

[ORIGINAL.]

"All my Springs are in Thee."

Psalm 87: 7.

BY MISS DORA ALLEN, Kingston, Ont.

SIX short words! easily spoken, soon read, yet how full of meaning! A rich fund of thought is here, dear reader. God grant that you and I may, from our hearts, take up the language of the Psalmist and make it our own. Notice, first, of *what* David speaks. Of "*springs*." Is there not something cooling and refreshing in the very word? Have you ever thought of the many springs there are? There is,

1ST.—THE SPRING OF SALVATION.

Dear sinner, this spring is for *you*. Oh! think of what inestimable value such a spring is to a lost soul! SALVATION. Salvation from what? From those fearful sins which, unrepented of, must drag you down to hell. Salvation from the *guilt* of sin, so that, even now, drinking from this spring, you can confidently say, "*there is no condemnation*" for me. Salvation from the *power* of sin—for those who partake of this spring are made so strong that sin has no dominion over them—and, dear sinner, this spring you can drink of *now*: you can just come to Jesus and tell Him you are longing to drink, and He will say to you, "Drink, yea drink *abundantly*." Song of Sol., *v. 1*. Will *you not to-day* prove the efficacy of this spring?

2ND.—THE SPRING OF COMFORT.

Ah! is there not some mourning one, whose eye is glancing over this page, and who is arrested by this word, *comfort*? Yes, dear mourner, there is a spring of comfort for *you* to drink from. Look into God's Word, and see what *He* says: "I, even I, am He that comforteth you." No matter what the *cause* of your mourning is, He can comfort you. Does *sin* make you mourn? Listen to His Word: "The blood of Jesus Christ, His Son, cleanseth from *all* sin." Are loved ones taken? Listen again: "*I will never leave thee*," and again: "Them that sleep in Jesus will God bring with Him." Ah! dear mourner, *whatever* be the cause of thy tears, of thy sorrow—one draught from this spring will bring the needed comfort to thy soul: *just prove its efficiency now*.

3RD.—THERE IS THE SPRING OF PEACE.

And are not some who read this, *longing* for peace? Do you not say, dear unhappy one, "There is no peace for me?" Hush, there is the very spring from which *you* are to drink: "Peace, peace to him that is far off," as well as "to him that is near, saith the Lord." *Christ* is our Peace—and He will not send *you* away without giving *you* an abundant supply—*only prove Him now*. But what use to enumerate the springs. There is one for each, and *all* may drink and be *satisfied*.

Where are these "springs" to be found? This is

just the point I want to bring you to, for many seek them where they are not to be found, and consequently they are never satisfied. Some have been seeking them in *pleasure*, and they have been miserably disappointed. Some in *literature and science*, and they, too, have been disappointed. Some in *business*, and again there is naught but disappointment.

Dear reader, have you been searching for the "springs" in any of these pursuits? and have you turned away in disgust and said, "Miserable comforters are all the things I have sought after"? Look at the two little words at the end of this verse, and they will tell you where you can find, "IN THEE." *In whom?* In *Jesus*, who is the Fountain supplying all the "springs" which can satisfy. He Himself says, "Whosoever drinketh of the water that I shall give him, shall never thirst," for "*in Him* all fullness dwells," and out of that fullness you may receive the special grace you need. See to it, then, that you seek *all, always, in Christ*, for you perceive the Psalmist does not say "*some* of my springs are in Thee," but "*ALL*." Then mark the *appropriation* of the "springs" to the individual. "*All my springs*." Ah! dear reader, what a difference does it make when one can say, not all *your* springs, but "*all my* springs." *You* must make these springs *your very own*. They are offered to you now, "without money and without price." They are not offered only to a few, but the invitation is to "*every one*." "*Whosoever* will, let him take the water of life freely." And notice lastly, *when* you can say your springs are in Christ. The privilege is a *present* one. David does not say "My springs *shall be* in Thee," but "*ARE*." Ah! God wants us to be happy *now*. He wants us to come *now*, and receive all the blessings He has in store for us. Dear sinner, will you not come *to-day*, and wash away your sins? Dear mourner, will you not roll your griefs on Jesus *to-day*, and let him wipe away your tears? Dear restless one, will you not let Jesus give you peace *to-day*? Why tarry one moment longer? *NOW* is God's time: *let it be your's too*.

And one word to my beloved fellow Christians. We have come for salvation, for all we needed, and can we not say we have been perfectly satisfied? Oh! let our "springs" of faith, of hope, of joy, of peace, of love, be more resorted to; let us who have never been sent away with empty vessels, seek to bring others to this Fountain; let the strength we get, be spent in seeking to make others strong; let us labour more and more for Jesus, and go to every poor sinner with the closing words of love of the Bible: "Let him that is athirst, come." Let us never grow weary, remembering the promise of Him, who is "The Truth;" "in due season we shall reap, if we faint not."

THE new edition of John 3: 16, issued by the British and Foreign Bible Society, contains 267 specimens of distinct versions. A large number are in languages never before reduced to writing.