

ious combination of fortuitous circumstances, to our advantage, and led to the most unexpected and favourable results; so much so, that we were surprised and astounded.

The important victory at Culm, so beneficial in its consequences, common report—indeed, historical works—have attributed to my insight and orders; but the truth is quite otherwise. My ally, the Emperor Alexander, and myself, had taken our stand on the day of battle, on the castle hill near Toplitz, whence we could survey the whole field of conflict. The balance fluctuated, indeed was inclining towards the French; when at mid-day, at a very decisive moment, General Von Kleist appeared on the heights of Nollendorf, with his corps, which insured us the victory. His arrival was by no means part of an arranged plan, but a providential circumstance; for in reality, he was in full flight from the unfortunate affair near Dresden, followed by the French, and had chosen the route through Bohemia for his retreat towards Silesia: that it was which brought him to the right spot at the right moment. We knew nothing of him, nor he of us; nothing was agreed upon. That he did not make his appearance earlier, nor later, nor more to the left, nor more to the right, but at the eventful hour, in the right place for deciding the battle, was help and salvation from God. My thankfulness and joy were therefore more inwardly pure; and I do not feel inclined to have such sensations disturbed and spoiled by having attributed to me that which I had no part in: to God be the honor and praise!—*Frederick William III. King of Prussia.*

### JUST AS YOU ARE.

I dare say you think coming to Christ is some terrible thing; that you need to be prepared before you come; that he is hard and harsh with you. When men have to go to a lawyer they need to tremble; when they have to go to

the doctor they may fear, though both those persons, however unwelcome, may be often necessary. But when you come to Christ, you may come boldly. There is no fee required; there is no preparation necessary. You may come just as you are. It was a brave saying of Martin Luther's, when he said, "I would run into Christ's arms, even if he had a drawn sword in his hand." Now, he has not a drawn sword, but he has his wounds in his hands. Run into his arms, poor sinner.

"Oh," you say, "may I come?"

How can you ask the question? You are commanded to come. The great command of the gospel is, "Believe on the Lord Jesus." Those who disobey this command, disobey God. It is as much a command of God that man should believe on Christ, as that we should love our neighbour. Now, what is commanded I have certainly a right to obey. There can be no question, you see; a sinner has liberty to believe in Christ, because he is told to do so. God would not have told him to do a thing which he must not do. You are allowed to believe.

"Oh," saith one, "that is all I want to know. I do believe that Christ is able to save to the uttermost."

"May I rest my soul on him and say, 'sink or swim, most blessed Jesus, thou art my Lord?'"

May do it, man! Why, you are commanded to do it. Oh that you may be enabled to do it. Remember this is not a thing which you will do at a risk. The risk is in not doing it. Cast yourself on Christ, sinner. Throw away every other dependence, and rest alone on him.

"No," says one, "I am not prepared."

Prepared, sir? Then you do not understand me. There is no preparation needed; it is just as you are.

"Oh, I do not feel my need enough."

I know you do not. What has that to do with it? You are commanded to cast yourself on Christ. Be you never