

grace that permits you to draw nigh to God, clothed in a Divine righteousness. Take time to realize that the King's own robe has indeed been put on, and that in it you need not fear entering His presence. It is the token that you are the man whom the King delights to honor. Take time to remember that as much as you need it in the palace, no less do you require it when He sends you forth into the world, where you are the King's messenger and representative. Live your daily life in the full consciousness of being righteous in God's sight, an object of delight and pleasure in Christ. Connect every view you have of Christ in His other graces with this first one: "Of God He is made to you righteousness. This will keep you in perfect peace. Thus shall you enter into, and dwell in, the rest of God. So shall your inmost being be transformed into being righteous and doing righteousness. In your heart and life it will become manifest where you dwell; abiding in Jesus Christ, the Righteous One, you will share His position, His character, and His blessedness: 'Thou lovest righteousness, and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' Joy and gladness above measure will be your portion.

A DIALOGUE IN BERMONDSEY,

BETWEEN MAJOR WHITTLE AND REV. M. RAINSFORD.

During Major Whittle's mission in Bermondsey, one evening at the close of the Major's earnest and convincing Gospel address, he said that questions were often asked by inquirers on points relating to difficulties, or supposed difficulties, in their minds. In order that some of these hindrances might be removed, he had asked his friend, Rev. Marcus Rainsford, to come and answer certain questions which he would put to him. A man said the other night that he had been reading infidel works, and there was a difficulty in his mind as to whether there was a living God. "Prove to me," said he, "that there is a God; make it as plain as that two and two make four." Mr. Rainsford, what would you say to such a man?

MR. RAINSFORD.—I must say a word or two before I answer the question. No fallen sinner can know God, or understand his mind and will, unless he receive the Spirit of God (see 1 Cor. ii. 9-13). You might as well talk of colours to a blind man, and expect him to understand you, as of spiritual things to a man whose soul is dead in trespasses and sins. "Ye must be born again." God has said: "Except ye receive the kingdom of God as a little child ye cannot enter therein." But if we ask the Holy Spirit to take of the things of Christ and show them to us, He will do so; and then the answers I give will be profitable to us. I do not come to answer curious questions. The Lord Jesus never answered such questions; but when any poor inquiring one sought Him for information he got it.

I am asked to prove that there is a God. Do you know the Bible does not attempt to prove it? The Bible says the man is a fool who does not believe in God. Look at the things that God has made; they bear witness to their Maker (Rom. i. 20). If I pointed you to these lamps that are now hanging from the roof of this hall, and tried to persuade you they came into their places in some mysterious way hundreds of years ago, and that nobody had any hand in putting them there and supplying them with light, you would think me fit for a lunatic asylum. Well then, when I look around me in the world, and see the sun, the moon, and the stars, the trees and the flowers, the sea in its might, and the glory of the seasons; when I see the trees budding, blossoming, and bringing forth fruit, can anyone persuade me that they all exist of themselves? No, no! If you will read the 19th Psalm you will find there are three books where we all may discover that there is a God. "The

heavens declare the glory of God, and the firmament showeth his handiwork;" that is, created nature in one book. "The law of the Lord converting the soul;" that is another; and the conscience of every man is the third. People may live and close their eyes and say there is no God, but I have often seen the hand of death opening men's eyes. It is the enmity of the heart to God that leads men to wish there were no God, and the wish is father to the creed.

MAJOR WHITTLE.—A man said to me, "How am I to know that the Bible is the Word of God? What answer would you give?"

MR. R.—Well, the Bible is the oldest book in the world; its existence is a fact, and, all things considered, a very wonderful fact. Somebody wrote it. The authors were either good men or bad men. I ask anyone of common sense whether it be not a truth that if all the people in this world were guided by this Book, if they did but obey its two great commandments: "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself," would not earth be a little heaven? Would we need policemen? Would we require jails? This Book teaches men how to live so as to be happy, and how to die so as to be saved. Will you tell me that *bad* men composed such a book? And if, as all men must admit, it was written by *good* men, why not believe them? They tell us it was God who spake by them; and any man who sincerely studies their writings cannot doubt the truth they assert. But we have the personal testimony of Christ living to the inspiration of the Old Testament Scriptures. When, after having appeared amongst us according to the prophets that went before concerning Him, and before He went back to heaven, He said to His apostles, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke xxiv. 44.) "And he opened their understandings, that they might understand the Scriptures." May He do so for us, for His name and mercy's sake! The Bible tells me what no other book tells me. It tells me what I am, whence I came, and whither I am going. Other books deal with the things of this life. This alone tells me of my immortality, of my crown and my kingdom, and of the blood of Christ, by which I am redeemed; of a living Saviour, who lives in heaven to make intercession for me, and who has promised to come again and take me to Him, that where He is I may be also. I would not give it up for all the world, whatever other people may do.

MAJOR W.—A young man said the other night—I think he was under conviction of sin, but was not willing to give it up—"Did not God make us with all these appetites and passions? Why should it be sinful to gratify them?"

MR. R.—God does not condemn me for the lawful use of my natural appetites and passions; it is the abuse and unlawful use of them that He condemns. God gave me my appetites and passions which were intended to be channels of enjoyment to me, not occasions of sin. "God made man upright, but they have sought out many inventions" (Eccl. vii. 29).

MAJOR W.—"If I have tried to do right, and have kept most of God's commandments, will God who is good and kind, condemn me for the little things in which I have come short?"

MR. R.—God's Word says: "he that offendeth in one point is guilty in all." This is God's law, and he is the best judge of who breaks it. Suppose I am hanging over destruction by a long chain of a hundred links. I do not need to break all the links in order to drop down; if one link fails, that will do the business. So I do not need to disobey all God's commandments in order to break God's law. "Cursed is everyone that continueth not in all things that are written in the Book of the Law to do them" (Galatians iii. 10.) Blessed be God, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4.) Why not take hold of him and go right into heaven, "And be found of Him,

not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith?" (Phil. iii. 9.)

MAJOR W.—One says: "I have been baptized and confirmed and am a member of the Church. I am religious and go to prayer-meetings; won't that save me?"

MR. R.—These things are not Jesus Christ, and may not be substituted for Him. Paul was a very religious man in his day. He tells us that as touching the righteousness in the law he was blameless. But when he got a view of Jesus Christ and Him crucified, he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and do count them but dung, that I may win Christ" (Phil. iii. 7, 8). "A corrupt tree cannot bring forth good fruit." We must be grafted by faith into Christ and be accepted *ourselves*, before our services can be acceptable to God, otherwise our best is not worth God's acceptance. When we believe in Christ, God gives us His own righteousness, then we can bring forth good fruit. But we cannot satisfy God with the dust and corruption of our own performances.

MAJOR W.—"I cannot just understand how it was right for God to punish another for my sins," says another inquirer.

MR. R.—What a dreadful mistake that is. It is not true that God punished another for my sins. Jesus Christ is "God over all, blessed for ever." "Who his own self bare our sins in his own body on the tree" (1 Peter iii. 24). People who talk like that do not believe that Jesus Christ was God. Compare the Apostle's argument (Rom. v. 6-8). A greater love than in one man dying for another, has been commended to us by God, in that Christ died for us. The man who believes God's Word will have no difficulty about such a question.

MAJOR W.—"How can the death of one be equivalent in law to the death that is due to so many?"

MR. R.—The One was worth them all, a thousand times told. One drop of Christ's blood is worth the whole universe, but He shed every drop of it that He might open a fountain for sin and uncleanness.

MAJOR W.—"You keep telling me to believe. What is it to believe?"

MR. R.—The man who asked that was not in earnest. There is no difficulty in understanding what it is to believe. If I promised some one here my watch, and if he knew me to be a man of truth, I would not have my watch long. It is the thing we believe that makes all the difference. There is only one kind of belief. The devils believe and they tremble. They have good reason to tremble. The Bible tells us that the Son of God was manifested to destroy the works of the devil, and they believe it, and tremble accordingly. When Christ came they said to Him: "Art Thou come to destroy us before the time?"—The Gospel we are commanded to believe is not preached to devils. The Son of Man came to seek and to save lost sinners. When I believe *that*, I, as a sinner, come to Him and trust Him, and cast my soul upon Him, and whosoever believeth shall never be confounded. I have His promise and oath for it (Heb. vi. 17, 18). If you believe man much more ought you to believe God. Man may deceive you, but God will not.

MAJOR W.—Another objection was—"You show me a text! Do you mean that if I believe this text I am saved?"

MR. R.—That depends upon what is in the text. A text is like a bank-note; it is worth what it represents. It has God's name to it. If I give a man a ten-pound note I do not ask him to eat it and get nourishment and clothing and comfort from doing so. If he believes in it, he takes the note to the bank, and if it is genuine he will there obtain what it represents. It is not the text that saves, but what it promises you. "The blood of

Jesus Christ, God's sin," and "Whosoever no wise cast out." takes the note to full change.

MAJOR W.—"A that you are saved, true?"

MR. R.—I am worker myself teach take hold of him an Where do you find man teaches or be saved without confes Lord Jesus Christ fo blood and clothed in a sad delusion. In t Christ tells us of suc to me in that day, I phesied in thy name, wonderful works?" them, I never knew work iniquity" (v. 22 believed in and to hav but they had not c There is no other na men whereby we mu of Jesus Christ. It saved that saves you and receiving the Sav

"BUSINESS"

"Business is busin ness too many people covetousness rather t the false principle th parments in human true religion—Bible r consider Sunday as t the only place for that house of God and lis admit that they have terested in the service; and sometimes persua trying to be very respe they have no intention when Monday comes they lock up their hear

"Religion is religio terday; but business i ing into to-day. If a come into any week-d I shall drive it out a should come into my shop."

They may not say they practice this prin from business, put the place of the ten com account-books in plac they say, "Now let u week they say, "Now is business."

No more fatal blund one into which so man own terrible injury. W or ought to be, the pro useful commodities; tl the selling of what man and its regulations. others as you would the Honesty is the corner-st Take honesty out of t pears in an instant; the comes a den of sharpe ty is conscience, and th man; the cardinal rule Rule," and that comes purpose of all legitimate gambling, and some kin legitimate) is to add t the public welfare as we ing. This, too, is a n