

chest, he said he would walk. 'Come ride,' they said; but it will be hot and dusty.' He kept answering 'No,' to all his friends urged. 'I'll walk, and take a short cut through the pines,' and off he started with a stout walking stick. As he was jogging on through a piece of woods, he heard a voice, and he stepped forward on tiptoe; then he stopped and listened and found it was the voice of prayer, and he gathered from the prayer that she who offered it was poor, sick, and friendless.

'What can I do to help this poor woman?' thought the young man. He did not like to go into the hut. He clapped his hands into his pocket and drew out a dollar, the first silver dollar he ever had—and a dollar was a big sum for him to give, for he was not as rich then as he is now. But no matter, he felt that the poor woman *must* have it. The dollar being silver, and likely to attract notice as soon as the door was open, he concluded to lay it on the sill and go away, but not far; for he hid behind a rock near the house, to watch what became of it. Soon he had the satisfaction of seeing the little girl come out and seize the prize, when he went on his way rejoicing. The silver dollar came into the young man's hand for *this very purpose*, for you see a paper dollar might have blown away; and he was led to *walk* instead of ride—*why?* he did not exactly know, but God who directed his steps, *did* know. So God plans, and we are the instruments to carry on his plans. Oftentimes we seem to be about our own business, when we are about his, answering it may be, the prayers of his people.

The young blacksmith is now in middle life. He has been greatly prospered, and given away his hundreds since then; but perhaps he never enjoyed giving more than when he gave his first silver dollar.

The Grip of Faith,

John Welsh, one of the early reformers of Scotland, born 1570, has given a lively picture of faith, which may serve to encourage some trembling believer.

'It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old, is as really a man

as one at sixty years; a spark of fire is as true fire as a great flame; a sickly man as truly living as a well man. So it is not the measure of thy faith that saves thee, *it is the blood that it grips to, that saves thee*; as the weak hand of a child that leads the spoon to the mouth, will feed as well as the strongest arm of a man; for it is not the hand that feeds thee, albeit it puts the meat into thy mouth, but it is the meat carried into the stomach that feeds thee. *So if thou canst grip Christ ever so weakly, he will not let thee perish.*

'All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand, and some were far off. Those that were near hand might see more clearly than those that were far off; nevertheless, those that were far off were as soon healed of the sting as those that were near hand; for it was not their look that made them whole, but he whom the serpent did represent.—So if thou canst look to Christ ever so meanly, he can take away the sting of thy conscience, if thou believest; the weakest hand can take a gift as well as the strongest. Now, Christ is the gift, and weak faith may grip him as well as strong faith, and Christ is as truly thine when thou hast weak faith, as when thou has come to those triumphant joys through the strength of faith.' Let every trembling sinner grip Christ by faith.

The Atonement of Christ,

The two great ends of public justice are the glory of God, and in connection with it, the general good of his creatures. It is essentially necessary to attainment of these ends, that the authority of the government of God should be supported, in all its extent, as inviolably sacred—that one jot or one tittle should in no wise pass from the law—that no sin, of any kind, or in any degree, should appear as venial—that if any sinner is pardoned, it should be in such a way as, while it displays the Divine mercy, shall at the same time testify the Divine abhorrence of sins. All this is gloriously effected, in the gospel, by means of atonement—by the substitution of a voluntary surety, even of him whose name is Emanuel, to bear the curse of law in the room of