

## WHAT IS SELF-APPLICATION?

Last Sabbath morning, I went to my Sabbath school, I went to a class, and began to put some questions to the boys. After several questions and answers about Jesus Christ, I said:—

"Now, tell me why He was born?—What for?"

"To save sinners," was the reply of several.

"Very good. And where are the sinners whom He was born to save?"

"In the world," said one.

"Yes, that's true; but in what part of the world are they?"

No answer at first. After a time, one boy shouted out, "Everywhere, sir."

"Do you know any of them?" I asked.

No answer; all seemed puzzled.

"Does any boy here," I asked, "know any of the sinners for whom Christ was born?"

Silence still. At length a boy, about nine years old, looked into my face as if he thought he could tell, but was half afraid.

"Well, my boy," I said, "tell me; do you know any of the sinners to save whom Jesus Christ was born into the world?"

"Yes, sir," said the boy modestly.

"Very well; tell me who they are."

The boy then looking at me earnestly, said, "I am one."

His reply almost brought tears into my eyes, and I said to myself, "This is self-application."

"Yes, my boy," I said, "that's the way to look at it; that's what every one ought to think—I am one." And then I tried to make all the other boys understand the same.

Now, I will add to this another story very much like it, told me by a minister, a few days after this happened.

He said, "I was catechising the children of my schools and congregation publicly in the church one Sabbath afternoon; and there were many present, both children and parents. In answer to one of my questions, they told me that Christ died to save sinners. I then asked them where the sinners were to be found. Nobody replied. I put the question again. 'Can none of you tell me where the sinners are found for whom Jesus died?' Still all were silent

At last, a little girl in the front of the gallery stood up, and fixing her eyes on me, said, with a sweet and simple voice, 'Please, sir, me.' For some time," said the minister, "I could not go on, and there was scarcely a dry eye in the church.—This little girl, you see, by applying it to herself, taught others to do the same; and, confessing herself to be a sinner, she made everybody else for the time feel themselves to be sinners also."

Now, my dear young friends, you see what self-application means; it is, in such a case, thinking of yourself, "*I am one*;" "*Please, sir, me*." When you hear a sermon preached, or listen to an address in the school, you should apply it all to yourself. If you hear about wicked people who do not fear and love God, and go on from day to day just as they like, without repentance, and without praying to God to make them better, perhaps you say, "Ah, that's Thomas So-and-so, or Mary So-and-so."—But that's not the way you should think; you should say to yourself, as the little boy did, "*I am one*;" or, at least, you should ask yourself, "Am I one of them?" If you hear the minister asking who among the people or the children are sorry for their sins, and wishing for a clean heart, could you say, like the little girl, "*Please, sir, me*?" Or, when you hear or read about God's own children whom He has converted and turned from sin, and whom the good Shepherd is leading into His heavenly fold, can you say, "*I am one*;"—"Jesus is leading and saving me?" How sad it is that children, and grown-up people too, when they hear these things, are all the time thinking about other people, and forget themselves; and therefore they get no good by what they hear. Learn, then, to be saying, in your heart, "*I am one*;" "*Please, sir, me*," as this little boy and girl did; and then, with God's grace, self-application will prove a blessing to your souls.—*Child's Companion*.

## Come to Jesus.

He promises rest. But far better than rest of body is rest of soul. It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondman, dragging about an evil conscience and an aching heart. Rest from this cannot be had but