

“He Paid.”



OUR Christian friends were riding in an omnibus in the city of Bristol. As they neared the place where the omnibus stopped, a youth stepped inside and asked the fares. One of the four friends paid for all, which led one of the party to say to the youth, “You won’t ask me for my fare, will you?”

“No, sir,” was the reply.

“Then you are satisfied?”

“Quite.”

“But I did not pay you?”

“He paid,” said he, pointing to the one who had done so.

This circumstance, simple in itself, brought to my mind the great transaction which took place eighteen hundred years ago, when God delivered Christ for our offences, and raised Him again for our justification (Rom. iv. 25).

“Behold the Lamb! ’Tis He who bore
My burden on the tree;
And paid in blood the dreadful score,
The ransom due for me.”

Do you believe, dear reader, that Jesus Christ was delivered for *your* offences—the offensive thought, look, word, and deed? That He was bound about with your sins on the cross, and suffered for them there?

“He gave Himself for our sins.” This was the only way sins could be disposed of. God made Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him.

Three blessed results flow from Christ giving Himself for our sins, and being made sin for us to all who believe: *sins are gone, sin is judged, and righteousness is conferred.*

“He paid.” Who? The one who was personally and perfectly free from the debt. Jesus, the Son of God. “He PAID.” How? With His precious blood.

“Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.”

And just as the youth in the omnibus did not require payment twice, neither will God.

Dear reader, are you satisfied with what Christ did once for all on the cross? God grant that you by faith may be able to look up to where Jesus is in heaven, and say, with an adoring heart, “HE PAID.”

—British Evangelist.

The First Law of Nature.

AT the London City Mission Jubilee, Mr. Dunn, in speaking of his missionary labors among the public houses in Shore-ditch, told how one day in a public house a man who was there began to talk with him, and said,

“What book is that you have?”

“The Bible.”

“But I don’t believe in that.”

“I did not say you did. What do you believe in?”

“I am a Materialist, I believe in *Nature* and Nature’s laws.”

“Well, what is Nature?”

“Nature, why, Nature is *Nature*, of course.”

“I believe you are right. Well, what is the first law of Nature?”

After some shuffling and hustling the answer given was.

“Why, to take care of yourself.”

“May I ask if *you* keep that law?”

The man had no shirt on, and his toes were peeping through his boots. The others who stood by and listened, understood the point of the question, and they said,

“Tom, put that in your pipe and smoke it?”

“Are you better clothed and fed than me?” I then asked.

The man could not but admit that I was better clothed and fed than he, and I said,

“Then I am the best materialist; and I will tell you how that is. This book has taught me how to be a good Materialist; but let me read a little bit to you: “Godliness is profitable for all things, having the promise of the *life that now is*, and of *that which is to come.*”

The Cross and the Crown.

THE bearing of the cross must always go before the wearing of the crown. Yea, he that would have a crown of glory with Christ in His kingdom must have a crown of thorns with Him in this life. He that desireth to reign with Him must first suffer with Him. But yet, for our comfort, the more patiently we endure the cross here for His sake, the more glorious shall our crown be at that day. And as a traveller that goeth a long journey, though he may have many a weary step, yet cheereth himself that his rest at night will make amends for all; so shall we constantly and patiently pass through reproaches, persecutions, temptations, and death itself, in hope of the crown of life which the Lord hath promised unto them that are “faithful unto death.”