

The Telegram.

"Is this the telegraph office?"
 Asked a childish voice one day,
 As I noted the click of my instrument
 With its message from far away.
 As it ceased, I turned; at my elbow,
 Stood the merest scrap of a boy,
 Whose childish face was all aglow,
 With the light of a hidden joy.

The golden curls on his forehead,
 Shaded eyes of the deepest blue,
 As if a bit of the summer sky
 Had lost in them its hue.
 They scanned my office rapidly,
 From ceiling down to floor,
 Then turned on mine their eager gaze,
 As he asked the question o'er,

"Is this the telegraph office?"
 "It is, my little man,"
 I said, "pray tell me what you want
 And I'll help you if I can."
 Then the blue eyes grew more eager,
 And the breath grew thick and fast;
 And I saw within the chubby hands,
 A folded paper grasped.

"Nurse told me," he said, "that the lightning
 Came down on the wires, some day;
 And my mamma has gone to heaven,
 And I'm lonely since she is away:
 For my papa is very busy,
 And hasn't much time for me,
 So I thought I'd write her a letter,
 And I've brought it for you to see.

"I've printed it big, so the angels
 Could read out quick, the name,
 And carry it straight to my mamma,
 And tell her how it came;
 And now, won't you please to take it,
 And throw it up good and strong,
 Against the wires in a funder shower,
 And the lightning will take it along."

Ah! what could I tell the darling?
 For my eyes were filling fast:
 I turned away to hide the tears,
 But I cheerfully spoke at last.
 "I'll do the best I can, my child,"
 'Twas all that I could say;
 "Thank you," he said, then scanned the sky,
 "Do you think it will funder to-day?"

But the blue sky smiled in answer,
 And the sun shone dazzling bright,
 And his face as he slowly turned away,
 Lost some of its gladsome light.
 "But nurse," he said, "if I stay so long,
 Won't let me come any more;
 So good-bye, I'll come and see you again
 Right after a funder shower."

COMING TO JESUS.

A CORRESPONDENT asks us to explain if we can, just what is meant by "Coming to Jesus." Our correspondent says that ministers are constantly exhorting their hearers to "come to Jesus," but that they do not explain what it is to "come," etc. No doubt some preachers do take too much for granted as to the measure of knowledge possessed by their hearers in regard to these simplest truths of the Gospel, and also that there is a kind of mental perversity in every unbeliever that seems to hinder the ordinary exercise of common sense in understanding spiritual truths. We are often reminded of the profound truth of that saying of Paul's: "The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." Very intelligent people stumble over the simplest spiritual truths, who would have no difficulty in understanding the same statement if it appertained to any natural (as they sometimes say) or practical matter—for instance, they have no difficulty whatever in understanding what is meant by having faith in a man with whom they are called upon to have dealings;

but if they are asked to have faith in Jesus Christ they looked dazed and say: "But that is just what I do not understand. What do you mean by having faith in Christ?" The whole difficulty in our mind lies in not dealing with Jesus Christ as a person, or, in other words, in making Christianity a theoretical and not a personal matter.

Now, coming to Christ, or to Jesus, is a very simple matter, if only one will divest himself of assumed difficulties. "How can I come to him if I do not know where he is, or cannot see him?" This is to assume a bodily coming and not a mental and spiritual coming, which is the matter in question. We will try to illustrate the matter by familiar Scriptural sayings and incidents.

1. To come to Christ is to believe that he is. The author of the Epistle to the Hebrews says that "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Now, in order to come to Jesus we must believe that he is. One cannot come to another if he does not believe that "another" has existence. The passage in Hebrews says of God "that he is a rewarder of them that diligently seek him." Now comes to Jesus must also believe not only that he is, but that he is able and willing to save them; and this faith, of course, must be an intelligent persuasion based on the Word of God, which everywhere testifies to this blessed truth.

2. To come to Jesus is to make our petition known to him; that is, it is to "order it," or bring it before him as Jairus did who sought him out in behalf of his child, or as the blind beggars did, or the Centurion did for his servant. (See Mark v 22; Matt. xx. 30; Luke vii. 4.) Of course in all these cases there was a physical coming; but it is hardly necessary to say that the movement of the body is only the outward manifestation of the movement of the mind and heart. To fall down at his feet anywhere and make their petition known unto him is the privilege of sinners.

3. To come to Jesus is to abandon one's self to his grace, as the leper did who came to him and fell down and besought him saying: "If thou wilt, thou canst make me clean" (Mark 1.) Now, here was a kind of abandonment of faith. This leper cast himself on Christ in such a way that his petition was instantly answered. We are reminded of Jacob who said, "I will not let thee go unless thou bless me." This was coming in earnest, with a purpose to get that for which Christ came to get us. There was no blind outcry here, but such a petition that (we say it reverently) the Lord had to answer, and at once.

4. To come to Jesus is to receive him heartily as both Saviour and Lord. "As many as received him, to them gave he power to become the sons of God." (John i. 12.) Not a few persons mistake coming to Jesus to mean a seeking after gifts and experiences entirely apart from a loyal surrender of self to him. When our Lord said, "Come unto me and I will give you rest," he also said, "Take my yoke upon you, and learn of me" (Matt. xi.) Many persons who would like to enjoy the privileges of sons of God have no very clear notion or purpose of assuming the responsibility of servants of Jesus Christ. When Jesus came to us "He gave himself" not only for us, but to us; and so, when we come to him, we are to give ourselves to him and for him.

5. Finally: To come to Jesus is to take him at his word and go our way. When the nobleman came to Jesus about his boy, after begging the Lord to "come down ere my child die," "Jesus saith unto him, Go thy way, thy son liveth." Now in this case the nobleman had nothing in the way of evidence, but simply the naked word of Jesus.

"And the man believed the word that Jesus had spoken to him and went his way" (John iv. 46-53) So many inquirers or seekers after Christ are looking for "signs and wonders" that they neglect to hear and believe the word of Jesus, and so do not get that for which they came.

If some person of unimpeachable character and unbounded ability were to advertise that he would send a costly present to any one who would send in a written request for it, or come to his house or office and prefer his petition, leaving name and address, no one of us would hesitate to "come" and say "send me one"—nor would we doubt its being sent.

If we would only deal simply with the Lord and believe the word that Jesus has spoken to us our Christian life would not only be simpler—easier to live—but more practical and real to us. "Whosoever will let him come."—*The Independent.*

REPLENISHING THE LIGHT.

HE stood in the street side by side with the electric lamp, which he had lowered from its lofty perch above the busy thoroughfare. We were curious to see it. We stepped into the street.

"Replacing the carbon?" we asked the man.
 "Yes," he replied.

The carbons are slender pipes about nine inches long, a compound of charcoal and other ingredients. These supply the fuel which the electric current kindles into those dazzling embers that light the streets of our cities and large towns.

"How often do you replace them?" we asked.
 "Every day," was the answer.

We went away busily thinking. That is not the only lamp that needs replenishing every day. Upon the pilgrim's shaded pathway to heaven, what a light is shed by prayer! Abraham prayed, Jacob prayed, Moses prayed, David prayed. Daniel got himself into serious earthly trouble because he prayed so persistently. All these, though, found light streaming out of prayer's lamp on life's pathway, and were cheered and comforted. Young pilgrim in the better way, if you would have steady light, let there be steadfast prayer. Don't forget to pray every day. Replenish your light.

AN INEBRIATE CURED.

SOMETIME ago a gentleman residing in Dublin, was sojourning near Cork on account of his health. He was a confirmed inebriate, and had nearly wrecked his life by indulgence in strong drink. At a prayer meeting which was held in the Metropolitan Hall, Dublin, his sister, a godly Christian woman, sent a petition, saying, "Pray for a drunkard who is killing himself, soul and body, with strong drink."

Prayers were offered on his behalf by those assembled.

At this very time, as was afterwards learned, this gentleman was sitting with his wife by the fireside, when he took up the bottle which stood before him and dashed it into the grate, saying,

"I'll not taste it any more; I'll not taste it any more."

From that time he abandoned the use of strong drink, and not only that, but was led to seek the mercy and salvation of the Lord. It was impossible that he should know anything of the prayers that were being offered on his behalf more than a hundred miles distant, but the Lord knew and heard, and answered the prayer. And this incident was related to me by a surgeon who was present when the prayer was offered, and who knew all the parties concerned.—*The Christian.*