

night. May the prayers of God's people be answered; may the scales fall from many an eye, and may many behold Christ as their Lord and Saviour to-night. Christ came to open the prison doors, to set the captives free, to give sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. That means this is the time when God says, "I am not imputing trespasses and sin, but am seeking to forgive men. I want to forgive sins now."

"There is

THE BLOOD ON THE MERCY SEAT,

and while the blood remains there, I will save every one that will come." There, sinner, is the door wide open. God says, "I will look to the blood; I am not looking to the sins now. I will look to the blood shed by My beloved Son." Oh, sinner, make haste to-night, and press into the kingdom while the blood is on the mercy seat. When once the Master of the house has risen up and shut to the door, there will be no hope then. Seize the kingdom now, while the gates of heaven are wide open, and the blood is on the mercy seat, and God says, "I am coming to forgive men." It is a Gospel of reconciliation and forgiveness. God is shouting down from the heights of glory, "Sinner, I will forgive you. Will you not be forgiven?" "I will pay the debt," says Christ. "You owe God a debt you cannot pay," says Christ. "I will pay it."

Oh, sinner, come to Him now. God loves you and wants to save you. Believe the Gospel now. He so loved you that He sent His Son out of heaven to die for you. What more could God have done for His people than He has done? He sent the prophets, and we killed them! He sent His beloved Son, and we murdered Him; and then He sent the Holy Ghost. O, sinner, will you not have Christ to-night?

May God help you to come, just as you are, to a loving God, and be saved!

OUR SECRETS.

BETWEEN man and his fellow man there are many secrets; and it is well that there are. What a lamentable and loathsome sight would be presented to the mortal gaze—what a degrading and destructive influence would be brought to bear on the mortal mind if we each knew all about the other—his sins—sorrows—words—thoughts—plans—purposes—and principles! Only a Divine Being could bear the sight without contamination and injury. And between that Holy One and man there are no secrets on *man's* side. No cloak can hide from the Infinite gaze. The softest and most silent footfall of the traitor He hears. The most cunningly-contrived plot He descries. The most burnished falsehood He determines to be counterfeit. The minutest departure from the line of right He detects. Whilst, on the other hand, the deed of charity—never trumpeted before the world,—the cup of cold water given to a disciple, the sympathising word, the tearful look, and the voiceless desire to do good, which is never permitted to bud into action, He recognises and remembers. The upraised sigh has its echo, and the falling tear drops into His bottle. Though the night be dark, the curtains drawn, and the lights extinguished, yet His bright eye is riveted upon us. Though Adam may hide himself behind the thicket, yet God sees him. Though Sarah mockingly laugh behind the door, yet the Lord observes her. Though Jacob is alone at night by the ford of Jabbok, yet the Holy Presence is with him. Though Joseph is lost to his parent, yet the eye of the Heavenly Father follows him. Though Achan buries the wedge of gold, yet the Just One knows the spot where it is secreted. Though Gehazi lies and thinks his master knows it not, yet the Divine Master is cognisant of it. Though Jonah flees from duty and conceals himself in the vessel's cabin, yet God can meet with him there. Though Christ is bodily miles away from the Bethany home, yet He knows of the death of Lazarus. Though Judas plots in secret, yet his base barter with the priests is not concealed from Jesus. Though Peter denies Christ in the hall of the court, yet Jesus, by one look of injured love, shows the frail disciple that He knows all about it. The Jews covered the face of the Man of Sorrows before they buffeted Him and smote Him with the palms of their hands. They thought to conceal the guilty actors; but Christ knew who struck Him. Yes: the acquaintance with the inmost feelings and outward actions which the Saviour displayed in relation to the obscure Samaritan woman, is just the acquaintance He possessed with

all men with whom He came in contact during His earthly ministry—and just the knowledge He now has of all the millions dwelling on this globe. There is no tenant of the lower sphere who may not truthfully assert with Hagar, "Thou God seest me," or with Job—"Thou knowest the way that I take," or with David, "Thou hast searched and known me."

Such a thought is surely very encouraging and consoling to the true follower of Christ. In this world, where our vision is contracted, our understandings are so limited, our desires so warped, and our idiosyncrasies so angular, the child of God, like other men, is not infrequently misunderstood by those with whom he associates. His good works may be spoken of. His holiest and most self-denying motives may be misconstrued. His words may be so distorted as to be made to imply what was as far from his thoughts as the north from the south pole. His wisdom may be pronounced "craft"; his kindness may be called "stupidity"; his justice may be denounced "cruelty." When he is liberal, men may say—"He has a selfish motive in giving, he expects repayment in another form." When, on the principle of being home before he is generous, he feels bound to decline giving, they may say, "He is stingy, niggardly, mean." Thus men are misread and misrepresented. How comforting, then, is the thought that God knows our secret desires and hidden principles! He will not mistake the shadow for the substance—the appearance for the reality. History says that Cyrus had a memory so strong that he knew the name of every soldier in his army. Oh, Christian, the Saviour knows every name only—but every thought of every heart. He knows when the shadow of fear flits across our spirits, and when the first inclination to good or bad stirs within our breasts. He numbers all the waves of trouble, to us innumerable, and knows which of them bear on their crests the sparkling phosphorescence of spiritual good. What a blessed antidote is this to every earthly sorrow! There can be no season of loneliness when we feel God is watching us—no hour of darkness so long as we realise that the glorious radiance of the Eternal Sun of Righteousness falls upon us.—*Rev. J. Miles Hitchens, in "Bible Waters."*

THE SUNDAY-SCHOOL TEACHER AS A REVIVALIST.

IT is a fact of history that the conversion of sinners has generally been the result of special visitations of God's grace to His people. However any may decry "revivals," as being mere manifestations of nervous and mental excitement, evanescent in their nature and results, yet a very significant fact is, that the great majority of experimental Christians were brought to Christ in times of special religious interest in the Church. It is, however, to be admitted that special interest has manifested itself differently in different ages, countries, and communities. God is unchangeable, but in nowise is He compelled to repeat Himself in revivals of religion.

Another fact of recent Church history is, that a very large proportion of conversions have occurred in the Sunday-school, and still another, that many, if not most, revivals either commence in, or gather their first fruits from the Sunday-school. From this, it follows that the Sabbath-school teacher may be not simply a teacher, but also a revivalist. This, in the proper sense of the term, we conceive to be his or her real calling, for the highest design of Sunday-school teaching is the conversion of the scholars.

Doubtless other results are also to be sought in such instruction, but at most they should be but the intermediate considerations, while the all-absorbing purpose of every teacher ought to be nothing less than the speedy conversion of the unconverted who are committed to his care. The teacher is not only to instil truth into the mind of the scholar, but is to patiently and persistently try to press the truth down into the heart. Said Jesus, "The words that I speak unto you, they are spirit and they are life." It is the duty of the teacher to bring, if possible, this living word into contact with the heart of the pupil.

The Sunday-school teacher is a preacher. To be sure, he is not ordained; neither Presbytery or Bishop has laid hands upon his head, but God has laid the truth upon his heart, and he is to "preach" it, i.e., teach it to those under his care.