

incident, and to learn what had become of his gloves. Scarcely had he cleared the quarry when, turning his head, he saw large fragments of rock fall down into the very place where he had been sitting, and where, had he continued a minute longer, he must inevitably have been crushed to pieces.

Dogs or birds, nothing is so small but it can be used for God's good purposes. We often speak of "chance" escapes, but no such thing as chance exists. However trifling the escape may appear, we may be sure it is all our Heavenly Father's doing, whose eyes are over the righteous, and whose ear is ever open to their cry. J.M.

HEAVY-LADEN.

THE "heavy-laden"—who are they? Is it difficult to find them out, so as to be able to say to them with certainty, "The Lord meant you?"

Christ's words are all plain and clear. He means what He says; and He says what He means. He does not speak darkly, so that the wayfaring man or the fool may miss His meaning, or be puzzled as to its application. Man mystifies; Christ simplifies. He wants us to understand what He says.

Here He speaks to those who have a burden or burdens. He invites all burdened ones to come to Him for relief and rest. The word does not exactly mean "heavy-laden." It may, or may not, according to the case. "Laden" or "burdened" is all that it actually means. The weight of the burden He does not speak of. The kind of burden He does not specify. The way in which the burden had come, or the length of time during which it had been pressing, He does not speak of. There was a burden; and the burdened ones longed for deliverance. That is all that He implies.

The burden might be spiritual, or it might be temporal. It might be trouble of mind, or pain of body. It might be from a sense of sin, or it might be from the want of a sense of sin. It might be the burden of terror, or the mere burden from sense of need. It might be the burden of disappointment, or vexation, or despondency, or weariness, or unhappiness. It might be the burden of felt emptiness, or of the realised vanity of a vain world. It might be the burden of wounded affection, or deferred hope, or sated appetite for pleasure: the burden of one who had gone to every quarter from which joy could be supposed to come, saying, "Who will show me any good?" and had found nothing to satisfy or refresh. It might be the burden of the sick heart, or the troubled spirit, or the alarmed conscience, or the fretted mind. It might be any or all of these. The Lord gives no detail, but uses this wide, general word, which comprehends everything that can weigh down a human soul and make it long for rest.

Thus there is no weary sinner—no burdened son of Adam who can say, "The word does not mean me." It does mean you, if you have a burden at all, of whatever kind, small or great, spiritual or temporal; and you must not see that word set aside, or refuse the

personal message which it conveys to you from the great Giver of rest.

Are you unhappy? He speaks to you. Are you stung with remorse? He speaks to you. Have you a sense of sin? He speaks to you. Have you a sense of the want of conviction of sin? He speaks to you. Are you fretted, vexed, cast down, disconsolate? He speaks to you. Whatever be the cause of your unrest, He offers you rest. You would fain be happy, but know not how. Here is the happiness, and here is the how, and where, and when, to find it: "Come unto Me, and I will give you rest."

Lay no stress on the nature of your burdens, or the kind of weariness that distresses you. Do not mystify that word coming, or suppose it to mean a great many acts or feelings, or sensations, which you must be conscious of or obtain before coming, as if they were to be the price you were to pay, or, at least, the preliminary fitness without which you could not be accepted. Take the words in their simplicity. You want to be happy? Go and deal directly with Him who alone can give happiness, and who will not deny it to you. Yes, go straight to Him, with all that you have, or all that you have not, with your feeling, or your want of feeling; with everything that makes you a weary sinner; go at once—do not mock Him by excuses or pretended humility; go as you are at this moment.

You will find His promise sure, "I will give you rest." He has love enough for you, and pity enough for you. The fulness of rest is with Him, and He wants to make you partaker of that fulness. There is no hindrance in Him: let there be none in you. He stretches out His hand; do you stretch out yours. He says, "Come;" do you answer, "Lord, I come." He not only waits for you, but He beseeches you to come. His invitations and entreaties are sincere and true. He utters no hollow words; His is the most honest invitation you ever got in all your life. Be sure of that. He will not mock you. Do not, oh weary child of sin, mock Him! He is a Saviour to the uttermost.

WATCH YOURSELF.

MY Christian friend, you are watched. The world is watching you. Enemies are watching you. Sinners, scoffers, sceptics, and hypocrites are watching you. And if you go wrong there are those that will rejoice at your failure, and exult over your downfall. It will not harm you to be watched, if you only watch yourself. You are not to be dependent upon sinners and scoffers to warn you of danger, or persuade you to duty. You are to "watch and pray, lest ye enter into temptation."

No person on earth has so great an interest in your prosperity as yourself. And if you are led astray or go wrong, others may talk about it; but you must feel the pain, and anguish, and sorrow that come from wrong-doing. Hence it is your business to watch yourself, to "watch unto prayer," and to maintain a life of constant vigilance in the service of your Divine Master.