

sult is worthless. And any confession which does not go to the root of our character is almost equally worthless. If you could confess all the sins you had ever committed with the exception of some cherished habit of thought or desire which you are not willing to recognize as sin, such a confession would not strengthen you; it could not overcome the barrier which that cherished sin would always keep between your heart and God.

But just as soon as you are ready to face God frankly, accepting his will as the absolute law of your life and submitting without question to his judgments as to what is right and what is wrong in your life—as soon as you can make up your mind to that—you will find God not only ready to forgive, but anxious to welcome and bless you, as the father did the returning prodigal. God is far more anxious to forgive you than you can be to obtain forgiveness.

And when God forgives, he forgets. There is no string to his forgiveness; no qualifying clause in it. A forgiven sinner can come into God's presence with as much confidence that God loves him and desires to do him only good as if he had never sinned. God says with regard to repentant sinners, 'I will forgive their iniquity, and I will remember their sin no more.' (Jer. xxxi., 34); 'I am he that blot out thy transgression for my name's sake, and will not remember thy sins.' (Isa. lxi., 25.)

Think what a price God paid for the privilege of forgiving sin! He gave his own well-beloved Son to suffer humiliation and deprivation and sorrow and death on our behalf in order that he might be in a position to forgive sin without dishonoring his own law, in order that he might be justified in justifying all who believe on Jesus and accept his sufferings as the condemnation of their sin. (Read Rom. iii., 20-26.)

Can you imagine for one moment that after making so great a sacrifice in order to be able to forgive you, God will hesitate about granting forgiveness when you are ready to accept it on his terms?

It is only those who believe on Christ who can be justified through Christ; for it is written, 'He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. And this is the condemnation, that light (Christ who is the light) has come into the world, and men loved darkness rather than light, because their deeds were evil.' (John iii., 18-19.)

This requirement of faith in Christ is included in the demand for confession of sin, because, as has already been said, confession of sin is not frank, is not complete, until it is comprehensive—unless it goes down to the root of our sinful nature—and unbelief is the very tap-root of sin. 'This is the work of God,' Jesus said to the Jews, 'that ye believe on him whom he hath sent.' (John vi., 29.)

What is believing on Christ? It is simply putting our trust in him—trusting him for everything. We must recognize our own inability to atone for our past sins and accept the sacrifice of Christ as made on our behalf—as the penalty of our sins. We must recognize our own inability to put away sin or to obey God's law, and must accept Christ as our Saviour from sin, and trust him to fight the battle in us and for us and to bring us out 'more than conquerors through him who hath loved us.' (Rom. viii., 37.)

As soon as any sinner is willing to take this position and really desires to be delivered from all his sins and brought into full harmony with the will of God for him, he

can claim forgiveness in Christ's name, and God will gladly, joyously honor his plea.

But don't let the Devil deceive you with the idea that you must yourself put away your sins before you can expect forgiveness. No one could possibly earn forgiveness in that way. Don't think of forgiveness as the goal of the Christian life, but as the gate through which you must enter upon the Christian life. God cleans up the record for you, he washes off the slate, that you may have a fresh start. He reconciles you to himself by the blood of Christ that you may be able to enter upon the great battle of life, the perpetual conflict with sin in you and around you, with confidence and hopefulness; feeling that God is your friend and not your enemy, and that you can depend upon him for help in every time of need. Faith's victories are to be won after, not before, you have put your trust in Christ and have found forgiveness through him.

Do not delay. God is waiting for you. He asks of you nothing but what you can do, and can do at once.

Let not conscience make you linger,
Not of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.

The Gospel She Needed.

HOW A MINISTER WAS TAUGHT THE TRUTH.

The theological views of the late Dr. Berry underwent a considerable change during the course of his ministry on at least one important point.

At one time he belonged to a school of thought which denied the doctrine of vicarious sacrifice. But when brought face to face with a dying girl, and realizing her pressing need of salvation, this view was swept away as if by a rushing of mighty waters.

A friend of Dr. Berry's, the Rev. Thomas Law, in giving the history of the doctor's change of mind, says that one day whilst sitting in his study someone came hurriedly to ask him to visit a sick case.

He did not feel that he had much fitness for such work, and so suggested his visitor should see a minister in the neighborhood. He had already done that; but the ministers in the district were away from home, and there seemed nothing for it but that Dr. Berry must go. He went, and found the girl dying in a terribly sin-laden atmosphere.

Dr. Berry felt he had no Gospel for her. All he could do was to speak of the beauty of a noble life, the worth of goodness, the reward of right doing, and so on. As he continued to speak to her in that way she tossed still more feverishly on the pillow.

At last he said to himself, 'This will never do,' and by one plunge he went back to the most old-fashioned theology, and said to the girl, 'Jesus Christ died for you. He died in your stead, and if you will only believe in him and accept him as your personal Saviour, all your sins will be forgiven.'

Immediately she spoke to her in that way she rested as quietly on her pillows as if she were nestling her head in her mother's bosom. That was the Gospel she needed. Shortly after she died in peace.

Thenceforth Dr. Berry preached the doctrine of vicarious sacrifice in the old-fashioned form.—'Sunday Companion.'

The Man of Macedonia.

'There stood a man of Macedonia and prayed him, saying, "Come over and help us."—Acts xvi., 9.

O for a vision and a voice to lead me
To show me plainly where my work should lie!

Look where I may, fresh hindrances impede me;

Vain and unanswered seems my earnest cry,

Hush, unbelieving one! But for thy blindness,

But for thine own impatience and self-will,
Thou wouldest see thy Master's loving-kindness,

Who by those 'hindrances' is leading still.

He who of old through Phrygia and Galatia
Led the Apostle Paul, and blessed him there,
If He forbid to 'preach the Word in Asia,'
Must have prepared for thee a work elsewhere.

Courage and patience! Is the Master sleeping?

Has He no plan, no purpose, of Love?
What though awhile His counsel He is keeping?

It is maturing in the world above.

Wait on the Lord! In His Right Hand be hidden;

And go not forth in haste to strive alone;
Shun—like a sin!—the tempting work 'forbidden';

God's love for souls, be sure, exceeds thine own.

The Master cares! Why feel, or seem, so lonely?

Nothing can interrupt real work for God;
Work may be changed; it cannot cease, if only

We are resolved to cleave unto the Lord.

Submit thyself to God for preparation;
Seek not to teach thy Master and thy Lord!
Call it not 'zeal'—it is a base temptation;
Satan is pleased when man dictates to God.

Down with thy pride! With holy vengeance trample

On each self-flattering fancy that appears!
Did not the Lord Himself—for our example—

Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,
Lest by the tempter's wiles thou be ensnared;

Fresh be the oil wherewith thou art anointed!

Let God prepare thee for the work prepared!
—From 'Heart to Heart.'

Over thirty-three percent of all foreign missionaries are women. A long array of honored names make up the list of faithful women who have equalled, and often surpassed, their sterner brothers in courage, devotion, and intensity of purpose.—'Young Folks' Missionary.'

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