

## OLD FACTS STILL TRUE.

THESE are certain facts that are incapable of change, certain truths that never alter. On the other hand, ideas and suppositions that may have been accounted as facts have been proved thoroughly false, and under the hand of time and the march of intellect have been utterly discarded.

But truth is truth always, and, whether pleasant or unpleasant, whether it meets our wishes or otherwise, it remains ever the same. And for this we may be truly thankful. Only fancy, if it were possible for some great fact connected with daily life, such for instance as the succession of the seasons, to become false, what would become of us? Could the farmer not reckon on summer following spring, how could he cast his seed into the furrow? The risk would be too great.

The summer may, doubtless prove sadly unpropitious, and his expectations as to harvest may be blighted, still he builds on the fact that, as summer follows spring, so he may proceed with his sowing. Nor is he disappointed. And, if a weather-prophet should announce to him a wet summer, does he then abandon his seedling? Certainly not. The prophet may be right or he may be wrong, but the farmer reckons on the great and universal fact of seed-time and harvest.

Now if this be true in the transitory things of time, how much more in those of eternity!

There are in the Word of God certain solid facts that are immutable. No weather-prophet, nor critic, nor philosopher may flit them from us, or persuade us by his learning or wisdom that they must change. Let us stick firmly and faithfully to them. They are simple, and fundamental, but infinitely important.

1. *Sin*—its awful and eternal demerit.
2. *Atonement by Blood*—its absolute necessity.
3. *Repentance*—apart from which there is sure perdition.

4. *Faith in a crucified and risen Saviour*—with present justification.

5. *Unbelief*—and eternal punishment.

These are five, and only five, of the many mighty facts of Scripture which allow of no change nor alteration. They are of vital moment; and it is just because of their tremendous importance, that our enemy, the devil, and many of his tools, are doing all they can to deny, in some way or other, their significance.

"We know better now," it is said by such. "We have the light of criticism, and the accumulated learning of nineteen centuries, and we consider that the Bible-theory on these points is inaccurate.

Ah! that *theory* is so unpleasant. It condemns sin, and declares judgment, and thus crosses the proud will of man; hence it must be set aside!

Alas! for the same book tells of love and grace, and God's pardon and favour—the one no more than the other. Its balance is perfect; its truth infallible. Why play with one fact, and leave the other untouched? What is unpalatable must be taken with the other—"God is Light," and "God is Love."

I happened lately to be at the station of C—, a junction for B—. I heard from the lips of an old porter what I had heard from him twenty-five years before—"Change here for B—." The words and the accents were identically the same. For a quarter of a century had this man announced his message without a single variation, and thousands upon thousands of passengers must have been rightly guided by it. He stuck to his fact. Had he varied it, on the idea

that the times had changed, or science altered things, what mischief he would have caused!

M'Cheyne, of lovely memory, said that every Gospel sermon should have three *R's*—Ruin, Redemption, and Regeneration (meaning new birth), and he was right.

Friend, stick fast to the grand old facts of the Bible. If you should be still in your sins, believe them; if, through grace, you are a child of God, hold on to them. "Heaven and earth shall pass away, my word shall not pass away." *The Gospel Messenger.*

## ETERNITY!

ONLY once does this momentous word occur in the Scriptures, though its equivalent often does. It will be well to quote the verse in which it is found, "For thus saith the high and lofty One that inhabiteth ETERNITY, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.)

It is upon that one single word, dear reader, I desire to fix your most earnest attention. You will observe it is no ordinary word, and its occurring but once in the sacred Scriptures adds to its importance. It is full of solemnity for you and for me; yea, for the whole human family.

We speak of infinite space, and the undiscovered and undiscoverable depths that are there, and the worlds on worlds existing there. God, who created all, and who "fills heaven and earth," and is everywhere present, alone can comprehend it. God, too, *inhabiteth eternity*, for from "everlasting to everlasting, thou art God." (Ps. xc. 2.)

But I wish to speak of eternity in relation to man—to you and me, dear reader. We are endowed with an immortal, and therefore an imperishable, spirit. We are to live on for eternity. We may cease to exist here, in the conditions we find ourselves in, but we live on for ever. We can never cease to be. In that respect we are like the fallen and the unfallen angels, who never can cease to be. The wicked would like to believe as true, "Let us eat and drink, for to-morrow we die," and that is an end of us; but they know, in the deep depths of their being, that this can never be. Ah, no! though blinded by Satan, they know they have to live on for eternity—they can never cease to be.

A man, executed in Germany years ago for various offences, as he was about to lay his head upon the block, exclaimed, in anguish of soul, "*Eternity, O how long!*"

Theories may do very well in life, but in death the most hardened are conscious that eternity—the unmeasurable ages of eternity—is before them. Well might the poor man, as he placed his head upon the fatal block, cry out, "*Eternity, O how long!*"

Supposing we could take all the leaves in the wide world, and count a hundred years for every leaf; then gather up all the sand on ocean shores, and count a thousand years for every grain; then divide the oceans, lakes and rivers into drops of water, and count a million years for every drop; then number the rays of light and particles of air in infinite space, and count a billion years for every ray and particle, then putting these vast figures together, and allowing these number of years to run their course, *you have but the beginning of eternity!* Oh, how vast it is! And, oh! tremendous reality, beloved reader, you and I have to spend that eternity in heaven, or in hell!

Does not the question at once force itself upon