

The Olive Branch.

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We bespeak the readers' careful attention to our select advertisements, by a limited number of which, the expenses of this paper are defrayed.

Those who have the interest and welfare of THE OLIVE BRANCH at heart, are respectfully requested to patronize its advertisers.

Communications may be addressed,

"The Olive Branch,"

P. O. Box 430.

TO OUR READERS.

We desire once more to ask our friends the important question, "Have you received eternal life?" Do not cast this question aside without thought, but consider your position in the sight of God. Our object in issuing this little paper is, under God, to save souls. We desire your salvation; remember that we are praying for you; we pray that every unconverted person who reads our paper, may soon find peace in believing on Christ. Why do you delay? Why not trust Jesus now? Do you intend to accept Him at some future time? Well, "now is the accepted time, now is the day of salvation." You will never have a better time than the present in which to give your heart to Christ. He offers salvation to you now; yes, to you who read these words. Will you take Him? Oh, cast Him not behind you. Think of the many times you have rejected Jesus—you are still unsaved—what will you do with Jesus this time? Will you reject Him again?

We leave these questions with you, dear reader, with the hope that you will decide for Christ now.

"Him that cometh unto me, I will in no wise cast out."

PRAYER.

True devotion consists in having our hearts always devoted to God, as the sole fountain of all happiness, and who is ready to hear and to help His otherwise helpless and miserable creatures. It is to be obtained—

1st. By earnest prayer. He that hungers and thirsts after righteousness will certainly be filled.

2d. By possessing our hearts with a deep sense of our own misery and sinfulness, our wants and danger.

3d. By considering God's goodness, power and readiness to help.

Lastly. By convincing our hearts of the vanity of everything else to afford us any real help or comfort.

Dying persons are generally more devout than others, because they then see their misery; that nothing in this world can help them, and that God is their only refuge.

The spirit of God will not dwell in a divided heart. We cannot feel the pleasure of devotion while the world is our delight. Not that all pleasures are criminal, but the closer our union with the world, the less our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasure very sparingly; should make necessity, not bodily delight, his rule.

He that would be devout, must beware of indulging a habit of wandering in prayer. It is a crime that will grow upon us, and deprive us of the happiness we pray for.

Avoid, as much as may be multiplicity of business. Neither the innocency nor the goodness of our employment will excuse it if it possess our hearts when we are praying to God.

Never be curious to know what passes in the world, any farther than duty obliges you; it will only distract the mind when it should be better employed.

Never intermit devotion, if you can help it; you will return to your duty like Sampson shorn of his locks, weak and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion. Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin. Importunity makes no change in God, but it creates in us such dispositions as God thinks proper to reward.

Make it a law to yourself to meditate before you pray, as also to make certain pauses, to see if your hearts go along with your lips. They whose hearts desire nothing, pray for nothing.

He that has learnt to pray as he ought, has got the secret of a holy life.

The best way to prevent wandering in prayer, is not to let our minds wander too much at other times, but to have God always in our thoughts in the whole course of our lives.

The most sure way to avoid this, is to dedicate some time, every day of our lives, to the Worship of God. By doing this we shall retain God in our knowledge, provided it be performed out of a deep sense of our own wants and miseries, with firm faith in God's promises to fulfil the desires of them that fear him, and with an eye to the blood of Jesus our Redeemer, for whose sake and through whose suffering, we are reconciled to God and God to us.

My grace is sufficient for thee.

THE LAST MESSAGE.

What is the last message which God has left us? How does the Bible end? The last invitation is this: "The spirit and the bride say, come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely." One of the last words in the Bible is "come." Come, for all things are now ready. The Father is waiting to receive you; Jesus Christ is willing to wash away your sins in His own blood; the Holy Spirit is willing to renew and sanctify your heart. Come then and pray for these blessings before it is too late; for Jesus says again, "Surely, I come quickly." Death is coming; Christ is coming; the day of judgement is coming; and there will be no time then to pray for pardon and salvation and happiness and Heaven. Seek for them now; for "Now is the accepted time, now is the day of salvation;" and then you will be ready to meet your Saviour with joy, and say, "Even so, come, Lord Jesus."

Young Peoples' Bible History.

Our aim and object in publishing THE OLIVE BRANCH is to extend the name and Gospel of our Lord Jesus Christ. This little paper is intended as a messenger of Peace, bearing the glad tidings of great joy. It seeks admission into many homes where the name of Jesus is seldom heard, and to speak words of love and comfort to God's people in the hour of sorrowful surroundings.

That it may lead many precious souls to a knowledge of the truth and be a comfort to the sick, the aged and the poor, consoling the afflicted and warning the careless, in the earnest desire and prayer of those by whom it is edited, managed and distributed.

ARE YOU SAFE?

As we meet on the journey of life to-day,
Let me ask—for the gathering clouds I see,
That betoken a storm on our homeward way—
Are you safe, are you safe for Eternity?

As we pass on the ocean, both outward bound,
I would signal across o'er the calm blue sea:
There are breakers ahead, I can hear their sound;
Are you safe, are you safe for Eternity?

While as yet on the march to the final war,
Have you on the invincible papoopy?
For the foe all must face may not now be far;
Are you safe, are you safe for Eternity?

See the Rock of Salvation! Take shelter there
From the wrath that is coming; make haste to flee
For your life, to the City of Refuge, where
You are safe, you are safe for Eternity!

Ere you drift as a wreck on the unknown shore,
Seize the Anchor of Hope—'tis Salvation free.
Sure and firm; hold it fast, and then fear no more;
You are safe, you are safe for Eternity!

With the armour of righteousness true and tried,
You can say: "Where, O Death, is thy victory?"
With the shield of Salvation through him that died,
You are safe, you are safe for Eternity!

X.

COME INTO THE ARK.

The invitation came from God. With his own loving voice He addresses Noah, and bids him come into the ark. Equally true it is that God invites you, the sinner, to believe in His Son, that you may be saved. Every time you hear a human voice preach the gospel, you may recognize in it the voice of God: "we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." It is an awful responsibility, therefore, which the man incurs who rejects the gospel—he rejects the invitation of God.

The invitation breathes the spirit of love. It was in love that God prepared for Noah and his house this way of escape from the threatened flood, and it is now in love that He comes and whispers to you, "Come into the Ark." But what shall we say of the refuge provided for perishing sinners in the Gospel of Christ. Is it not a manifestation of love before which every other sinks into insignificance? Think of it! God beheld our danger. He sent His only begotten Son to our rescue. He made Him our substitute. He was pleased to bruise Him and put him to death. And now in the Gospel He comes to us, and in tones of infinite tenderness and love, beseeches us to avail ourselves of the refuge. He cries, "Come into the Ark!" Will you, dear reader, slight that love by refusing? Oh! could you be guilty of so great a crime.

IMPORTANT QUESTION.

Is religion, this pearl of great price, in my possession? Important question! If so, give God the glory due unto His name, for flesh and blood ordinances and ministers have not imparted this blessing unto us, but our Father who is in heaven. But if, alas! our conscience testifies that we are utter strangers to religion, which is emphatically described as "righteousness and peace, and joy in the Holy Ghost," let us not rest satisfied with our state, for it is most awful! But with many an humble heart-felt prayer, entreat the giver of every good gift to bestow upon us this invaluable blessing; and whilst we peruse the sacred page of Scripture, entreat Him to open our understanding that we may understand it, and thus be made wise to the salvation of our souls.

DR. SAMUEL JOHNSON was distinguished as a moral writer. His compositions have seldom been excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death-bed, he said: "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker—read the Bible every day of your life."

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