

"COME, LORD JESUS."

LORD JESUS, come.
From idols turned, in grace,
We seek our Father's face (1 Thess. 1: 9);
We serve Him by the Spirit given;
We wait for thee, our Lord from Heaven,
Lord Jesus, come.

Lord Jesus, come.
Though many scoff and say,
Where is His coming day (2 Pet. 3: 4)?
And even virgins wise now sleep,
And for their Lord no vigils keep;
Lord Jesus, come.

Lord Jesus, come.
May none of us e'er say,
That Thou dost long delay (Luke 12: 45),
And live as those afar that roam;
Thy Spirit and Thy Bride say, Come.
Lord Jesus, come.

—Author of *Grace and Truth*.

PAROCHIAL INCIDENTS.

(By a clergyman in Eastern Canada.)

II.

The following story is one of the strangest that I have heard in the course of my ministry.

I well remember how, one day, as I was returning home from church, a very nice-looking man met me, and desired to speak a few words to me. I recognized him as a man who had lately begun to attend the church, and was one of the most devout and attentive worshippers. After a few preliminary words, he told me that he desired to tell me a wonderful story, and how God had led him to a changed life by the means of a dream.

And then he told me his story, which I wrote down at the time as an instance of God's mysterious ways.

"I dreamed," he said, "that the great day had arrived. I had come before God in judgment. My wife and children were with me, and we stood in a sort of antechamber, spacious and beautiful. A little way within was another room of great size, with high walls, carpeted and spacious, and beautiful to behold.

As I came in I stood within the antechamber near a desk which was at one side of the compartment, and a man stood before me whom I thought the Recorder, having in His hand a great roll. *It was the record of all my sins.* It was so large I hardly thought it possible that I had committed so many, and I knew they were still unpardoned. I stood in terror. I noticed, too, that away, far away beyond them, was a glorious space, all filled with light,

which I thought was heaven, and immediately beside me was a swiftly-declining precipitous slope, going down, down, down, to hell.

The Recording Angel now looked at me and upbraided me with my sins, and reproached me with the fact that my family was holy, which I was not. In my terror and distress of soul I knew not what to do. Lifting my eyes, I saw just in the room beyond what I thought was my Saviour. I did not see His face, I only saw a part of His form, but I knew it was He. I tried with all my power to go to Him. I knew if I did get to Him all would be well. But I did not. I could not move. It seemed as if I was rooted to the spot. The burden of my sin was so heavy, and the roll so great, that I was in despair. I cried out, but in vain, and, while I was crying in my agony to Him, I awoke."

He then went on to tell me that this dream had made the profoundest possible impression upon his mind. He had lived a careless, godless life, and was a drinking, profane, and intemperate man. Entirely apart from any seeking of his own, any effort, struggle, or desire on his part, God's grace began working upon him, as the result of this dream. He began to attend church, gave up drinking, swearing, and wickedness of all kinds, controlled his temper. Above all, holy thoughts filled his mind, and whereas formerly he never thought of God or holy things, God now was in all his thoughts. He never cared about these things previously; now he longs to talk with his friends about religion. In fact, a change has come over him. He is a new creature. This dream is remarkable to me for two reasons.

First, it is a proof that God now, as of old, works with men through dreams. Now, as in the day of Pentecost, it is a sign of the dispensation, Acts ii. 17.

Second, it is a proof that God's grace is free, and that the conversion of men can not be attributed to natural causes. In this case, unlike the case of the young man who has always been fairly moral, or the woman who has always been religiously instructed, but only needed the evangelist or missionary to bring him or her clearly into the light, the mind was entirely averse to divine things, and the life turned away from God.

NOTE.—This happened some years ago, but when I last heard the man was still a devout worshipper, and a really Christian man.

"YET NOT I."

"IT is a heavy responsibility you are taking on yourself," I remarked to a friend about to engage in a work of Christian charity which would inevitably involve him in a large amount of toil and care and money.

"No," he answered quietly; "there will be no responsibility for me. There is a motto I learned long ago from the Apostle Paul, which is my shield and sword for all I may be called, as God's servant, to do or to bear."

I expected to hear such words as "Quit you like men; be strong," for my friend was one who had done great things for God, one who wielded, wherever he might be, a very powerful Christian influence.

"It is a very short and simple text," he continued, with a smile: "'YET NOT I.' The words occur twice, you will remember, in St. Paul's writings: 'I live; yet not I, but Christ liveth in me'; 'I labored more abundantly than they all: yet not I, but the grace of God which was with me.'" (Gal. 2: 20; 1 Cor. 15: 10.)

Yes, of course I knew the words well, but I never thought over them before as I did that day, and as I have done many a day since; and especially when entering on any new stage of life's journey, if tempted to anxiety or fear concerning the trials that may be before me, these words, so simple, yet so full, come home to me with fresh help and most practical teaching.

For they tell a truth which, realized; takes away all such anxiety and fear connected with our own weakness and shortcomings. Well may he who can say with the apostle, "Yet not I, but Christ in me," say also, like him, "I take pleasure, I will glory in my infirmities." (2 Cor. 12: 9, 10.)

Have we accepted our heavenly Father's salvation in Christ from the guilt and power of sin? Then, when the sense of unworthiness and failure would overwhelm us, may we say, in a true and most blessed sense, "Yet not I," since "He became sin for us, who knew no sin, that we might become the righteousness of God in him." "Perfect through his comeliness which he hath put upon them" do His ransomed ones appear in the Father's sight.

—*The Gospel Trumpet*.

Truly, at the day of judgment, we shall not be examined what we have read, but what we have done; not how well we have spoken, but how religiously we have lived.—*Thomas a Kempis*.