

## Our Contributors.

Prepared for Each Other.

BY REV. T. FENWICK, WOODBRIDGE, ONT.

When Christ was about to leave the world and go to the Father, He said to His disciples: "I go to prepare a place for you," (John 14:2, 3.) This promise He has fulfilled. He is now seated at the right hand of the Majesty on high, preparing a place for all who shall believe on Him down to the end of time. As the Christian poet says:

"He is fitting up their mansion  
Which eternally shall stand,  
For their stay shall not be transient  
In that holy, happy land."

How He prepares it, we can here at best, very imperfectly understand.

But, in Scripture, we read also, of a people prepared for the place of which I have just been speaking. Paul says: "Which He had afore prepared unto glory," (Rom 10:23); "He that hath wrought us for the selfsame thing is God," (11 Corinth. 5:5).

In the passages which I have just quoted, there is, very probably, a reference to the building of Solomon's Temple. In 1 Kings, 6:7, we are told that "when it was in building, it was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. The stones were prepared in the quarry for the places in the Temple which they were to occupy. Of course, the places were prepared for them. So, too, as is often said, "Heaven is a prepared place for a prepared people." It is true that we cannot enter it on the ground of our own goodness. Yet it is as true that "without holiness no man shall see the Lord." To one who has no delight in holy things on earth, a place in glory would be utterly unsuited. It would rather be a kind of hell to him. God asks, "How can two walk together, except they be agreed?" This shows that all men shall not spend eternity together. In Scripture, we read of some one who went "to their own place," Judas for example. The chief part of the bliss of heaven is the presence of Christ. He prayed His Father that all His people might be with Him where He should be, (John 17:24). He promised the penitent thief a place with Him in Paradise (Luke 20:3, 43). Paul desired to depart, and be with Christ (Philipp 1, 23). He sought to comfort with these words, those Thessalonians who were mourning for the loss of loved ones taken from them by death: "So shall we ever be with the Lord," (Thessal. 4:17).

For us to derive pleasure from a person or thing, it is absolutely necessary that there be in him, or in it, what is in harmony with our feelings. Suppose, for example, two persons go to an exhibition of pictures. One has no taste whatever for the Fine Arts as they are commonly termed. To him, the most wretched daub is as beautiful as the finest product of the artist's brush. With his companion it is the very opposite. He is so enraptured with what he sees, that he is little conscious of what is going on around him. The same is true in the spiritual world. He who delights in gambling, drunkenness, licentiousness, roguery, and the like could have no pleasure, for example, in reading the Bible, prayer, the house of God, the Communion Table, and the

prayer meeting. That it might be otherwise, is a most absurd thought. Not to engage in such acts as I have just mentioned, would very soon utterly weary him. He would, therefore, not have the least happiness in being forever with Jesus.

Let us now take the case of those three of our brethren of mankind in Toronto, whose awfully wicked conduct there, and the sad death of two, has, we can truly say, made every one who has heard of it, shudder. One was so greatly mangled in his efforts to escape from the officers of justice that he died next day, "making no sign." Another leaped from a height of about 30 feet in the prison where he was at the time confined, so severely shattering his skull, that he died shortly afterwards, utterly unconscious. He died in the very act of disobedience to the law of God, and went into His presence, his hands dripping and streaming, with his own blood. Now, I do not say that they have gone to the place of endless woe. Whether they have, or not, is a question which I leave with the Judge of all the earth. But I say that we have not the slightest reason to believe that it is well with them now. How can we warrantably believe that one was fitted to dwell with the Lord, whose whole life showed plainly that he had no love whatever to Him? "Tell me not how a man died; tell me how he lived." The remaining one is now in the Kingston Penitentiary, under a sentence of imprisonment for 21 years, but, most probably, he will, at the next Assizes, be sent to the gibbet for murder in his efforts to escape while he was being taken back to jail from his trial on the charge of robbery. Is it at all reasonable to believe that he loves the Lord; and that even though he should not truly repent, he shall be with Him, where He is, beholding the glory which His Father has given Him?

Truly, the way of transgressors is hard. Many believe that there shall be mercy in the other world for the most depraved in this. According to them, in the course of ages, hell shall become utterly a thing of the past. That doctrine has not the slightest real support in the word of God. Christ says: "No man can come unto Me, except the Father which hath sent Me draw him." But we read nowhere in Scripture of God drawing any, save in this world. Let God leave a man to himself, and the latter will grow worse and worse through all eternity. Satan is far more wicked to day than he was when he tempted our first parents. Every soul which he ruins, adds to his sufferings, and that he knows. But so bitter is his hatred of God that he delights when he succeeds.

The sufferings of the lost shall arise in great part from their own evil passions. In this world these are, by different causes, kept greatly in check. But in hell they shall have full scope.

Those who ungodly are  
Find hell begins on earth.

What an awful thought is that!

A word with thee, dear brother, in closing. How is it with thy soul? There are those who—as the Bible expresses it—"write bitter things against themselves." Then, there are those who think that they are Christians who really have "neither part nor lot in the matter." If thou be living in gross sin, the question is, at once, settled. The services of heaven would soon become an unutterable weariness to thee. Heaven, therefore, is

no place for thee. There are but two places in the other world. To the other, then, thou must go. Think on that. But thy life may to human view be blameless, yet thou mayest not be prepared for glory. If thou have no love to Him who laid down his life for the ungodly, no delight in His Word, His day, His house, His table, His people, and His cause, thou also art on the way down to the place of endless woe.

But rejoice! There is hope for thee. The blessed Saviour is standing with outstretched arms waiting to receive thee. He is faithful who has promised: "Him that cometh unto Me"—it matters not how great a sinner he may have been—"I will in no wise cast out." Lay thy sins on Him. Say with the Christian poetess, at least, in spirit:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!"

When thy time on earth comes to an end, He shall receive thee into His Father's house, where bliss, unalloyed and unending, shall be thy portion. But be not satisfied with merely good resolutions. Satan will be quite well pleased with thy making as many good resolutions as thou pleasest, provided they do not become acts.

### Through Fear to Rest.

REV. JOSEPH HAMILTON.

Though we be convinced that to draw near to God is our highest blessedness, there is at first an unwillingness to draw near. And this is natural. There is something about God that is terrible and full of dread. The human spirit shrinks from too close a contact with the Supreme. Clouds and darkness are about His throne, and we fear to penetrate through the clouds and darkness. We do not know as yet how calm is the higher atmosphere above the clouds and the storm. When you look at some high mountain that you have to climb you may be alarmed by the storm cloud that hides the majestic peaks from your view. Yes, but if you make the ascent and penetrate through the cloud, you may come to a higher region that is calm and fair. As you ascend you leave the clouds below. The base of the mountain may be in gloom while eternal sunshine settles on its head. So it is in our approach to God. The clouds and darkness that are round about Him may appal us for the moment, but they ought not to keep us back. If we have faith to press through the clouds and darkness we shall come into a region of rest and light. Where God Himself dwells there is eternal calm. There may be an outer realm of terror, but there is an inner realm of peace.

Mimico.

The physiological effects of absinth drinking have (states "Health") been very closely studied in France, where the habit is regarded with grave apprehension by scientists and hygienists. The effects upon the nervous system are much more remarkable than those of the brandy habit, and resemble those of a narcotic poison. Absinthism has this in common with alcoholism, that it effects the digestive functions. In acute absinthism the patient loses power of recognition of most familiar objects and persons.