, the darkness that could be felt gave way before the sunshine of His presence, and with a great sigh of relief he pillowed his head on Christ's loving breast. It is thus the dear Lord comforts His dying saints. It is worth while being a christian if it is only to have the luxury and blessedness of sinking at death into the everlasting arms.

"Arms of Jesus! fold me closer
To Thy strong and loving breast,
Till my spirit on Thy bosom
Finds its everlasting rest;
And when time's last sands are sinking,
Shield my heart from all alarms,
Softly whispering, "Underneath thee
Are the everlasting arms."

But we need the arms of God in life as well as death. For hath not life its terrors too? Life hath quicksands, life has snares. The Israelites were on the very threshold of a new life, for in a few days they were to cross over Jordan to possess the Promised Land. Ahead lay countless dangers and difficulties which they, alone and unaided, were utterly unable to grapple with. They needed the protection of Jehovah's mighty arms. And Moses reminds them that such was already their privilege. It was theirs; and it may be ours, too.

"The eternal God is thy refuge." The word translated "refuge" is a very strong one, and is not often met with in the Bible. It means infinitely more than a temporary place of safety, a mere shelter. It is, as the R.V. points out, a dwelling-place, a habitation, a home. You are caught in a sudden storm whilst in a public

park, and with all speed you make for the shelter provided by the authorities—it is a refuge, and very acceptable—but it is not home. You are attempting to cross one of the main thoroughfares in a busy city, and finding yourself in danger fly to the refuge in the centre of the road. That little oasis in the midst of surging traffic is very welcome—but it is not home. Now, God in Christ is all this to the trusting soul—and very much more—for *He is a home*. After all, what is it that makes home? Is it not the loving arms of father and mother? Do you feel quite at home with God? If you feel uneasy at the thought of God's presence, if there is a lack of homeliness in God for you, let Him throw His arms around and underneath you, and He will chase every fear away.

What a contrast is this expression to that quoted by Paul in Rom. x. 21: "All day long I have stretched forth My hands unto a disobedient and gainsaying people." Certainly if the everlasting arms are not beneath you they must be stretched forth in earnest pleading. The luxury of resting in the everlasting arms is known only by those who have heartily responded to His loving invitation. But note, "all day long." What an example of patience and intense earnestness! God is depicted as stretching forth His hands for an entire day. How trying is the holding forth of the hands only for a little while. Here He waits long and patiently. How much longer will you keep Him in that uncomfortable attitude?

The arm of God is a symbol of power, therefore there is a thought of might in this figure. But there is also a thought of affection and love in the metaphor. Isaiah in his prophecy has much to say about the arm of the Lord, but Moses is concerned about the arms—not might only, but also love. The bride in Solomon's Song could say: "His left arm is under my head, His right hand doth embrace me." Thank God! Though the Almighty's right hand is stretched out to defend me from all perils and dangers, His left hand binds me to His great heart of love.

But there is another important thought. He holds out His arms not only to rescue us from danger, but to satisfy His great heart of love. Men and women hunger for the love of little children, and never seem so happy as when they are folding their little ones to their bosoms. It is thus the hunger of their hearts is met. And is this not so with our God? Oh, if not for your own sake, yet for God's sake come to Him. And He will rest in His love.

ROBERT LEE.



A Special Appeal for Helpers.

IT is a cause for deep thankfulness to God that there are over 1,200 centres in which the habit of committing the Holy Scriptures to memory is being advocated and practised. The membership of these branches of the Band vary from half a dozen to over 800, and this in itself should prove a strong incentive to an earnest prayerful endeavour to largely multiply the number of Bible learners. There are few habits which so richly repay the time and trouble spent thereon than that of learning portions of the Bible by heart as we say. If the simple method of the Berean Band were more widely known it would doubtless be more readily adopted, and we are sure that it has only to be personally tested to prove its value. If there are any of our readers who are not already learning the Berean verses week by week, we would suggest that they make the experiment with the verses for the present month, and we feel sure that they will want to continue the practice.

It should not be too much to ask that before the commencement of next year another thousand branches should be formed with at least the minimum membership of six in each. These centres should be formed as soon as possible so that with the advent of 1916 they may be well established and become graciously aggressive. Any NEW branch that is formed during the December quarter of this year will have the verses for the present and the coming year sent for each member of the branch, if, on sending the member's subscription for 1916 a request is made for both years' list of verses. A special appeal is made for helpers in the formation of Bible-learning Circles in Churches, Missions, Schools, Orphanages, Christian Societies, Associations and Endeavours, families and groups of families, in fact in any place where six can be found to make an honest endeavour to become learners of the Bible. All who are willing to help should communicate with the Founder of the Band, at the address given below, who will be pleased to send full information showing how to set about forming a branch of the Band.

The arrangements for next year are now well in hand, but there is still time and need for prayer that all may be done to the glory of God. The new Berean Calendar (My Remem-

brancer) will be more popular than ever, for in addition to the usual Berean weekly verse being in full, there has been added suitable texts as daily reflections on the Berean verse. This should bespeak for the calendar a very wide circulation, quite outside the Berean membership, for it will be welcomed everywhere now that it has a message from the Word of God for every day.

A helpful booklet is also being published entitled, "Ministering Messages," being notes on the weekly Berean verses. They are pointed, practical and persuasive, and should be a real help to all the members of the Band. The booklet has 32 pages of a handy size, and the price is 1*d.* each, post free 1½*d.*, or 12 copies post free to one address for 1*s.* It should have a wide circulation. Early application should be made for copies, as it is not possible to publish a second edition. Mr. Hensman (address below) will be very pleased to hear from any who would like to form a Bible-learning centre in their district. If a postal order for 6*d.* is sent to the central office all the necessary papers for six members will be sent, and full particulars with reference to the formation of a Branch of the Berean Band.

The verses to be committed to memory during the month of November are as follow:—

HOLINESS.

- Nov. 7. 1 Pet. 1, 15—16.—The Precept of Holiness.
- " 14. 2 Cor. 7, 1.—The Practice of Holiness.
- " 21. Heb. 12, 10.—The Path of Holiness.
- " 28. Heb. 12, 14.—The Purpose of Holiness.

All communications should be addressed to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

"Lip Service will not Avail."

IN the coming day the mere profession of the Christian faith will not save—"Not every one that saith unto Me" (are our Lord's words), "Lord, Lord, shall enter the kingdom of Heaven" (ver. 21). There must be subjection to the authority of Christ's words—absolute bowing to Him as the alone Saviour and Hope of God's people. To build on Him is to build on the Rock that can never be moved. Who-soever believes on Him shall not be ashamed. No one is ashamed in the day of testing of a faithful friend, and not one who puts His trust in Christ shall ever be moved. Hope in God makes not ashamed. The only sure and certain hope a man can have is that which centres in and depends upon the Lord Jesus Christ.

OUR YOUNG PEOPLE'S PAGES.

Earthly Objects in Heavenly Light.

BY WILLIAM LUFF. *Author of War Stories, etc.*

No. 11.—Tablets.

ON many doors we see name-plates, telling who dwells within. If Jesus Christ is a resident in your heart let Him put His name on the door, and I think His name-plate is "Love." "He that dwelleth in love dwelleth in God, and God in Him" (1 John iv. 16).

Sometimes people put on their doors tablets telling their profession, "physician," "nurse," "music teacher." They are not ashamed of such professions. Are we ashamed to be known as "christians"?

I have seen on some doors a tablet bearing the word "private." To such doors there was "no admission except on business." God says, "My son, give Me thine heart" (Prov. xxiii. 26): and if He has it and the key, He will put on it "private." Then He will keep out all intruders, and carry on His business undisturbed.

"Please shut the door." How many doors need this tablet? Doors were made to shut; but how often we forget and leave them open! I know a white gate into some fields that was once left open: a man came along the road driving some cattle, and they, seeing the open gate, went in. Oh what a job he had to get them out into the road again! Afterward the farmer found a bit of paper stuck in the gate, on which was written, "Please remember the drover." All that trouble would have been prevented if the gate had been shut. Ear-gate and mouth-gate and eye-gate often need shutting.

In some quiet neighbourhoods I see tablets on the gates, "No organs." Not that the occupiers object to home music, for many have pianos of their own; but they do not wish to encourage foreign music. It is a good thing to have music in our hearts of the right sort; but much of the world's music is best not allowed.

Another tablet I have seen says, "No canvassers, no circulars." Oh the agents who come knocking at our doors to sell their

wonderful wares, of which, in most cases, it is well to beware!

And there are many can-

vassers who visit "Mind gate" and "Affection gate." It is best not to answer such, for, if they get a foot in the doorway, it is hard to get them out. A negress said, "If ever Satan knocks at my door, I let the Master answer him."

"Should all the forms that men devise
Assault my soul with treacherous art,
I'd call them vanities and lies,
And bind the Gospel to my heart."

Never allow, much less read, the devil's circulars.

"Pull," this word was on a door as I entered.



THE BLIND MAN'S TABLET TELLING THE WEARER IS "BLIND."

Some doors need a long pull and a strong pull. A thoroughbred horse will pull at a load till he drops: and God's thoroughbreds are as persevering. Pull! and many a shut door will open.

"Push" was on the door as I came out: I pushed and the closed door opened. "Through Thee will we push down our enemies; through Thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But Thou hast saved us from our enemies, and hast put them to shame that hated us" (Ps. xlv. 5-7). This is the right kind of push.

"Ring" is a tablet on some doors, and naughty boys obey it and run away. Ringing a door-bell is a good illustration of prayer: the

The Springing Well;

ringer may not see the bell that rings, or even hear it; but if he is answered, he is satisfied. Let us not ring God's bell and run away. "There is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes."—F. B. Meyer. We cannot ring God's bell too often.

"Man's plea to man is, that he never more
Will beg, and that he never begged before;
Man's plea to God is, that he did obtain
A former suit, and therefore sues again:
How good a God we serve, that when we sue,
Makes His old gifts the example of His new."

Inside the house, I sometimes see a tablet, "Bath-room," reminding us of Christ's words, "If I wash thee not, thou hast no part with Me" (John xiii. 8). Inside the bath-room are two other tablets, "hot" and "cold." Naturally we are all cold toward God, but thinking of His love will make us warm. "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue" (Ps. xxxix. 3). A third bath-room tablet says "waste": but we must be careful what we waste. I knew a young lady who was washing her hands, and her valuable ring slipped down the waste-pipe. Time and talents must never run to waste; but it is well to get rid of all that is defiled.

On some walls I see a tablet bearing only one letter, H. Who knows what it means? If you walk out straight from it, you will find a hydrant, where a standpipe and hose can be fixed in case of fire. We all have a fire of evil within us, and only God's great hydrant, the Cross, can quench that fire. "His own self bare our sins in His body on the tree that we, having died to sins, might live unto righteousness" (1 Pet. ii. 24). Fires of temper, fires of pride, and all fires of sin can only be put out by the Great Fireman, Jesus Christ: so let the H remind us of HIM.

"God is Love."

"What I do thou knowest not now, but thou shalt know hereafter."—JOHN xiii. 7.

HEREAFTER thou shalt know God's own need-be;
And they are blest
Who, seeing not, believe, and take His yoke,
To find His rest;
And, leaning their tired hearts upon His love,
With joy confess
Each pang was measured, but the love that metes
Is measureless.

J. H. S.

"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).

Sunday Afternoon Talks on the Life of Samuel.

Read 1 Sam. ii. 27—36.—CONCERNING ELI'S WICKED SONS.

THIS is a solemn history for you, dear children, blessed with special privileges. It applies first to you who hear more than others of God's love, and of His gospel, how your souls may be saved by the Lord Jesus Christ.

Many persons do not like to hear about God punishing sinners in everlasting misery. After forgetting God all their lives and spending their days in sin and disobedience, they wish in their evil hearts that He may overlook their sins and let them enter heaven! But even children do not act as these foolish people wish that God would act. You judge what belongs to you, and cast away what displeases you, because it is your own, and shall not the great and holy God judge and punish sin in men and women and children, Whom He made for His own good pleasure?

Now, this is how God acted in the case of Eli. God had a house on earth—the Tabernacle—and to Eli, the high priest, God gave the keeping of His house.

Eli's sons were men of Belial—good-for-nothing men. They stole the holy food out of God's house and ate it, and they sinned with the people as well. Thus God's house was defiled by their iniquity and lawlessness, and His worship publicly dishonoured. What then? God must judge them, and turn Eli away, and neither allow him nor his sons to be over His house any more.

There were many wicked houses in Israel, as well as that of Eli, I doubt not. Why, then, should God begin with His own house? Just because it was His own house. The Apostle Peter declares judgment must begin at the house of God. It is your own bad top you destroy. Alice throws away her geranium which will not bloom. I get rid of my watch because it will not keep time. If these things were not our own we should not be so vexed with them. And God says that the boys and girls who read His holy book, but do not obey His word, nor trust in His Son, He will punish first and most. Hannah in her wonderful prayer seemed to understand about judgment at the coming of the Lord. What will Jesus do, when He comes in judgment, to all who reject Him? He will thunder out of heaven upon them, said Hannah, and they shall be broken in pieces by God's Almighty King.

Gloryland.

OUR kind friend and helper, Mr. David J. Beattie, has sent us another original song, with music and words, adapted for our young readers. Last month he gave us the piece entitled "Little Heralds," and now in this issue we have "Gloryland."

Mr. Beattie loves young people. He has children of his own, who delight in these christian melodies, and so he sends them to us for insertion in our pages, as he believes they will prove a blessing to many of our beloved young singers. We should like to quote our friend's message when he forwarded these original hymns. He said: "I should like them to appear, if possible, in the October and November issues in order that the young folks may learn them and be able, if spared, to sing them in their homes or at school when Christmas comes, please God. 'Little Heralds' will be found more suitable for the elder scholars, and 'Gloryland,' I feel sure, will be liked by the little dots. You will see it is an action song, but it will very quickly be caught up by the children in the Sunday school."

Mr. Beattie also tells us how much the hymn "I have a Friend Who Loves Me"* has been appreciated. A lady from Carlisle, where he lives, was travelling in the United States and attended a large gathering of school-children, at which this hymn was sung from THE SPRINGING WELL. She was so delighted that she was glad to tell the author when she returned to this country. We trust the two pieces "Little Heralds" and the above "Glory-

* It appeared in February, 1914.

Gloryland.

D. J. B.

DAVID J. BEATTIE.

1. Oh, I love to think of ¹Glo - ry - land, Glo - ry - land, Glo - ry - land ;
 2. ⁶There are streets of gold in Glo - ry - land, Glo - ry - land, Glo - ry - land ;
 3. ⁷There are man - sions fair in Glo - ry - land, Glo - ry - land, Glo - ry - land ;

Oh, I love to think of ¹Glo - ry - land—²I'm go - ing there ; ³are you ?
⁶There are streets of gold in Glo - ry - land—²I'm go - ing there ; ³are you ?
⁷There are mansions fair in Glo - ry - land—²I'm go - ing there ; ³are you ?

CHORUS.

⁴We're on our way to Glo - ry - land, Glo - ry - land, Glo - ry - land ;

We're on our way to Glo - ry - land, ⁵With Je - sus on be - fore.

- | | |
|--|---|
| <p>4. ⁸ There are angels bright in Gloryland, Gloryland, Gloryland ;
 ⁸ There are angels bright in Gloryland—
 ² I'm going there ; ³ are you?—CHO.</p> | <p>5. ⁹ We will part no more in Gloryland, Gloryland, Gloryland ;
 ⁹ We will part no more in Gloryland—
 ² I'm going there ; ³ are you?— CHO.</p> |
|--|---|

May be sung by Six Boys or Six Girls.

ACTIONS.

- | | |
|--|--|
| <p>¹ Point up ; look up.
 ² Place tip of right forefinger on breast.
 ³ Point with right forefinger to audience.
 ⁴ <i>Chorus.</i> Take hold of each other's hands, and mark time to the music with feet till the last line, when—
 ⁵ All turn to the <i>right</i>, and point up. Turn to the <i>front</i> again when beginning each verse.</p> | <p>⁶ Point down ; look down.
 ⁷ Raise the hands about the height of chin, but six inches in front ; then extend the arms in front of the body, and bring the hands slowly down, with palms up.
 ⁸ Point up ; look up.
 ⁹ Shake head from side to side, keeping time with the music, till the word "more" is reached.</p> |
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land" will prove a real delight to our young hymn-singers. The Lord bless every one of you!

The Springing Well.

Our French, Belgian, Serbian Refugee and General War Relief Funds.

WE have continued cause for gratitude in connection with the administration of this Fund. Friends have sent further amounts which we have endeavoured to appropriate towards the relief of many true children of God, who have found refuge in this country, or who are still distressed and suffering in their own.

Those who have assisted so liberally will be pleased to hear of a typical case, which is surely very encouraging. We might give many similar. Very soon after the flight from Antwerp, our friend and brother Mr. John S. Anderson, a missionary often visiting Italy, went with his son amongst the hosts of refugees and offered the shelter of his home to a young, well-educated Belgian, his delicate wife, and their child only two or three weeks old. They remained there for months and we were able to help them out of the Fund. Now we rejoice to say both of these young people are truly converted to God and were received quite recently into fellowship at the Lord's Table. The husband has furthermore obtained satisfactory employment, and we have been able from this Fund to contribute again towards the provision of a little home for them again. We have had testimony of very many similar instances of blessing, for which our helpers will thank God.

We must now especially acknowledge the generous gift of £15 from our beloved brethren and sisters at Nelson, New Zealand, on behalf of this Fund. We thank dear Mr. A. Malcom for his kind letter, and also all the saints of God who have prayed for and thus so generously helped the work.

We have also received a further donation of £12 from kind and interested friends at Christchurch, New Zealand, and sent by our sister in the Lord Miss A. E. Childs on her own and on their behalf. Her beautiful letter is a choice message from God and a cheering stimulus to all who are devoting time and care and thought to this work. We hope to refer to the allocation of this remittance hereafter. Meanwhile all who have shown thus practically their fellowship will accept our sincere thanks.

Another New Zealand friend also sends £1 12s. 6d. for this Fund, and a letter expressing earnest interest in the work and praying for God's blessing upon it. What can we say to all these beloved sharers in this service? Why, we can only first of all thank God and ask Him to pour out His love and blessing richly upon His people in these peaceful distant lands.

ED. S.W.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE have increased reason to thank God for His goodness in leading so many to help us in our efforts on behalf of our soldiers and sailors. Instead of any slackening in this service it needs to be increased and extended, for opportunities to reach the men are presented everywhere, and the new men seem to be as eager for a Testament or a Gospel Booklet as those that have passed on to the battle front.

As we have intimated we have also made a beginning to reach the maimed and wounded men and convalescents with the message of the Gospel of God's grace. We have received as undernoted, and are grateful to all our friends for their prayers, fellowship, and practical help.

	£	s.	d.
C. F. M., Springsure	0	7	0
S. J. S., Winnipeg	0	5	0
"Z." Wimbledon, 3s.; Mrs. S., Peckham, 1s....	0	4	0
M. McB., Worcester, 5s.; S. C. Alcombe, 2s....	0	7	0
S. M. W., Old Woolwich Road	1	0	0
Dr. E., Liverpool, £1 7s. 6d.; A. G. C., Hampstead, 1s. 6d.	1	9	0
F. H., Exmouth, 5s.; D. J. B., Carlisle, 10s. ...	0	15	0
Dr. A. A. T., New Hampshire, \$50			

OUR SUBSCRIPTION FUNDS.

WE earnestly thank our generous friends who have this month contributed to our several general funds as under. We are grateful beyond measure to all who assist our efforts now, because we know how many and serious are the demands upon the resources of our readers during these days of distress and difficulty. May God richly reward every kind helper!

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

	£	s.	d.
S. J. S., Winnipeg	0	5	0
F. W. L. F., Clanaborough	0	3	6

For Our "Springing Well" Leper Fund.

	£	s.	d.
Dr. E., Liverpool	1	7	6
S. J. S., Winnipeg	0	5	0
From dear friends and helpers at Miranda, N.Z., per Miss Lilian J. Findlay	2	16	0

For Our "Compassionate" Fund.

(For Lonely Suffering Saints, and for the Help of the Very Poor.)

	£	s.	d.
Dr. E., Liverpool	1	7	6
S. J. S., Winnipeg	0	5	0
A. C. C., Hampstead	0	2	0

For Help of the Blind.

	£	s.	d.
Dr. E., Liverpool	1	7	6
A. C. C., Hampstead	0	1	6

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.

THE Springing Well

or WATERS THAT FAIL NOT.



“Covered with Dust and Cobwebs”; or, the Story of that Old Fiddle.

A FRIEND of mine, the organist and choirmaster of a parish church, said to me one day, “Did I ever tell you how stupid I was once when I was quite a young man?” I replied, “No.” He then told me a remarkable story about an old fiddle. “As you are aware,” he said, “I am very fond of the organ, and soon after I had learned to play I was invited to go into the country to conduct the musical service in the famous old church. Of course, I felt rather proud to have such an invitation, and afterwards one of the villagers requested me to accompany him to his home for tea, which I gladly did.

“The man was just a simple shoemaker, and, as I had been brought up in the same trade, you can understand we soon felt a common interest in one another. He took me into his business premises, and, as I looked around, I noticed an old fiddle hanging on the wall. It was covered with dust and cobwebs. I referred to it as a very antiquated instrument, when he took it from the nail, and, passing it to me, he said,

S.W



“IT WAS TOLD HOW THE INSTRUMENT HAD FOR YEARS AND YEARS BEEN REGARDED AS OF NO VALUE.”

‘You can have it if you like, for it has hung up there for many years.’

“As I was about to examine it, a great black beetle came crawling out of it, when I said, ‘No, thank you, sir, I would not be seen walking

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The Springing Well;

up the streets of your town with it in my hands,' so my friend the shoemaker quietly hung it up again.

"Some time after this I attended the same church to officiate at the organ. At the close of the service a gentleman approached me and asked if I were the person to whom one of the parishioners offered an old violin as a free gift. I replied, 'Yes, I was the individual, but he offered me a very dirty old fiddle which I declined to accept.' He then said, 'Would you be surprised to hear that shortly after your visit I gave the old shoemaker ten pounds for it!' You can understand what a fool I felt I had been to refuse such a valuable gift! And this impression as to my great folly was increased when later on the same friend sent me a printed announcement saying that the old fiddle that had hung up, almost unnoticed, in the country shoemaker's shop so long, had been sold at Christie's celebrated auction rooms in London for seven hundred and fifty guineas! In the story of the sale it was told how the instrument had been for years and years regarded as of no value, that it had been offered as A FREE GIFT to an organist and refused, that ten pounds had been given for it by an observant purchaser, and that when it was certified to be A REAL STRADIVARIUS it realised the large sum paid for it at the auction."

The organist added that, although he hoped the original owner had benefited eventually, yet ever since he had felt what a fool he was not to accept such a free and wonderful gift. Now this incident that occurred, makes the writer think, how many are refusing a far greater gift than that of this old fiddle, "THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD" (Rom. vi. 23). "By grace are ye saved . . . and that not of yourselves: it is THE GIFT OF GOD" (Eph. ii. 8). The offer is absolutely free. Listen, "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" (Isa. lv. 1). "For God so loved the world, that He gave His only begotten Son, that WHOSOEVER (you, me, or anybody else) believeth in Him should not perish, but have everlasting life" (John iii. 16).

Remember redemption cannot be bought "with corruptible things as silver and gold, but with the PRECIOUS BLOOD OF CHRIST" (1 Pet. i. 19).

My friends, accept the Lord Jesus Christ as your Saviour NOW. "There is none other Name given among men whereby we must be saved" (Acts iv. 12). Do not miss this the gift of all

gifts as my friend did that old fiddle, but accept God's salvation which is freely offered to YOU.

Sorrow for the believer may be for TIME, but if you reject the gift of God your sorrow, dear reader, will be for ETERNITY.

Listen to the blessed invitation,
Sweeter than the notes of angel song,
Chiming softly with a heav'nly cadence,
Calling to the passing throng.

Him that cometh unto Me,
Him that cometh unto Me,
Him that cometh unto Me,
I will in no wise cast out.

Come, ye thirsty, to the living waters,
Hungry, come, and on His bounty feed;
Not thy fitness is the plea to bring Him,
But thy pressing utmost need.

Whoso cometh, blind, or maimed, or sinful,
Cometh for his healing to the Lord,
Claims the cleansing of the Blood so precious,
Proves anew this gracious word.

Coming humbly daily to the Saviour,
Breathing all the heart to Him in pray'r;
Coming some day to the heav'nly mansions,
He will give thee welcome there.

A. T.

"That's What I Want. That is the Story for Me."

By ALEX. MARSHALL.

DR. J. H. JOWETT, of New York City, tells a striking and suggestive story of the late Dr. Charles Berry, the gifted Congregationalist preacher: "'One night,' said Dr. Berry, 'there came to me a Lancashire girl with a shawl over her head, and with clogs on her feet. "Are you a minister?" she said. "Yes." "Then I want you to come and get my mother in." Thinking it was some drunken brawl, I said, "You must get a policeman." "Oh, no," said the girl, "my mother is dying, and I want you to get her into salvation." "Where do you live?" "I live so-and-so, half a mile from here." "Well," said I, "is there no minister nearer than I?" "Oh, yes, but I want you, and you *have got to come.*" I was in my slippers, and I soliloquised and wondered what the people of the church would say if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but I saw it was of no use. That girl was determined, and I had to dress and go. I found the place was a house of ill-fame. In the lower rooms they were drinking, and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher, and she looked at me out of her eyes

or, Waters that Fail Not.

of death, and said, "Mister, that's no good for the likes of me. I don't want an example; I'm a sinner." "Jowett," said Dr. Berry, "THERE WAS I FACE TO FACE WITH A POOR SOUL DYING AND I HAD NOTHING TO TELL HER. I had no gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed or not. "Now you are getting at it," said the woman. "That's what I want; that is the story for me." AND SO I GOT HER IN, AND I GOT IN MYSELF. From that night,' added Dr. Berry, 'I have had a full gospel of God's salvation for lost sinners.'"

It is to be feared that there are too many in these days who speak to *the perishing* of Christ's *matchless teaching* and *perfect example* instead of His glorious atonement as the remedy for sin. The teachers of this school ignore, or overlook the fact, that "God requireth that which is past" (Eccles. iii. 15). The Scriptures declare that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 14). Of what use is it, then, to tell *lost sinners* to follow Christ's example in order to procure the pardoning mercy of God. "I don't want an example; I am a sinner," said the dying woman. What could Christ's *example* do for her? It was a *Saviour* that she needed, one who could deliver her from the penalty and slavery of sin. Christ's spotless life and perfect example could give neither rest nor peace to her guilty conscience. In the background of her sinful life Christ's unreserved obedience to God afforded her no relief. The good news regarding HIS DYING IN HER ROOM AND STEAD removed fear of death and judgment, and gave her peace with God. When Dr. Berry saw that his "bloodless theology" was of no use to her, he fell back on his "mother's teaching," and told her the "old story of Christ dying for sinful men." How striking are the words of the seeking soul when she heard the minister telling the glad tidings of Christ dying for sinners: "NOW YOU ARE GETTING AT IT: THAT'S WHAT I WANT; THAT IS THE STORY FOR ME."

It is "the story" for every weary and sin-laden soul. It is the *only* "story" that can break the power of cancelled sin, and set the prisoner free. And it did so in the case of Dr. Berry—as of millions of others.

"I GOT HER IN, AND I GOT IN MYSELF," was Dr. Berry's confession. Have you, my reader, got in? "I am the door," said Christ: "by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John x. 9).

Have you entered by "the door"—the Lord Jesus Christ? Are you saved? Are you relying on what you are doing, or have done, for Christ, or are you resting in *His atoning sacrifice* for you as your sole ground of confidence? Perhaps you who read these lines have drifted from your *mother's teachings*, and no longer believe in salvation through faith in the *precious blood of Christ*. If so, ponder the testimony of Dr. Berry, and get back to Bible teaching. Nothing but the blood of Christ can cleanse the stain of sin, and it perfectly accomplishes this. Think on God's word—"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). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

"The old, old story" which Dr. Berry told the dying woman, and which was God's power to her unto salvation, is "the gospel of the grace of God." The Apostle Paul in writing to believers at Rome said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). The gospel which Paul preached to the Corinthians, by believing which they were saved, is contained in his first epistle, chap. xv. 1-4: Christ died for our sins according to the Scriptures; and was buried, and rose again the third day according to the Scriptures.

Paul's gospel was a gospel of *facts*, not *reasonings*. It was not primarily an *offer*, nor an *invitation*, but A POSITIVE STATEMENT OF ACCOMPLISHED FACTS regarding the death, burial, and resurrection of the Lord Jesus Christ. "The gospel of bread and butter," as the modern socialistic gospel has been described, is incapable of rescuing any one from the slavery of sin and Satan. This modern gospel asserts that if men were in better environments, and were better educated, fed, and clothed, they would be satisfied. Are those who have these advantages *satisfied*? Indeed they are not. We earnestly entreat the reader to ponder the "good news" of the gospel of God's matchless grace contained in John iii. 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What glorious tidings! What life-giving words! And how simple the condition of enjoyment! The words are indeed "wonderful words of life." "Whosoever believeth in Him who did it all and paid it all shall not perish, but have everlasting life." Why not *now* believe on Him who "suffered for sins, the just for the unjust, that He might bring us to God"?

The Springing Well;

Studies in Scripture Couplets.

"Behind Thy Back."

"*Thou . . . hast cast Me behind thy back.*"—I KINGS
xiv. 9.

"*Thou hast cast all my sins behind Thy back.*"—ISA. xxxviii.
17.

WHAT an amazing contrast! In the first God is speaking to a king, in the second a king is speaking to God; in the former a sinner is seen casting God behind his back, whilst in the latter God is seen casting, not the sinner, but the sinner's sin behind His back. Again we remark, what an amazing contrast! How magnanimous of the Lord to deal so mercifully with the repentant soul! But then, it is just like Him.

Some Scripture texts need a great deal of explanation, but these two are as clear as noon-day, and require no interpretation. Yet, though they may be read clearly afar off, we may see additional beauty in them by a closer inspection. Note first,

THE SINNER CASTING GOD BEHIND HIS BACK.—Our first Scripture formed part of a message addressed by God to Jeroboam, first king of the ten tribes. There are reasons for believing that, before his elevation to the throne, he was a humble follower of Jehovah, for when his eldest son was born he gave him the name of Abijah, which means, "Jehovah is my father," or "Jehovah is my desire." However, no sooner did he become king than he made the blunder of his life—erected golden calves for his subjects to worship. Mere worldly policy dictated such a step. He took counsel with himself and not with the Lord (see I Kings xii. 26). Now his sin seems more heinous when we note that he knew that it was for this very sin God had permitted the revolt (see I Kings xi. 33). Warnings were sent him, but to no purpose, and now God permits his eldest son to be smitten with an incurable malady. Anxious about his beloved son, the king bethought him of the despised and neglected prophet of God, but, not willing to face him himself, like a coward sent his wife, bidding her to disguise herself, and take only the present of an almost destitute person. But her efforts to disguise herself were all to no purpose, and the Lord gave the prophet this stern message to send to the king by his wife.

Now could there be a more serious and damning charge? To cast behind the back is an act expressive of utter disregard and contempt. It signifies that God had been treated as of no value, and of no consequence, as worthless and useless.

But let us come a little closer. Cannot God lay such a charge at the door of every one of us? Truthfully can He say to THEE, dear reader, "*Thou hast cast Me behind thy back.*" Do you deny it? Well, now, can you say, "I have set the Lord *always before me*"—that is to say, you have always made Him your model and ideal, have ever kept Him in mind, recognising His presence with you? If you cannot—and who dare say that he has?—if He is not *before* you He must be *behind* you! And what about God's law? In the prayer of penitence offered in Neh. ix. 16, Israel confessed that their fathers had "cast Thy law behind their backs." Have you always loved and kept His laws? The fact is, *we were born with our backs to God.* And whilst some deliberately and wilfully cast Him behind their backs, the vast majority do it unthinkingly and carelessly, yet nevertheless it is done just as certainly.

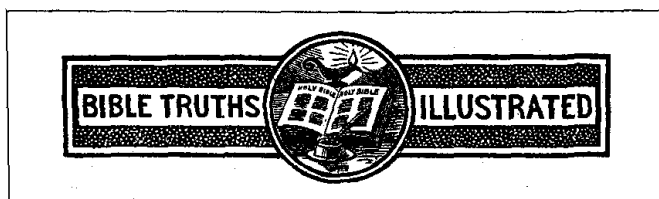
What a relief it is to turn to our second Scripture!

GOD CASTING THE SINNER'S SIN BEHIND HIS BACK.—This is part of good King Hezekiah's outburst of praise to God on his recovery from a most serious illness. He remembered, and placed on record, that, though in common with his fellows, he had cast God behind his back, yet, on confessing his sin and seeking mercy, God had cast his sin behind His back. And there are thousands to-day who can and do give the same glad and joyous testimony. This is not according to our deserts. If we received our due, He would treat us as we have treated Him. And does He act thus because He thinks lightly of sin? For answer to that question go to Calvary. Jesus our Lord suffered in our stead. *It is because God cast His beloved Son behind His back that He can now cast the repentant sinner's sin behind His back.*

"My sin is ever before me," moaned another king in heartbroken sorrow. Ah! that is it; when the sinner sets his sins before his own face and confesses them to the Lord, then it is that the merciful Lord sets them behind His back. Alleluia! It is the blood of Christ, shed for us, that has cleansed away our sins, and by faith we enter into the blessings accruing to us by reason of the blood of Jesus, as set forth in the word of God. Give God the praise for the cleansing blood of Jesus, and seek for grace to walk as one whom God has made clean.

"Oh! the blood, the precious blood,
Jesus shed on Calvary;
Oh! the blood, the precious blood:
Praise the Lord, it cleanseth me. . . ."

ROBERT LEE.



XI.—What will be our Eternity?

“YET ONCE MORE, I SHAKE NOT THE EARTH ONLY, BUT ALSO HEAVEN. AND THIS WORD, YET ONCE MORE, SIGNIFIETH THE REMOVING OF THOSE THINGS THAT ARE SHAKEN, AS OF THINGS THAT ARE MADE, THAT THOSE THINGS WHICH CANNOT BE SHAKEN MAY REMAIN.”—HEB. XII. 26, 27.

WE live in times when this word is about to be fulfilled. Already society quivers, and kingdoms tremble, even the earth itself quakes in divers places.

There is no stability, no security, save through God's Lamb. No hope of a part in that kingdom which cannot be moved, save through Him. Either we are immovably fixed by God through Him, or we stand upon one or other of the things which will be shaken and removed. Either we are delivered from the wrath to come through His blood, or we are part and parcel of the world, which is about to be judged by the Lamb. When the great day of His wrath is come, who shall be able to stand?

The overthrow of kingdoms, the convulsions of the earth, are to ourselves individually but small things compared with the great day of judgment. Earth will pass away; but man shall live for ever. Heaven will be shaken, and flee from the face of the Judge, but sinners all, small and great, shall stand before the great white throne.

A GREAT WHITE THRONE AND HIM THAT SAT ON IT.

“I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before the throne” (Rev. xx. 11, 12); for so should the words read.

Do we fail to recognise Him Who sat upon the great white throne—the spotless throne of eternal judgment? Do we not know Whose face it was, before which not only the earth, but the heaven fled away? “The Father judgeth no man, but hath committed all judgment unto the Son” (John v. 22). Upon the throne of judgment, the Man Christ Jesus was seen; He is the Judge.

Will He be your Judge then? Contemplate yourself and eternity in the presence of the great white throne. To be judged by your works is

to be eternally lost, but to have your name written in the Book of Life is to be eternally saved. “Whosoever was not found written in the Book of Life was cast into the lake of fire.”

A new heaven and a new earth passed before the eye of the beloved disciple John in the stead of those which had fled away. Eternity has begun—the grand purpose of God is accomplished, and a great voice out of heaven calls attention to the sight, “Behold

THE TABERNACLE OF GOD WITH MEN, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” God's children surround Him, “holy and without blame before Him in love” (Eph. i. 4). The joy of the family is theirs, and of this joy every child partakes. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” The earth and its sorrows, with the tears and griefs of God's children, for ever gone! Eternal life and joy the portion of God's family. God Himself rejoicing in the rest His hand has brought in. The Lord Jesus seeing the travail of His soul, and being satisfied. What a prospect! And to this great future our deepest attention is called, for hearken to the voice of God, “And He that sat upon the throne said, Behold, I make all things new” (Rev. xxi. 3—5).

Shall we each one be found in this great family circle?

WHAT KIND OF ETERNITY WILL BE OURS?

Let us, fellow-christian, seek to live on earth as those who have before their eyes these great and eternal realities.

The time is near for the unsealing and the unrolling of the book of judgments on this earth; the judgment day draws nigh, and but a little while and this very earth shall flee away to make place for that which is new.

A LIFE LIVED FOR ETERNITY IS THE ONLY LIFE THAT IS WORTH LIVING.

Let us each ask himself, how shall I stand in that great day? It will be impossible to shirk the issues of eternity then. These can be evaded during this life, but no longer. Yet in this life alone can it be decided whether we are Christ's or the enemy's. Eternity will record the facts of this lifetime, and what we are now we shall be everlastingly. With some the garments of mourning call to our hearts the loss of friends and relations. How shall we spend eternity? Oh! let this ending year be witness of our firm trust in Jesus our Lord, and rest in His atoning blood.

The Authority of God.

No. XII. — "Thy Kingdom Come" (Matt. vi. 10).

IT has pleased God through a variety of holy men (2 Pet. i. 21) to make known Himself, His attributes and His purposes to mankind; but above all He has made Himself, His attributes and His purposes known in and through His Son, our Lord and Saviour Jesus Christ.

The great hindrance to our knowing God is that we think more of our salvation than we do of His glory. But the salvation that God has provided for us is but a step towards the end that He has purposed, which is that "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 11).

Every statement of God is always "a hard saying" (John vi. 60) to us, until we believe that by nature we are sinners "without Christ, having no hope and without God in the world" —truly, "afar off from God" (Eph. ii. 12—17). What we personally are by nature, so is everyone in the world by nature, however high and exalted his position amongst men may be. A man, who has not been brought by the grace of God to trust in the Lord Jesus Christ and through faith in Him to be healed of his spiritual diseases is, so far as his soul or spiritual condition is concerned, "dead in trespasses and sins," and is walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 1, 2).

In this condemnation are included all unbelieving professors in universities, all so-called Doctors of Divinity (who deny the Scriptures of God, which they are supposed to accept as the standard and source of their knowledge of God, which they profess to be able to impart to others), as well as "princes of this world." The Apostle Paul says of these latter that their earthly or acquired wisdom did not prevent their crucifying (or rejecting) the Lord of glory (1 Cor. ii. 8) and condemning Him to death.

If, therefore, we want to know what our Lord meant when He taught His disciples to pray "Thy Kingdom come" (Matt. vi. 10) we dare not go to an unbeliever (however great his position amongst men) or to one, who by his giving heed to the traditions or customs of men makes the commandment of God of none effect (Matt. xv. 6).

Any man in this day of great personal, public

and national calamity, who professes to speak in the Name of God and yet detracts from the glory of the Lord Jesus Christ and from the reality of His finished work, is a "blind leader of the blind, and if the blind lead the blind both shall fall into the ditch" (Matt. xv. 14).

The Lord Jesus Christ is the only Physician. God caused Jeremiah to proclaim this to the children of Israel in the days of their sore national trouble, when Nebuchadnezzar came up and took the King of Judah captive and carried the vessels of the house of the Lord to Babylon, and put them in his own temple (2 Chron. xxxvi. 6, 7).

This is part of what Jeremiah proclaimed: "Is not the LORD in Zion? Is not her King in her? Why have they provoked Me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved" (or "healed"). For the hurt of the daughter of My people am I hurt; I am black; astonishment hath taken hold on Me. Is there no balm in Gilead? Is there no Physician there? Why, then, is not the health of the daughter of My people recovered?" (Jer. viii. 19—22).

Every true believer in the Lord Jesus Christ has come to Him, as the true and only Physician, for salvation, for healing.

This salvation is described by the Lord Jesus to the Apostle Paul as "an opening of the eyes," a being "turned from darkness to light," "from the power of Satan unto God." And what are they to receive, whose eyes are thus opened and whose spiritual or inner man has been turned unto God? "Forgiveness of sins, and inheritance among them who are sanctified by faith that is in Jesus Christ" (Acts xxvi. 18).

The purpose of God towards every individual believer in the Lord Jesus is that they be sanctified.

The purpose of God towards everyone who is thus sanctified is that they should know His secrets (Ps. xxv. 14; Prov. iii. 32). One of these secrets is that a day is coming when "the kingdoms of this world shall become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15), and those who now believe in the Lord Jesus shall come with Him when He comes to reign (1 Thess. iv. 13—18).

Oh! what a healing of the nations shall then take place!

Come, Lord Jesus, come quickly (Rev. xxii. 20).

W. H. B.

or, **Waters that Fail Not.**

**How can I know
that God loves
me?**

WE ask the question in the full sense of what God declares us to be in our nature state. Sinners, and dead in sins, and we rejoice in the wonderful love of God as we do so. For

While we were yet sinners, He gave His Son to die for us,

And, when we were dead in sins, He gave us life together with His Son Who died for us, and Who rose again.

But how can I know that God loves me? This is the question so perplexing to the anxious soul. Let us look at it fairly. One thing is clear—when one asks this question with real earnestness, the feeling what self is, what “I” am, what “me” means, is very, very terrible. We know we are sinners, that our hearts are full of sin, and that all our efforts to be free from sin are vain; and we know that God is infinite in holiness, and perceives what we are perfectly, and we know these things because the Word of God has entered our hearts.

Our only possibility of knowing what God thinks about us in His love, is by His Word. Read His Word, and let it speak to you, dear anxious seeker after God. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Rom. v. 8). “While we were yet sinners”—note His words, they are full of comfort and hope. Again He says, “God . . . for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ” (Eph. ii. 4, 5). “Even when we were dead in sins”—meditate over these words; they give the extent of our sinful state—dead in sins.

ASSURANCE.

No. 70. Is My Name Written There?

Mrs. MARY A. KIDDER.

FRANK M. DAVIS, by per.

1. Lord, I care not for rich - es, Neither sil - ver nor gold;
2. Lord, my sins they are ma - ny, Like the sands of the sea,
3. Oh! that beau - ti - ful cit - y, With its mansions of light.

I would make sure of heav - en, I would en - ter the fold,
But thy blood, Oh, my Sav - ior, Is suf - fi - cient for me;
With its glo - ri - fied be - ings, In pure garments of white;

In the book of thy king - dom, With its page white and fair,
For thy prom - ise is writ - ten, In bright let - ters that glow,
Where no e - vil thing com - eth, To de - spoil what is fair;

Tell me, Je - sus, my Sav - ior, Is my name writ - ten there?
“Tho’ your sins be as scar - let, I will make them like snow,”
Where the an - gels are watch - ing, Yes, my name’s writ - ten there.

*In the book of thy king - dom, Is my name writ - ten there?
Yes, my name, &c.*

CHORUS.

Is my name writ - ten there, On the page white and fair?
2d and 3rd Verses.
Yes, my name, &c.

God’s love towards us is measured by the death of His Son for us. It could not be deeper! His love toward us is proved by His giving us, in our dead state life together with His Son.

The Springing Well;

An Unfashionable Attire.

SOME people are prejudiced against the Apostle Paul. They object to his plain, straightforward manner of dealing with facts. They cannot think, for instance, why he should, as they term it, go out of his way to criticise women's dress, and they demand in a tone which seems to suggest that they consider their question unanswerable—"What have such things to do with preaching the gospel?"

It is hoped that in the limited space allotted to this article some few points may be brought forward from the Word of God which will throw light upon the question.

The Apostle Paul evidently considered that his duty as a christian minister required him to exhort his hearers, or those to whom he wrote, to walk circumspectly. Was he right? or was he wrong?

Paul's conversion was remarkable. It was brought about by no human instrumentality. The Lord Jesus spoke personally to Paul (Saul of Tarsus), and personally taught him and fitted him for the work of the ministry. The Lord Jesus said to Ananias, Saul "is a chosen vessel unto Me, to bear My Name before the Gentiles" (Acts ix. 15).

Is this the man whose words we are bidden so angrily to set aside? His words indeed! Why, he rebuked some who called themselves after his name (1 Cor. i. 12, and iii. 5), and he commended others who referred to their Bible to ascertain whether he preached strictly in accordance therewith (Acts xvii. 11).

Bearing in mind that all true believers are taught by the Holy Spirit (Rom. viii. 14, etc.), let us take very solemnly to heart the words of the Lord Jesus: "I will pray the Father, and He shall give you the Spirit of Truth to abide with you, and He shall teach you all things" (John xiv. 16, 17, 26).

It was this Holy Spirit of all Truth Who inspired Paul to write "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). Aforetime it was written that "the Lord saith, Because the daughters of Zion are haughty," and walk unbecomingly, therefore sore judgments would come upon them (Isa. iii. 16, etc.). This is sufficient to prove to all who have ears to hear that God does observe how His people conduct themselves in all the affairs of daily life and that Paul was justified in his exhortation to believing women to attire themselves becomingly. Love shows itself in

obedience. There is, however, another sense in which the Word of God exhorts christian men and women to be clothed suitably, and this style of attire is not at all fashionable.

Peter, who was equally inspired with Paul to give warning against immoderate dress, wrote: let your adorning be the hidden man of the heart, even a meek and quiet spirit which is in the sight of God of great price (see 1 Pet. iii. 3, 4). Here Peter affirms that God does observe how men and women behave, and it is again and again proved that such is the case in many parts of Scripture.

Paul writing to Titus bids all "adorn the doctrine of God our Saviour in all things" (Titus ii. 10), and then he proceeds to show how this is to be done (verses 11-13). The grace of God teaches us to deny (or refuse to have anything to do with) ungodliness and merely worldly pleasures and to live soberly, righteously, and godly in this present world, looking for that blessed hope—the glorious coming of our God and Saviour, Jesus Christ.

Those who have had experience of crossing small plank bridges or narrow mountain passes know that they must keep their eye steadily fixed upon some object ahead. To gaze wildly about is almost certain death. In like manner we are exhorted to have our eye fixed on the Lord Jesus if we would be preserved from falling into destruction. He is a glorious object for the believer to fix his gaze upon, and as the believer looks to Him so He will uphold and sustain those who do thus set all their hope upon Him. "Be blameless and harmless, the sons of God, in the midst of a crooked and perverse nation," amongst whom ye should shine as lights (Phil. ii. 15). To do this we must hold fast to "the Word of Life." We must look to the Lord Jesus, we must be united to Him, and we must live day by day by faith in Him. Only so can we bring forth fruit.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. v. 15, 16). As to walk circumspectly is thus set in opposition to the evil days, it is evident that so to walk is not fashionable. But "seeing that all these things shall be dissolved," seeing that we look for the coming of the Lord Jesus, and seeing that we know both these coming events beforehand (2 Pet. iii. 11, 14, 17), which is the wiser: to follow the Lord Jesus in white garments (Rev. iii. 18) which He offers and which are unfashionable, or to walk in the fashion of the world and perish (James i. 11)?

or, Waters that Fail Not.

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"The Music of Scripture."

BY REV. A. C. DIXON, B.A., D.D.

MY DEAR FELLOW-BEREANS,—The Bereans "searched the Scriptures daily, whether those things were so" (Acts xvii. 11). They had no doubt about the supreme authority of the Scriptures. They wished to know simply what the Scriptures taught, and that to them was the end of all controversy.

Members of the "Berean Band" of to-day still search the Scriptures for the same reason. We have no doubt about their inspiration and authority. To us the God Whom they reveal in Christ is their Author; but in our plan of memorising one verse each week we are not so much searching the Scriptures as letting the Scriptures search us. We do not turn to our memory verses each morning to see whether it settles for us some disputed point, but rather to let God speak on any subject He may choose. We are heart-hungry for the food which His Word gives, soul-thirsty for the water of life which His truth supplies.

To us it is "the sure word of prophecy," whereunto we "take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise." A single verse of Scripture is often a patch of sky in which the day-star appears and the dawn begins in the soul. Thus before we see the dawn of the morning in the East we have had a morning in our hearts. Before we breakfast the body we have broken the fast of the soul by appropriating a choice portion of the food which satisfies. The promise we have lodged in the memory is a lark-song, the music of which floats down to us from the murky sky all the day long, making us look up and listen for more amid the discordant dins of daily toil. The roar of Niagara Falls does not drown the song of the birds in the trees beside the river, and the roar of guns in this terrible war will not drown the music of Scripture as it sings its song of peace and joy to the inmost soul. After we have taken during the year fifty-two such songsters into our minds, they will give us such a Christmas and New Year carol as to remind us of the angelic choir.

Would you bless your neighbours with similar experiences? Then tell them of the "Berean Band," and induce them to join it. Let all the family enjoy this music every week—and why

not every member of the Church to which you belong? The "Berean" memory verse will give a good flavour to the prayer-meeting. Speak it out and pass its music on to others.

Yours very sincerely,

A. C. DIXON,

President of the Berean Band, 1915.

The verses to be committed to memory during the month of December are as follow:—

- Dec. 5.—The Lord Revealed from Heaven.
- " 12.—The Master of the House Cometh.
- " 19.—Our Joy Perfected.
- " 26.—Our Salvation Completed.

All communications should be addressed to Mr. Chas. J. G. Hensman, 12, Baldwyn Gardens, Acton, London, W.

The Enduring Word.

"For ever, O Lord, Thy Word is settled in Heaven. Thy faithfulness is unto all generations."—Ps. cxix. 89, 90.

I HAVE a Book of marvels in my possession now,
Its leaves are lined with glory,—with love its letters glow,—
So full of fragrant meaning, and marked with Royal Red,—

The tracing of His Fingers,—The King Who for us bled.
Well suited for each nation, it always speaks the Truth,
And has a helpful message for hoary age and youth;
It tells of grace and mercy with earnest voice and clear,
And breathes a benediction on willing hearts who hear.
Though penned by many writers, its Author is but One,
Its source is at the centre of God's eternal Throne;
Embracing many ages, is suitable for all,—
The marks of man's declension is patent from the fall.
No other book is like it, no other stands the test
Of Time amid the torrent of man's abuse and jest.
The worldling with his wisdom, the critic and the sage,
Alike must own the Author Who claims the Sacred Page.
When other books have faded, their use and fashion o'er,
This One will shine more brightly on the eternal shore;
When Time shall be no longer, this witness still will stand,
Unsullied as when issued from God's unerring Hand.

H. BUNN.

"The grass withereth, the flower fadeth: but the Word of our God shall stand for ever" (Isa. xl. 8).

Heart Acquaintance with Christ.

HEART acquaintance with Christ is the secret of spiritual vigour, and nothing else nerves the christian racer for his work. A man may know the truths of the Bible, and yet be practically ignorant of the person of Christ. It is possible to go back into the world with acquaintance with scripture in the mind, but impossible to return thither with acquaintance with Christ in the heart. Christ and the world never keep company. The world murdered Him, and His own are not of it, even as He is not of it. They are chosen out of the world.

The Springing Well;



animal world the conversion of the lion into the lamb comes not by training, so, in human nature, only the

Earthly Objects in Heavenly Light.

BY WILLIAM LUFF.

No. 12.—Toys.

I HAVE before me a photo of the arrival at Devonport of the American warship *Jason*. She has on board 1,200 tons of Christmas presents from American children for children of soldiers and sailors. What a lot of toys, etc., to weigh 1,200 tons! and how kind of American friends to think of our boys and girls, many of whom will never see their fathers any more! And fancy, a warship bringing toys! A great vessel and powerful, laden with little things for little people. Thus the great God stoops to the needs and pleasures of His people, and in Jesus Christ comes to us laden with joys, as that warship came laden with toys. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii. 17).

Let us mind our toys and our joys are not dangerous. Three children, aged five, twelve, and six, were killed and three others seriously injured in a humble thoroughfare in East Belfast one afternoon by the explosion of a fire-work known as a ship rocket. The six children were playing with the rocket, which after being thrown on the roadway exploded with a terrific report, the shock being felt all round the neighbourhood. In nine houses every pane of glass was shattered.

At the inquest the police stated that the rocket had been stolen from a ship by strikers. Never play with fire, fireworks or firearms; and any sin is worse than any fire.

Under the heading "Dangerous Playthings," the *Christian* gave the following:—

"A tragic experience occurred the other day to Mr. Terence Barclay, of the famous Quaker family, at Colney Park, near Norwich. He was badly mauled by two young lions that he had kept as pets! A recent visitor, referring to these dangerous playthings, writes: 'I noticed that a sudden movement by either of us caused an instant alteration of their expression; it might be surprise, or fear, or anger, but it was not sweet.' The moral is obvious: as in the

Power that created can renew. Nor must we ever forget the Apostle's warning: 'Be sober, be vigilant; for your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour.'"

Shortly after, I read that the funeral took place at Colney, Norwich, of Mr. Terence Barclay, eldest son of Mr. H. G. Barclay, the banker, who died from wounds inflicted by a pet lion.

The following story is told of a wealthy Sunday-school teacher, Mr. Wanamaker, who owns one of the biggest stores in America.

One day, after Mr. Wanamaker had explained the lesson to the children, he said: "And now, is there any question that any little boy or girl would like to ask me?"

A girl of eight rose.

"Well, Martha, what is it?"

"Please, Mr. Wanamaker," said the little girl, "what is the price of those large wax dolls in your window?"

Perhaps, if we spoke the truth, we sometimes think more of our toys than of the lessons.

My last story came to me from Ballarat, Australia, and is entitled "Tom's Wonderful Ball."

"Did you ever see my wonderful ball?" said Tom to his little sister. "Well, you shall have a look at it as soon as we get indoors."

When they reached the nursery, Tom held up a common-looking wooden ball in his hand, which was weighted inside, so that it rolled with a bias, either left or right.

"Well," he went on, "it is a most wonderful ball. It will do whatever I tell it. You watch. If you say go to the right, then it will obey.

Kitty looked incredulous.

Solemnly Tom held the ball in his left hand, and, pointing to it, said, "Ball, roll to the right." Then carefully placing it on the nursery floor, with the weight inside to the right, he rolled the ball along, and away it went according to his directions.

Kitty was now astonished.

"Can you do it again?"

"Oh, yes." And the performance was repeated.

"And to the left?"

"Yes." And with due solemnity directions were given, the ball carefully placed, and away it went to the left.

or, Waters that Fail Not.

Little reader, you and I are like Tom's wonderful ball.

We look all right on the outside; indeed, some of us are even attractive and well-mannered, and kindly spoken—especially to strangers. But, like the ball, we cannot go a straight course. Why? Inside there is a weight. The weight



“DID YOU EVER SEE MY WONDERFUL BALL?”

is called SIN. Then, is our case hopeless? Oh, no! We must simply get another weight on the opposite side to outweigh the sin which by nature is in our hearts.

What is the other weight? Why, “the Love of God is shed abroad in our hearts by the Holy Spirit” (Rom. v. 5).

The love of God is so strong in our hearts that it outweighs the love of sin, and the Holy Spirit gives us power to go a straight course for God. Is it so with you?

The Saturday Night of the Year.

“But the End of all things is at Hand: be ye therefore sober, and Watch unto Prayer.”—I PET. iv. 7.

'TIS the Saturday night of the year, good Lord,
And the hours that are left are few:
As our souls look back,
O'er the seven days' track,
There is joy in the blest review.

'Tis the Saturday night of the year, good Lord,
And the bath of Thy grace we seek:
Where the precious blood,
In a crimson flood,
May make clean all stains of the week.

'Tis the Saturday night of the year, good Lord,
And the husbands take their pay:
And the children look,
For their toy or book,
And the kiss of the week's last day.

'Tis the Saturday night of the year, good Lord,
And we wait for Thy hand to give
Some token divine
To these babes of Thine
Who still in Thy Home would live.

'Tis the Saturday night of the year, good Lord,
And the Market open stands:
We hasten to buy,
For the future supply,
The gifts of Thy gracious hands.

'Tis the Saturday night of the year, good Lord,
And the toilers long for rest.
At the old year's close
Give us heart-repose,
Like the babe on its mother's breast.

'Tis the Saturday night of the year, good Lord,
Let the New Year's Day be Thine,
A Sunday, when we
Shall Thy Temple see,
And bow in a worship divine.

WILLIAM LUFF.

“The Springing Well” Illustrated Sheet Almanac for 1916.

WE regret that this almanac has been delayed in the publication; but it is now ready, and we trust friends will help to make it known and to circulate it freely. We think it is one of the best we have ever produced. The illustrations are all prepared expressly for this issue, and are very finely produced. The sheet has always been noted for its BOLD GOSPEL TEXTS which are before

the eyes of the Reader all the year. The verses in this issue, concerning the COMING OF THE LORD, are very striking, and surely most opportune at this solemn time.

The prices at which the almanac is supplied are as under:—Single copies, post free, 2d.; 12 copies, post free, 1s. 4d.; 50 copies, 4s., 250 for 16s. 6d. We will supply 500 copies, carriage paid, for 32s. to those who will circulate it freely.

We shall be glad to send a specimen to any who wish to circulate a splendid wall almanac, which thus silently preaches the story of Redeeming Love, and shall be glad if those who wish to have the sheet localized will write to us at once.

The Springing Well.

Grateful Words to Generous Friends.

WE have great reason to tender our heartfelt thanks to the many kind friends and fellow-labourers who have encouraged and helped us, in so many ways, during the solemn year that is now nearing its close. We are bound to say we began it with fear and trembling. The circumstances of the war touched us at well-nigh every point, and we wondered if we should be permitted to continue this service for Christ: but God has been good. Amidst increasing responsibilities we have experienced more fellowship and support from God's people all over the world than ever we received before. We believe also there has been more prayer that the Lord's blessing might abundantly rest upon our humble efforts.

Our earnest thanks are due to those generous contributors to our pages, who render it possible for our magazine to appear. The gospel articles by Alexander Marshall, Henry Pickering, W. Easton, W. Luff, Annie Hume and others have been much appreciated. Many have written assuring us that papers by "W. H. B.," "A. D.," "A. H.," "G. A.," more especially for the help and instruction of believers, have been a real blessing to various readers. The poetry by esteemed writers, "F. B.," "J. H. S.," D. J. Beattie, Harry Bunn, and the authors of the monthly music page have all elicited expressions of gratitude from one and another, and we too are deeply thankful for their faithful assistance in this work of the Lord.

From month to month we have referred to the exceedingly liberal thought about our various Funds. They have all been remembered: the Leper Fund, the Crippled Children's Fund, the Compassionate Fund, the Hop-Pickers' Fund, and that for the Help of the Blind and Deaf and Dumb. The Lord only knows how grateful are the workers in all these different Missions for the loving thought of so many through the medium of this humble paper. We do not particularly speak here of all the efforts amongst the Soldiers and Sailors and the Belgian, French, Serbian and other Refugees. That must have a special article: for the work has been so great and so singularly and wonderfully blessed. So in our last words for another year we would just thank once more every dear friend, and pray that God's richest blessing may rest upon all His people who have assisted in our labours in any way. This is a prayer for thousands the wide world over. Some we have never seen and never shall until that bright day when the Lord comes and we shall all be gathered home. Until then, dear friends, we are for His sake,

Yours very heartily,
THE EDITOR.

To our Annual Subscribers.

WE shall be exceedingly grateful if all our kind subscribers will renew their subscriptions for 1916 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 the present rather serious 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 very much increased 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 subscribers' list.—THE EDITOR.

Our French, Belgian, Serbian Refugee and General War Relief Funds.

WE are deeply thankful to God for still prompting His beloved people to assist so liberally in our efforts to care for the many suffering believers who have been exiled from their own homes through this awful war. Through the generosity of various gatherings of God's children, especially in New Zealand, we have been permitted to bring a measure of comfort and to inspire hope to weary, tried, and troubled Saints, not only in the British Islands, but to others in the various lands indicated.

We have devoted our time and energies throughout the year in our desire to carry out the intentions and desires of the generous contributors, and we pray earnestly that the Lord's blessing may richly rest upon all who have had fellowship in this service and that He may accept their offerings as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

We have, moreover, received a further generous donation of £80 from fellow-helpers in the work, for which we will send our personal acknowledgment. We fear we have not expressed so fully as we should have done our deep gratitude to all who have contributed towards this Fund; but we do now earnestly thank the various assemblies of believers that have united in this expression of their love in the Lord. We think particularly of those in CHRISTCHURCH, TIMARU, BLENHEIM, WANGANUI, WELLINGTON, MASTERTON, GISBORNE, HASTINGS, BALANCE, and other places in New Zealand; mention is also made of another consignment of clothing. This, when it arrives (D. V.), we shall arrange with our friends to apportion to the greatest advantage, to the greatest number of needy Refugees possible, or in other poor christian families.

Our Gospel and Scripture Literature Fund for our Soldiers and Sailors.

WE have sent large quantities of literature to our brave soldiers and sailors both at home and abroad during the last month. Gospels and Active Service Testaments are in greater demand than ever. The tens of thousands of fresh men that are flocking to the colours render it imperative that as far as possible we should meet this demand. We thank those who have sent contributions as under for this service. We are hearing on every hand of men who have decided for Christ through the medium of the spoken or the written word:—

	£	s.	d.
H. M. P., Brondesbury, 1s.; H. & M. J., Worcester, 5s.	0	6	0
A. G., Truro, 10s.; Mrs. McB., Worcester, 3s....	0	13	0
J. G. P., Cheadle Hulme, 4s. 2d.; Mrs. E., Chichester, 2s. 6d.	0	6	8
W. F., Herne Bay, 1s.; Mrs. G. H., Hawkesbury, N. Zealand	1	1	0

OUR SUBSCRIPTION FUNDS.

WE are thankful to the friends who have helped our funds as under during this month. The offering from dear Miss D. I. (Sheffield) is most touching and fragrant to God. we are sure.

For Our "Springing Well" Leper Fund.

	£	s.	d.
Miss D. I., Sheffield	1	7	6

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