

Point and Illustration.

Salvation.

'I promise.'

SALVATION is a great word. It is conjugated in three tenses. There is the *past* tense, 'we were saved' at the moment when we first trusted Christ. Saved from the wrath of God; saved from the curse of a broken law; saved from the consequences of having been born from a sinful race, and having committed many grievous sins against God. This salvation is a distinct and definite matter, which is ours at the moment we exercise simple faith in Jesus. 'Being, therefore, justified by His blood, we shall be saved from the wrath of God through Him.' There is the *present* tense of salvation. 'To us who are being saved, Christ is the power of God.' 'The Lord added to the Church daily those that were being saved.' Such is the accurate rendering of I Co 1¹⁸ and Ac 2⁴⁷. We are being saved perpetually from the love and power of sin. The disinfectant of Christ's presence is ever warding off the germs of deadly temptation. The mighty arm of the Divine Keeper is always holding the door against the attempts of the adversary. The water is always flowing over the eye to remove the last grit or mote that may alight. 'We are being saved by His life.' There is the *future* tense. He will appear a second time without sin unto salvation. We are being kept by the power of God unto a salvation which waits to be revealed in all its majesty and fulness in the last time. Much as Jesus can do for His saints in this life, there is a point beyond which even His love and power cannot go, since they must bear about with them the body of their humiliation, which will finally, unless He come first, return to its dust. Salvation in all its completeness can therefore only be secured when at His coming, though we were dead, yet shall we live, and those that live and believe in Him shall never die.—F. B. MEYER.

'I cannot lie.'

Autobiography of Dr. S. Davidson.

WISLICENUS, once pastor of a church in Halle, was deposed from his office because of his prominence among the 'Lichtfreunde,' having undergone persecution at the hands of Guericke and the Saxon Consistorium, as well as the Prussian Government. The life of this worthy man was a troubled one. His free opinions made him obnoxious to the powers then in the ascendant; poverty came upon him and his large family; he emigrated to America, and found at last a congenial home at Zurich, where he ended his days in peace. A touching incident is related of him. His eldest son, six years old, seeing his father's face pale and sad, once asked him why he appeared melancholy. The father stooped, put his hand on the head of the boy, kissed him, and said, 'Ich kann nicht lügen.' Had he lied for God, his lot had been different. All honour to the memory of the man.—S. DAVIDSON.

The Hand of God.

God First.

I WAS so struck with the verse for 11th September on the almanac, 'The hand of God hath touched me,' Job 19²¹ and I could not help thinking that if Job had lived in Paul's days, he would a little have altered his expressions, and said, 'Ye need not pity me, O my friends, for the hand of God hath touched me!' for what in all the wide world can be more tender and strong, more skilful and loving, than the hand of God?—H. NEEDHAM.

A Public-House Sign.

Seed for Busy Sowers.

A LAD was passing a public-house the other day, and seeing a drunken man lying in the gutter in front of it, he opened the door of the public-house, and called out, 'Mister, your sign has fallen down.' The publican went outside, saw the sight, and started down the street to catch his faithful informer. Publicans could well label their victims with the inscription, 'Specimen of the work done inside.'—J. ELLIS.

How to Defend the Bible.

Unseal the Book.

'How are we to defend the Bible?' Spurgeon was once asked by one who had been vaguely troubled by cavil and criticism. With a wit and wisdom as well as a shrewd common sense that the profoundest scholar could not have outdone, the great preacher answered, 'How would you defend a lion? Surely by opening his cage and leaving him to defend himself.'—M. L. G. CARUS-WILSON.

A Lamp under a Bushel.

Unseal the Book.

A MAN, leaving college and looking forward to ordination, spoke for the first time on the subject of religion to one who had been his fellow-student during three years, and who was known to be an atheist. He looked astonished, and answered, 'I always thought you were an atheist like myself.' The Christian was horror-struck and abashed to realize that, while he had won popularity and reputation as an athlete during his college career, he had never shown his colours as a follower of Christ.—M. L. G. CARUS-WILSON.

And Endureth.

Unseal the Book.

A VERY large proportion of the Bibles in circulation are issued by the Oxford University Press, and printed on a remarkably thin, tough, and light India paper produced at their Wolvercote mills, according to a process whose secret is said to be known to three persons only. Its unique durability is due to the fact that its material is old ships' sails that have battled with storms and withstood adverse winds in all quarters of the globe. Even so, the words of life impressed on it have been proved by many generations of the sons of men, strong not only to do but to endure.—M. L. G. CARUS-WILSON.