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The Watchman's message

Per 1419 d. 329
1877-9

Ter 1419 d. 329
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The Watchman's Message

For 1877.



THE SPRINKLING OF THE BLOOD.

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ON the previous page we have a picture of a scene enacted long ago in Egypt, when God was about to bring His chosen people out of bondage. The angel of death was about to smite the first-born throughout the whole land; but the blood of the lamb sprinkled on the lintels and door-posts of the houses of the children of Israel secured them from judgment; the sword of wrath passed over them, because blood had been already shed.

Now this is but a picture of a greater deliverance. All men are by nature sinners, and in bondage to Satan; all lie under sentence of death, since God has declared that the soul that sinneth shall die. In Israel's case, a little lamb was taken and slain as a substitute; but for man God has freely given His own Son to be "the Lamb of God, which taketh away the sin of the world." By His death He has atoned for sin, and now there is security from judgment for all who rest in what He has done, and who take shelter beneath His shed blood.

Outside of Christ there is no possibility of escape from the judgment of God; nothing but the blood can cleanse from sin, and give conscious peace before God; but the soul that takes refuge in Jesus is eternally secure; no drop of wrath can ever fall upon him, for his "life is hid with Christ in God." In Israel's day nothing but the blood availed to ward off death; so now the only safety is in Christ; not in doing, not in praying, *but in His blood*. And remember, it is not our estimate of the blood of Christ that gives peace and security; but it is what God thinks of it; and He has proved His acceptance and perfect delight in the work of Christ by His resurrection from the dead; so that all that the sinner has to do to escape judgment is to take shelter beneath "the precious blood of Christ;" and God has said, "*When I see the blood, I will pass over you.*"

THE SAVIOUR'S CALL.

THE Master is come, and He calleth for thee;
Accept of the call, and for ever be free;
When once He is come to the penitent heart,
He comes to abide, and shall never depart.

Oh, sinner, come *now*, and no longer delay,
To Jesus, the life, and the truth, and the way!
His offered salvation accept and be free—
The Master is come, and He calleth for thee.

"NO TIME TO THINK!"

TAKEN IN A SECOND FROM TIME INTO ETERNITY.

A BUSY scene is this world! What a common expression, "*No time to think!*"

But what of God—ETERNITY—life everlasting?

"Well," says the man of business, "duty calls; things have to be attended to." Right enough; but the following narrative will show plainly that there is One to whom, when He calls, everything must give way.

One night the guard of the half-past eight p.m. train from Manchester stepped on to the platform at Alderley, as I left the carriage, to give his usual instructions. As I was standing he passed close before me, with his lantern in his right hand, and knowing him well by sight, my eye followed him with a feeling of interest, almost as though I had a presentiment of what was about to happen. I saw him jump up in the usual careless way.

Oh, horrible! The left hand has missed the handle of the carriage; the lantern, with its pale light, disappears under the train. It is done! A soul has dropped into eternity! A lifeless form is taken up from off that dark line, and the next minute a crowd of spectators surround the large table in the waiting-room, on which lies the body of that young man, but a moment ago active in life, now motionless in death. What a sight!

Although myself a stranger to that young man, what would I not have done to recall him to life! But what of his soul? Although a kind husband, a dutiful son, a loving parent, a faithful servant, he had sinned and come short of the glory of God. Were his sins washed away in the blood of Jesus? By nature, even as we all, he was a sinner, contrary to God, and lost. Had he become a new creature in Christ Jesus, justified by believing in Jesus? If so, he had peace with God; it was sudden glory; if not —

Dear reader, as the eye-witness of that never-to-be-forgotten scene, and myself a believer in the Lord Jesus, I affectionately ask you, whoever you are, Have you laid hold of Christ? If not, as that poor young man who, through no wickedness, but simply an act of carelessness, failed to grasp the carriage handle, and lost his life, so you must inevitably perish. "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3.)

1877.

DEAR READER,—The sand-glass is running out. Another year is *gone!* Three hundred and sixty-five days past. How silently—yet how quickly again—has grain after grain, particle after particle, hour after hour, dropped in this glass!

Many of those who slumber underneath the sods were cut down without a note of preparation. One was busied in the market-place; the Angel of Judgment met him *there*, and before evening he was DEAD! Another was seated at his fireside, planning bright thoughts and schemes for the future—he never saw the *morrow's sun*. Another was in company, loud in godless merriment, and breathing out his blasphemies—a few hours more, and he was arraigned at *the bar of God!* Another flung himself prayerless on his nightly pillow—next morning he awoke—but it was—in ETERNITY!

Dear reader,—If this be a *possible* thing, take one look *forward*. If the arrow of death were indeed during this coming year to mark *thee* out, how would it fare with thee? Couldst thou say with Paul, when he had the prospect of death before him, “I am now ready”? (2 Tim. iv. 6.) Are you at peace with God? Are you resting your eternal all on His dear Son? Are you in that blessed state of holy weanedness from *this* world, and holy preparedness for another and a better, that, “living or dying,” you can say and feel that “you are Christ’s.”

Would the angel-summons, “Behold, the Bridegroom cometh,” find you exclaiming in joyous rapture, “Even so, come, Lord Jesus! come quickly!” Would you be ready to pass from a death full of hope to a judgment divested of all terror—a God reconciled—an immortality of endless glory? These are solemn things and solemn thoughts! Answer them on thy knees—with the solemnities of the past year *behind* thee—an unseen God *above* thee—a great eternity *before* thee. Answer them *speedily!*

And as you commence the journey of a new year, let the feeble voice of the old one whisper its dying accents in thine ear, “Seek ye the Lord *while* He may be found; call ye upon Him *while* He is near;” for He who testifieth these things saith, “Behold, I come quickly!”

“Time is earnest, passing by;
Death is earnest, drawing nigh;
Sinner, wilt thou trifling be?
Time and death appeal to thee!

“Christ is earnest, bids thee ‘Come;’
Paid for man a priceless sum!
Wilt thou spurn the Saviour’s love,
Pleading with thee from above?”

THERE ARE

TWO GATES.

The one wide. | The other strait.

TWO COMPANIES.

The many. Those who forget God, love sin, please themselves, love the world. Liars, thieves, adulterers, mur- derers, drunkards, self- righteous, unsaved church- members, unconverted mi- nisters.		The few. Those who have con- fessed themselves nothing but sinners, have accepted God’s gift—Jesus Christ— and are now living soberly, righteously, and godly in this present world.
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TWO LEADERS.

Satan, the deceiver. | Jesus Christ, the truth.

TWO WAYS.

Broad, dark, smooth. | Narrow, light, rough.

TWO DEATHS.

In their sins. | In the Lord.

TWO RESURRECTIONS.

To judgment. | To life.

TWO ETERNITIES.

Damnation in hell. Weeping, wailing, gnash- ing of teeth, torment, sin, and sorrow, with the devil and his angels.		Glory in heaven. Reigning as kings, wor- shipping as priests, serving in holiness, joy, and love with the Lord.
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On which side of the line are you? There is no half-way place, you are either condemned or justified—which? If you think it will be somehow all right in the end, without having God’s word for it, we pray God that your eyes may be opened to see your danger, for there is no more awful condition than that of a man sleeping on the edge of hell and dreaming that he is awake. If you have discovered that you are in the broad road going on to destruction, thank God that He has shown you this; for you must know your danger before you will value salvation. “Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.” Put your case into God’s hands now, and He has pledged Himself to save you. He is waiting to be gracious. If you wait till the day of judgment, when He shall take up your case whether you will or not, He must condemn you for evermore. Now is the time to get saved for eternity, and it may be now or never.

TIME IS FAST PASSING,

And you will soon be landed beyond its bounds.

WHERE WILL YOU SPEND ETERNITY?

I HAVE

A MESSAGE FROM GOD UNTO THEE.

JUDGES iii. 20.

THERE is none righteous, no, not one.—*Rom.* iii. 10.

There is no difference: for all have sinned, and come short of the glory of God.—*Romans* iii. 22, 23.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—*James* ii. 10.

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—*John* iii. 3.

GOD LOVES YOU.

God is love.—1 *John* iv. 16.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*John* iii. 16.

God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.—*Romans* v. 8.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.—1 *John* iv. 9.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—1 *John* iv. 10.

Hereby perceive we the love of God, because He laid down His life for us.—1 *John* iii. 16.

YOU MAY BE SAVED.

Believe on the Lord Jesus Christ, and thou shalt be saved.—*Acts* xvi. 31.

The blood of Jesus Christ His Son cleanseth us from all sin.—1 *John* i. 7.

He is able also to save them to the uttermost that come unto God by Him.—*Hebrews* vii. 25.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 *Timothy* i. 15.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.—*John* iii. 17.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.—*Acts* iv. 12.

NOW.

Behold, now is the accepted time; behold, now is the day of salvation.—2 *Corinthians* vi. 2.

To-day if ye will hear His voice, harden not your hearts.—*Hebrews* iii. 15.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—*Prov.* xxvii. 1.

Seek ye the Lord while He may be found, call ye upon Him while He is near.—*Isaiah* lv. 6.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—*Isaiah* i. 18.

BELIEVE AND LIVE.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.—*John* iii. 14, 15.

He that believeth on the Son hath everlasting life.—*John* iii. 36.

Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—*John* v. 24.

And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—*Acts* xiii. 39.

To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.—*Romans* iv. 5.

REJECT AND YOU PERISH.

The wages of sin is death.—*Romans* vi. 23.

The soul that sinneth, it shall die.—*Ezek.* xviii. 4.

He that believeth not shall be damned.—*Mark* xvi. 16.

Except ye repent, ye shall all likewise perish.—*Luke* xiii. 3.

How shall we escape, if we neglect so great salvation?—*Hebrews* ii. 3.

He that believeth not the Son shall not see life; but the wrath of God abideth on Him.—*John* iii. 36.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—*John* iii. 18.

The Watchman's Message

For 1878.



ELIJAH AND THE PROPHETS OF BAAL.

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This "Message" will be continued monthly, price 2/- per 100.

ELIJAH AND THE PROPHETS OF BAAL.

THE question that was asked by Elijah of Israel may well be asked again of the thousands who will read our little annual message; "How long halt ye between two opinions?" How many there are who are convinced of sin and of the need of a Saviour, and yet go on year after year halting between two opinions, and delaying to accept the salvation which God offers in His word.

In looking back over the past year think how many resolutions you have made! how many times you have intended to be a Christian! You have, it may be, listened many times to the glad tidings of a Saviour's love, and God's Spirit has striven with you, and you have intended to yield your heart to Christ, but you are still undecided and halting between two opinions. Oh think of how many have passed away during the year, who doubtless intended to be saved! Think of them now, with all their golden opportunities past, and shut up for ever under condemnation, with no ray of hope to brighten the darkness of the eternal pit, and no drop of water to cool their parched tongues.

Reader, oh delay no longer, but while God in mercy calls, obey that call, and receive the gospel. Time is flying and eternity is nearing, and soon you must pass away from this scene, and if unprepared and unwashed in the precious blood of Christ, you must spend eternity with the lost, and for ever mourn that you despised the mercy of God as revealed in the gospel.

"Haste! haste! haste!
Delay not from death to flee;
Oh wherefore the moments in madness waste
When Jesus is calling thee?"

"Now! now! now!
To morrow too late may be;
O sinner, with tears of contrition bow,
Confessing 'He died for me!'"

A WARNING VOICE.

A SODOM to be burnt up, but a Lot to be delivered, and thrust out before the destruction. Jericho, an accursed city, to be destroyed; but one of the worst characters there is found in a place of safety, and is rendered secure by means of a foolish thing in man's estimation—a scarlet line in the window; means rejected by the people of Jericho, they choosing rather to rely upon their mighty men of valour, and high walls of defence. Dear reader, these are but pictures in miniature of a greater

judgment and a more terrible destruction at hand; but, thank God, as then, so now, there is a way of escape—a refuge to flee to, even the Rock of Ages, Christ Jesus; and all who flee thither will be secure, and not a hair of their heads shall perish. As to this destruction, we read in Holy Scripture, that as the world of old was destroyed by water according to the word of God, so "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And again, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Peter iii. 7, 10.)

And yet again, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." (2 Thess. i. 7-10.)

Some are dreaming of improving and religionizing the world which is under the curse, and preparing it for the Son of man, and so build their high wall of defence; namely, a form of godliness without the power, a religion without eternal life—for only "He that hath the Son hath life, and he that hath not the Son of God hath not life" (John v. 12)—and are refusing God's simple remedy, the blood of the Lamb. Before His presence all these things will fall flat, as the walls of Jericho fell before the hosts of God. We beseech you therefore, beloved reader, take refuge in Jesus. His own words, how encouraging: "Him that cometh unto Me I will in no wise cast out." "I am the way, the truth, and the life." Come by faith and you shall be secure for time and eternity. The scarlet line would be foolishness to the men of Jericho; they would reject such a remedy, and consequently perish, there being no other place of security. We also read, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. i. 18.) Listen, dear fellow-sinner, to the entreaties of one who has found life, peace, and joy at that cross, and "flee from the wrath to come!" Do you ask, "What shall I do to be saved?" The answer is very plain: man has many answers to this question, God has only one, and how simple—"Believe on the Lord Jesus Christ, and thou shalt be saved."
W. B.

CALLED AWAY SUDDENLY.

IT was the evening of the weekly gospel preaching in the village of O—. The weather was fine and warm, and as many pleasure-seekers were passing and re-passing, it was suggested that we should have the meeting out of doors. We accordingly took our stand at a point where three roads met, close by the shop of a baker, and there a goodly number listened for nearly an hour and a half to the old, old story of God's glad tidings to sinners about His Son Jesus Christ, and amongst the number none appeared more attentive than the baker, who stood in his doorway. Ah! little did he think as he heard the gospel that it was for the last time, and that in less than a week he should pass away from this scene, and his eternal doom be inevitably fixed. But so it was; one hour in apparent health and strength, the next hour a corpse. Of his spiritual state we knew little or nothing; like too many, alas! we fear he was careless about his soul. God alone knows if he received His message; "that day" will declare.

Just a week after that last message to the baker, we were again on the same spot, and the word again pressed home upon a number of souls. Many were there who knew of the solemn event, and occasion was taken to urge those present to accept the message of mercy *now*, and to warn them against putting it off till a more convenient season—having thus one more proof before their eyes of the uncertainty of life, they were urged to flee at once to the refuge set before them. Amongst the hearers this time was a sailor, one of those who carried the body of the baker to the grave. He had once *professed* to be a child of God, but had gone deeply in the paths of sin and ruin. He too listened for the last time to the message of love and peace, the good news of the blessed God, as freely offered to the poor backslider as to the sinner in his sins.

That the word fell faithfully and distinctly on the outward ear there could be no doubt whatever. For a long time he listened, apparently riveted to the spot, but about his soul, if he heard, and in hearing received eternal life, again "that day" will declare, but to all human appearances we could not think so. His end was a sad one indeed.

On the Friday he listened to the good news of salvation, and to the solemn warnings of God's word; on the Lord's day he was intoxicated, and fought with a companion in sin in a public-house,

when he received a severe blow, which ultimately mortified, and on the following Friday, just one week from the time we first saw him, he was in eternity. I saw him not, but to some who visited him he spoke of heaven, but we could gather nothing satisfactory of his state.

How solemn that word of Abraham to a rejecter of Christ in the gulf of despair, "Son, remember." Yes, there is memory in hell. How many oft-heard and unheeded warnings and gospel invitations will be recalled there, and how bitter will be the remembrance of mercy unheeded and rejected in the dark abode of the lost. How unspeakably awful to think of the remembrance of the gospel *in hell*, to recall the Saviour's loving words, "I would, but ye would not."

"A river is flowing of pure, living water;
It comes from the temple of God and the Lamb.
The invite is issued to every quarter
For all who are thirsty: who hears should proclaim.
Who drinketh shall live and be saved for ever,
Who hears and neglects it draws near to the day
When careless and scornors, where hope cometh never,
Shall think of the water they once threw away."

ONE HOUR MORE,
AND YOU MAY BE IN ETERNITY!
Reader, how would it find you?
SAVED, OR LOST FOR EVER?

DYING SELF-CONDEMNED.

A YOUNG woman heard a minister preach from the text, "These shall go away into everlasting punishment." Somewhat impressed at the time, she afterwards resisted the Spirit, and returned to vanity. Death came unexpectedly, and knocked at her door. She was unprepared. She remembered the despite she had done to the Spirit of grace, and as she died she uttered with melancholy voice the dreadful words, "*These shall go away into everlasting punishment.*"

A CAUTION FOR THEE.

CARELESS sinner! thou art going
To the place whence hope hath fled;
Seeds of sorrow thou art sowing,
Which will yield thee bitter bread.
Cease thy sowing, stop thy going,
Step not further onward, knowing
What a pathway thou dost tread,
Downward, downward to the dead!
Cease pursuing thine own ruin
Where "the snares of death" are spread.
Turn thee, turn thee, while He calleth,
Ere the stroke of vengeance falleth,
Christ hath died, and God doth give
Peace through Him; *believe and live.*

READER! WHICH SIDE?

"And beside all this, between us and you there is a great gulf fixed." (Luke xvi. 26.)

Reader, if you were to die this moment which side of the great gulf would you occupy? Be honest with God and sign under the column which is true of you, and hang it up in a place where you can often see it. If you are saved, praise God, and take courage; but if not saved,

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

IT IS WRITTEN (Acts xxviii. 24),

"And some believed the things which were spoken, and some believed not."

"God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life." (John iii. 16.)

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation; but IS passed from death unto life." (John v. 24.)

"He that believeth on Him is not condemned." (John iii. 18.)

"WHOSOEVER believeth that Jesus is the Christ is born of God." (1 John v. 1.)

"To Him give all the prophets witness, that through His name WHOSOEVER believeth in Him shall receive remission of sins." (Acts x. 43.)

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter i. 8.)

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isa. liii. 6.)

"For ever with the Lord." (1 Thess. iv. 17.)

"He that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. xxii. 11.)

By the grace of God,

Signed _____

"He that believeth not God HATH made Him a liar; because he believeth not the record that God gave of His Son." (1 John v. 10.)

"If ye believe not that I am He, ye SHALL die in your sins." (John viii. 24.)

"He that believeth not is condemned ALREADY, because he HATH NOT believed in the name of the only begotten Son of God." (John iii. 18.)

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

"And he that believeth not the Son SHALL NOT see life; but the WRATH OF GOD ABIDETH ON HIM." (John iii. 36.)

"The wicked shall be turned into hell, and all the nations that forget God." (Ps. ix. 17.)

"These shall go away into everlasting punishment." (Matt. xxv. 46.)

"Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 15.)

"He that is unjust, let him be unjust still: and he who is filthy, let him be filthy still." (Rev. xxii. 11.)

Under the condemnation of God,

Signed _____

"ALMOST."

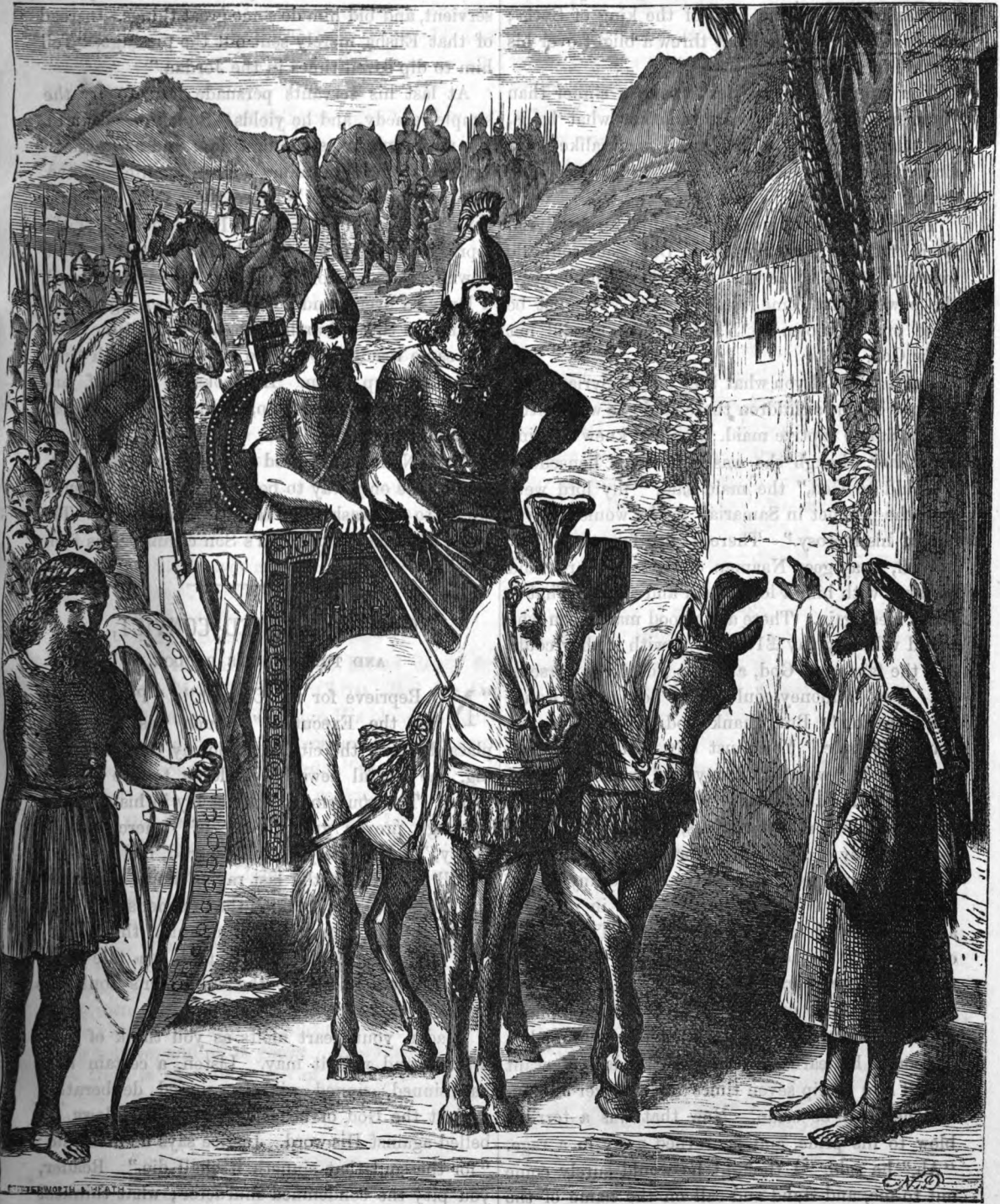
"Almost thou persuadest me." "Thou art not far from the Kingdom." "Behold, now is the accepted time."

So near the door—and the door stood wide!
Close to the port—but not inside!
Near to the fold—yet not within!
Almost resolved to give up sin!
Almost persuaded to count the cost!
Almost a Christian—and yet lost!

Saviour, I come, I cry unto Thee,
Oh let not these words be true of me!
I want to come to a point to-day,
Oh suffer me not to turn away!
Give me no rest till my soul shall be
Within the refuge! Safe in Thee!

The Watchman's Message.

delighted to honour. He stood high in position; have come out to him very humble and very sad.



NAAMAN AT THE DOOR OF ELISHA-ed by Google

NAAMAN THE SYRIAN.

NAAMAN was a great man in his own country, and very honourable; one whom the king delighted to honour. He stood high in position; he was captain of the host of the king of Syria; but *he was a leper*, and that threw a blight over his whole life.

You cannot have a better type of a sinner than Naaman was. I don't care who nor what he is, nor what position he holds, all men alike have sinned, and all have to bear the same burden of death.

There was no physician to help him in Syria. None of the eminent doctors in Damascus could do him any good. If he was to get rid of the leprosy, the power must come from on high. It must be some one unknown to Naaman; for he did not know God.

But I will tell you what they had in Syria—they had one of God's children there, and she was a little girl, a simple captive maid. Naaman knew nothing about her, though she was one of his household. "Would to God," the maid said, "my lord were with the prophet in Samaria! for he would recover him of his leprosy." There's faith for you!

Well, away goes Naaman down to Samaria, and he takes with him a lot of gold and silver. That is man's idea again. There are a good many men who would willingly pay £100,000 if with it they could buy the favour of God, and get rid of the curse of sin. Yes, if money could do it, how many would buy salvation! But, thank God, it is not in the market for sale. You must buy it at God's price, and that is "without money and without price." Naaman found that out.

Did you ever ask yourselves, Which is the worst—the leprosy of sin, or the leprosy of the body? I would rather be loathsome in the sight of my fellowmen, than die with the leprosy of sin in my soul, and be banished from God for ever! The leprosy of the body is bad, but the leprosy of sin is a thousand times worse.

Naaman drove up in grand style to the prophet's abode. Elisha does not come out to see him; but as soon as he learns his errand he sends his servant to tell him to dip seven times in the river Jordan, and he shall be clean. Now that was a terrible blow to his pride, and he turned away in a rage. "Ah," he said, "I thought he would surely come out to me, and stand and call on the name of the

Lord his God, and strike his hand over the place, and recover the leper!"

I thought. Exactly so. He turned away in rage and disappointment. He thought the prophet would have come out to him very humble and very subservient, and bid him do some great things. Instead of that Elisha merely sent out the message, "Tell him to dip seven times in the Jordan."

At last his servants persuade him to try the simple remedy, and he yields. So he goes down to the river, and takes the first dip; and as he comes up, I can imagine him looking at himself, and saying to his servant, "There, there I am, no better than I was when I went in. If one-seventh of the leprosy was gone, I should be content." Well, down he goes a second time; he comes up as much a leper as ever; and so he goes down again and again, the third, fourth, fifth, and sixth time, with the same result. Down he goes the seventh time, and comes up again. He looks at himself, and shouts aloud for joy, "Lo, I am well! my leprosy is all gone, all gone!"

Thus Naaman is cured of his leprosy; and so, reader, the only way to be healed of the leprosy of sin is to be washed in the blood of Jesus. The blood of Jesus Christ God's Son cleanseth us from all sin.

THE CONDEMNED CONVICT,

AND THE SINNER'S PARDON.

NO Reprieve for the Convict." "Preparations for the Execution." Such was the news placarded over the city on a gloomy October evening, the woeful news only adding to the gloomy scene. The condemned convict lay in his cell, and although proven guilty, hope of "mercy to the guilty," and of life yet being spared, had flickered up till now. Now the last ray of hope is gone as the solemn tidings break on the prisoner's ear. Law must take its course. Next morning the "black flag" flying ever the prison told the tale—the sentence was executed, the murderer's soul was in eternity.

Reader, your heart melts as you think of such a scene, and well it may. Listen, a certain man has sinned, sinned wilfully, sinned deliberately against the God of heaven, despised His laws, rebelled against His word. Justice says he must die; "for the soul that sinneth it shall die." Reader, you pity the condemned murderer; what thinkest

thou of the condemned sinner? Is the *one* not as really condemned as the *other*? Scripture declares, "*Condemned already.*" (John iii. 18.)

Condemned by the Holy Judge, awaiting his execution. This condemnation, God declares, is on "all men" (Rom. v. 18); for "all have sinned." Whether peer or peasant, priest or people, one sweeping verdict of the living God rests on all, **CONDEMNED!**

Unsaved reader, what thinkest thou? *Thou* art the man. *Thou* art the sinner. Righteously condemned, being "proven guilty," you are at this moment under the wrath of God, "it abideth on thee." (John iii. 36.) Solemn position; is it possible you are unconscious of it, and sleeping on till the hour of thy doom!

Reader, awake, awake! Listen! There is a sound of glad tidings—a sound like the "trump of jubilee." It is meant for thee. It is the voice of God. If anything is to be done, grace must do it. Law can do nothing to help the sinner. You have no claim on any helper; unless "grace" can deal with your case you are undone for ever.

"No Reprieve! Preparations for Execution!" was the proclamation concerning the condemned murderer. "The grace of God bringing salvation" (Titus ii. 11) is heaven's proclamation to the condemned sinner. Wondrous grace.

"I spurned His Word, I broke His laws,
And yet He undertook my cause."

"Jesus by the grace of God tasted death for every man." (Heb. ii. 9.) "Christ *died* for the ungodly." (Rom. v. 8.) Through His blood, the only plea, God brings to you, my reader, the good news of life to the condemned, "pardon" to the "guilty." It comes as a message to a convict's cell. This paper is the bearer of it unto *thee*. Listen, "The gift of God is eternal life." (Rom. vi. 26.) "This life is in His Son." (John v. 11.) He that hath the Son *hath* life; he that believeth on Him is *not condemned*.

Reader, claim the gift. Believe the Word, and thou art free. Pardon to the guilty. God says, "I am He that *blotteth out* thy transgressions for mine own sake, and will *not* remember thy sins." (Isa. xliii. 25.) Full absolution. All of grace. Only believe, and all is yours. Delay not to do it. The time is at hand when of sinners it shall be said—oh, solemn thought—"No Reprieve! Prepare for Execution!"

"Now, now, now;

To-morrow 'too late' may be.

Oh, sinner, with tears of contrition bow,

Confessing 'He died for thee!'"

J. R.

"I SHOULD LIKE TO SAVE MYSELF."

AT the close of a gospel meeting, one who had been weeping under the Word was asked if she desired salvation. "Oh, yes," she said earnestly, "but I should like to save myself!" Beloved fellow-sinner, you who are anxious for salvation, would you like to save yourself? Are you seeking to set aside God's perfect work, and to build for yourself a righteousness of filthy rags, treasuring up for yourself wrath against the day of wrath? Ah! stop and think; you shall but receive greater damnation.

Remember you are dealing with the living God, in the face of an eternity of life or condemnation. God is not mocked. Sin must be expiated. Righteousness will not expiate it. There must be blood. God could not put away sin without the blood; for He has said, "Without shedding of blood is no remission." But God found a ransom. Oh, how His soul longed after the sinner, when He spared not Jesus! He spared you and me, but He spared not His own Son. Do you grudge Him the glory of your salvation? He bore the condemnation of the sinner in His own body. He shed the blood of expiation on the cross. God has accepted Him as your Substitute; and has taken Him on whom your sin was laid up to His own right hand. Will you refuse the way of escape, that cost the blood of the Son of God? Will you choose to stand alone under the storm of wrath that burst once on Christ for you, and be lost eternally? Oh, why will you die? God is not willing you should perish. He beseeches you to be reconciled to Him. He loved the world; here is the mighty measure: "God *so* loved the world, that He gave His only begotten Son." (John iii. 16.) Now He waits to be gracious. Oh, sinner, now! Satan says to-morrow. *It may be too late.* God calls you now. "*Now* is the accepted time; *now* is the day of salvation." (2 Cor. vi. 2.) A. E. W.

"LOOK UNTO ME."

"**L**OOK unto Me, and be ye saved," Christ said;
"Trust in thy God," and He shall lift thy head;
"Come unto Me," when burdened and dismayed;
"Believe on Jesus, and thou shalt be saved."
"Hear, and your soul shall live," He says again;
"Wait on the Lord," and you shall strength obtain.
'Tis not thy look that saves; 'tis not thy trust;
'Tis not thy coming, and yet come you must.
'Tis not believing which can save the soul;
It is not hearing which can make thee whole.
It is the Object upon which you rest
That brings contentment to your longing breast.

**“THIS IS A FAITHFUL SAYING,
AND WORTHY OF ALL ACCEPTIONATION,
THAT CHRIST JESUS
CAME INTO THE WORLD TO SAVE
SINNERS.”**

1 Timothy i. 15.

SEVEN INVITATIONS OF GOD.

“**C**OME now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” (Isaiah i. 18.)

2. “**L**OOK unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” (Isaiah xlv. 22.)

3. “**H**o, every one that thirsteth, **C**OME ye to the waters, and he that hath no money; **C**OME ye, buy and eat; yea, **C**OME, buy wine and milk without money and without price.” (Isaiah lv. 1.)

4. “**C**OME unto Me, all ye that labour and are heavy laden, and I will give you rest.” (Matt. xi. 28.)

5. “**C**OME; for all things are now ready.” (Luke xiv. 17.)

6. “**N**ow then 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.” (2 Cor. v. 20.)

7. “**A**nd the Spirit and the bride say, **C**OME. And let him that heareth say, **C**OME. And let him that is athirst **C**OME. And whosoever will, let him take the water of life freely.” (Rev. xxii. 17.)

A GRACIOUS ENCOURAGEMENT.

“**A**S I LIVE, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?” (Ezekiel xxxiii. 11.)

Come, ye sinners, poor and wretched,
Come in mercy's gracious hour;
Jesus ready stands to save you,
Full of pity, love, and power;
He is able, He is willing: doubt no more.

THUS SAITH THE LORD:

“**F**OR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John iii. 16, 35, 36.)

“**V**erily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (John v. 24.)

A SOLEMN WARNING.

“**A**S I LIVE, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.” (Rom. xiv. 11, 12.)

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The Watchman's Message



BUILDING THE ARK.

BUILDING THE ARK.

IN our picture we see the ark which God had commanded Noah to make for deliverance in the coming deluge, in the progress of building; and it is a solemn thought that many who helped in the building of that ark were afterwards swept away by the flood, because they did not believe the preaching of Noah, and neglected to avail themselves of the only means of safety.

There is a worse deluge than that of water coming upon this world; and God has in His love and mercy provided an ark of safety, even Jesus, and all who come to Him and take shelter in Him are eternally secure, and no drop of wrath can ever

overtake them; but all who neglect this offered safety will be swept away by the fire of God's judgment.

Just as in Noah's day there were many employed in constructing the ark who afterwards perished, so now there are many apparently engaged as it were in building up the cause of Christ, who are in danger of being lost, because they have never really trusted in Him for salvation. They give their money to build churches, and their names may be prominent as large subscribers to benevolent objects, and be on church books. Reader, be sure you are in Christ, and not merely a nominal Christian—a possessor, and not a professor only.

YOUR BUSINESS.

DOES it prosper? But we are not asking about your body; "for what shall it profit a man, if he shall gain the whole world" (which none of us are likely to do) "and lose his own soul?" You must live for ever. You will be for ever in hell, or for ever in heaven. After you die, either you will lift up your eyes in hell in torment, or you will be with the Lord in Paradise. Fellow-sinner, because we love your never-dying soul, we would ask you this question, Where will you spend your eternity? You will live as long as God lives. A man one hundred years old we very seldom see. But what are a hundred years to eternity? After thousands, and tens of thousands, and millions of years are gone, eternity is still to begin. Think of it.

It is *possible* you may be weeping, and wailing, and gnashing your teeth, a confirmed, hopeless, and tormented sinner, in the eternal hell that God has prepared for the devil and his angels. Will you, dear friend, stop and say to yourself, "It is possible"?

Yea, it is *probable* you may be there, unless you are aware of having experienced some change, for we are all born in sin, we are all born in the wrong road, and "except a man be born again, he cannot see the kingdom of God." Stop, friend, and ask yourself, "Is it *indeed* likely that I shall be in hell for ever"?

Yea, it is *certain* that you will be there, if you are living in your sins, and have not come to Christ and been saved.

No drunkard shall inherit the kingdom of heaven. No liar shall inherit the kingdom of heaven.

But you profess to be none of these.

"He that believeth not shall be damned."

But I am not an infidel, you say.

God says, "Except ye be converted, ye shall not enter into the kingdom of heaven. "In the presence of a holy God, your Maker and Judge, we ask you, Can you rest and go on with this world's business, and know that, since God cannot lie, it is certain that you will spend your eternity amidst the torment of hell? This is *your business*, it is not ours. We have been commanded to warn one another, to tell out our common danger, and the way of escape; but it rests with you yourself to decide. "Choose you this day whom ye will serve."

There are TWO GATES.

The one wide. | The other strait.

TWO COMPANIES.

The many.

Those who forget God, love sin, please themselves, love the world. Liars, thieves, adulterers, murderers, drunkards, self-righteous, unsaved church members, unconverted ministers.

The few.

Those who have confessed themselves nothing but sinners, have accepted God's gift—Jesus Christ—and are now living soberly, righteously, and godly in this present world.

TWO LEADERS.

Satan, the deceiver. | Jesus Christ, the truth.

TWO WAYS.

Broad, dark, smooth. | Narrow, light, rough.

TWO DEATHS.

In their sins. | In the Lord.

TWO RESURRECTIONS.

To judgment. | To life.

TWO ETERNITIES.

Damnation in hell.

Weeping, wailing, gnashing of teeth, torment, sin, and sorrow, with the devil and his angels.

Glory in heaven.

Reigning as kings, worshipping as priests, serving in holiness, joy, and love with the Lord.

On which side of the line are you? There is no half-way place; you are either condemned or justified—which? If you think it will be somehow all right in the end, without having God's word for it, we pray God that your eyes may be opened to see your danger, for there is no more awful condition than that of a man sleeping on the edge of hell, and dreaming that he is awake. If you have discovered that you are in the broad road going on to destruction, thank God that He has shown you this, for you must know your danger before you will value salvation. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Put your case into God's hands now, and He has pledged Himself to save you. He is waiting to be gracious. If you wait till the day of judgment, when He shall take up your case whether you will or not, He must condemn you for evermore. Now is the time to get saved for eternity, and it may be now or never.

THE salvation of God delivers a man not only from the guilt, but the dominion of sin, and brings him into fellowship with God. Experience never gives peace, but simple faith in our Lord Jesus Christ always does.

ONLY A VISION!

A NOBLE vessel has been wrecked! Many of her gallant crew have found a watery grave, till the sea deliver up its dead before the "great white throne." A young sailor is cast alive upon the shores of a desolate island. No friend, no food, no prospect of deliverance, faint and exhausted, he is soon fast asleep. Carried in his dreams back to the land of his childhood, he imagines himself at home, under his father's roof, and in his mother's tender embrace. Once more amid those happy scenes he loved, his joy is full, his sorrows all forgot. Suddenly, by the roar of the wind and the lash of the waves, he awakes, but to find the fair *vision* gone, and the awful *fact* remaining—he must perish alone! the agony only increased by the remembrance of *father*, *mother*, HOME.

Reader, is there any likeness in this young sailor to thee? Wrecked by sin, and cast "without strength" on this desolate world. You are a "perishing sinner," perishing for eternity. Can you face the awful fact that, dying in your sins, you will be in the darkness of an eternal hell, *forgotten* of men, *forsaken* of God, and that for ever, and ever, and EVER? But, reader, you have heard of a holy, happy heaven, and you *hope* at last to reach its pearly gate; you *hope* to be with father, mother, and friends who have gone before, to join the glad new song before the throne.

But, reader, ARE YOU BORN AGAIN? Have you been converted? Pause and consider; mind, it is written, "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) Without this your "hope of heaven" is all a dream, a fair vision, and, like the young sailor's, will pass away and leave you in agony.

Reader, dear reader, how will you feel, or what will you do, if you wake up in eternity, and find yourself in hell's unquenchable flames, with the wrath of God for ever abiding on you? Your hope for ever gone, and the awful words, "Son, remember, in thy lifetime," ringing in thine ears, reminding thee of "fair visions" passed away. Oh, be warned, ere it be for ever too late! Trust no "vain hope," but in the glorious fact that Jesus Christ came into the world to save sinners. By faith receive the glad tidings that He has died, and through that death made atonement for sin. "He that believeth on Me hath everlasting life."

ALMOST SAVED.

A MAN is drowning! He fell off the pier-head into the sea; and look! you can see his head just above the waves! There! he has just caught hold of the rope those men have thrown to him. Now he has it! No, he has missed it! Ah! that huge wave has carried him further out. Nothing can save him now. Oh, if he had but caught the rope when he was so near it!

"And he so near being saved," says one honest fellow, dashing a tear from his eye; "why, the rope fairly touched his hand!" Ah! that made it all the worse. To think of his being drowned after all, when he was almost saved!

Almost saved! Reader, do you not hear that cry from another world? "I was once very near being saved; I had almost made up my mind to accept of Christ, but did not do it, and now it is too late! Lost! lost! and for ever! Oh, if I might go back to earth again and hear once more of Jesus! Oh that I had come to Him then when I might have come!"

Dear reader, are you almost persuaded to be a Christian? Then there is one great difference between you and that poor drowning man. It was not his fault that he missed the rope. He did all that he could; he clutched at the rope with all the strength of despair—and who blames him because he missed it? But it is not so with you. You know that you might be saved at this moment if you liked; but instead of laying hold of Christ at once, you are thinking about it, and wishing, and hesitating, and putting off. "Ye will not come unto Me, that ye might have life," says Christ.

Almost within the gates of the heavenly Jerusalem, lingering about the door, catching an echo of its music—and yet shut out! Better, better far never to have heard of Jesus, than to come so near to Him, and yet at last to hear Him say, "Depart, I never knew you!"

MANY will be lost who never expected or intended it. Were the five foolish virgins even dreaming of hell? Nay; they were professing the most blessed and purifying hope a Christian can entertain—that is, the hope of the return of Jesus; and yet against them the door was shut. Oh, then, we surely ought to try our own spirits, whether they be of God.

**“GOD SO LOVED THE WORLD,
THAT HE GAVE HIS ONLY BEGOTTEN SON,
THAT WHOSOEVER BELIEVETH IN HIM
SHOULD NOT PERISH,
BUT HAVE EVERLASTING LIFE.”**

JOHN iii, 16.

LOOK.

“Look unto Me, and be ye saved, all the ends
of the earth: for I *am* God, and *there is none else.*”

HEAR.

“Hear, and your soul shall live.”

BELIEVE.

“Believe on the Lord Jesus Christ, and thou
shalt be saved, and thy house.”

COME.

“Come unto Me, all ye that labour and are
heavy laden, and I will give you rest.” “Him
that cometh to Me I will in no wise cast out.”

—

BEHOLD the Lamb of God
Who bore a vile world's sin;
Look unto Him and be thou saved,
The promise takes thee in.

For God so loved the world,
He gave His only Son,
That whosoever Him believes
Eternal death should shun.

Gaze on His thorn-wreathed brow,
Behold the crimson tide
Flow from His head, His hands, His feet,
And from His open side.

He shed His precious blood
To cleanse thy every stain;
If thou believe, it will thee cleanse,
Nor shall one spot remain.

WE do not make ourselves holy in order to come
to Christ, but we come to Christ in order to obtain
power for holiness.

ONE SAVIOUR.

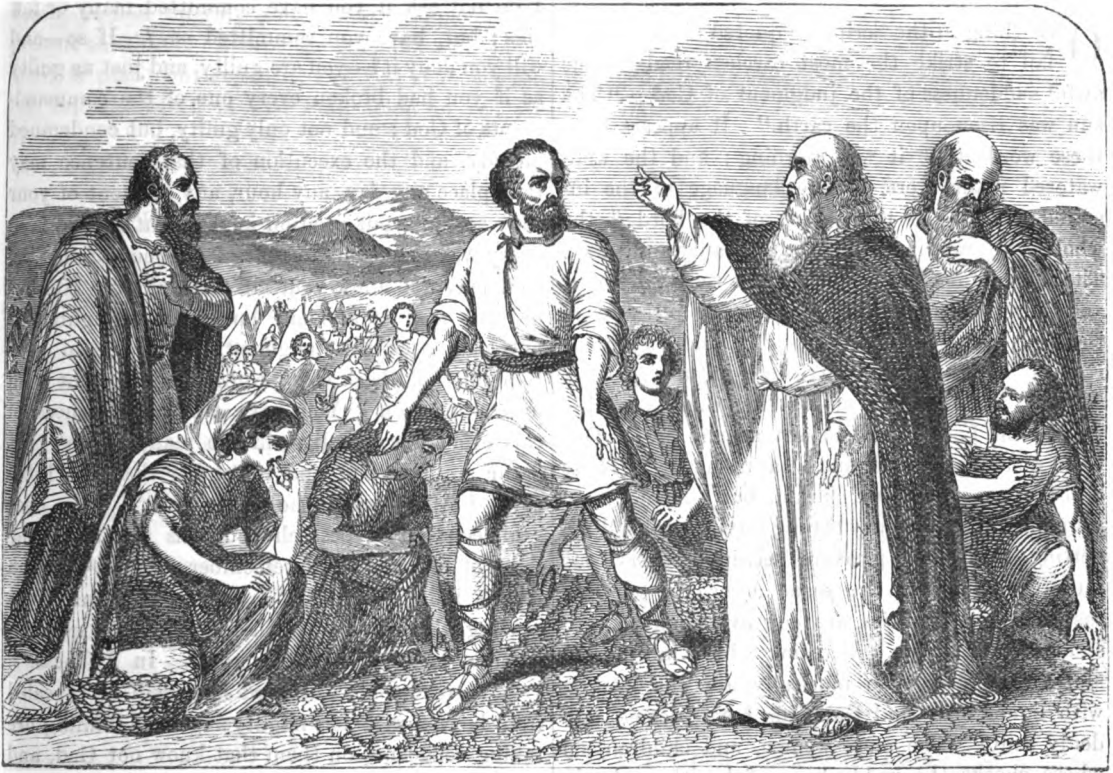
COME, all oppressed with sin and care,
Who weary and much laden are,
Cease from your works, and REST
By faith in God's *life-giving* SON,
Who for your guilt did once atone,
Now bids the outcast find a home
Of refuge in His breast.
Who thirst for life's free waters, come!
Drink now and be refreshed.
You've *nought to do*, for ALL IS DONE!
That work's complete which Christ begun—
Only on it depend.
You've *nought to pay*, for ALL IS PAID!
Without your help salvation's made;
God is no debtor to your aid,
Christ's works *you* cannot mend.
BELIEVE ON HIM your sin was laid,
Then “*doubts and fears*” will end.
Will He take pleasure in your cries
If *you* His *finished work* despise,
And trust to “*tears*” or “*prayer*”?
Thus want a *Saviour of your own!*
Christ and good works, not Christ alone!
Two Saviours, then! God offers ONE!
He'll not His glory share.
Add to His work, or take therefrom,
Sinner, you may not dare.

TWO “WHOSOEVERS.”

THERE are two “whosoever” in Scripture, in
either of which each one of us will soon be in-
cluded. The one, “*Whosoever* calleth upon the
name of the Lord shall be saved;” the other,
“*Whosoever* was not found written in the book of
life was cast into the lake of fire.”

WE have peace with God, not by looking into
ourselves, but by looking away from self to Christ
and His finished work.

The Watchman's Message.



GATHERING THE MANNA.

GATHERING THE MANNA.

IN the picture above we see the people of Israel gathering the manna that the Lord sent them daily for their sustenance.

The manna tells us of Jesus in many ways. We will just look at three. 1st. *It was supplied by God freely.* So Jesus is God's free gift of salvation to a guilty world. Man has not to work for it, no more than Israel had to procure the manna. Salvation is free to all, without money and without price. 2nd. *It came down from heaven.* So Jesus came down from heaven, laying aside His glory, that He might stoop to become the Saviour of men, by dying in their stead. 3rd. *It was the food for Israel.* So Jesus is the true bread of life, as He Himself has told us in John vi., and no one can have eternal life unless they are partakers of that living bread which came down from heaven. Reader, have you *tasted* that the Lord is gracious?

There was a time to gather, as well as a time to eat, this manna. The careless, slumbering Israelite

would have no food for the day unless he awoke and gathered it before the sun's heat melted it away. And so now. Let but the few more days, or even hours, go by without awakening to the solemn fact of our lost and ruined state, of the ample provision made by God for us, we too must lose our food for the *day*—a day not measured by twenty-four hours, but an eternal day. What a solemn fact!

But, mark, there is *now* a time of mercy for thee, my reader—a time allowed for gathering in this heavenly food; a *time of pardon*; a *time of finding* (Ps. xxxii. 6), of finding the Saviour. Oh, this is the time when He may be found! Surely this is the now of the gospel. Put not off, my unsaved friend, to a future time what may, what ought, to be done "*to-day*." Procrastination is the thief of time; it robs the clock of time of its golden moments, and thus the diamond hour of the gospel's sweet invitation is lost. Up, then, awake! and, taking the empty heart, go to the true Manna—Jesus—and gather an "omer" full, a provision rich and free, for thy deep need.

SUDDEN DESTRUCTION.

"The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—GEN. xix. 23-25.

ONE thing in the Scripture quoted above cannot fail to strike the most careless reader—the awful suddenness of the judgment of God. "The sun was risen upon the earth." It appears from these words that it was morning; and the well-watered plains were, in the language of the inspired writer, "as the garden of the Lord:" the whole scene wearing an aspect of beauty and peace. The inhabitants had come forth in renewed vigour and energy to enter upon the duties and pleasures of the new-born day. The birds sang, and the brooks rippled in sweet harmony—all nature rejoiced. "Then"—oh, how full of meaning these words!—"Then the Lord rained brimstone and fire." One brief moment of time, and what a change! Those cities, whose streets and markets but a moment ago were filled with the busy throng buying and selling, getting gain, and pleasure seeking; every one intent on enjoying the scene according to their tastes or opportunities, are now overwhelmed with sudden destruction. Streams which murmured along their course so musically are now boiling with liquid fire; and the birds have become suddenly mute. The men, women, and children, on whose cheeks the ruddy hues of health so lately glowed, are now indistinguishable from the ashes of which they form a part.

Reader, this is the record of God's judgment in a bygone age; and remember that "what was written aforetime was written for our learning." What then may we learn from this record? First, that God must punish sin. We read that the sin of those cities was very grievous, and therefore God, whose long-suffering they had so despised, but who is of "purer eyes than to behold iniquity," and who "will by no means clear the guilty," causes His long-suspended judgment to descend and consume them in a moment. But you may, perhaps, be thinking that you are not quite so great a sinner as the men of Sodom were. Do you mean by that, that God, who could not tolerate such great sin as that of Sodom, can bear with a little sin in you? If so you make a fearful mistake. Remember, "The soul that sinneth, it shall die." It does not say, the soul that commits *great sins* shall die; but

"the soul that *sinneth*;" or, as it is written in James ii. 10, "Whosoever keepeth the whole law, and offendeth in one point, is guilty of all." That is what God thinks about sin, and what you ought to think about it. And oh, dear unconverted soul, I do not ask if you have committed many or few sins; but, have you committed *one*? If so—and will you deny it?—you are guilty, and just as guilty as if you had broken every one of the commandments of God; and not only guilty, but condemned already, and the execution of that sentence may take place any day, any hour, any moment of your life; so that your position in the sight of God is in every way analogous to that of the men of Sodom. You may not allow yourself to think it. Neither did the men of Sodom; but their thoughts did not keep back the judgment. Neither can your thoughts hold back God's righteous judgment from overtaking you. You have painful evidences of this every day you live, in the many deaths that occur around you; and remember that the Bible says, "After death the judgment!" Oh, dear soul, consider, I beseech you, this matter in the light of eternity; and remember that, in addition to this judgment that is daily, aye, momentarily proceeding, there is one which is fearful beyond conception, looming over the world. In 2 Thess. i. 7-9, we read that "the Lord Jesus will be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." And in regard to this judgment it is said, that "when they shall say peace and safety, sudden destruction shall come upon them."

With these true and faithful words before you, I entreat you, as one who believes in their terrible reality, trifle no longer with the precious opportunity that is now, by the grace of God, still yours. Take God's thoughts about yourself, and believe His gospel concerning His Son. "Behold, now is the accepted time; behold, now is the day of salvation." God has, of His own free grace, appointed a way whereby He can pardon, justify, and save the vilest. He tells us in His word that the gospel is the power of God unto salvation, and that he who believes it shall be saved.

The gospel is this—"Christ died for our sins according to the Scriptures; that He was buried, and that He rose again the third day according to

the Scriptures." God's law has been met perfectly by that death, it has also perfectly met your need; for "He made Him to be sin (for us) who knew no sin, that we might be made the righteousness of God in Him." God, in virtue of that atoning death, is now offering you a free, complete, and present salvation. Accept the gift, and your judgment is past; but reject it, and you shall not see life, but the wrath of God shall abide on you for ever.

"HE CALLETH THEE."

"And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; He calleth thee."—MARK x. 49.

THEY spake to him of old, who sat
In blindness by the way,
Of Christ the Lord, who drawing near
Could turn his night to day;
But still he lingered trembling there,
Till o'er that living sea
The words of welcome reached his ear,
"Arise, He calleth thee!"

And still those words from heaven fall
On every sinner's ear;
And still the Lord delights to bid
The trembling soul draw near!
The old, the young, the rich, the poor,
He calls from wrath to flee,
And from the death-like sleep of sin;
"Arise, He calleth thee!"

He saw thee when, "a great way off,"
Thou hadst no thought of Him;
The door of grace He open threw,
And sought to bring thee in.
As a child within its father's home,
As happy and as free;
He longs to have you with Himself—
"Arise, He calleth thee!"

From all the joys this world affords
Which perish in a day,
The gilded snares which Satan spreads
To lead your steps astray;
From sin, from guilt, *however great*,
From want, from misery,
From all the sorrows of this life—
"Arise, He calleth thee!"

From the want which urges on your feet
In sin's dark path to roam,
To the feast His hand of love has spread,
And the endless joys of *home*;
From the memory of your by-past life,
However dark it be,
To a place with Him in glory bright—
"Arise, He calleth thee!" A. S. O.

WHAT GOD SAITH.

"FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. . . . For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians ii. 8-10.)

THE VALUE OF MOMENTS.

GOD never gives us two moments together. He gives us only the second when He takes away the first; and keeps the third absolutely in His own hands, leaving us in uncertainty whether He will give it to us or not. Therefore He says: "Behold, now is the accepted time; behold, now is the day of salvation." "Return ye *now* every man from his evil way." "Now then," said Paul, "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." Oh, do not reply to God as Felix did! "Go thy way for this time; when I have a more convenient season, I will call for thee." That "convenient season" may never come.

PEACE WITH GOD.

PEACE through the blood of Jesus Christ my Lord,
Firm as a rock, built on His faithful word;
Though guilty once, and ruined by the fall,
HE DIED FOR ME—now peace is made for all.

Though clouds may go and come across my sky,
This peace abides, since Jesus is on high;
I know for me He liveth, evermore to plead
Before the Father's throne, in all my need.

Reader, is this sweet peace possessed by you?
If not, oh, hasten now, He'll save thee too!
He waiteth still to pardon, cleanse, and bless,
And clothe you in His spotless righteousness.

THE salvation of our souls is the result of Christ's work and of God's eternal purpose.

GOD Himself has made out our title for us, and that title is found in the blood *alone*.

I CANNOT look at the cross of Christ without seeing at the same time my utter ruin and my complete deliverance.

**"JESUS CHRIST.
NEITHER IS THERE SALVATION IN ANY OTHER:
FOR THERE IS NONE OTHER NAME
UNDER HEAVEN GIVEN AMONG MEN, WHEREBY
WE MUST BE SAVED."**

ACTS iv. 12.

"WHITER THAN SNOW."

READER, do you know of anything whiter than snow? I put that question some time ago to an old man, one who was tottering on the brink of the grave, and to whom I was endeavouring to speak of Jesus. Some remark having been made relative to the late fall of snow, I seized the opportunity, and asked him the question I now ask you. He seemed surprised, hesitated, and then declared he did not. I said I did. He, looking very hard at me, asked what it was? I replied, "A sinner washed in the precious blood of Jesus." I then told him of the verse in Isaiah which says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18); also the end of the seventh verse of the first epistle of John, "The blood of Jesus Christ his Son cleanseth us from all sin;" and of David's prayer, "Wash me, and I shall be whiter than snow." (Psalm li. 7.)

And now, dear reader, I would ask you another question, Have you been washed whiter than snow in the precious blood of Jesus? You can never enter heaven unless you are. Even if it were possible for you to enter unwashed, think what a black spot you would be midst the dazzling brightness. Unless born again with a new nature, heaven would be no heaven to you. Oh, dear reader, in the light of the coming eternity I solemnly ask you to consider this matter. Decide now for Christ. Do not say I will wait till another time. How do you know you will have another time—another opportunity? You have not a lease of your life. Now God offers—to-morrow might be too late. Oh, let me intreat of you, before you lay down this paper, to settle the question. You might be called at any moment to stand in the presence of a holy, sin-hating God. Are you prepared to meet Him? Could you bear His eye looking deep into all the secrets of your heart? Oh no, you could not!

But let me tell you how you can. Suppose you owed an immense sum of money, and had nothing wherewith to meet the demands of the creditors, who were likely to come down on you at any moment for the amount, what peace of mind could you have? But suppose a friend steps in and pays the whole debt, you can then walk boldly through the streets, no fear of being arrested. And why? Simply, the debt has been paid. So it is with the sin-debt; we have nothing with which to meet the demands of a broken law, and a sin-hating God. Christ met all, for those who believe, eighteen hundred years ago. On Calvary the Lord made to meet on Him the iniquities of us all. (Isa. liii. 6.) "Who His own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed." (1 Peter ii. 24.) Jesus descended into the grave without those sins, and, rising the third day without them, ascended into the presence of God as our accepted Representative. God looks on Him, not on the sinner.

"Because the sinless Saviour died,
My sinful soul is counted free;
For God, the Just, is satisfied
To look on Him, and pardon me."

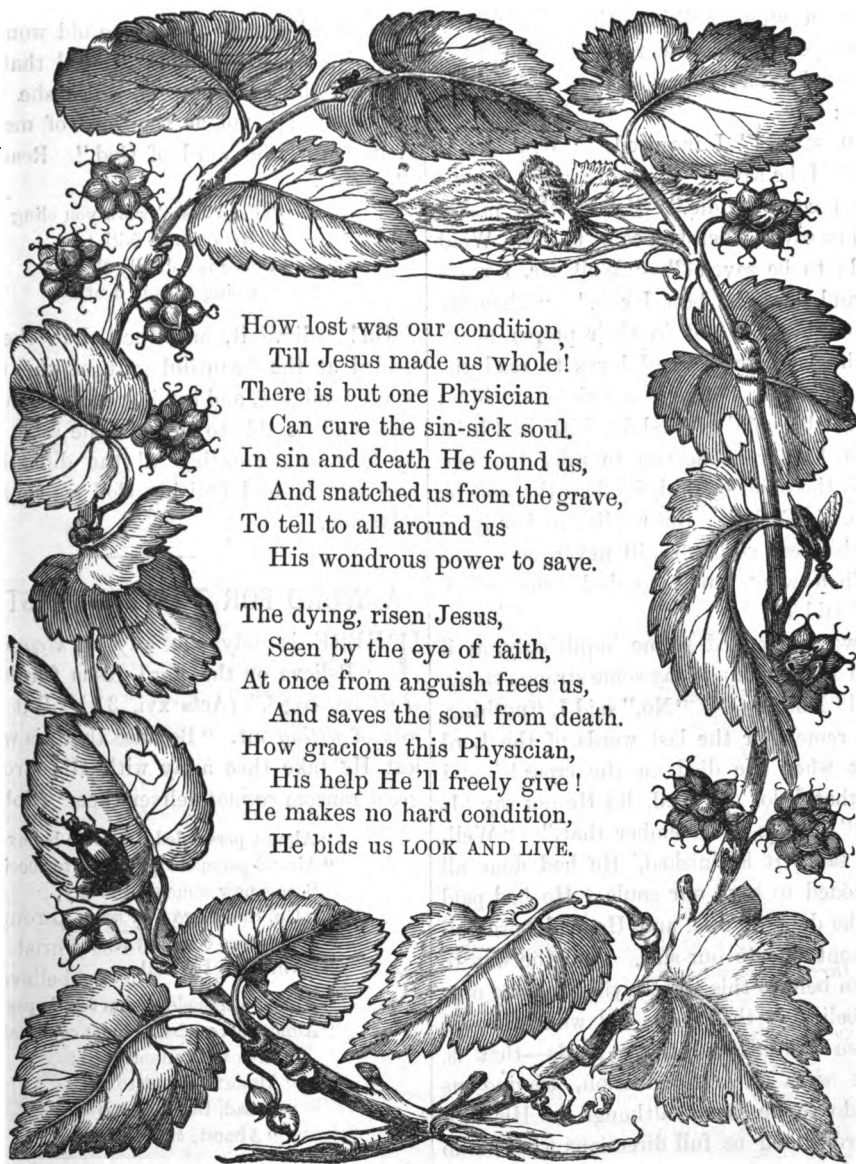
This is the message of God to you; believe it, and you are saved. Oh, do make Him your choice! His loving arms are open to receive you; let Him hide you in His robe of perfect, spotless righteousness. What is there in the world to attract? its pleasures, its friendship—are they not hollow? Oh, take the reality!

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life." (Deut. xxx. 19.)

SINNER, come to Jesus, oh, come without delay!
Jesus, He will save you; for now's the accepted day.
The door of grace stands open, inviting sinners in;
The precious blood of Jesus, it cleanseth from all sin;
Come now, oh come and prove Him, and take Him at
His word,
And then you'll share the glory for ever with the Lord.

The Watchman's Message.

"Christ Jesus came into the world to save sinners."—1 TIMOTHY i. 7.



How lost was our condition,
Till Jesus made us whole!
There is but one Physician
Can cure the sin-sick soul.
In sin and death He found us,
And snatched us from the grave,
To tell to all around us
His wondrous power to save.

The dying, risen Jesus,
Seen by the eye of faith,
At once from anguish frees us,
And saves the soul from death.
How gracious this Physician,
His help He'll freely give!
He makes no hard condition,
He bids us LOOK AND LIVE.

"The Son of Man is come to seek and to save that which was lost."—LUKE ix. 10.

"Look unto Me, and be ye saved."—ISAIAH xlv. 22

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"IT IS FINISHED."

I WAS on my way home from a certain village in South-East Devon one day, when I felt constrained to enter a cottage by the roadside some distance from any other house. Upon knocking I heard a feeble voice say, "Come in." I entered, and there, seated by the fireside in the old-fashioned chimney corner, sat an old woman of about seventy years of age, too infirm to sit upright, but leaning forward upon a stout walking-stick, the top of which she grasped with both her hands. I had not been long seated before I commenced the following conversation :

"Are you saved?" I inquired. "Well, no, I can't say that I be saved," she said; "but I hope to be when I come to die." "And what makes you hope to be saved when you come to die? What must you do to be saved?" "Well, sir, I reads and prays, and does the best I can." "They are all very good things if put in their proper place. A sinner who is *already saved* loves to read the long letter which his Father has written to him; and he, being the child of God by faith in Christ Jesus, has a Father in heaven to pray to; and because he is the child of God, he does the best he can to please his Father. But reading and praying and doing the best you can will never save your soul." "Then what am I to do?" she asked. "Nothing," said I.

The old woman looked at me inquiringly, as if she expected I was about to say some strange thing, and repeated "Nothing?" "No," said I, "nothing. Do you not remember the last words of the Lord Jesus Christ when He died on the cross?" "I don't know that I do." "Well, did He not say 'It is finished'?" "Yes, I remember that." "Well, when Jesus said 'It is finished,' He had done all that was needed to save our souls. He had paid to God all the debt we owe, and He had borne all the punishment due to our sins. And the way to be saved is to believe this; not trying to save ourselves, but believing that Jesus did what He said He did when He uttered those words—that is, finished the work of our salvation, leaving us nothing to do to be saved, although in His own precious Word giving us full directions what to do and how to do it when we are saved."

The old woman thoughtfully replied, "Oh, I see!" I said, "What do you see?" "Why, that I am not to read and pray and do the best I can to be

saved, but because I am saved." "But how do you know you are saved?" "Because Jesus said 'It is finished,' and left nothing for me to do, *only believe.*" "And do you believe?" "Yes, I believe all that you have told me." "Oh, but do not believe it because I tell it you, but because God tells it to you in His own precious Word."

After thanking the Lord Jesus on her behalf for His finished work I left the cottage, and did not pass that way again till about three months after; when I called, and found the old woman still full of joy and peace in believing, and that "when she received the word of God, which she heard of us, she received it not as the word of men, but as it is in truth, the word of God." Reader, do thou likewise—

"Till to Jesus' work you cling
By a simple faith;
Doing is a deadly thing—
Doing ends in death."

Oh! believe it, and then, like the lame man healed at the beautiful gate of the temple, who went "walking, and leaping, and praising God," you also shall be able to walk in the ways of the Lord by faith, surmounting all the difficulties of the narrow way, and praising God continually for His salvation.

H. H.

A WORD FOR THE PROCRASTINATOR.

THERE is only one way to *keep* out of hell. "Believe on the Lord Jesus Christ, and thou *shall* be saved." (Acts xvi. 31.) But there is *no way of getting* out. "Because there is wrath, *beware* lest He take thee away with His stroke: then a great ransom *cannot* deliver thee." (Job xxxvi. 18.)

"Almost persuaded," now to believe;
"Almost persuaded," Christ to receive.
Seems now some soul to say,
"Go, Spirit, go Thy way,
Some more convenient day
On Thee I'll call.

"Almost persuaded," harvest is past!
"Almost persuaded," doom comes at last.
"Almost" cannot avail;
"Almost" is but to fail!
Sad, sad, that bitter wail—
"Almost, but lost!"

WE do not yet know the gospel, if we put anything between the sinner and Christ, between faith and salvation.

THE ONLY ESCAPE.

GOD has but one escape; and how can we escape, if we neglect that escape?

Just as at-sea when the cry of fire is heard, and destruction is inevitable, the life-boat is lowered, and whoever fails to reach it can find no other escape; and oh, how lamentable when the *one* escape proves to be inadequate, when the *one* escape is no escape! neglect or not neglect, it is all the same.

It will never be forgotten, the failure of the fire-escape one night in Dublin. Who that saw it can forget it? The scene of the fire was in Westmoreland Street—that fine open street, with its tall, spacious houses. It was on a calm summer evening, when the streets were thronged with those who had been released from business, just when the fire occurred. By daylight, therefore, the spectators gazed on that terrible scene.

There were *seven* who were seen to be shut up in that prison-house of flame. The fire had been gradually gaining from the basement, and occasionally the inmates were seen, until as a last resort they reached the front windows of the upper storey. There they stood, imploring help.

When they were told the escape was coming, despair gave way to hope; thankfully they awaited the ladder which they saw coming over the Carlisle Bridge. Thousands looked on with relief when they saw it on the spot. Shut up to the highest storey were those seven living beings. When told the escape was at hand, they stood looking hopefully down on that which was to be their deliverance. They saw the ladder being elevated to where they stood.

But, oh! dreadful revulsion of feeling—dreadful even to describe it—when on having *applied* the ladder, it fell short of those who needed it. Oh the deep, unutterable agony which ensued!

When those to whom the escape had promised life, saw that it could not reach them, they gave one heartrending look of despair, and then with agonising shrieks fell back into the flames, no more to be seen until their charred remains were found mingling with the ashes of the smouldering pile. Ah, never did hope and despair stand nearer together! never was hope more deceived, or despair more sad! The escape proved to be *no* escape, the salvation was *no* salvation.

But it is not so with our God. God indeed *has* but one escape, and *that* escape never fails. Thousands have been saved by it, who are now in heaven, and thousands more are on their way. Man was lost—sin

must be atoned for, and once atonement is made, an escape from God's wrath is made, for sin and wrath are indissolubly connected. He who took the *sin*, took the *wrath*, and that is *our* escape.

Ah, reader, it is Jesus who hastaken that wrath; and Jesus only as the righteousness of God we want to present before you. We want to present nothing else, for it is a dreadful thing to place aught *between* the soul and salvation. I often wish as a mere instrument I could be hidden,



that my blessed Master, like the serpent on the pole, might stand out immediately before you, and that you should lose sight of all, *all* else save *Him*. Alas, alas! some have not the knowledge of Him. They are yet in their sins. Oh, ye who are unsaved—you who have heard the gospel from a dying mother's lips, or have listened to it as you knelt by a father's dying bed—God knows, and your conscience knows, you have never believed it. You are as if in presence of an escape, but will not use it; you see there is a God, a Saviour, but you do not believe. Oh, what will you do without Christ? What will you do in the hour of death? Ah, how *can* you, with the Bible in your hands, and your eyes open to your danger—"how *can* you escape if you *neglect* so great salvation?"

**“CHOOSE YE THIS DAY WHOM YE
WILL SERVE.”**

JOSHUA xxiv. 15.

**“YE KNOW NOT WHAT SHALL BE ON THE
MORROW.”**

JAMES iv. 14.

“I MUST CHANCE IT.”

I MUST chance it,” said a young man to a fellow-passenger in a railway train. These words were uttered in a careless manner in reply to a question which had been put to him; and he evidently thought the answer quite satisfactory.

“I must chance it.” I seem to hear the words now; and I remember the thrill of pain which passed through my heart; for I had heard the question which prompted the reply.

But to what did he refer? Was he running the risk of being in the wrong train, or taking the chance of being in the right carriage for — junction? No, he had seen to that. He did not leave it to chance where he should journey that day. The reply had reference to another journey, namely, to ETERNITY! “I must chance it.” Yes, it was his soul—his soul’s condition “for ever and ever,” that he was ready thus to leave to what he called “chance.”

Dear reader, are YOU careless about your soul’s eternal welfare? Is it so? Oh, shall Jesus die that you might live, shall God beseech you to be reconciled to Him, shall the Spirit plead, shall the angels of God look on, anxiously waiting to raise their song of praise over your conversion, shall Christians pray and weep over your precious never-dying soul, and you alone be careless? God forbid! Eternity is near; but God’s remedy for your lost condition is nearer still. Believe and live.

“There is life in a look at the Crucified One,
There is life at THIS MOMENT for thee.”

A RICH POOR MAN.

ONE windy afternoon I went with a friend into a country almshouse. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with the palsy that one wooden shoe constantly patted on the brick floor. But, deaf, sick, and helpless, it turned out that he was happy. “What are you doing, Wisby?” said my friend. “Waiting, sir.” “And for what?” “For the appearing of my Lord.” “And what makes you wish for His appearing?” “Because, sir, I expect great things then. He has promised a crown of righteousness to all that love His appearing.” And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

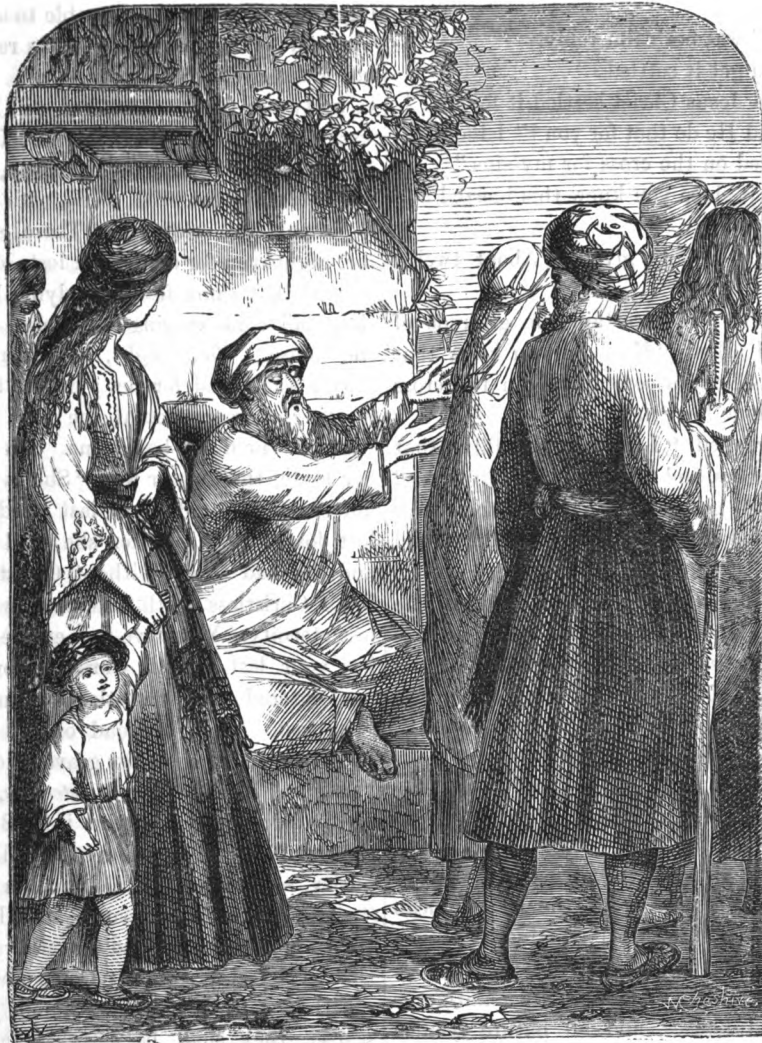
Though you possess untold wealth, if you have not Wisby’s faith you are a poor man; if you have that faith, and are “rich toward God,” count it all joy if you are poor as Lazarus or Wisby in worldly goods. Your inheritance is as sure as God’s promise, and as glorious as a throne and a crown can make it. Better have Wisby’s hope than Victoria’s sceptre, Lazarus’ rags than Dives’ purple. Better is poverty with piety than riches with perdition.

**“Come now, and let us reason together, saith the Lord: though your
sins be as scarlet, they shall be as white as snow; though
they be red like crimson, they shall be as wool.”**

ISAIAH i. 18.

The Watchman's Message.

"And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimeus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me."



"And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."

MARK X. 46-52.

BARTIMEUS AND JESUS.

BARTIMEUS AND JESUS.

JESUS is passing by to-day. He died for our sins, and rose again for our justification. He is exalted at the right hand of God a Prince and a Saviour, to give repentance and remission of sins. "And by Him all that believe are justified from all things." (Acts xiii. 39.) While waiting "till His enemies are made His footstool," He is sending out His messengers as "in His stead," to beseech men to be reconciled to God (2 Cor. v. 14-21), to believe and be saved, to look and to live. He is

not willing that any should perish, but that all should come to repentance. He is willing to save all who call upon Him. Reader, if thou hast not been saved by His grace, arise and call upon this loving Saviour, for "NOW IS THE ACCEPTED TIME; NOW IS THE DAY OF SALVATION." (2 Cor. vi. 2.) "To-day if ye will hear His voice, harden not your hearts" (Heb. iii. 7, 8); for He has graciously given this assurance, "Him that cometh to Me I will in no wise cast out." (John vi. 37.) Read Luke xviii. 35-43.

IS THE MATTER SETTLED?

"IS the matter settled between you and God?" I asked solemnly of one whose declining health forewarned us to expect her early removal from this world.

"Oh yes, sir!" was her calm reply.

"How did you get it settled?"

"Oh, the Lord Jesus Christ settled it for me!"

"And when did He do that for you?" I inquired.

"When He died on the cross for my sins."

"How long is it since you knew this blessed and consoling fact?"

The answer was readily given, "About twelve months ago."

Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?"

She at once replied, "I read in the Bible that Jesus died for sinners, and that He was freely offered to such. Through grace I was enabled to receive Jesus as mine, and casting myself on Him, found salvation."

And now, dear reader, have you read in the Bible, and believed what you have read? It is written, "*Christ Jesus came into the world to save sinners.*" (1 Tim. i. 15.) Does this bring comfort to your soul? Do you believe this "*faithful saying*"? *Have you come to Jesus?*

LOST AND FOUND.

SOME years ago, in a little Scotch town, a friend and myself, in company of the late Duncan Mathieson, were holding gospel meetings. It was winter; the ground was deeply covered with snow. It had covered up with its pure white mantle the dirty streets and houses, and all nature seemed quietly sleeping under its white shroud. On leaving, one morning, the mid-day prayer-meeting, we were met by an old man and a little boy. The old man, with an enquiring look, asked, "Are you the preachers?" We answered, "Yes." He then asked, "Will you come and see a dying woman?" We answered, "Yes." He led the way, and we followed him till we arrived in a back street, at a small low house. On entering the door, we found ourselves in a miserable apartment. The floor, which was paved with stones, had puddles of dirty water here and there, while the broken windows were stuffed

with old rags to keep out the bitter blast. On a bed in the corner of the room, lying on a heap of rags, was the dying woman, while the long icicles, hanging from the boards above her head, made up the scene of misery. On drawing near and speaking to her, I found she was able to understand what was said. When asked if she was resting on Christ, her answer was, "Too late now." She was spoken to by two or three others, but still her only answer was, "It's too late now." At last I said something to her of the blessedness of heaven, and pressed on her to close with Christ, when, with the wild energy of despair, she cried out, "There is no heaven for me, no heaven for me; I am lost, lost, lost!" This was all that came from her dying lips. And with these sad words ringing in our ears, we had to leave the house. That night, in the meeting, special prayer was asked for her; but at the close of the meeting, we were met at the door by one who had just left the death-bed scene. On enquiring as to her state, the answer was, "She is dead." "How did she die?" Oh! her last words were, "I am lost, lost, lost!" Reader, she lived without Christ, and she had to die without Christ. A Christless life, a Christless death, and, alas! we fear, a Christless eternity. You have just entered another year; has your last been a Christless one? And have you entered this, Christless? And this may be your last. Well, the end of '78 may find your body in the cold cheerless grave, and your soul, oh! where will it be? *Eternity, eternity, eternity*, where, oh! where will you spend it? But yet there is time. As the white snow covers all in its spotless purity, so may you be hidden in a spotless Christ, "safe in the arms of Jesus." Oh, how secure from the coming storm of God's wrath! In Isaiah i. 18, God says to the sinner, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." God wishes to reason with you, sinner; it is not your sins that need keep you out of heaven. You see He can wash them all away, no matter how dark their stain. Trust His love then, and your last words may be like the words of another that I once knew, who has passed away from earth, which were, "I am very happy, and I shall be singing in glory to-morrow."

I have found the precious Christ of God,
My heart does sing for joy,
And sing I must, for Christ I have,
A precious Christ have I.

J. A. B.

JESUS AND THE SINNER.

IN the seventh of Luke we have a most lovely picture of the grace of the Lord Jesus, in the scene of the house of Simon the Pharisee. Simon had bidden Jesus to a feast, thinking He was a prophet; but, to his great offence, He suffers a woman of the city, a *sinner*, to embrace His feet, and, washing them with her tears, to wipe them with the hairs of her head. Simon thought that if Jesus had been a prophet, He would have known *who* and *what sort* of a woman this was who touched Him; "for," said he, "she is a sinner." But now the Lord lets Simon know that He knows both him and the woman. Simon is laid bare to his own eyes in the presence of the Son of God, whilst the woman is set forth in all the fragrance of her sacrifice.

Jesus relates the parable of the two debtors, the one owing five hundred pence, and the other fifty, and the grace of the creditor, who, seeing they had nothing to pay, frankly forgave them both.

The Lord reveals to Simon that He was the creditor, and that the Pharisee was His debtor as well as the woman; but, alas for him, he thought little of his debt, and cared nothing for the grace that was there to forgive. *There was no love.* But the woman *loved much.* She knew the greatness of her debt, and that she had *nothing* to pay; but oh, the love of that blessed One, whose feet she could not cease to kiss! He had freely forgiven her *all.* What could she do but love him? And oh, the grace of Jesus, He accepts that woman's tears! Tears, contrition, joy, and affection were there all centering in Him. And heaven was gazing with interest on this scene, which offended the cold heart of the Pharisee. Yes, with joy; for there is joy in the presence of the angels of God over *one* sinner that repenteth. And oh, what joy to Jesus! He had found His sheep which was lost; and, having found it, he lays it on His shoulder rejoicing. *His love* had reached this poor woman's heart, and He knew how to accept her.

She *believed* He would receive her; she believed He would, although no one else would. Her eye had been opened of the Father, to see in Jesus the *friend* of sinners. She was a sinner, and she wanted the friend of sinners—one who could receive her in all her sins, and yet deliver her from them. She wanted a *Saviour.* The sinner touches the Holy One, and through Him she becomes holy too.

Henceforth she belongs to God. Her faith had saved her. She loved much because she had much forgiven; and she had *all* forgiven because she believed. She gave Him credit for what He professed to be—a Saviour who came into the world to *save sinners*, and who came because He loved them. This the woman *believed.* She believed that *He loved her*, and that He loved her just *because she was a sinner.* Did He disappoint her confidence in His love? No, no. And mark again, the woman had *nothing* to commend her. She was but a sinner—a woman of the city. Yes, let me say it—a *harlot.* Will Jesus receive such? Will the Son of God let her *touch* Him? He came to meet her, and to assure her of His grace.

He came *not to call the righteous*, but sinners; and sinners He called *because He loved them.* And, blessed be His name, *He loves such still.* He has a place in His heart for such. He calls them to His bosom. He lets them know that if others reject them, He receives sinners—that He plucks brands from the burning.

Blessed Jesus! Adorable Saviour! when Thou savest sinners, Thou savest them for eternal glory with Thyself!

GOOD NEWS.

GOOD news from heaven, good news for thee!
There flows a pardon full and free
To guilty sinners, through the blood
Of the Incarnate Son of God.
He paid the debt that thou didst owe;
He suffered death for thee below;
He bore the wrath divine for thee;
He groaned and bled on Calvary.

Good news from heaven, good news for thee!
Has echoed from eternity;
And loud shall our hosannas ring,
When with the ransomed throng we sing,
Worthy the Lamb, whose precious blood
Has made us kings and priests to God:
Our harps we'll tune to noblest strains,
And glory give to Him who reigns.

PRAYER is a key which, being turned by the hand of faith, unlocks all God's treasures.

THE blood of Christ knows no bounds to its efficacy. If your sins were as sands by the sea-shore, innumerable, that ocean can cover them all. If they rose to heaven, like range upon range of Alpine heights, the sky of His love can cover them all.

THE TWO ROADS.

THE BROAD.

Its Gate is wide Matt. vii. 13.
 Its way is dark Prov. ii. 13.
 Its paths are false Prov. xiv. 12.
 It is crowded by those who forsake God Isaiah i. 4.
 Who do iniquity Isaiah lix. 3.
 Who serve the devil John viii. 44.
 It leads to Misery Rom. ii. 9.
 Death Rom. vi. 21.
 Judgment Matt. xii. 36.
 Its end is HELL, where there shall be wailing and gnashing of teeth Matt. xiii. 42.

THE NARROW.

Its Gate is strait Matt. vii. 14.
 Its way is light John viii. 12.
 Its paths are truth Psalm xxv. 10.
 It is trod by those who receive grace and forsake sin 1 Pet. iii. 10, 11
 Who do the will of God Matt. vii. 21.
 Who serve the Lord Christ Col. iii. 24.
 It leads to Happiness Psalm lxiv. 10.
 Life Matt. vii. 14.
 Eternal Glory 1 Peter v. 10.
 Its end is HEAVEN, where there is fulness of joy, and pleasures for evermore Psalm xvi. 11.

READER!

Mark! on this Side you have

**DEATH!
 DAMNATION!
 SATAN!**

And on this Side you find

**LIFE!
 SALVATION!
 GOD!**

Along which of these roads are you hastening?—for in one or the other you most certainly are. Are you on the way to GOD and HEAVEN, or SATAN and HELL? A mistake, if continued to the end, will be fatal! “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark viii. 36.)

Listen to the glorious gospel: “Christ died for our sins, according to the Scriptures.” (1 Cor. xv. 3.) “For when we were yet without strength, in due time Christ died for the ungodly.” (Rom. v. 6.)

Jesus Christ says, “I am the Way, the Truth, and the Life: no man cometh unto the FATHER, BUT BY ME.” (John xiv. 6.) “I came not to call the righteous, but sinners to repentance.” (Mark ii. 17.) “The Son of Man is come to seek and to save that which was lost.” (Luke xix. 10.) “Him that cometh to ME I will in no wise cast out.” (John vi. 37.) “Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (John v. 24.)

WHERE WILL YOU SPEND YOUR ETERNITY?

The Watchman's Message.



THE BRAZEN SERPENT BROKEN UP.

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THE BRAZEN SERPENT BROKEN UP.

IN our picture we have the brazen serpent that Moses had raised destroyed by the command of Hezekiah. Why? Because the people were worshipping it, and forgetting the Lord through whom the healing had come. So is it now. In ritualism, so widely spreading in the land, we have the same thing over again—men worshipping the symbol and forgetting the substance. The literal cross is held up to veneration, while the Lord Jesus Himself is set aside; forms and ceremonies, vestments and incense, are set forth, and Christ is hidden from view by the inventions of men. Reader, see to it that nothing comes between your soul and Christ Himself—nothing but a personal acquaintance with Him as the dying and risen Saviour can save you. Put not your trust in outward forms and religious observance, but in the precious atoning blood of Jesus.

A LINK WANTING.

RETURNING homeward one evening from a meeting, I overtook an elderly gentleman, who spoke to me as I was passing. After conversing for some time on various subjects, I endeavoured to turn our conversation on to spiritual things; and remarking that it was to be feared many of those who set themselves up as teachers and leaders of the blind were not converted, he said he quite agreed with me on that point, and thought that it was a hard matter for one who had never been converted to describe conversion to others.

"Quite true," I said; "but I should like to ask you a question, Are you saved yourself?" "Well," replied he, "I must candidly own I am not." "Well now," I said, "just look at the position you are in: not saved from the wrath to come; in danger of eternal fire. Let me speak to you as a friend that has your eternal welfare at heart. There is no necessity that you should remain longer in an unsaved state. God is not willing that any should perish. Although you and I have sinned, and come short of the glory of God, yet He so loved the world that He gave Jesus up to the death for us all; and, in virtue of Jesus Christ's death on the cross, God can now be just in justifying you and me, if we believe in His Son Jesus, who died for us and rose again."

"Oh, yes," he said, "I know it all! but there is a link wanting somewhere." "Yes," I said, "there is; but it is on your part. You have always believed in your *head* that Jesus died for sinners; but it has never got down into your *heart*. What you are to believe and trust in is the blessed truth that Jesus died, and that by His death a full atonement has been made." As we parted, I left with him several Scripture texts to read.

But this is not a solitary example; there are many in our land in the very same position. Perhaps, reader, you may have been brought up religiously, and may know it all; but still there is a link wanting; and let me tell you, that if you pass out of time into eternity with this link wanting, you will be damned. For it is written, "He that believeth not shall be damned." It is the link of faith you need—not faith in a particular creed or system, but faith in the Son of God. Jesus says, "He that believeth on Me hath everlasting life" (John vi. 47); or, again, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

Reader, if you are one who has been trusting in your own doings, in order to gain the favour of God, you had better give it up, as God's word nowhere holds out any hope of eternal life being obtained by works of your own. "All our righteousnesses are as filthy rags."

But again, it may be, reader, you are leading a careless and ungodly life, making no profession of religion whatever. Remember, God's word says, "The wicked shall be turned into hell, and all the nations that forget God." Oh that you may be awakened to your terrible state ere it be too late for ever! Since God is offering salvation to you freely, why not accept it at once? There is no time to lose. Every day you remain unsaved is bringing you nearer to hell! "Behold, now is the accepted time; behold, now is the day of salvation."

ART THOU A SINNER?

GO TO JESUS.

FOR "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save SINNERS."—1 TIMOTHY i. 15.

"MONEY COULDN'T BUY IT."

SOME time ago, at a fire at Inverary Castle, a small wooden bowl or drinking-cup was saved from the flames. When it was shown to the Duke of Argyle, he is said to have expressed great satisfaction at its safety. Handed down from generation to generation, many hundred years old, it had become an object of great interest and value. It was one of those things "money couldn't buy."

How often we hear the expression—sometimes used carelessly, sometimes with deep meaning—"Money couldn't buy it." A relic of by-gone times, a memento of a departed friend, with what interest it is regarded, what care is bestowed, what anxiety if it is in any danger, all because "money couldn't buy it." And such a priceless possession is yours. That precious soul, "Money couldn't buy it!" Estimated by God, it is of more value than the whole world! What estimate have you put on it? Or has it ever cost you an anxious thought? Have you ever reflected that you are in hourly danger of losing it? And what a loss! A merchant balances his books, and finds that he has lost over his transactions during the year. "Well," he says, "I must work harder and make it up." But to lose your soul! It will never be made up! 'Tis irreparable! Eternal bankruptcy will stare you in the face.

Days and weeks have been spent in calculating the chances of profit or loss in business, but have you ever calculated, "What shall it profit a man if he gain the whole world and lose his own soul?" Or is it possible, though that which "money couldn't buy" is in greatest danger, yet you are unconcerned! You have lived perhaps twenty or thirty years, have you ever given as many minutes to the consideration of your soul's interests? Suppose your house was on fire, could you sit still? And yet your soul, in danger of an eternal hell, has never given you an anxious thought! Were it told you that there was a danger of your hard-earned savings being lost, would your mind be at rest? And can you be at rest and your soul in danger? That soul in comparison with which riches are as dross, which "money couldn't buy," which corruptible things as silver and gold could not redeem! Rest not till it is safe; give yourself no peace till it is secure. If in business a man offers a price for a certain article, the seller calculates, "Will it pay" before he sells. Will it pay you to sell your soul

at the terms Satan offers? "WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?"

YOUR SOUL! How meaningless the words sound on your ears, and yet how full of meaning they are! Full of meaning to God, full of meaning to Satan, and yet no meaning to you who are the most concerned in the matter!

YOUR SOUL! Can you be at peace, and it not saved? Can you rest, and its interests unattended to?

WHAT MADNESS!

TO BE GOING TO

ETERNITY

WITH AN

UNSAVED SOUL.

THE DOOR OF MERCY.

HOW sweet the cheering words—
"Whoever will may come;
The door of mercy open stands,
As yet there still is room."

'Tis the "accepted time,"
The day of grace and love;
And God invites "whoever will"
His faithfulness to prove.

The Saviour sits on high,
The proof that all is done;
And sinners now God can accept
By virtue of His Son.

The Saviour soon will rise,
And close the open door;
Then all who have refused to come
Will hear of grace no more.

THE salvation of God delivers a man not only from the guilt, but the dominion of sin, and brings him into fellowship with God. Experience never gives peace, but simple faith in our Lord Jesus Christ always does.

Faith is that eyesight of the soul by which we look to Jesus.

The salvation of our souls is the result of Christ's work and of God's eternal purpose.

"WITHOUT MONEY AND WITHOUT PRICE."

"WHOSOEVER WILL MAY COME."

"COME UNTO ME,

All ye that labour and are heavy laden, and I will give you rest."

MATTHEW xi. 28.

"Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not."

ISAIAH lv. 2.

"Labour not to be rich."

PROVERBS xxiii. 4.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." JOHN vi. 27.

"SALVATION IS OF THE LORD."

"NOW IS THE ACCEPTED TIME."

SURPASSING MERCY.

AND did the Holy and the Just,
The Sovereign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise?

Yes, the Redeemer left His throne,
His radiant throne on high,
(Surpassing mercy, love unknown!)
To suffer, bleed, and die.

He took the ruined sinner's place,
And suffered in his stead;
For man (oh, miracle of grace!)
For man the Saviour bled.

Jesus! my soul adoring bends
To love so full, so free;
Though vile I am, that love extends
Its sacred powers to me.

What glad return can I impart
For favours so divine?
Oh, take my all—my weary heart,
And make it only Thine!

THE GOSPEL TRUMPET.

HARK! how the gospel trumpet sounds;
Christ, and free grace therein abounds—
Free grace to such as sinners be;
And if free grace—why not for me?

The Saviour died, and by His blood
Brought rebel sinners home to God;
He died to set the captives free,
And why, my soul, why not for thee?

The blood of Christ! how sweet it sounds,
To cleanse and heal the sinner's wounds!
The streams thereof are rich and free,
And why, my soul, why not for thee?

Thus Jesus came the poor to bless—
To clothe them in God's righteousness:
This robe is spotless, full, and free,
And why, my soul, why not for thee?

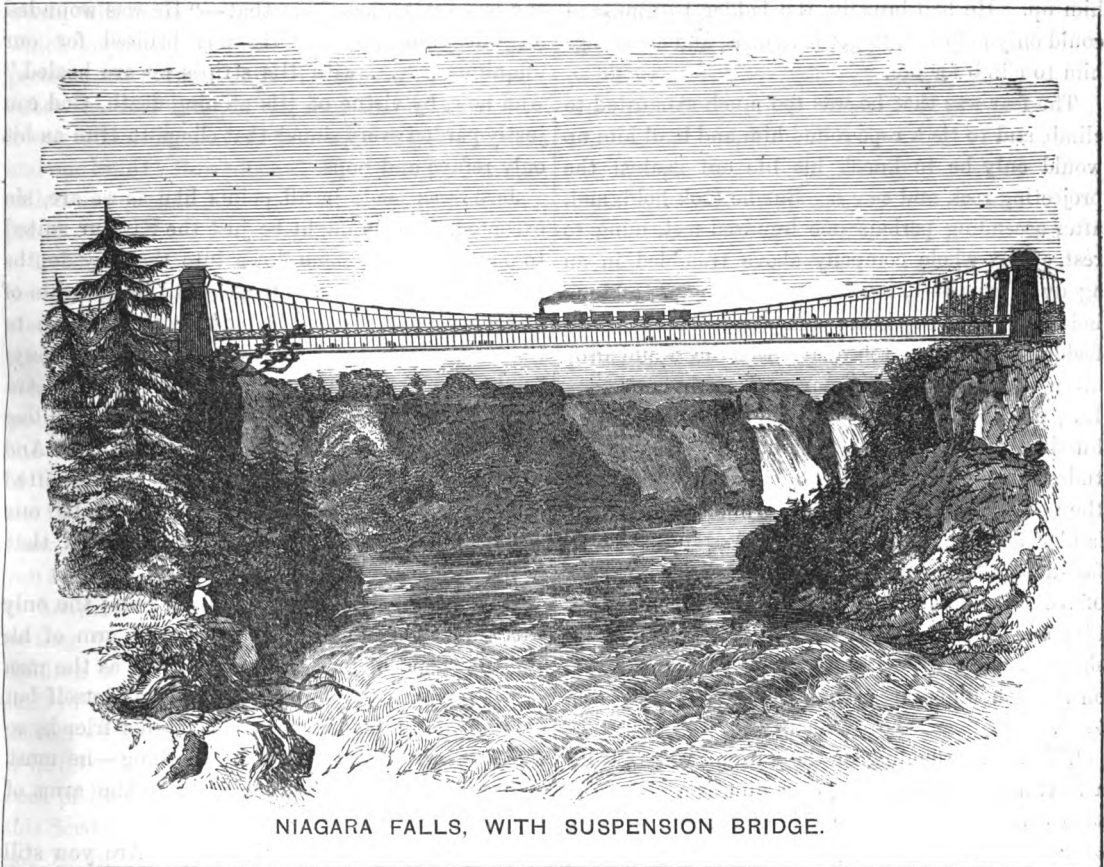
Eternal life by Christ is given,
And ruined rebels raised to heaven;
Then sing of grace so rich and free,
And shout, my soul, 'tis all for thee!

TO THOSE THAT REFUSE TO COME,
CHRIST WILL BY AND BY SAY:

"BECAUSE I CALLED, AND YE REFUSED;
I ALSO WILL LAUGH AT YOUR CALAMITY;
I WILL MOCK WHEN YOUR FEAR COMETH."

PROVERBS i. 24-26.

The Watchman's Message.



NIAGARA FALLS, WITH SUSPENSION BRIDGE.

DELIVERED FROM DEATH.

IN the neighbourhood of the Suspension Bridge the people were one day startled by the dreadful cry, "Man in Niagara! man in Niagara!" They ran from every direction as the news spread, and crowding the bridge and the adjacent cliffs, they eagerly inquired, "Where is he? where is he? Poor fellow, he's gone!" Presently one cried, "See, see, yonder he is, hanging on a rock!" pointing to a low, water-washed rock, about sixty yards below the bridge, on the American side.

Now the question was, "Can we save him? can we save him?" They immediately prepared a rope ladder, hoping to be able to let it down within his grasp from the top of the overhanging cliffs, which towered about three hundred feet above the drown-

ing man. In suspending and dropping the ladder it got tangled, and hung on some bushes which grew out of the crevices of the rocks. It was a very doubtful experiment, and the whole crowd, now numbering several hundreds, gazed in almost breathless suspense.

Now the question was, "Who will go down and clear the ropes, and try and save that man?" The attempt was so hazardous that every one felt that it was staking life for life.

But a stout, generous-hearted German present promptly responded, "I'll go down." He quickly descended to the bushes, and hung some time among the limbs clearing the ladder, and presently it dropped all clear. Down he went to the sweeping, boiling, thundering torrents beneath, oscillating and circling from point to point, till finally he set

foot on the rock beside the drowning man. Holding on by one hand to the ladder, he with the other took hold of the poor fellow, and assuring him with words of comfort, prevailed on him to try to take hold and ascend the ladder. He could not carry him up. He had brought the ladder to him, and could only help him to get hold of it, and encourage him to climb for life.

The fear was that he was too much exhausted to climb, and to tie a rope round him and haul him up would only be to knock his life out against the projecting rock and snags. But he took hold, and, after ascending perhaps one hundred feet, hung to rest. The whole company above trembled in an agony of suspense, involuntarily crying, "Hold on, hold on," but expecting every moment that his feeble grasp would relax, and that he would drop down into the sweeping currents to rise no more. But, after a moment's rest, he ascended another hundred feet, and paused again. Now the multitudes of sympathizing hearts beat more hopefully, the noble-hearted German meantime steadying the ladder below. A moment's pause, and up with fast-departing strength he climbed, till within reach of some strong arms above, which seized and drew him up. The multitudes laughed, and cried, and shouted, and in their eager joy carried him round on their shoulders, repeating their shouts long and loud.

This man struggling in the surging waters, with a fearful death impending over him, is a picture of men carried along by the tide of sin and iniquity over the awful cataract of eternal death; and the ladder let down by willing hands from above illustrates the truth of a Saviour "able to save to the uttermost."

Every unsaved sinner, not washed from their sins in the blood of Jesus, is at this moment drifting on the sure and rapid current of time, away from God to the abyss of an eternal hell.

But it is in our lost and sinking condition, when there is no hope in self, that the love and grace of God can meet us. When a man is convinced of his ruin, and cries out "Lost!" the strong hand and loving heart of the Saviour of sinners is near at hand to deliver, for He came to seek and to save that which was lost.

Consider, my reader, the price that He paid before He could thus save the lost. This German who went down the perilous descent risked his life for his fellow-man, but Jesus freely gave up His life

as the ransom price for our guilty souls. The wages of sin being death, it was needful that some one should bear the penalty and thus atone for sin, ere the sinner could be justly cleared; and Jesus, the Son of God, in His love and compassion for us in our lost estate, has done that—"He was wounded for our transgressions, He was bruised for our iniquities . . . with His stripes we are healed." And now, by virtue of His atoning death, God can justly pardon every sinner that clings to Him as his only refuge and hope.

Jesus was made in all points like as we are, sin excepted, that he might be just the Saviour suited to our need. He came down into the very depths of our ruin in order to lift us up to the heights of His glory; and just as the ladder was let down to the man in our picture as his only hope of safety, so the arms of Jesus, the Almighty Deliverer, are stretched out now to every poor sinner who is willing to receive and lay hold of the proffered help. And so complete is the deliverance that we are lifted clean out of that which threatened to be our destruction, and our feet are placed on a rock that nothing can ever move.

But remember, the work is all His own; the only part the sinner has to do is to trust the arm of his Deliverer, and be for ever safe; for just as the man in the torrent could do nothing to save himself but only grasp the ladder suspended by his friends, so the sinner is powerless to do anything—he must simply and entirely trust himself to the arms of the loving Saviour Jesus.

Dear reader, how is it with you? Are you still drifting on the troubled waters of this world to eternal death? Oh, if you are, be warned, be entreated to consider your ways! The sure end of sin and this world's folly and pleasure is death, and the only means of safety is by fleeing to the open arms of Jesus, who is waiting, ready, and willing to receive all who come unto God by Him. But delay not; awful issues are at stake. Be in earnest about the salvation of your precious soul, and trifle not with God's long-suffering any longer; for who can tell but that this may be your last offer of pardon and deliverance?

J. E. H.

**"DELIVER him from going down to the pit;
for**

I HAVE FOUND A RANSOM."

Job xxxiii. 24.

BOAST NOT OF TO-MORROW.

SOME time ago a number of masons were engaged erecting the staircase of a large building in the city of Glasgow. The stair was almost completed when, without a moment's warning, the partition which supported it gave way, and the men were precipitated to the ground, a height of three stories. After the men were got out from among the *débris*, it was found that two of them were severely injured and one killed. How solemn! Without any warning, called out of time into eternity, prepared or unprepared.

Reader, pause and ask yourself, "If I were suddenly called to leave this world, where should I spend eternity?" Well, reader, where do you think it would be? Without doubt you shall spend your eternity either in heaven or hell. You are at this moment travelling down the stream of time to one of these places. According to the judgment of God, you are either saved—washed from your sin by the blood of Christ—or you are still in your sins. Dear reader, how does the matter stand with you? If you are saved, you are on your way to heaven. But if still in your sins, you have neither part nor lot in the inheritance of the children of God. The word of God says, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Now, reader, it is quite evident from this Scripture that if you die in your sins you cannot be in heaven with Christ and the redeemed saints of God. And it is very certain from God's book that it is God's desire that you, as a sinner, should come to Christ, and by faith take Him as your Saviour, and spend your eternity in everlasting bliss; and it is equally shown in the book of God, that if you reject Him who is the only way of salvation, you shall have your portion in the lake of fire. Oh, sinner, delay no longer! Trifle no more with the eternal interests of your immortal soul. No matter how black and guilty you are, there is blood, precious blood, that can wash away the deep crimson stains of your soul. It is the blood of Jesus Christ. (Isa. i. 18; 1 John i. 7.) Reader, we press upon you not to trifle with your precious soul. If you would be saved, why not now, since

"There is life for a look at the Crucified One—
Life at this moment for thee."

GOING THE WRONG WAY.

"YOU are going the wrong way," said the guard of a train on the railroad to a passenger on receiving his ticket. That assertion fell very unpleasantly upon the ear of him who had made the mistake. Still it was not a very serious one. It could be corrected. He was advised to get out at the first stopping-place, and to take the opposite train on its arrival.

Going the wrong way. In another sense this is affectingly true of thousands. It is true of the child who goes not in the way of its parents' commands. It is true of the man who with hot haste is in pursuit of the riches, or honours, or pleasures of earth. It is true of every one whose course has not been changed, who is not running the Christian race. Says the Saviour, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Oh, how many are now hurrying on toward eternal death, while they vainly are hoping to reach the end of their course, the new Jerusalem above! *They are going the wrong way.* The language of God to them is, "Turn ye, turn ye, from your evil ways; for why will ye die?" Turn to-day. Soon it will be too late; soon destruction will become inevitable.

JESUS *lived*—He lived for sinners,
Outcast, in the world He made;
Lived, that in His blessed person
God's full grace might be displayed.

Jesus *died*—He died for sinners
(On the cross He cried, "Forgive");
Died, that lost and ruined rebels
Through His precious blood might live.

Jesus *rose*—He rose for sinners,
Proving that the work was done;
Sweet assurance that the Father
Was well pleased with His Son.

Jesus *lives*—He lives for sinners,
High upon the Father's throne;
Liveth, evermore to succour,
Those who make His love their own.

Jesus *loves*—He loveth sinners,
Loveth more than tongue can say;
Prove Him now, accept His mercy,
Turn not from such love away.

**“HE was wounded for OUR transgressions,
HE was bruised for OUR iniquities;
the chastisement of OUR peace was upon
HIM;
and with HIS stripes WE are healed.”**

ISAIAH liii. 5.

ETERNITY.

TIME flies indeed; it is running its course, hurrying us along with tremendous speed. It seems as if we were borne on the wings of time more swiftly than ever. Events, too, appear to crowd upon each other in such quick succession, as if men were being hurled into eternity with less time to think than formerly. Hospitals and asylums are multiplying, and grave-yards are filling with great rapidity. Multitudes are being drawn into the vortex of eternity at a terrific rate, and though men are busy with invention to conceal the real character of death, to garnish the places of graves, and to banish true thoughts of the judgment of the great white throne awaiting those who die in their sins, nevertheless the fact remains unaltered, that eternity, with either its endless misery and darkness, or its unchanging holiness and joy, are vividly spread out before our minds, and coming nearer to us every moment. Every eye must see Jesus. Every one must either meet Him as a Saviour or as a judge.

Alas, alas! how many spend their days in trifling away their time, if not in directly opposing the truth of the gospel, and find out their mistake when it is too late. “Too late! too late!” is much more frequently the bitter wail of a dying bed than most are aware of. How many will be forever gnashing their teeth in the misery of outer darkness with the unceasing consciousness of having neglected this great salvation; of having refused God’s glad tidings concerning the infinite value of the sacrifice of Christ for guilty sinners!

SINS BLOTTED OUT.

A LITTLE boy was once much puzzled about sins being blotted out, and said, “I cannot think what becomes of all the sins God forgives, mother.”

“Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?”

“I washed them all out, mother.”

“And where are they, then?”

“Why, they are *nowhere*; they are gone,” said Charlie.

Just so it is with the believer’s sins—they are gone; blotted out; “remembered no more.”

“As far as the east is from the west, *so far* hath He removed our transgressions from us.”

JESUS SAITH:

COME UNTO ME

For Pardon	Ephesians i. 5-7
For Comfort	Isaiah lxi. 2, 3
For Health	Matt. viii. 16, 17
For Strength	Phil. iv. 13
For Holiness	John xv. 4, 5
For Peace	John xiv. 27
For Joy	John xv. 10, 11
For Rest	Matt. xi. 28
For Happiness	Prov. xiii. 17, 18
For Eternal Life	John vi. 47

In Jesus “dwelleth the fulness of God.”

He is the “chiefest among ten thousand.”

And ye are “complete in Him.”

Make Him then your

ALL IN ALL.

The Watchman's Message.



THE INTERVIEW AT THE WELL.

THE INTERVIEW AT THE WELL.

"And He [Jesus] must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria." (John iv. 4-7.)

"HE must needs go through Samaria"—there was a necessity for it, because in the purpose of God this sinning one was to be saved. "Then He cometh to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was

there. Jesus therefore, being wearied with His journey, sat thus on the well." He sat there that He might be occupied with but one soul. And "there cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."

Oh, wonderful—the Son of God, the One who is mighty to save, crossing the path thus of a poor, solitary sinner! Ah, He had resources which she knew not of. God is love.

"You have touched a chord in my soul," said a mother to me. "You were speaking of God's love to sinners—how it was sinners He loved. My own

daughter, whom I loved, in an evil hour left us; but I never felt I loved her as when she was lost. Many a night my pillow was wet with tears, and I would sob out a cry to God that I might find my poor daughter. We never barred the door, because we thought she might come home at night."

Ah, my friends, God is love! God never closed the door of heaven yet against any one who would come. Jesus has left the door open for whosoever will to come in, and has said, "Him that cometh to me I will in no wise cast out."

"But one night I heard a low murmuring at the door: 'Mother, won't you let me in? Won't you forgive me, mother?' Oh, I had not the heart to say, 'What wretchedness you have caused! How sinful you have been!' I took her in, and did not charge a single thing against her. I found she had no suitable clothes, and I gave her my own. I found she was in want, and I soon supplied her need. She is now a repentant child." This is but a picture of the love and grace of God towards the lost. It was while we were yet sinners, in the far country, that God loved us, and sent His Son to die for us. Christ came that He might seek and save *the lost*. My friends, heaven will be full of such, and God will say—not "Here are prodigals, and here are infidels, and here are wanderers"—but "These *my sons* that were dead are alive." Glory be to His name for the ineffable love wherewith He has loved us!

But the Lord had said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water."

Dear friends, what is this "living water"? What this gift of God? The water that He could give is His own blessed Spirit, which in the believer is living water, a fountain of blessedness, never dry, never exhausted, springing up into everlasting life. To know it is to want it, and to want is to have. What *the gift of God* is you will see by looking at the last verse of the sixth chapter of Romans, where it is said, "The wages of sin is death; but the gift of God"—is what? "The gift of God is *eternal life*."

But mark the freeness of *the gift* of God." It is to be received by simple faith. It is not to be had for our merit, or our repentance, or our prayers, or our tears, but is the gift of God to faith. Take the *gift* of God. A gift is not to be purchased, but simply taken.

"PREPARE TO MEET THY GOD."

DEAR READER, what is to be thy lot hereafter? Where art thou to dwell for ever? This is the great question which every closing day forces on thy notice. With that question unsettled, canst thou eat, drink, and be merry? Canst thou go to the ball-room, and join in the dance, the mirth, the song? Canst thou go to the tavern, and besot thyself till thou hast forgotten that thou hast a soul to care for, and an eternity to enter?

With that question unsettled, canst thou hurry onwards through life as cheerfully as if thou wert hastening to some glad festival? What would you think of a theatre above a hospital, or a ball-room above a churchyard? Would not these be incongruities? Yet they would not be incongruities half so monstrous as thy present heedlessness, when thou art on the very brink of eternal woe. Couldst thou pass into eternity as thou art? What! From the ball-room to the judgment-bar! From the tavern to the judgment-bar! From the gay song to the Hallelujah! From the oath to the Hosanna! From the society of the ungodly in which thou delightest, to the bright company of holy men and angels round the throne! No, no, thou couldst not. Conscience tells thee this.

Wilt thou not then prepare? How many voices speak aloud, and call thee to this? God says, PREPARE. Each pain that shoots through your body says, PREPARE. Each sad sick-bed says, PREPARE. Each funeral says, PREPARE. Each heaving tomb says, PREPARE. Oh, then, PREPARE! Delay not. For "what is your life? It is even a vapour, that appeareth for a little, and then vanisheth away." Time to lose there is none. Time lost! there has been too much already. Up, "for the day goeth away, and the shadows of the evening are stretched out." Up, for the acceptable year of the Lord is fast running to its close. It will soon be done. "Now or never, then, is our urgent message to thee. NOW or NEVER!"

Eighteen hundred years ago the Son of God died on Calvary. There He bore our sins in His own body on the tree. (1 Peter ii. 24.) The great sacrifice has been offered—the great ransom paid. You are welcome into the presence of God, but you must approach Him in the way which He Himself has prescribed. You must believe in Jesus. (John iii. 36.) You must embrace Him as your Saviour.

"All that believe are justified from all things." (Acts xiii. 39.)

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

"TIME ENOUGH."

SOME time ago an evangelist was preaching the gospel in Dumfriesshire. Many were being saved. Amongst those who came to the meetings was a young ploughman, with whom God's Spirit began to work. One night he was earnestly pressed to decide for Christ; but his reply was, as before, "Not to-night." Next day whilst at work he was in perfect misery; so great was his distress, he scarcely knew what he was doing. He saw that he was a lost sinner, and the thought of meeting God in his sins was more than he could bear. The Holy Spirit was striving with him, but he resisted. Making up his mind that he would not be saved just yet, he leaped over a wall at the side of the field, and kneeling down, prayed God to take away His Spirit, and not strive further with him.

He returned to his work; his anxiety left him; his conscience ceased to trouble him; his lost condition gave him no further uneasiness. A few days afterwards he was seized with a violent fever, and as he felt the approach of death, he cried, "Oh, mother; yon prayer! yon prayer!" On being asked what he meant, the answer he gave was, "Yon prayer in the plantation sealed my doom." And with these words on his lips he passed into eternity, another victim to the soul-damning delusion, "There's time enough yet."

This lie has been the means by which Satan has dragged thousands down to hell; and in spite of warnings again and again repeated, thousands more are trying to persuade themselves, "There's time enough yet." Reader, are you being thus deluded? Time enough yet! For settling matters between you and God? What! Time enough yet, and your feet standing on the very brink of hell? Time enough yet, and the shadow of death darkening over your path? Time enough yet, and the dark thunder-cloud of wrath gathering thick and fast over your guilty head? Time enough yet, and judgment coming? Time enough yet, and the Lord at hand? Time enough yet, and the day of grace well-nigh run? Time enough yet? Yes; thank God! "Time enough yet." Yes; there is still time to be saved, but none to lose. Now, this fleeting moment, even as you read these lines, is the ACCEPTED time. Satan will say to you, "TOMORROW." This is his gospel. Men have believed it. Will you?

One tells a dream he had of a council held in

hell as to how to delude men on eternal things. Said one, "I'll tell them there's no hell." Said another, "I'll tell them there's no God." Said another, "I'll tell them the Bible is a lie." But none of these plans were thought likely to be successful. Then said one, "I'll tell them it's all true—there's a heaven, there's a hell, and there's a God. I'll tell them they must be converted; but I'll tell them, 'There's time enough yet,' and all the devils applauded.

And this delusion is still damning thousands. The boy says, "I'll decide when I become a man." The young man thinks he must wait till he is settled in life. The middle-aged man says it will be time enough when he is old and can retire. Thus day by day the all-important matter is put off, till suddenly the procrastinator finds that he has "put it off" once too often. His life-prayer has been that of the young ploughman, that God would not trouble him yet. With the heart, though the lips may never have uttered the words, he has said again and again, "Go thy way for this time."

Unsaved reader, are you thus trifling with your soul? Trifling, and every day, aye every moment, bringing you nearer hell! Each tick of the clock seems to be beating time to your funeral march on to the second death. REMEMBER! DELAYS ARE DANGEROUS, AND YOUR DELAY MAY COST YOU YOUR SOUL. Time to lose there is none. Too much has already been lost. UP—HASTE—ESCAPE FOR YOUR LIFE—FLEE FROM THE WRATH TO COME.

A. G. B.

BUT IS HE WILLING?

"IF thou wilt, thou canst make me clean." That's how a poor leper spoke to the Son of God. It was the same as if he had said, "I know you are able to make me clean, if you are only willing." How little that poor sinner knew about Jesus! How soon he found out that Jesus was as willing as He was able! "And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." That's how the Lord Jesus saves poor sinners. It does not matter how desperate their case is, He is able for it; and, blessed be God, He is as willing as He is able. And it does not take Him a week to effect a cure; it is a thing done "immediately." So, reader, if you are not saved yet, now is your chance.

"Jesus ready stands to save you,
Full of pity, love, and power."

“WAIT ON THE LORD.”

THE OBJECT DESIRED BY ALL.
HAPPINESS.

“TRUST IN THE LORD.”

“REJOICE IN THE LORD.”

“Whoso trusteth in the Lord **HAPPY** is he.”

PROVERBS xvi. 20.

“**HAPPY** is that people whose God is the Lord.”

PSALM cxliv. 15.

“Blessed is every one that feareth the Lord; that walketh in His ways. . . **HAPPY** shalt thou be, and it shall be well with thee.”

PSALM cxxviii. 1, 2.

“SEEK YE THE LORD, WHILE HE MAY BE FOUND.”

HOW TO BELIEVE.

TRUST HIM—As the Centurion did: “Speak the word only, and my servant shall be healed.”

TRUST HIM—As the woman who had the issue of blood, touched the hem of His garment and was made whole.

TRUST HIM—As Zaccheus did, and hear Him say, “This day is salvation come to this house.”

TRUST HIM—As the dying thief did: “Lord, remember me when thou comest into thy kingdom.”

TRUST HIM—As multitudes on earth and in heaven now have done.

TRUST HIM—It costs no money—takes no time—needs no strength.

TRUST HIM—He will give *present* peace, rest, and joy to thine heart.

TRUST HIM—He will give life, joy, and glory as thine eternal portion.

IT is the blood, it is the blood,
Which has atonement made;
It is the blood which, once for all,
Our ransom price has paid.
Oh depth of mercy, can it be
That precious blood was shed for me?
For me, for me,
That blood was shed for me.

It was the blood, the mark of blood,
The people's houses bore;
And when that mark by God was seen,
His angel passed the door.

Not **WATER** then, nor **WATER** now,
Has ever saved a soul;
Not Jewish rites, but Jesus' stripes,
Can make the wounded whole.

“I see the blood, I see the blood,”
A voice from heaven cries;
The soul that owns this token true,
And trusts it, never dies.

The blood that purchased our release,
And washes out our stains,
We challenge earth and hell to show
A sin it cannot cleanse.

The blood that makes His glorious church
From every blemish free;
And, oh the riches of His love!
He poured it out for me.

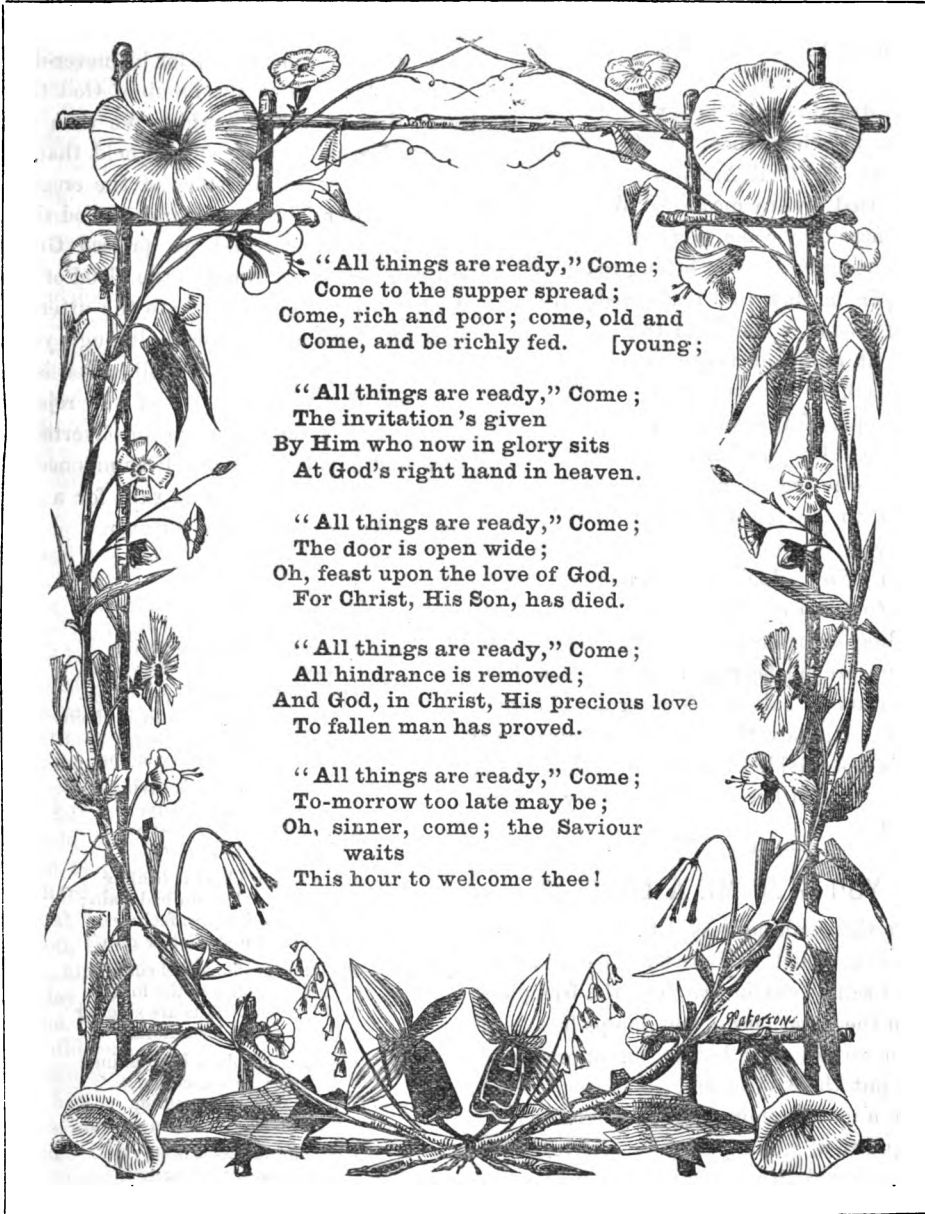
Guilty and worthless as I am,
It all for me was given;
And boldness through His blood I have
To enter into heaven.

The Watchman's Message.

COME YE TO THE WATERS."

ISA. lv. 1.

"HO! EVERY ONE THAT THIRSTETH,



"All things are ready," Come ;
Come to the supper spread ;
Come, rich and poor ; come, old and
Come, and be richly fed. [young ;

"All things are ready," Come ;
The invitation 's given
By Him who now in glory sits
At God's right hand in heaven.

"All things are ready," Come ;
The door is open wide ;
Oh, feast upon the love of God,
For Christ, His Son, has died.

"All things are ready," Come ;
All hindrance is removed ;
And God, in Christ, His precious love
To fallen man has proved.

"All things are ready," Come ;
To-morrow too late may be ;
Oh, sinner, come ; the Saviour
waits
This hour to welcome thee !

"LET HIM THAT IS ATTHIRST, COME."
REV. xxii. 17.

"HIM THAT COMETH TO ME, I WILL
IN NO WISE CAST OUT."

JOHN vi. 37.

NEITHER SAVED NOR LOST.

WHEN you hear of a shipwreck, you are generally told how many were saved, and how many were lost. But you never hear of anybody being *half saved*; that is, neither lost nor saved. You would laugh at such a statement, and say, "Each person belonging to the ship is either *lost or saved*—either *alive or dead*. There are no halves about it." Yet, strange to say, there are people pretending to be "religious" who profess to be neither lost nor saved—neither alive nor dead. When you go straight up to them with the question, "Are you saved?" they fence you off. They don't go "that length." "Well, Are you lost?" Oh, no; not so bad as that, by any means. "Well, what are you?" But here they come to a standstill. They try to bring themselves out to belong to a middling class of people, neither lost nor saved. But no such class of people is found in the Bible. They try to make it out that they are on a middling road. But the Bible only tells of *two* roads. There are lots of people of this kind. I wonder if you, reader, are one. Do you belong to the middling kind of people who are neither saved nor lost, and going neither to heaven nor hell? Then God's message to you is, you "*must be born again*." (John iii. 7.) Now, don't be offended at that. *Conversion to God is a reality*. It is a passing from death unto life—a being *saved for eternity*. (John v. 24.) There are no halves about it. God does not give salvation by halves. Neither does he give a half Christ. His salvation is a whole salvation; and Christ is not divided. You are either *saved or not saved*. You either *have* Christ or you *have not*. Which?

"CAN YOU GIVE ME A LIGHT?"

SUCH were the words addressed to us one Lord's-day morning, about half-past six o'clock, as a brother and I sallied out in search of the friendless and fallen in the great city. Our lamps had been lighted when we set out; but at the approach of daylight we put them out; and no sooner had we done so than a man, seemingly of the artisan class, asked the question, "Can you give me a light?" "No," we answered, "our lamps have just gone out; but we can give you a light for heaven." This reply set our friend in a perfect rage. He wouldn't stand to be "preached" to. What right had *we* to speak to *him* about these things? And

so, after swearing terribly at us for a short time, he went off. To all human appearance we had acted "injudiciously," and merely made a great ado to no purpose. But the issues were with God; and we went on with our search. In less than ten minutes the man again made his appearance. But what a change! The blasphemer was in tears. The arrow, shot at a venture, had been carried straight to the mark by the almighty Spirit of God. The man was crying out about his sins. How was he to get mercy for his never-dying soul? We pointed him to the Lamb of God that taketh away the sin of the world. We then asked him to a salvation meeting to be held that day. He came. He heard the story of the cross. He believed. He rejoiced, and praised God that day for a Saviour found; and we praised God too for another soul saved through the blood of the Lamb. Truly Christ is able to save to the uttermost; and that will let you in, reader, although you are the greatest blasphemer out of hell. God is willing to save you this minute. But if you reject His salvation, and prefer to remain unconverted, don't be surprised if you find yourself summoned to appear before God, and seeking in vain for a light amid the blackness of darkness for ever.

THE atoning blood is flowing,
Let all the tidings hear;
The gospel word is showing
How sinners may draw near.

The atoning blood's relieving
The prisoners from their chains;
And sinners, in believing,
Lose all their guilty stains.

The atoning blood is saving
Sinners of deepest dye,
And multitudes are having
Free titles to the sky.

The atoning blood is healing
The souls that sin had slain;
Rejoicing saints are feeling
The promised "latter rain."

The atoning blood is bringing
Poor lost ones to the fold;
And heavenly hosts are singing
O'er multitudes untold.

The atoning blood is speaking
To every precious soul,
Who is salvation seeking,
"Believe and be made whole."

The atoning blood is staying
The great avenging rod;
While men are still delaying
To yield themselves to God.

The atoning blood is sealing
The world's eternal doom;
But, to thy soul appealing,
Says, "Lost one, to me come."

"MAN OVERBOARD!"

IT was nearly eleven o'clock at night when I was pacing the deck of a vessel crossing from Dublin to Holyhead. The cabin passengers had retired to rest; the steerage persons were lying about in sheltered corners to shield themselves from the biting wind, when suddenly all were startled by hearing the man at the wheel cry, "A man overboard! All hands to the rescue!"

The engines were soon stopped, the ship hove-to, a boat was lowered and sent off in search of the drowning man; but after being out about an hour they returned without him.

He, poor fellow, had sunk, never to rise again until that day when the sea shall give up its dead. As I stood looking at the coloured lights the men were burning, and the ropes they were letting out,

I could not help remarking to one who stood near, that they had done everything to save the poor fellow; but with all their efforts he was lost. And so it might be said of some of my readers. Everything has been done to bring you to Christ, and yet you are ruined, you are lost.

You may have been cradled in religion, trained up by pious parents, and the first name you were taught to lisp was that of Jesus.

In after years you may have been privileged to sit under a faithful ministry, and hear the story of the cross told out; yet, while other hearts have been broken and melted by that sweet story, you remain as hard and impenitent as ever. Think of the eyes that have been dimmed with tears over thy condition, the hearts that are yearning for thy conversion; and with all these privileges might be written to-day, Lost, lost, lost! upon that Christless soul of thine.

There would have been but one way in which that drowning man could have been saved in the darkness. For him to swim was impossible. He must have been saved through those in the boat which was lowered. Beloved reader, there is only one way of salvation for you, and that is by that blessed One who died, and rose, and who is coming again.

You may have looked inside at yourself and been miserable; have looked around you and become distracted. God help you to look up and find happiness.

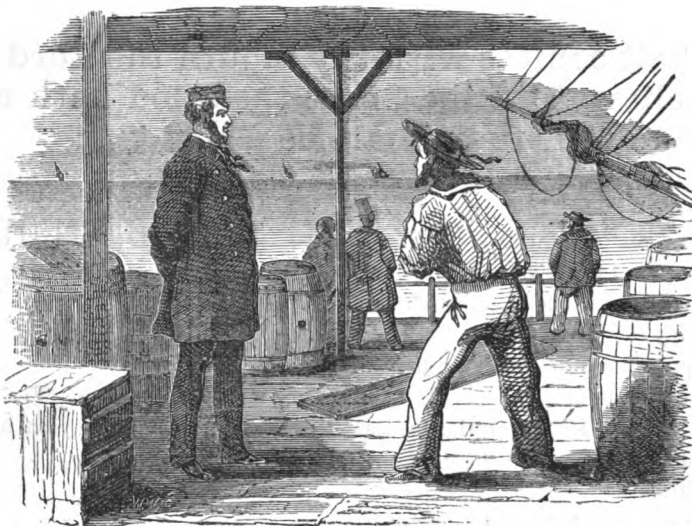
Confess Jesus with thy mouth, and believe in

Him with thine heart, and the Holy Ghost says you are saved; and all the errors of man and the lies of the devil dare not say to the contrary. If I had put my hand on that man's shoulder as he came on board in Dublin, and said, "Friend, in four hours you will be in eternity," he might not have believed me; but disbelieving the fact would not have altered it. How many in the present day are living as if they had a lease of their lives, and were never going to die!

And you, dear reader, may be among that number. I beseech you to think how short time is; that very soon your pulse will cease beating, and your heart cease throbbing, and you *yourself* be in eternity, appearing before that God you have despised, and that blessed Christ you have dared to refuse.

That poor man did not intend to be lost; was looking forward to meeting his friends at home; but

he took a step in the darkness—a false step over the bulwarks—and he was *gone*. So with you, my unconverted reader, you do not intend to be lost. I never met with a person yet who did. As one has said, "The road to hell is paved with good intentions." But whether you intend to be lost or not, it is a solemn fact (and may the Spirit of God arouse you to the truth of it),



that every step is bringing you nearer to the "lake of fire." Before to-morrow you may wake up to find yourself in that place

"Where sermons and prayers shall be o'er,
Where the beams cease to break on the blest Sabbath morn,
And Jesus invites you no more."

Blessed be God, Jesus is willing to save you now. It is true you are a lost, ruined, guilty sinner, and that is why He is willing to save you. Come now. He died that you might live. He suffered that you might be free. He bore the curse that you might have the joy. He paid the penalty of the law that you might be acquitted through believing in Him.

What a story of love! Hear it, ye angels, and as you hear, strike your harps afresh. Hear it, ye saints, and praise God that the spotless, meek, and holy Jesus has settled the question of sin for ever, and that salvation may be had for nothing.

You need no prayers to obtain it, no reformation to be able to embrace it; but simply *take* the gift God is offering you; thank Him for it; lay down this paper, and praise God that you are His for ever.

C. INGLIS.

“Christ Jesus came into the world to save sinners.”

1 TIMOTHY i. 15.

READER, ARE YOU SAVED?

“The blood of Jesus Christ (God’s Son) cleanseth us from all sin.”

1 JOHN i. 7.

READER, ARE YOUR SINS WASHED AWAY?

“Jesus Christ His own self bare our sins in His own body on the tree.”

1 PETER ii. 24.

READER, DO YOU BELIEVE THIS?

“Believe on the Lord Jesus Christ, and thou shalt be saved.”

ACTS xvi. 31.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”

ROMANS x. 6.

WHEN TO BELIEVE.

NOW—“For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away!”

NOW—For “it is appointed unto man once to die, but after this the judgment!”

NOW—For “when once the Master of the House is risen up and hath shut to the door,” it will be *too late!*

NOW—For Jesus has said, “Behold, I come as a thief,” “Behold, I come quickly!”

NOW—For “Behold, *now* is the accepted time; behold, *now* is the day of salvation!”

NOW—For delay may “harden your heart;” and God says, “*To-day* if ye will hear His voice!”

NOW—For “the Spirit and the Bride say, Come. And let him that is athirst *come*. And whosoever will, let him take the water of life freely!”

NOW—For another moment, hour, day, or opportunity, is not promised thee!

NOW—While thou hast life, health, and reason—art within the sound of mercy’s call—and hell hath not shut her mouth upon thee!

NOW! NOW! NOW!

To-morrow too late may be;
Oh, sinner, with tears of contrition bow,
Confessing, “Christ died for me.”

GOD DOES NOT SAY,

WHEN I see your morality
I will pass over you; or,
When I see your religion
I will pass over you; or,
When I see you doing your best
I will pass over you; or,
When I see your name on the communion roll
I will pass over you.

(Exodus xii. 13.)

BUT

GOD DOES SAY,

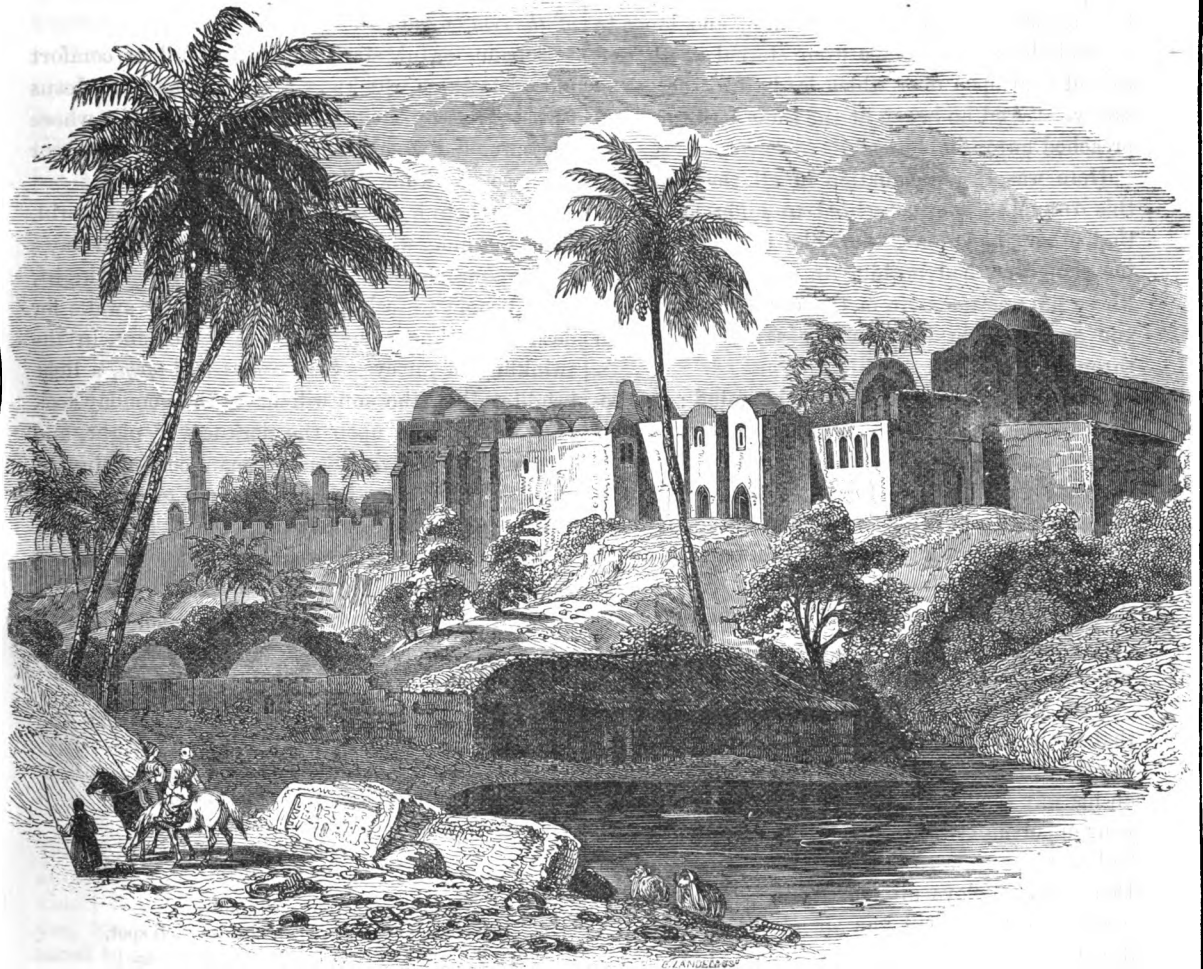
**“WHEN I SEE THE BLOOD
I WILL
PASS OVER YOU.”**

READER,

Does God see the Blood in your case?

Are you sheltered by the Blood.

The Watchman's Message.



GAZA, THE SCENE OF THE EUNUCH'S CONVERSION.

THE EUNUCH'S CONVERSION.

Acts viii. 26-40.

ARISE, and go toward the south unto the way that goeth down from Jerusalem unto Gaza," was the Lord's command to Philip; "and he arose and went." There was a mission for him to fulfil, a lost sheep to be found, another gem to be gathered for the Saviour's diadem, to shine there in beauty through the eternal ages.

Travelling the same road was another, the Ethiopian eunuch. He had been to Jerusalem to worship,

and was now on the homeward journey; he held in his hand a portion of God's holy word, and as he journeyed he read. He had heard of the God of Israel, had crossed the trackless desert to worship in His temple, and ere he returned had obtained a part of His written word.

Reader, do you value the Bible? do you read it? Have you weighed well its warnings, marked its promises, listened to its entreaties? It is God who speaks, it is His message to you. Shall that message be unheeded, and turn to your condemnation? or shall it be the means of salvation to your

soul? "Search the Scriptures;" there is life eternal there through believing on the Son of God.

"Of whom speaketh the prophet this?" The offer of help had been thankfully accepted, and Philip was now in the chariot beside the eunuch. Happy is the man who is willing to learn, who knows that eternity lies before him, and longs to be told the way of escape from eternal wrath, and to find that open door which leads into the ark of safety. "And he began at the same scripture, and preached unto him Jesus."

Here was the explanation of all the mystery: this THE MAN who consented to suffer for crimes that others had done, who, like the sheep led to the slaughter, had nothing to say in self-defence, whose life was taken from the earth in order that you and I might live, and be saved from wrath through Him.

Slowly the light dawned into his mind: "I believe that Jesus Christ is the Son of God." It is enough. "He that believeth on the Son *hath* everlasting life."

Reader, do you believe? Solemn question. "He that believeth not shall not see life, but the wrath of God abideth on him." There is but one Saviour; there is but one open door; there is but one way of escape from eternal destruction, and that is through faith in Him who died for sinners.

And "the Spirit of the Lord caught away Philip, that the eunuch saw him no more." There is but one time; it was all right with the eunuch, he went on his way rejoicing. How would it be with you if your opportunity were gone? if the messenger God had sent to you were to depart, to return no more? Delay not; delays are dangerous. Eternity lies before you, where will you spend it? *In heaven?* if not, *in hell!*

J. G. W.

"BEHOLD, I COME AS A THIEF!"

"**B**EHOLD," saith the Lord Jesus, "I come as a thief;" that is, *unexpectedly*. "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. *Therefore be ye also ready:* for in such an hour as ye think not the Son of man cometh."

"Behold, I come as a thief;" that is, to find men *unprepared*. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day

that Noe entered into the ark, and knew not until the flood came, and took them all away; *so shall also the coming of the Son of man be.*"

"Behold, I come as a thief;" that is, *suddenly*. "For as the lightning cometh out of the east, and shineth even unto the west; *so shall also the coming of the Son of man be.*"

Solemn, awful, startling words! full of comfort indeed to those who know and love the Lord Jesus Christ as *their Saviour and their Friend*, "whose they are, and whom they serve," but full of terror to those who know Him not and love Him not.

Yes; there is an awful day coming for the world. Some morning, when all are going about their day's business or pleasure just as usual, or some night, when people are asleep in their beds, or awake for deeds of darkness, suddenly—in a moment, in the twinkling of an eye—*the heavens will open*, a light brighter than the sun will make the noonday look pale, or break in upon the darkness of night, and "they shall see the Son of man coming in the clouds of heaven with power and great glory." Then what shall sinners do, when the angel's trumpet-blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have *trifled too long*, and that now it is *too late*, and *all is lost* for ever and ever!

JUST AS I AM.

JUST as I am—WITHOUT ONE PLEA,
But that THY BLOOD WAS SHED FOR ME,
And that Thou bidst me come to Thee,
O LAMB OF GOD, I COME!

Just as I am—and waiting not
To rid my soul of one dark blot—
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict, many a doubt,
"Fightings within, and fears without,"
O Lamb of God, I come!

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind.
Yea, all I need in Thee to find,
O Lamb of God, I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
BECAUSE THY PROMISE I BELIEVE,
O LAMB OF GOD, I COME!

JUST AS I AM—THY LOVE UNKNOWN
Has broken every barrier down;
Now TO BE THINE, yea, Thine alone,
O LAMB OF GOD, I COME

THE NEGLECTED LETTER.

A TRUE STORY.

A SOLDIER lay sick in hospital abroad. He had met with a serious accident, and was slowly sinking under its effects, combined with the exhausting influence of a tropical climate.

Wearily the time passed, and he knew not that his days were numbered. A God-fearing comrade came in, and sitting down beside his bed, began to talk with him about his state of body, his friends, his home.

"Tom," said the sick man, "there's a letter from father in my box; it came some mails ago, but I didn't get it read, for he always writes religion to me; you may as well get it out and read it to me, there's a good chap."

So Tom got the letter, and to his astonishment read: "My dear Son,—Your mother and I have been thinking a good deal about you, and we've got together enough money to buy you out, and to pay for your passage home in the ship——, and we've arranged with the captain to bring you; so don't delay, as mother and I want to get you back. May God bless you, &c.—Your affectionate Father."

The man started up in bed during the reading of it. "No, it can't be; come now, you are tricking me." "No," said his friend, "it's quite true, and the ship is in the harbour now." "It's too late! it's too late! Had I read the letter before I might have been saved this accident; but now it's too late. Oh, what a fool I have been!" and with many such expressions he sank back in despair.

Tom was a godly man, and saw his opportunity. Taking the Bible, he said, "See here; here's another letter; in it is news of another and better kind; it's not too late to pay heed of it." "Ah, yes, too late; I've kept it in my box, and never cared to read it either." Tom sought to the end to tell the news from the other letter of pardon for the sinner through the blood of Jesus Christ; but to the man's mind it seemed "too late:" no response came from those lips, soon after pale in death.

"Now is the accepted time; behold, now is the day of salvation." God invites you now; the money is paid for your deliverance; you have but to trust God's word to you, and though your sins be great and many, yet with God there is forgiveness; for Christ His Son has died, "the just for the unjust, to bring us to God." And the veriest sinner shall find in Christ such a Saviour as shall make his heart to leap for joy; for He can't help saving any soul that cries out from his heart, "Have mercy on me, O Lord!" He is pledged to do it. Fellow-sinner, what are you doing with God's letter to thee—the Bible?
A. O. M.

SALVATION ON BELIEVING, NOT FEELING.

"BELIEVE on the Lord Jesus Christ, and thou shalt be SAVED." (Acts xvi. 31.)

"If thou shalt confess with thy mouth the Lord Jesus, and shalt BELIEVE in thine heart that God hath raised Him from the dead, thou shalt be SAVED." (Rom. x. 9.)

"It pleased God by the foolishness of preaching to SAVE them that BELIEVE." (1 Cor. i. 21.)

"These are written, that ye might BELIEVE that Jesus is the Christ, the Son of God; and that BELIEVING ye might HAVE LIFE through His name." (John xx. 31.)

"He that BELIEVETH on the Son HATH EVERLASTING LIFE: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.)

"Whosoever BELIEVETH in Him should not perish, but HAVE ETERNAL LIFE." (John iii. 15.)

"He that BELIEVETH on Him is not condemned: but he that BELIEVETH NOT is condemned already." (John iii. 18.)

"He that heareth my word, and BELIEVETH on Him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is PASSED FROM DEATH UNTO LIFE." (John v. 24.)

"He that BELIEVETH on me HATH EVERLASTING LIFE." (John vi. 47.)

"By Him all that BELIEVE ARE JUSTIFIED from all things." (Acts xiii. 39.)

"Whosoever BELIEVETH that Jesus is the Christ IS BORN OF GOD." (1 John v. 1.)

"Whosoever BELIEVETH IN Him shall receive remission of sins." (Acts x. 43.)

MY hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

When darkness seems to veil His face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

His oath, His covenant and blood,
Support me in the whelming flood:
When all around my soul gives way,
He then is all my hope and stay:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

A QUESTION FOR YOU.

FRRIEND, is the question on thine heart engraved,
WHAT MUST I DO to be for ever saved?
BEELIEVE ON **J**ESUS is the sole reply ;
 Believe on Him, and thou shalt never die.
HIS **P**RECIOSUS **B**LOOD gives pardon, life, and peace,
 Freedom from guilt, and joys that never cease!

THE A B C OF THE GOSPEL.

“**A**LL have sinned, and come short of the glory of
 God.”

ROMANS iii. 23.

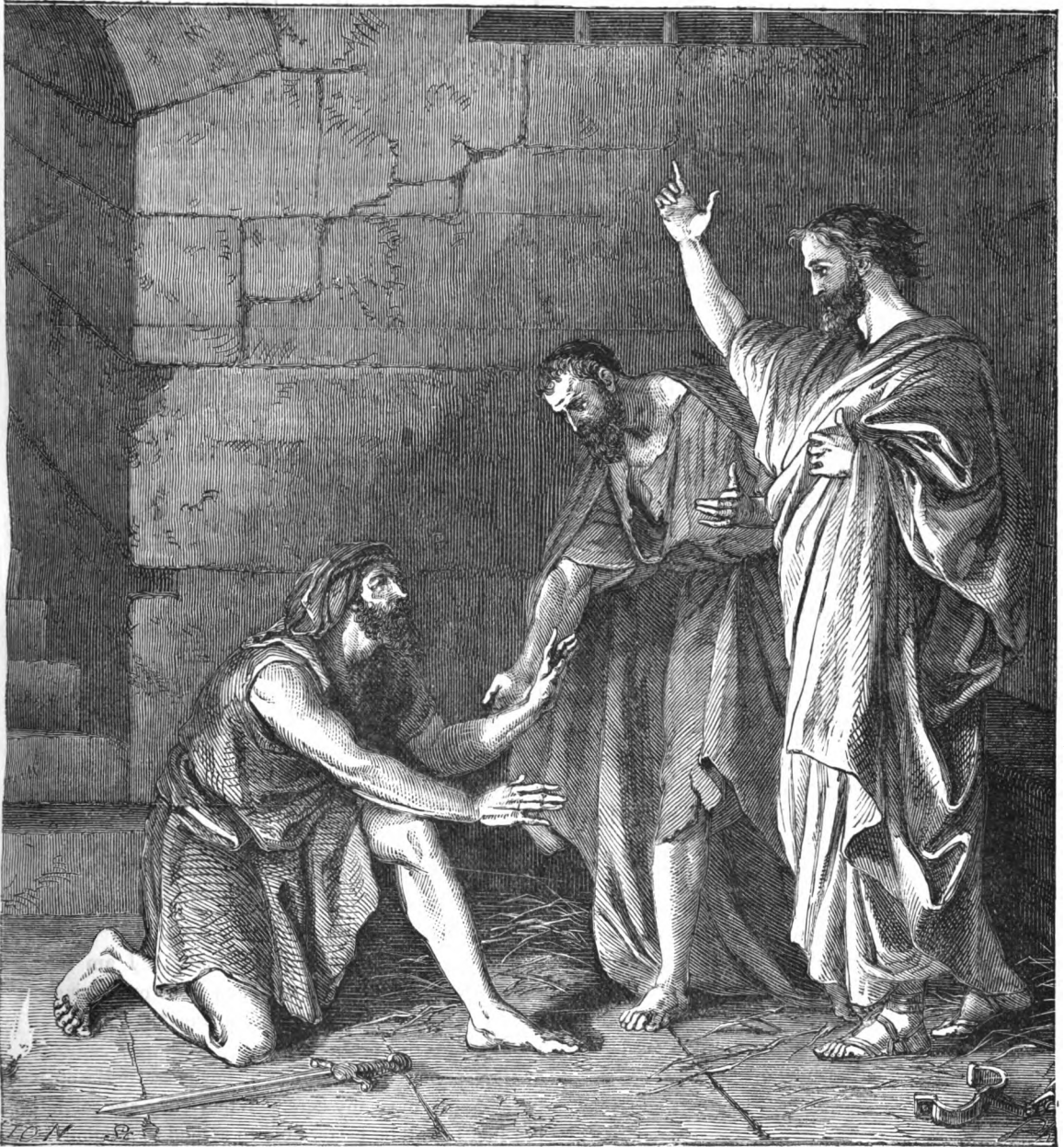
“**B**EHOOLD the Lamb of God, which taketh away
 the sin of the world.”

JOHN i. 29.

“**C**OME unto Me (Christ), all ye that labour and are
 heavy laden, and I will give you rest.”

MATTHEW xi. 28.

The Watchman's Message.



THE PHILIPPIAN JAILOR.

ACTS xvi.

IN this narrative we have a striking illustration of what true conversion is. We first of all see the jailor a hardened man, careless about God, and manifesting it openly by thrusting His servants into the inner prison, and making their feet fast in

the stocks. Afterwards [we find him caring for these same disciples—washing their stripes, and setting meat before them.

How came this great change? God had spoken to him in the silence of the night by a mighty

earthquake, which not only loosened the bands of the captives, and opened the prison doors, but shook his conscience and heart to their very depths. The voice of God not only wounds, it heals also: it arouses and convicts, then leads to rest and peace. So it was in his case. He was about to kill himself, in the agony of his mind, when Paul, God's servant and mouthpiece, cried out, "Do thyself no harm." Now he runs to the apostle's feet, and with trembling asks the question, "What must I do to be saved?" Salvation was the burden of his cry. He was deeply in earnest about it, as every truly-convicted soul must be; but, like many others, he made the mistake of expecting that he had something to do. How blessed was the answer to this poor convicted sinner—"Believe on the Lord Jesus Christ, and thou shalt be saved." He "*did*" the work; nothing is left for the sinner to do. The jailor believed, and rejoiced in the Lord, with all his house.

Reader, are you converted? Have you experienced this mighty change? Perhaps you say, I am afraid not; but I am very desirous of salvation, and am longing to know what I must do to be saved. Oh, let this narrative teach you that it is by faith and not by works that a man is justified. What had the jailor to show in the way of works? Nothing; but he believed, and was saved, and justified. So may you be saved while reading this, if you will but let go the "doing," and "believe" instead. Works will follow conversion, but they can never precede it. Life must first be imparted before there can be any manifestation of life. Don't expect fruits that are pleasing to God until the tree itself is made good. "*Believe and live.*" Then the fruits and the works will surely follow, as they did in the jailor's case. No man was ever saved by works; yet none has ever been saved *without* works; there cannot be life in a soul without that life being manifested. Even in the case of the dying thief it was so; for faith wrought in him to the acknowledgment of the kingship of Jesus, when all beside disowned His claim. Reader, *believe and be saved.*

TO-DAY the Saviour calls. Ye wanderers, come!
 Oh, ye benighted souls, no longer roam!
 To-day the Saviour calls. Oh, hear Him now!
 And, while you read these words, to Jesus bow,
 To-day the Saviour calls. For refuge fly!
 The storm of justice falls, and death is nigh.
 The Spirit calls to-day. Yield to His power
 Oh, grieve Him not away, 'tis mercy's hour!
 Again He speaks: Be saved while you may,
 Lest while you tarry comes the judgment-day.

THOUGHTS ON THE END OF 1878.

ANOTHER year has passed away. Am I nearer to eternal glory? or nearer to eternal misery? It is one or the other. If I am a believer in the Lord Jesus Christ, I am one year nearer eternal glory than I was at the beginning of eighteen hundred and seventy-eight. If I am an unbeliever, and still refuse to trust in Jesus for the salvation of my soul, I am one year nearer hell.

"One year nearer heaven or hell,
 Say, soul, which shall it be?
 Oh, would that thou couldst say, 'All's well;
 I know I shall for ever dwell
 With Christ through all eternity!'"

Dear reader, ere you turn your eye off this paper, pause and think. Where are you going? Whither are you wending your way? In which world do you expect to dwell? Which? Eternity is your destination; say, shall it be an eternity of happiness, or an eternity of woe? It *must be* either the one or the other. There is no intermediate place. After death there are no purgatorial fires. It is heaven or hell. Glory for all who believe in the Lord Jesus Christ; hell for all who despise God's mercy by rejecting Christ's atoning sacrifice. If, just as you are, you now cast yourself on the free mercy of God, as it is revealed in the person of Jesus Christ, you are pardoned, you are justified; but if you refuse to listen to mercy's wooing voice, there remaineth for you nought save a gloomy looking for of fiery indignation, which shall devour all unbelievers.

Look now to Jesus, trust yourself alone to Him, and the instant you do so you shall be saved.

NOT YET.

"**N**OT yet," said a little boy. "When I grow older I will think about my soul."

"Not yet," said the young man. "I am now about to enter into trade. When I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business. "My children must have my cars. When they are settled in life, I shall be better able to attend to religion."

He lived to be a grey-headed old man.

"Not yet," still he cried. "I shall soon retire from trade, and then I shall have nothing else to do but read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God, and died without hope.

JESUS CAME.

"CAME!" From whence? From the throne of God, from the bosom of His Father. From heaven. From the bright mansions of glory and bliss, the home of angels and glorified spirits.

"Came!" Where to? To earth, this world. A world at enmity against Him. A world that had broken all His laws. A world in open rebellion against Him. A world which He had made holy and beautiful, but which had become defiled and marred by sin and sorrow. A world of wicked men, covered with graves, and the abode of death.

"Came!" For what? "To save." He might have come to judge, to condemn, to destroy; but this was not His errand: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John iii. 17.) He Himself says, "I came not to judge the world, but to save the world." (John xii. 47.) He came not to save His friends, but His enemies. "While we were yet sinners, Christ died for us." (Rom. v. 8.)

"Came to save!" Salvation! What is it? Ask the noble garrison that defended the residency at Lucknow for several weeks against the revolted, blood-thirsty troops of India. Day after day they are expecting relief. Hour after hour their strength decreases, their supplies of food become smaller and smaller, their ammunition is nearly gone, their brave companions are dying on every hand, their hearts are well-nigh ready to sink within them. When almost all hope of deliverance is over, tidings reach them that a gallant band of countrymen is close at hand, and in a few hours will arrive to relieve them. A joyous burst of gratitude arises to God for this intelligence. With fresh energy they defend their posts. Presently, through the thickening gloom of night, they catch the first sound of their approaching deliverers; and as they near the besieged host, the garrison unwittingly cry out, in tones which only those delivered from such dangers can use, "We're saved! We're saved!"

IMPORTANT NOTICE.

READER, you are going on to meet God, and to spend eternity in heaven or in hell. Which?

Reader, your time on earth is short. This night thy soul may be required of thee. *Are you ready to die?*

Reader, you have a soul. It will live for ever. This moment it is either saved or unsaved. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Reader, you are a sinner. "And be sure your sin will find you out." For God shall bring every work into judgment, and every secret thing, whether it be good or evil." Who shall be able to stand?

Reader, you may be saved—saved now, saved for ever, and know it; for God so loved sinners, that

He gave His Son to suffer for them. Jesus died to save you from a sinner's doom. His blood cleanses from all sin. Trusting in Him you are safe from judgment; for God says—"When I see the blood, I will pass over you." Believing in Christ, you can never perish. (John iii. 14-16.)

Reader, to you is the word of this salvation sent. If you reject it, you will perish eternally in the lake of fire. "How shall we escape, if we neglect so great salvation?"

Reader, make your eternal choice now!

A FEW SOLEMN SCRIPTURES TO THOSE WHO BELIEVE NOT.

"THAT they all might be damned who BELIEVED NOT the truth, but had pleasure in unrighteousness." (2 Thess. ii. 12.)

"If ye BELIEVE NOT that I am He, ye shall die in your sins." (John viii. 24.)

"The god of this world hath blinded the minds of them which BELIEVE NOT." (2 Cor. iv. 4.)

Dear anxious soul, trust the word of the living God; for it is written: "God is not a man, that He should lie: hath He said, and shall He not do it?" (Num. xxiii. 19.)

The above Scriptures prove that FAITH ALONE CAN SAVE, and Satan's delusion about *feeling* to be saved is never found in Scripture. May you now rest upon the word of the living God, and pass from death unto life.

HASTE, TRAVELLER, HASTE!

HASTE, traveller, haste! the night comes on,
And many a shining hour is gone;
The storm is gathering in the west,
And thou art far from home and rest:
Haste, traveller, haste!

Oh, far from home thy footsteps stray!
Christ is the Life, and Christ the Way,
And Christ the Light. Yon setting sun
Sinks ere the morn is scarce begun:
Haste, traveller, haste!

The rising tempest sweeps the sky,
The rains descend, the winds are high;
The waters swell, and death and fear
Beset thy path—no refuge near:
Haste, traveller, haste!

Oh, yes, a shelter you may gain,
A covert from the wind and rain—
A hiding-place, a rest, a home,
A refuge from the wrath to come:
Haste, traveller, haste!

Then linger not in all the plain,
Flee for thy life, the mountain gain!
Look not behind, make no delay,
Oh, speed thee, speed thee on thy way:
Haste, traveller, haste!

Poor, lost, benighted soul, art thou
Willing to find salvation now?
There yet is hope; hear mercy's call—
Truth, life, light, way, in Christ is all
Haste to Him, haste!

LIFE, DEATH, JUDGMENT.

“ESCAPE FOR THY LIFE.”

GENESIS xix. 17.

“THE WAGES OF SIN IS DEATH.”

ROMANS vi. 23.

“AFTER DEATH THE JUDGMENT.”

HEBREWS ix. 27.

GLAD TIDINGS FOR ALL!

READER, do you know that God gave His only-begotten Son to be stretched upon the cross, to be nailed there, to suffer there, to die there? And He did all this from love to sinners, who did not love Him or care for Him. Was not this wonderful LOVE in God to give His Son to suffer for sinners? Was it not LOVE in the Son to be willing to suffer for sinners? Surely it was LOVE.

There was nothing in those for whom He died to cause Him to love them, for they were His enemies; yet such was His love that He was willing to suffer all they deserved to suffer, to have it inflicted on Himself. Instead of letting them suffer for their crimes, He submits to be put to death for the crimes of His enemies. Does not this prove the kindness of the heart of Jesus, that He laid down His life for His enemies?

What say you, reader, to this? Are you willing to be saved by Him? Do you wish to know Him? If so, the moment you are led by the Holy Ghost to look to Him you are saved; when you trust in Him, you are freely forgiven. Whether you feel your need of Jesus or not, you do need Him, greatly need Him. Your dying day must be a dark day if you have not Christ. On whom can you lean, if you have not Him to lean on?

Oh, reader, you do need Him; you need Him now, this moment; you cannot be certain of stopping here another day. Then, before the storm comes, you need a shelter; and there is no shelter for a lost sinner but **THE BLOOD OF THE LAMB**. Nothing can wash your spotted soul but **THE BLOOD OF THE LAMB**. Seek rest where you may, there is *none* but in **THE BLOOD OF THE LAMB**. May the Spirit of God never let you rest till you rest in that Blood. “Believe on the Lord Jesus Christ, and thou shalt be saved.”

The Watchman's Message

For 1879.



A MILLENNIAL SCENE.

PUBLISHED MONTHLY. Digitized by Google [Price 4/- per 100.]

A GOOD TIME COMING.

IN our engraving we have a picture of the "good time coming," when blessing will abound on every hand under the reign of the Lord Jesus, the Prince of Peace.

The cry of all men is, "Peace and safety!" and there is an expectation in the minds of all, that there will be a time "when nations shall learn war no more, and when the sword shall be beaten into a ploughshare;" but men little think that before this "good time" comes, there will be a time of fearful judgment such as has never been known before, and of which the flood in the days of Noah was a type.

The Lord Jesus, who was once rejected by this world, is coming again in flaming fire, and will punish with everlasting destruction all those who know not God, and have not obeyed the gospel.

Reader, are you prepared to meet Him when He thus comes? If not, do not delay, but flee to Him for refuge and safety while He sits upon the throne of grace, and do not wait until He comes as the Judge before you are reconciled to Him. **COME NOW TO HIM**, and He will not cast you out, but will graciously receive you and wash you from your sins in His most precious blood.

THOUGHTS ON THE BEGINNING OF THE YEAR.

ANOTHER year has passed away. Am I nearer to eternal glory? or nearer to eternal misery? It is one or the other. If I am a believer in the Lord Jesus Christ, I am one year nearer eternal glory than I was at the beginning of eighteen hundred and seventy-eight. If I am an unbeliever, and still refuse to trust in Jesus for the salvation of my soul, I am one year nearer hell.

One year nearer heaven or hell,
Say, soul, which shall it be?
Oh! would that thou couldst say, "All's well;
I know I shall for ever dwell
With Christ through all eternity."

Dear reader, ere you turn your eye off this paper, pause and think. Where are you going? Whither are you wending your way? In which world do you expect to dwell? Which? Eternity is your destination; say, shall it be an eternity of happiness, or an eternity of woe? It *must be* either the one or the other. There is no intermediate place. After death there are no purgatorial fires. It is heaven or hell. Glory for all who believe in the

Lord Jesus Christ; hell for all who despise God's mercy by rejecting Christ's atoning sacrifice. If, just as you are, you now cast yourself on the free mercy of God, as it is revealed in the person of Jesus Christ, you are pardoned, you are justified; but if you refuse to listen to mercy's wooing voice, there remaineth for you nought save a gloomy looking for of fiery indignation, which shall devour all unbelievers.

Look now to Jesus, trust yourself alone to Him, and the instant you do so you shall be saved.

A HAPPY NEW YEAR.

DEAR reader, we wish you a Happy New Year in the best, the fullest sense of the word. Real, true happiness can only be found in the knowledge of Christ. To know Him as your Saviour, your peace, your hope, your righteousness, is indeed joy and happiness unspeakable; but all outside Him is vanity and vexation of spirit. The following acrostic of Scripture texts contains the truth of God, which, if believed in and rested upon, will give you this true and everlasting happiness:

A ll have sinned, and come short of the glory of God. (Rom. iii. 23.)
H e that believeth on the Son hath everlasting life. (John iii. 36.)
A cquaint now thyself with Him, and be at peace. (Job xxii. 21.)
P eace to him that is far off, and to him that is near. (Isa. lvii. 19.)
P erfect love casteth out fear. (1 John iv. 18.)
Y ou hath He quickened, who were dead in trespasses and sins. (Eph. ii. 1.)
N ow is the day of salvation. (2 Cor. vi. 2.)
E xcept a man be born again, he cannot see the kingdom of God. (John iii. 3.)
W ith the heart man believeth unto righteousness. (Rom. x. 10.)
Y e will not come to me, that ye might have life. (John v. 40.)
E nter ye in at the strait gate. (Matt. vii. 13.)
A man is justified by faith without the deeds of the law. (Rom. iii. 28.)
R epent ye therefore, and be converted, that your sins may be blotted out. (Acts iii. 19.)

TIME.

"But this I say, brethren, the time is short."—1 Cor. vii. 29.
"Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. vi. 2.

TIME'S a hand-breadth; 'tis a tale;
'Tis a vessel under sail;
'Tis an eagle on its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight;
'Tis a short-lived, fading flower;
'Tis a momentary ray,
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a bubble; 'tis a sigh;
Be prepared, O man, to die!

"IS YOUR NAME WRITTEN IN HEAVEN?"

A CARTER had just got some goods put on his lorry, and to show that he had received them, was attaching his signature to the railway book. Whilst writing his name, a gentleman looking over his shoulder said, "I suppose your name is in a good many books in Glasgow?" "Oh, yes!" "But is it in the Lamb's Book of Life?" he asked. And this question I would ask of you, my reader. Is your name recorded in heaven as one that has passed from death to life?

It may be found in the roll-book of your minister's class; but many a Bible-class member's name is unknown in heaven.

It may be found in the communion roll of a very respectable orthodox church; but if not written in the book of life you will never enter yon pearly gates, or tread the golden streets of the heavenly city. It may figure for large donations in the subscription lists of religious societies; but what of that, if among the hosts of the redeemed blood-washed no record is found of your name! It may be noted in the family register; but oh, what of that, if in the register of heaven no record is found of the day when you were born again!

Methinks, if I could search the book of life, I should find there the names of many who are dear to you, my reader. That mother who long ago went to be with Jesus, her name is there, written by the Lord Himself. Members of your family, I find their names—but yours? Can it be that it is not written there? Names of fellow-workmen are there; names of friends and acquaintances are there; but yours?

It may be you say you know not whether it is written there or not. Oh, then, *make sure!* or else full soon, when earth has passed away, and the starry heavens have been rolled together like a scroll—when the sea has departed, and the "Great White Throne" fills the scene—you will find that

WHOSOEVER
 WAS
 NOT FOUND WRITTEN
 IN THE
 BOOK OF LIFE
 WAS CAST INTO
 THE LAKE OF FIRE.

A. G. B.

ARE YOU SAVED?

THERE are many who when asked the question, "Are you saved?" are not able to give a satisfactory reply. Some say, "I hope so. God is merciful; and I am trying to do the best I can. Besides, I do not know if any one can tell on this side the grave whether he is saved or not."

Reader, have your hopes no better foundation than that? are you living in uncertainty? are you quite content with "ifs" and "buts"? If so, it is most likely that you are unsaved, and yet in your sins.

It is of great importance that you should know, because life is uncertain, and you may at any moment be called upon to meet God; and not only that you should know, but that you should learn of Christ. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John xvii. 3.) Many do not, and cannot, know, simply because they are unsaved. They have never been brought to realise that they are lost and guilty in the sight of God, and have need of salvation.

The position of unsaved sinners is something awful. They are hanging over the pit of destruction. If they were to die in such a position they would drop into hell. But there is hope for every one that will take the place of a lost sinner.

"For the Son of man came to seek and to save that which was lost." (Luke xix. 10.) "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Not to save the righteous, but sinners. Are you willing to acknowledge that you are a sinner? then Christ came to save you. He finished the work on Calvary's cross; and now, if you look to Him, you shall be saved.

"Look unto Me, and be ye saved, all ye ends of the earth: for I am God, and there is none else." (Isa. xlv. 22.) When the Philippian jailor asked the question, "What must I do to be saved?" (Acts xvi. 30) the answer that Paul and Silas gave him was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.) Now we notice that it was "*Believe*, and thou shalt." When he believed he received salvation; he would not have been satisfied with uncertainty. And so it will be with you, dear reader; if you believe you shall be saved. The jailor did what he was commanded, and "rejoiced, believing in God with all his house." (Acts xvi. 34.)

At a recent Gospel Service in the North of England, an anecdote was told of a young man who was working alone in a large room in which was a large clock, the loud ticking of which seemed to him to frame itself into the words—“**Eternity—where?**” Unable to endure any longer the reflections thus awakened, he rose from his stool and stopped the clock; but the question—“**Eternity—where?**” still so haunted him, that he threw down his work, and, hurrying home, determined that he would not allow anything to engage his thoughts till he could satisfactorily answer that searching question—“**Eternity—where?**” The following lines (slightly altered) were sent anonymously to the preacher, a few days afterwards.

ETERNITY—WHERE!

“**Eternity!—where?**” It floats in the air;
Amid clamour or silence, it ever is there!
The question so solemn—“**Eternity!—where?**”

“**Eternity!—where?**” Oh! “**Eternity!—where?**”
With redeemed ones in glory? or fiends in despair?
With one or the other—“**Eternity!—where?**”

“**Eternity!—where?**” is aught worth a care?
Oh! shall we—oh! can we—e'en venture to dare
Do aught till we settle—“**Eternity!—where?**”

“**Eternity!—where?**” Oh! friend have a care;
Soon God will no longer His judgment forbear,
This night may decide your “**Eternity!—where?**”

“**Eternity!—where?**” Oh! “**Eternity!—where?**”
Friend, sleep not, or take in the world any share,
Till you answer this question—“**Eternity!—where?**”

The Watchman's Message.



THE BRAZEN SERPENT.

THE BRAZEN SERPENT.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—JOHN iii. 14.

HERE we have a precious type of the lifting up of Jesus on the cross for our sins. The poor bitten Israelites are pictures of what all men are by nature; for "all have sinned." To them there was only one way of cure, so to us there is only one way of salvation; and just as Moses pointed them to the serpent on the pole (Num. xxi.), so does God in His word point us to the Lamb of God on Calvary.

Dear reader, have you yet had a life-look at Jesus? If not, you are in danger of death. Sin is in your veins and heart, and death has you in

its power. There is no possibility of your curing yourself; no human help can avail you. Nothing but a believing look at Jesus can arrest the working of the poison—sin—and bring life into your dead soul. Death, eternal death, must inevitably follow the bite of the old serpent—the devil—unless you avail yourself of God's remedy, and with the heart look to Jesus. A look! oh, how simple! Yes, blessed be God, it is simple, and yet so efficacious that the vilest sinner that trusts in Him is for ever saved from the consequences of sin—made a new creature, has everlasting life, and shall never come into condemnation. With the Israelites, every one that *looked* lived. So now, all who look to Christ and His atoning blood live; yes, live for ever!

ESCAPE NOW!

DURING the Indian mutiny in 1857, an incident occurred which forcibly illustrates this point.

After Sir Colin Campbell's silent retreat from Lucknow, there was one man left behind. A captain, having gone to his bed in a retired corner of the brigade mess-house, overslept himself. He had been forgotten. At two o'clock in the morning he got up, and found to his horror that he had been left. He hoped against hope, and visited every outpost. All was deserted and silent. To be the only man in an open entrenchment, and fifty thousand barbarians outside! It was horrible to contemplate. His situation frightened him. He took to his heels and ran for miles, till he could scarcely breathe. At last he came up with the retiring rear-guard, mad with excitement, breathless with fatigue.

So, my reader, would you act, if the scales were taken from your eyes, and you could see the hosts of hell surrounding you, seeking to drag your soul down to its dark caverns. If the curtains of eternity were but drawn aside, and you had a glimpse of the unutterable woe and gloomy despair of the lost shut up for ever in the blackness of darkness, you would no longer trifle with your soul's salvation; you would give up the vain excuse of "Time enough yet," and, like this man, you would run, *run*, RUN, to the refuge God has provided; you would give no sleep to your eyes, nor slumber to your eyelids, until you were safely sheltered in that stronghold, out of which no power in earth or hell can ever pluck you, even JESUS.

Delay not, my reader, for ere this dying year has quite expired you may be summoned away from this transient scene to give an account of your wasted life, your neglected opportunities, and your repeated refusals to listen to the call of God. What an awful account would that be to settle! What a fearful thing would it be to fall unprepared into the hands of the living God! to meet Him face to face, with no other covering than the filthy web of human righteousness! Oh, tarry not, dear reader, in the place of death and judgment; but take, and take at once, the single step—out of self into Christ, out of sin into holiness, out of death into life, and out of judgment into the happy and blessed condition of "no condemnation." That one step is *faith*. "BELIEVE on the Lord Jesus Christ, and thou shalt be saved."

Poor sinner, come to JESUS; He only is "the way!"
Oh, flee to HIM for refuge, while still 'tis mercy's day!
He freely shed His precious blood to ransom us from hell;
His pity and compassion no human tongue can tell:
His grace can meet thy utmost want, can banish all thy woe;
For peace and pardon unto HIM, all, all may freely go.
Oh, trust this loving JESUS to cleanse thy guilty soul!
For He alone has power to make the sin-sick whole.
His loving arms are open, His SPIRIT'S voice says "Come,"
The FATHER, too, is waiting to welcome you at home.

J. E. H.

NO PASSPORT.

IT was a cold day in December, when a vessel was leaving one of our American seaports, bound for a distant land. A party who were about to sail had come down early, to have all things in readiness, and then went out on deck to watch for a dear friend who was coming down to spend a few last hours with them. He had come a long distance to see them, and there were many "last words" to be spoken, and messages sent back to dear ones at home. At last they espied his well-known form and smiling face as he hurried along the dock, and he was about to pass the narrow gangway, when he was checked by an officer, who asked for his "passport." In those war days no one was allowed to leave the shore without his passport.

"But I am not going to leave the country," he said; "I only wish to see my friends comfortable before leaving them."

"Can't help it, sir. You cannot go on board this vessel without a passport."

Oh, what a disappointment it was on that chilly winter's day! It struck home to his heart more chill than the frosty air. There they were but a few feet from him, yet he could not go to them. There was the luxurious cabin, so warm and bright, and he was shut out in the cold. He could only wave his farewells to them, and go back to his distant home again. If he had but thought in time, he could easily have secured his passport; but then it was too late.

But this was a trifling thing compared with the mistake which many make. How many about us have no passport to heaven! They can never reach it without, yet they make no effort to secure it. The blood of Jesus Christ is the only passport. Have you an interest in it?

Do not be like the foolish virgins, who let their lamps go out, and then, when they came and knocked, saying, "Lord, Lord, open unto us," the Master answered "I know you not," and the door was shut. Oh, think what it would be to have the

door of heaven shut against you, while within are your father, mother, sisters, and brothers! You cannot bear a long separation from them here. What would it be to be shut out from them for all eternity?

TEN MINUTES' THOUGHT.

A PREACHER once proposed to his hearers that each of them should take just ten minutes to think over the verse, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A lady who was present, and who had for some time professed to be a Christian, resolved to take his advice. When a suitable opportunity occurred, she took her Bible, and endeavouring to lay every other theme of thought aside, she devoted ten minutes to this glorious passage. The effect was to her perfectly amazing.

She soon called on the preacher, and told him that she could not regard herself as ever having been converted at all till she gave that ten minutes' thought to that glorious subject. The view of Jehovah, and of the great sacrifice of the cross, that filled her mind, was so great that all her former experience seemed as nothing when compared with that to which she was introduced by this simple means.

My dear reader, have you tried the power of meditation? Have you, for ten minutes at one time, fixed your thoughts on such a blessed and powerful theme as that in the verse referred to? If you have not done so in time past, might you not do so now? What good reason can you give for refusing so simple a suggestion? Your mind is not yet too happy. It is not *too much* at rest for eternity. It is not too closely in sympathy with the mind of God. It is not too heavenly and Christ-like. Will you, then, be persuaded to try the effect of ten minutes' exclusive meditation on that wondrous statement of Jesus?

"TOO LATE!"

CRIES the dying man, as he sinks into hell! Those intoxicating pleasures, my friend, are blinding and deceiving you. Oh, be warned in time; for, bless the Lord, it is not yet TOO LATE for you!

Nothing but Christ and His righteousness can fit a soul for the holy presence of God.

A MESSAGE FROM THE BRINK OF THE GRAVE.

IN a town in Ayrshire, some months ago, there lay a dying Christian. 'Twas easily seen she was soon to be loosed from the pains of a diseased body, to go to be with Jesus in the land where "pain or sickness never can enter." During many months of a lingering illness, her delight had been to speak of Jesus to all who came to see her, and faithfully to warn the unsaved among them to flee from wrath to come—the wrath of God to be poured out upon all who "reject" Christ and neglect the great salvation. Reader, are *you* such a one?

As we shook hands, I felt sure it would be for the last time till we meet above in the Father's house. I asked if she had any message for the unsaved that I might tell them from a dying saint on the verge of eternity. With quivering lip and tears she replied—"Oh, tell them not to put off the salvation of their souls till they be going to die, lest they be lost for ever!" This message I deliver, reader, unto thee. I beseech thee heed the words of that dying saint. If sometimes it be hard for thee to *live* without Christ, how can you think to die without Him, or enter into the presence of God with no one to befriend thee there? When the Holy Judge brings thee before Him, what wilt thou say for thyself for neglecting thy soul's salvation? Be assured, a death-bed with its pain is not the time to put off salvation to. Many have told us, "It's too late now," when lying there within twelve hours of eternity. Besides, salvation is a good thing to have *living*, as well as *dying*. Reader, have you got it? If not, will you take it to-day?

ETERNITY!

"READER, I ask,

Where wilt thou spend eternity—in heaven or in hell?
Wilt thou amongst the blest be found, or with the lost ones dwell?

Choose now at once, make up thy mind, the Saviour says,
'To-day.'

He loves thee well, He pleads with thee, and wilt thou say
Him nay?

Oh, look at Him on Calvary! behold His bleeding side!

It was for *thee* in deepest love, for *thee* that Jesus died.

His love's so great, so boundless, free, Himself He would
not spare,

And now that loving heart is pained to see thou dost not care!

Oh, scorn Him not, turn not away, reject not love so great,

Nor listen to the tempter's voice, which often bids thee wait!

Reject Him not, the one true Friend, untiring in His love;
Oh, taste its value here on earth, then deeper drink above!"

*“What shall it PROFIT a man, if he shall gain the whole world, and LOSE his own soul?
or what shall a man give in exchange for his soul?”—MARK VIII. 36, 37.*

PROFIT AND LOSS.

“Believe on the Lord Jesus Christ,
and thou SHALT have

SALVATION
ABIDING PEACE
ETERNAL LIFE
EVERLASTING JOY
ENDLESS GLORY
AN INHERITANCE
incorruptible, unde-
filed, and that pass-
eth not away.

The value of
these things
is beyond all
figures, and
cannot be ex-
pressed.

Total.—“A far more exceeding
and eternal
Weight of Glory”

HEAVEN OR HELL!
FOR ETERNITY.

Live for this world, and you may
PERHAPS have

HONOUR, Value in the light of Eternity 0
WEALTH ” ” 0
REPUTATION ” ” 0
PRAISE OF MEN ” ” 0
EARTHLY POWER ” ” 0
MAN AT HIS BEST STATE ” 0
Altogether Vanity.

Total.—“Lighter than
Vanity.”

And the end of these things is Death.

“Godliness is PROFITABLE unto all things, having promise of the LIFE THAT NOW IS, and of that which is
to come.”—1 TIMOTHY IV. 8.

For “he that believeth on the Son HATH EVERLASTING LIFE: and he that believeth not the Son shall not see life;
but the wrath of God abideth on him.”—JOHN III. 36.

The Watchman's Message.



THE DESTRUCTION OF PHARAOH AND HIS HOSTS.

THE DELIVERANCE OF ISRAEL,

AND DESTRUCTION OF PHARAOH AND HIS HOSTS.

ISRAEL had been for many long and weary years groaning under the slavery of Egypt, but their cry of distress had risen up to God, and, after many dire judgments on Pharaoh, He had brought them out. They had begun their journey, having hastily departed when the hand of death had laid low the firstborn of their cruel captors, and they are now encamped on the borders of the Red Sea, which flows as a barrier between them and their full deliverance. They are in a sore strait; their enemies have recovered from the shock of seeing the flower of their families laid low in death, and, hardening their hearts, they pursue after Israel to overtake and destroy them. They think they are entangled in

the land, that the wilderness hath shut them in, and they are expecting to recover their lost captives, and to make them an easy prey. Israel themselves are in fear and terror as they see their pursuers behind them, the Red Sea rolling in billows before them, while on either side rise the hills which hinder their escape and enclose them. They see no way of deliverance, and in their despair cry out unto the Lord.

This is a striking picture of a sinner awakened to flee from the wrath to come. Like Christian, in Bunyan's matchless allegory, he finds he is living in the city of destruction, in a place doomed to death, and he is aroused and alarmed, and seeks to escape from it. He learns the solemn truth, that the wages of sin is death, and that the bondage of Satan will end in the eternal prison of hell, unless he is de-

livered from it, and he looks around on all sides to find a way of escape. He sees that he is lost, and cries out, like the jailor at Philippi, "What must I do to be saved?" But, alas! he finds he can do nothing, that he is altogether helpless and powerless to deliver himself.

Before him he sees the judgment, which is the sure consequence of sin; and, as he gazes upon its depths, he says, "Woe is me! for I am undone." Behind him he hears the rear of his old captor, Satan, whom he had served so long, and who, now that his bondsman is at last alarmed as to his condition, and is seeking to flee from his cruel grasp, is following him hard to recover his prey; while on either hand the sinner is hemmed in by the inflexible law of God, which, like the hills to Israel, shuts him in on every side.

But this is just the place where God in grace meets us. When we are made conscious of our sin and need and helplessness, then the tidings of His salvation come as good news to the soul, as the healing balm to the broken and despairing heart. It was when Israel were brought to their wits' end, and were made terribly conscious of their utter impotency to meet the danger that threatened them, that God made Himself known as their deliverer; and through Moses He said to them:

"STAND STILL, AND SEE

the salvation of the Lord; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

The work of deliverance is all of God. Moses, at His command, goes forward, and with His rod divides the sea, and a way is made for Israel to pass through the very depths on dry ground. They have but to stand still and hold their peace, while God *alone* does the work. They are simply the objects of His grace and of His delivering arm.

So is it in the deliverance of sinners from condemnation. Awakened to see their danger, and alarmed at the prospect of reaping sin's wages—death—they seek to escape from their just doom, but find that God's word declares, that "it is appointed unto men once to die, and after death the judgment." Despair fills their hearts as they look on the sea of judgment rolling in its billows before them, with no possibility of escape from it; but as they are thus learning that there is no help in self, they hear the word from God sounding in their ears, "Fear not, stand still, and see the salvation of the Lord."

ONE SAVIOUR.

COME! all oppressed with sin and care,
Who weary and much laden are,
Cease from your works, and REST
By faith in God's life-giving SON;
Who for your guilt did once atone,
Now bids the outcast find a home
Of refuge in His breast.
Who thirst for life's free waters, come!
Drink now and be refreshed.
You've *nought to do*, for ALL IS DONE!
That work's complete which Christ begun,
Only on it depend.
You've *nought to pay*, for ALL IS PAID!
Without your help salvation's made,
God is no debtor to your aid,
Christ's works you cannot mend.
BELIEVE ON HIM your sin was laid,
Then "doubts and fears" will end.
Will He take pleasure in your cries,
If you His finished work despise,
And trust to "tears" or "prayer"?
Thus want a Saviour of your own!
Christ and good works, not Christ alone!

"GOING! GONE!"

"HE is going! . . . gone!" quietly said the physician, as he felt the pulse of a dying man, then let a cold, lifeless hand drop upon the coverlid. They were simple words, but they shot through me like an arrow—"Going! Gone!" Such is life! an atom, a breath, a dream when one awaketh, a shadow fleeting across to eternity, a flower blooming only to die; and yet it shuts up all man's vast concerns, and is to him the fleeting moment for decision for eternity—between heaven and hell, between infinite joy and endless woe! Vanity of vanities, and yet the arbiter of destinies vast as eternity! What a contrast, Going—*whence?* From the business, pleasures, toils of earth; from the charmed circle of home, where love reigns; and from all that has occupied the thoughts, secured the affections, or excited the hopes of a lifetime. All are less than dust now. Another breath, and they are gone!

Going—*whither?* Down to the shades of death. "It is appointed unto men once to die." The struggle must come. The shroud, the coffin, the silent tomb, must come. All that remains of man will soon be a handful of dust. *Going*, going in a never-ceasing procession, the hosts of the living, down to the abodes of death. Reader, you and I are going—going fast. Going—*whither*, then? I.

THE WATCHMAN'S MESSAGE.

hear God speak: "After death the judgment;" "God will bring ~~thee~~ into judgment." Mark it, ye strong, ye young, ye gay; ye almost persuaded, ye trifling, ye worldly, "God will bring you into judgment." No escape then. Ye are going; another pulse beat and ye are gone! What a solemn moment that of going thither!

"Going! Gone!" An instant only between the two words; but what a change has come! Death, judgment, and eternity are realised. Mysteries are cleared up. Old things have passed away, and all in a moment. While I write the word death, it may palsy my hand; while you read it, it may dim your eye. GOING! it is true of all of us. GONE! it will soon be as true; but WHITHER? WHITHER? WHITHER?

"GOOD TIDINGS OF GREAT JOY."

IT was while the shepherds on Bethlehem's plains kept watch over their flocks by night that the angel of the Lord appeared, and encircling them with the bright glory of heaven, said, "Behold, I bring you good tidings of great joy!"

Unsaved reader, we invite your attention to these words. They are surely worthy of your most earnest consideration. It was no mere man, but the angel of the Lord that announced them. Let us listen then with profound attention to his voice.

He said, "I bring you good tidings." We do not care to hear evil tidings. Should we hear of the death of some loved friend, or of some calamity having befallen him, it pierces our soul like an arrow. But, blessed be the Lord, the angelic messenger who came down to Bethlehem's plains, clad in robes of glory, came not with tidings of famines, pestilences, wars, and deaths, but with good tidings. Does the reader ask what these tidings were? Here is the answer—"Unto you is born a Saviour—Christ the Lord." Oh, joyful tidings! A Saviour? yes, a Saviour! A Saviour who is Christ the Lord. The anointed of God, who is able to save the vilest sinner who will trust Him. A Saviour who can save from hell, with its eternal torments; from the broken law, with its curse and vengeance; from the strong grasp of Satan, in spite of his rage; from the penal consequences of sin, as well as from its power and dominion, and at last bring the sinner, who believes in Him, safe to heaven. Surely these are the best tidings that ever

fell on the ear of sinful man. Have you taken this Saviour to be *your* Saviour? Perhaps you ask, How can I take Him? We answer, by receiving the testimony that God hath given of His Son. God's word tells us that all have sinned, and that there is none righteous. It also tells us that Christ died for the ungodly. Now, since Christ has died and made satisfaction to God, and God has said all that believe in His Son shall be forgiven, why should you longer delay believing the glad tidings, that Christ died for our sins, was buried, and was raised again? There is no reason why you should put this great matter off for another hour.

Then these glad tidings bring *great joy*. None but those who have tasted know the deep, sweet joy the sinner experiences when first he knows Christ as his Saviour. The fear of being consigned to the pit is gone. The lightning and thunder of Sinai makes him tremble no more. The dark list of his many sins is washed away in the blood of the Lamb; God is His Father, and heaven his home. Surely this must fill the soul with great joy and peace. Believe the good tidings, then you will have the great joy.

WHAT SHALL HIS HARVEST BE?

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—JOHN xii. 24.

"Though HE was crucified through weakness, yet HE liveth by the power of God."—2 COR. xiii. 4.

"He shall see of the travail of His soul, and shall be satisfied."—ISAIAH liii. 11.

LIVING in glory above the sky,
Living on earth, He has come to die;
Living among us in boundless grace,
Living and loving the sin-stained race.

DYING in weakness, but RAISED up in might;
ASCENDED to glory's eternal height;
COMING for every eye to see;
Sure—oh, sure will His harvest be!

Dying—in anguish on Calvary's Tree,
Dying—in pity, for you and me,
Dying—the Victim beneath the rod,
Dying—the suffering Lamb of God,

Risen—He burst out from every band,
Risen—He's gone to God's own right hand;
Risen—His people their High Priest see,
Risen—Unsaved One! THY JUDGE to be.

Coming—to meet His saints in the air,
Coming—His glory with them to share;
Coming—then swiftly with them to reign,
Coming—Unsaved one! all hope is vain.

H. A. M.

WHEN TO BELIEVE.

- NOW**—“For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away!”
- NOW**—For “it is appointed unto man once to die, and after that the judgment!”
- NOW**—For “when once the Master of the House is risen up and shut to the door,” it will be *too late!*
- NOW**—For Jesus has said, “Behold, I come as a thief,” “Behold, I come quickly!”
- NOW**—For “Behold, *now* is the accepted time; behold, *now* is the day of salvation!”
- NOW**—For delay may “harden your heart,” and God says, “*To-day* if ye will hear His voice!”
- NOW**—For “the Spirit and the Bride say, Come. And let him that is athirst *come*. And whosoever will, let him take the water of life freely!”
- NOW**—For another moment, hour, day, or opportunity, is not promised thee!
- NOW**—While thou hast life, health, and reason—art within the sound of mercy’s call—and Hell hath not shut her mouth upon thee!
- NOW! NOW! NOW!**
 To-morrow too late may be;
 Oh, sinner, with tears of contrition bow,
 Confessing, “Christ died for me!”

WHY SHOULD I BELIEVE?

- I AM A SINNER.**—“Christ Jesus came into the world to save sinners . . . the chief.”
- I AM LOST.**—Jesus Christ “came to seek and to save that which was lost.”
- I AM DEAD.**—Jesus said, “I am come that ye might have life.”
- I AM IN DANGER.**—God says, “Deliver him from going down to the pit, I have found a ransom.”
- I AM GUILTY.**—“The Lord hath laid on Him, (Jesus) the iniquity of us all.”
- I AM CONDEMNED.**—“He bore our sins in His own body on the tree.”
- I AM PERISHING.**—“He is not willing that any should perish, but that all should come to repentance.”
- Ere thou sleepest, give thyself to this Mighty One. Go not another step—wait not another moment—but *just now* as you are, trust yourself to Jesus, cast yourself upon His blood, and salvation is yours.

**DEATH,
 JUDGMENT,
 AND
 ETERNITY
 AWAIT THEE.
 TIME IS SHORT.**

The Watchman's Message.

"When I see the blood, I will pass over you."

EXODUS xii. 13.

"It is the blood that maketh an atonement for the soul."

LEVITICUS xvii. 11.



THE SCARLET LINE.

"Without shedding of blood there is no remission."

HEBREWS ix. 22.

"The blood of Jesus Christ His Son cleanseth us from all sin."
1 JOHN i. 7.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

JOHN iii. 16.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—ROMANS v. 8.

"WORTHY THE LAMB."

THE SCARLET LINE.

(See JOSHUA ii.)

WHEN Jericho was about to be destroyed by God on account of its sin, Joshua sent two spies to view the city. The report of Israel's approach had gone before them, but there was only one who believed the truth of the coming judgment, and this was Rahab, who sheltered the spies, and contrived their escape. She let them down from her house, which stood on the city wall, by a scarlet line. She asked for a pledge that her life should be spared, and they assured her that if she bound that same scarlet line in her window she should be saved. She obeyed; and when Jericho fell she was rescued out of its destruction, with all that had taken shelter in her house.

A worse judgment than that of Jericho hangs over this sinful world, and the only shelter from it is the blood of Jesus. As a scarlet line, the testimony to the saving efficacy of the atoning blood of the Lamb of God runs through the whole of Scripture. It is the only token that God will acknowledge. He has punished His own Son in our stead. His soul was made an offering for sin, and faith in Him can alone deliver from impending woe. Rahab was saved simply because she believed; so, dear reader, you may be saved by believing the testimony of God. He tells us that death and judgment are our just wages, but that in mercy He has given His Son to die for us. Believe this record, and you will be saved with an everlasting salvation; reject it, and, like the people of Jericho, you will be overtaken by the storm of judgment. Be wise now, and take refuge beneath the scarlet tide of the precious blood of Christ.

THE FAITH OF RAHAB.

A REPORT reached Jericho—all heard it; but Rahab believed the report. (Read Joshua ii. and Heb. xi. 31.) She mixed it with faith. She had no more evidence of its truth than other people, yet she believed. There is power in God's word. It should be believed because it is His word. There is no one who does not act on the belief of man's word. If we were sitting in a railway carriage, and an official came to the door and cried out, "This carriage is not going on; you had better change," we should all instantly jump out. No one would think of saying, "He did not address me; I shall

sit here until he speaks directly to myself." Thus is it with the report of the gospel. It tells us the carriage of self-righteousness, of ordinances, ceremonies, or prayers, does not go on to heaven. It tells us to change into the carriage of God's righteousness, which is by faith of Jesus Christ.

Rahab believed and was saved. The fruit of her faith is seen in her hiding the two men. Her house became the only safe spot in all the doomed city. There was perfect security for all in that house, under the shelter of "the scarlet line." All within that house were as safe as if they were already in the midst of Israel's victorious hosts, although the house was "on the wall"—the very thing that was first to come down. Rahab occupied herself in seeking to get as many as she could under the shelter of the "true token." People might say, "How can you promise me security? How can a scarlet line save a man? Would not a white flag do better? Ought we not to send a message to Israel to say we will become tributary?" No; come in! come in! There is safety here, and nowhere else. All beneath the scarlet line are as safe as God can make them. If any one were outside the door of that house, no power could save him; but all within were perfectly safe. They were not hoping to be safe, or praying to be saved. They were not half or almost saved; they were saved. "Our life for yours" had settled all; and the "true token" gave perfect peace to the heart.

THE VOICE OF JESUS.

I HEARD the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water—thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till travelling days are done.

THE INFIDEL AND THE WORD OF GOD.

ONE Sunday evening a young man was walking along the streets on his way to some scene of pleasure, when he was accosted by a person who stopped him and thrust a small bit of paper into his hand. The young man took it, and read, "Though your sins be as scarlet, they shall be as white as snow."

A sneer passed over his face, and he hastened on. " 'Though your sins be as scarlet, they shall be as white as snow,' doesn't apply to me, at any rate, for I am an infidel, and do not believe anything of the kind," thought he. " 'Though your sins be as scarlet, they shall be as white as snow.' Hang the thing; I can't get rid of it. . . . 'Though your sins be as scarlet, they shall be as white as snow.' Sins? conscience? Yes, but I acknowledge neither a future nor a God, and therefore am not responsible. What do I care to have my sins made white, to use the figure, seeing that I own no duties beyond those necessary to natural human existence? 'Though your sins be as scarlet, they shall be as white as snow.' I *am* an infidel (stamping his foot); I neither believe in the Bible, the God of the Bible, the future, nor anything beyond the still dark grave. So here's for a short life and a merry one. . . . 'Though your sins be as scarlet, they shall be as white as snow.' Confound it! . . . 'Though your sins be as scarlet, they shall be as white as snow.' Confound it! I wish I could get it out of my head. . . . 'Though your sins be as scarlet, they shall be as white as snow.' It is very forcible. Very poetical. Certainly that Bible is a wonderful book. Given, for the sake of argument, that it is true, and that a God exists, I can easily understand religious people who believe in a future, either of joy or suffering, clinging to such sentences with a tenacity proportioned to their belief. 'Though your sins be as scarlet, they shall be as white as snow.' Admirable writing. Terse, forcible language. I wonder who wrote it? God, I suppose. God? why, there is no God. I forget myself. If I could only remember my principles, and how logical and well founded the arguments are which support them, I should be all right. . . . 'Though your sins be as scarlet, they shall be as white as snow.' Confound the thing! will nothing put a stop to this? There is a church, I may as well turn in."

He entered, and was shown quietly into a pew by the door. A solemn silence reigned. The

preacher had just read the text from the pulpit, paused a moment, then in a gentle voice he repeated the words, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." . . .

The vestry of that church was always open for a short time after service, for the reception of those whom the message of the Lord had touched. That evening, among the anxious, there was one who said with tears, "Jesus, though my sins be dyed deeper than the deepest scarlet, do Thou make them whiter than the purest snow."

THE BLOOD-MARK.

"WHEN I see THE BLOOD, I will pass over you." I have sometimes looked inside that house of an aged Israelite. The old man and his children hear the dreadful midnight cry: they naturally enough are deeply solemnized. I see the old man take his light and look at the door-post. It is there, *the blood-mark is there.* . . . But possibly he instantly loses his sight, or even his senses. Does that make any difference in his state of safety? Thank God, no. The Lord says, "When I see the blood, I will pass over you." Just as that man whose debt of a million was paid in court before his eyes, might instantly lose his senses from excess of joy, nevertheless he would stand right in the eyes of the law. Even so, though a sinner who takes Christ as his Saviour, who trusts to His blood for the atonement of His sins, who looks, who believes, who has the blood-mark, might lose his or her senses, through age, or otherwise, such a one is safe; for God says, and He cannot lie, cannot forfeit His word, "When I see the blood, when I see the Christ I have provided, I will pass over you."

TIME AND ETERNITY.

OF all vain dreams, the vainest, wildest to my mind is that in which ETERNITY no place can find—
A dream which grasps the present, and perhaps the past,
But ends when this frail human life no more shall last!
"Where art thou?" mortal—yet immortal—man, oh where?
Art thou to ENDLESS LIFE OR DEATH ETERNAL heir?
"I came to Christ too soon" none ever yet could state;
But ah, sad thought, many will seek to come too LATE!
Now is the time; the moment in your hand you hold,
Momentous, weighty, and more precious far than gold:
Time echoes, speeding on its rapid flight, "Now COME!"—
Whoe'er thou art, where'er thou art, for thee there yet is room!

THE WORD OF GOD TO ANXIOUS SOULS.

SALVATION ON BELIEVING, NOT FEELING.

BELIEVE on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 9.)

"It pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.)

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John xx. 31.)

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.)

"Whosoever believeth in Him should not perish, but have eternal life." (John iii. 15.)

"He that believeth on Him is not condemned: but he that believeth not is condemned already." (John iii. 18.)

"He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

"He that believeth on Me hath everlasting life." (John vi. 47.)

"By Him all that believe are justified from all things." (Acts xiii. 39.)

"Whosoever believeth that Jesus is the Christ is born of God." (1 John v. 1.)

"Whosoever believeth in Him shall receive remission of sins." (Acts x. 43.)

A FEW SOLEMN SCRIPTURES TO THOSE WHO BELIEVE NOT.

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 12.)

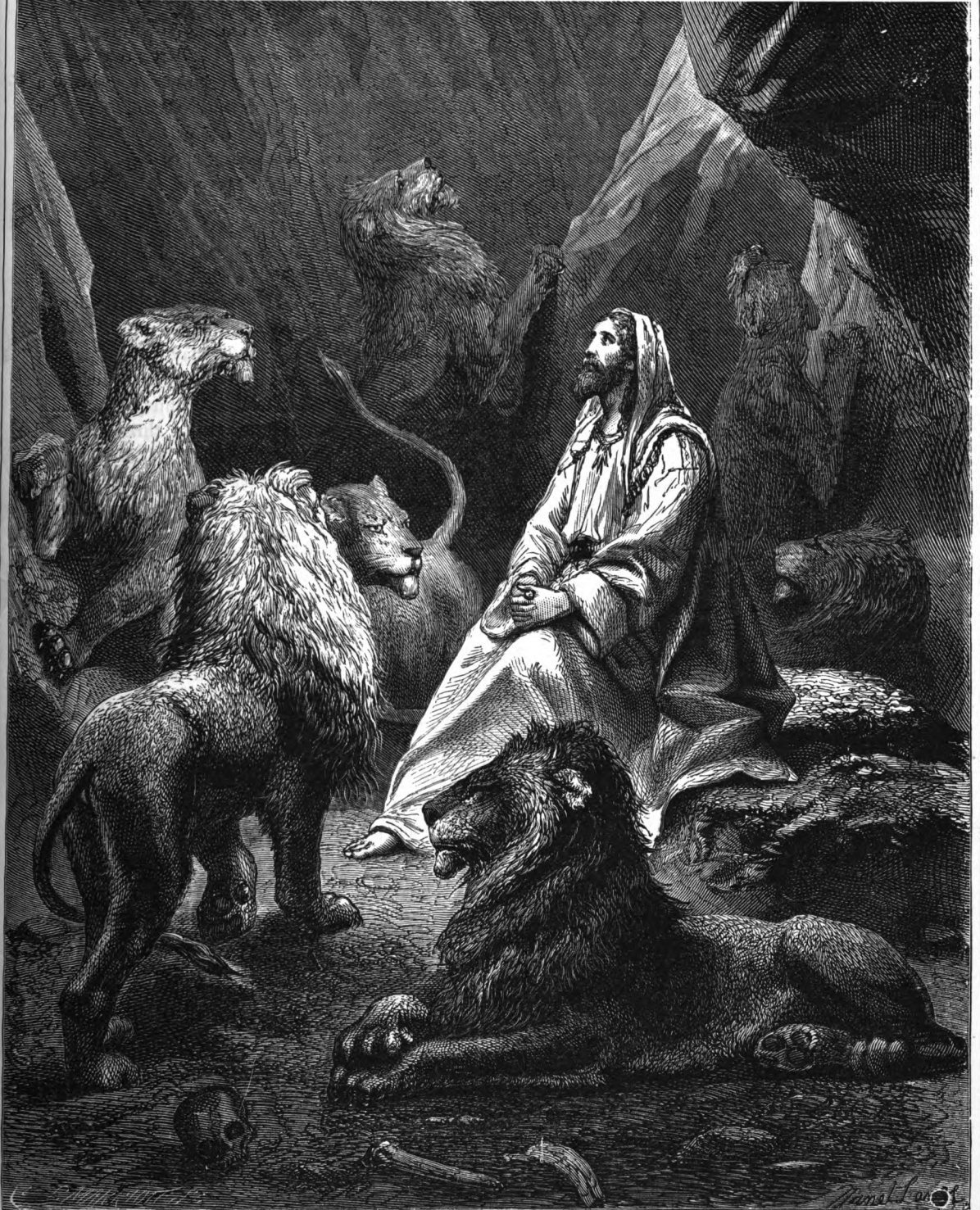
"If ye believe not that I am He, ye shall die in your sins." (John viii. 24.)

"The god of this world hath blinded the minds of them which believe not." (2 Cor. iv. 4.)

Dear anxious soul, trust the word of the living God; for it is written, "God is not a man, that He should lie: hath He said, and shall He not do it?" (Num. xxiii. 19.)

The above Scriptures prove that **faith alone can save**, and Satan's delusion about **feeling** to be saved is never found in Scripture. May you now rest upon the word of the living God, and pass from death unto life.

The Watchman's Message.



DANIEL IN THE DEN OF LIONS.

DANIEL IN THE DEN OF LIONS.

"**T**HEN the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." (Dan. vi. 16-23.)

DANIEL'S BAND.

STANDING by a purpose true
 Heeding God's command,
 Honour them, the faithful few!
 All Hail to Daniel's Band!

Dare to be a Daniel!
 Dare to stand alone!
 Dare to have a purpose firm!
 Dare to make it known!

Many mighty men are lost,
 Daring not to stand,
 Who for God had been a host,
 By joining Daniel's Band.
 Many giants, great and tall,
 Stalking through the land,
 Headlong to the earth would fall,
 If met by Daniel's Band.

Hold the gospel banner high!
 On to victory grand!
 Satan and his host defy,
 And shout for Daniel's Band!

A FEW PLAIN QUESTIONS.

DO you know that you possess a soul? How solemn the charge! a soul to live for ever! The wealth of all nations is nothing to the value of a soul. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" There is no loss like that of the soul. Lost property or lost health may be regained; but a soul once lost is lost for ever.

Are you prepared to die? Many are blindly approaching eternity. If unprepared, are you not afraid? There is a fable which states, that a Pilgrim once met a Plague, and asked where it was going? "Into the city," was the reply. "What for?" said the Pilgrim. "To slay three thousand people." Some time after the two met again, when the Pilgrim exclaimed, "You slew thirty thousand!" "No," was the reply; "I slew but three thousand—all the rest died from fear." Likely enough. Yet what is a plague compared with the evil of sin, the day of judgment, or the wrath to come?

Are you in earnest about your salvation? All things are in earnest but the careless sinner. Time is in earnest—it is passing by. Life is in earnest—it will soon be over. God is in earnest—He calls "to-day." Christ is in earnest—He exclaims "come." Death is in earnest—he is at the door. Heaven is in earnest—its gold-built mansions will soon be closed. Hell is in earnest—its burning billows are rolling near. All, all are in earnest, perhaps, *but you*. Witness the prayerless family, the neglected children, the closed Bible, the profaned Sabbaths, the despised gospel, the slighted eternity. What a life to live! What an account to render! What a doom to meet!

Do you know how you may be saved? Your sin, merits death. But Christ has died. "He was wounded for our transgressions, He was bruised for our iniquities: the Lord laid on Him the iniquities of us all, and He bare the sin of many." He gave His life a ransom for sinners. Oh, love unsearchable! Who *can* resist it? As some poor debtor looks to his surety for his discharge, so Jesus declares, "Look unto me, all ye ends of the earth, and be ye saved." Will *you* not look to Him? "*Believe,*" then, "*in the Lord Jesus Christ now, and THOU SHALT BE SAVED.*"

"I HAVE REJECTED, I HAVE REJECTED CHRIST!"

SPECIAL gospel meetings were being held in the town of D—. Men and women had been awakened, and were earnestly asking the all-important question, "What must I do to be saved?" (Acts xvi. 30.) Some had found peace to their troubled souls, while others mocked and scoffed. Amongst the latter class was James —. He said he had no faith in the meetings, declared that those who went to them were "hypocrites," &c. In the midst of his sin and wickedness he was seized with a severe illness, which ultimately terminated in death. While lying on his sick-bed he thought of his past life. He knew he was far from being what he ought to have been; but he had no idea he had been so wicked until now. His sins towered above his head like a mighty mountain, and threatened to crush him with their accumulated weight. He trembled as he thought of the great day of reckoning. He had not the slightest idea how his sins were to be forgiven. He began to think of the one who had been so much used by God at the gospel services, whom he had so often mocked, and asked that he should be sent for to visit him. On receiving the message he hastened to the bed-side of the sufferer. The moment the dying man saw him entering the room he addressed him thus: "SPEAK FAST, SPEAK QUICKLY; TELL ME OF JESUS." From the Scripture he was shown that God loved him, and was willing to save him; that He had so loved him as to give up Jesus to save him from hell; and that through simply believing on Him he would never perish, but have eternal life. (John iii. 16, 36.) While being spoken to he listened attentively, but did not appear to perceive the glorious truth which sets the sinner free. After conversing with him for some time he left, promising to call the same evening later on. On entering the apartment a few hours after, the poor sufferer perceiving him, shouted aloud, "Pray for me! speak fast to me! speak quickly to me about Jesus!" Again he told out as simply as he could the story of the cross. The word, however, seemed not to have the slightest effect. On the following morning he visited him again, and found that the end was near, mortification having set in. Not a single ray of light had penetrated the thick darkness that enveloped his spirit. His agony was almost insupportable. Conscience was now sinking its scorpion sting into his

soul, while memory was recalling sins he had committed. His obstinacy and rebellion, his guilt and folly, seemed to overwhelm him. Earnestly did the Christian speak to him of Jesus, the sinner's friend, urging him to neglect salvation no longer. Suddenly his eyes stared wildly in their sockets, and he shrieked out, "When shall I meet God? When shall I meet God?" "James," was the reply, "if you don't meet Him now as a loving Father, you will soon meet Him as an angry Judge. I have told you all I can—about His love to you, and Christ's death for you. We are about to part, never to meet again in time, and I want to ask you solemnly this question, Have you accepted or rejected God's salvation?" He paused for a moment, and then screamed out, "I HAVE REJECTED, I HAVE REJECTED CHRIST!" An hour after this he passed into eternity, without giving any evidence that he was saved.

Unsaved reader, now that you are healthy and strong, you may imagine you can do without Christ. There is a time coming, however, when you will see your mistake. You think that you can *live* without Him; but you know you cannot *die* without Him. Unsaved reader, take warning from this solemn incident. You do not *intend* to be eternally damned; but if you continue going on *neglecting* or *despising* God's wondrous salvation, you may, without a moment's warning, be summoned into His presence. Remember what He has said, "It is appointed unto men once to die, but AFTER THIS THE JUDGMENT." (Heb. ix. 27.) Careless sinner, what will you say when you appear before the great white throne? When the books are opened and your sins brought to your recollection, what will you say? Think of this solemn statement, "Because I have called, and ye REFUSED; I have stretched out my hand, and no man regarded. . . . I ALSO WILL LAUGH AT YOUR CALAMITY; I will mock when your fear cometh." (Prov. i. 24, 26.) Christ-rejector, Christ-neglector, beware! No longer despise God's pardon, no longer resist the Holy Spirit, no longer neglect the great salvation. Believe on Jesus, who has done all that was necessary for your deliverance. Close in at once with proffered mercy. If not, a Christ-rejector's doom will be yours. He has said, "He, that being OFTEN REPROVED *hardeneth his neck*, SHALL SUDDENLY BE DESTROYED, and that without remedy." (Prov. xxix. 1.)

**THERE IS NO MIDDLE CLASS
BEFORE GOD.**

THERE ARE TWO ROADS. READER, ON WHICH ARE **YOU?**

WIDE IS THE GATE,
BROAD THE WAY,
THAT
LEADETH TO **DESTRUCTION**,
AND
MANY GO THEREIN.

STRAIT IS THE GATE,
NARROW THE WAY,
THAT
LEADETH UNTO **LIFE**,
AND
FEW THERE BE THAT FIND IT.

DEAR READER! **WHITHER** ARE YOU BOUND?

COME every soul by sin oppressed,
There's mercy with the Lord ;
And he will surely give you rest,
By trusting in His word.

Only trust Him! Only trust Him!
Only trust Him now.
He will save you, He will save you,
He will save you now.

For Jesus shed His precious blood
Rich blessings to bestow :
Plunge now into the crimson flood
That washes white as snow.

Yes, Jesus is the truth, the way
That leads you into rest :
Believe in Him without delay,
And you are fully blest.

Come, then, and join this holy band,
And on to glory go,
To dwell in that celestial land
Where joys immortal flow.

ALAS! and did my Saviour bleed?
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

Oh the blood of Jesus, the precious blood of Jesus!
Oh the blood of Jesus, it cleanses from all sin!

Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree!

Well might the sun in darkness hide,
And shut its glories in,
When the Incarnate Maker died
For man, His creature's sin.

Thus might I hide my blushing face,
While His dear cross appears ;
Dissolve my heart in thankfulness,
And melt my eyes to tears.

The Watchman's Message.

W A T C H M A N ' S
M E S S A G E

I JOHN iv. 8.



TRUST IN THE
L O R D

PS. XXXVII. 3.

I JOHN i. 9.

W A T C H M A N ' S
M E S S A G E

THE DEVIL'S LIES.

YE shall not surely die: ye shall be as gods, knowing good and evil." (Gen. iii. 4, 5.)

"It does not matter what we are, if we be earnest enough."

"I hope it will all come right in the end."

"We are as good as our neighbours, and pity the world if there is no chance for us; we are doing what we can."

"We are not godless heathen, but have had good Christian parents, who have brought us well up."

"That being 'born again' we cannot see through, and we cannot see that anybody else can. It seems to us a mere figure of speech."

"We cannot conceive that at this very present time we are on the right way to heaven; but we should not like to think we were on the way to hell either. That would be a very harsh judgment indeed, and enough to distract anybody."

"Sure enough it would be a serious affair if everybody required to be 'born again,' as they call it."

"But if we try to do as well as we can, what more would you have?"

"We believe there were many good Christians who never were born again, or at least never knew they were, till they arrived in heaven."

"There is time enough yet; we intend to enjoy the world."

"A more convenient day is coming."

"We have a humble hope that it will be all right with us at last."

"God is far too merciful to punish anybody."

GOD'S TRUTH.

IN the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17.)

"The way of a fool is right in his own eyes."
"The way of transgressors is hard." (Prov. xii. 15; xiii. 15.)

"There is a way that seemeth right unto a man; but the end thereof are the ways of death."

"There is none righteous, no, not one; there is no difference; for all have sinned, and come short of the glory of God."

"All our righteousnesses are as filthy rags." "In the LORD have I righteousness and strength."

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. vii. 13, 14.)

"Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." (John iii. 3.)

"Marvel not that I say unto thee, Ye must be born again." (John iii. 7.)

"This is the record, that God hath given to us eternal life, and this life is in His Son." (1 John v. 11.)

"Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. vi. 2.)

"Come now, and let us reason together, saith the Lord."

"How shall ye escape if ye neglect so great salvation?"

"The wicked shall be turned into hell."

TIME HASTENS ON.

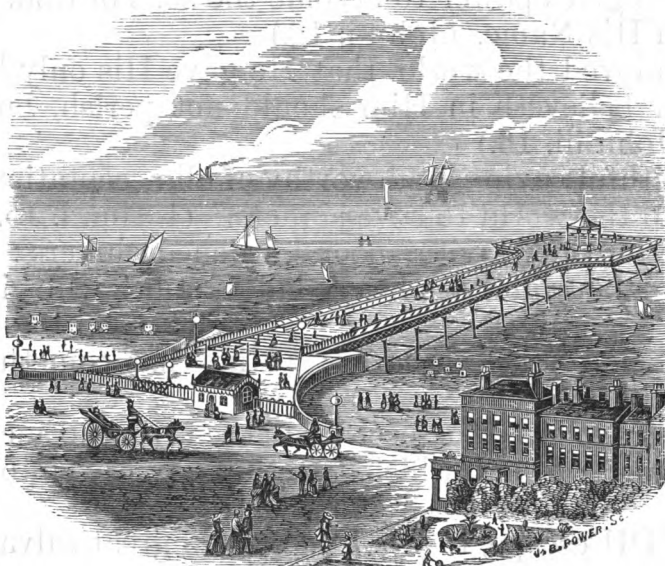
TIME hastens on; and as it wings its flight,
Eternity draws nearer day by day.
Say, doth the thought inspire thee with delight,
Or fill thy soul with sorrow or dismay?
Do vain regrets thy happiness destroy,
And from thy bosom wring repentant sighs?
Or canst thou look with peaceful hope and joy
On the bright prospect which before thee lies?
Be warned in time: to Christ for refuge fly.
Shun the broad path of sin without delay;
Seek life eternal ere, too late, thou die,
Oh, seek it now in this accepted day!
One only is there who this life can give:
He is the Lord Himself. Behold, He saith,
"He who believes in Me shall ever live,
He who believes in Me shall not see death."

MAKE HASTE, O MAN, TO LIVE.

MAKE haste, O man, to live,
For thou so soon must die;
Time hurries past thee like the breeze—
How swift its moments fly!
Make haste, O man, to live.
Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.
Make haste, O man, to live.
Make haste, O man, to live,
Thy time is almost o'er;
Oh, sleep not, dream not, but arise,
The Judge is at the door!
Make haste, O man, to live.

THE WRONG SIDE OF THE BOAT.

ONE night I witnessed a scene off the pier at a sea-side town. A man had gone off in a small boat for a pleasure trip, and was gently sailing over the sea thinking all was right, when suddenly a violent blast of wind capsized the boat, and he was precipitated into the water. However, he managed to struggle up the side of the boat, and place himself on her keel. He then took off his cap, and began to wave it for some one to come to his assistance, because he was in a perilous position. Soon some of the seamen on the beach, through a telescope, caught sight of him, and quickly three young men manned a boat and went off to rescue the perishing man, who was still waving his cap. Nearer and nearer the boat with the three noble young men came to the man, but still he is waving his cap, till at last we see them almost where the man is; and now we see he has got inside the life-boat, and they begin to "pull forth the shore."



In the meantime a great company of people has gathered on the beach to catch a sight of the rescued man, and hail him safe to shore.

Now, my dear reader, I think you will say, "I should not like to have been in his position." It is very reasonable for you to think so. But if you are *unconverted*, your position is even worse than his; for he was only in danger of being drowned, but you are in danger of eternal damnation!

Now this man was on the wrong side of the boat; he was on the *outside*, where he was exposed to the

fury of the waves, instead of being *inside*, where he would have been safe. And this is how it is with all sinners who have not accepted Christ as their personal Saviour. They are exposed to the vengeance and wrath of God, which makes their position a perilous one.

Allow me, dear reader, to ask you if this is your position? If it be, then notice how this man was rescued, and what he had to do in order to be rescued. The three young men went out to rescue him, and when they brought the boat close enough the man had only to take one step into the life-boat, and by this means he was saved. So has the Lord Jesus Christ not only left the excellent glory, but He has

come to the very place where we are; we have not to go to Him, but He has come to where we are, and offers Himself to be our Saviour; and what you have to do to be saved is, to take one step (called faith) out of self (the sinking wreck) and into Christ (the life-boat), and thus you are saved upon the authority of God's word: "Verily,

verily, I say unto you, He that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation; but is *passed from death unto life.*" (John v. 24.)

There was no safety on the keel of the boat; it was only when he got inside the life-boat he was safe. Likewise there is no safety outside of Christ; it is only when you get *in* Christ, and God looks upon you in Christ, that you are safe.

My dear reader, are you *inside* the life-boat, or are you outside?

**"THIS IS LIFE ETERNAL,
THAT THEY MIGHT KNOW THEE, THE ONLY TRUE GOD,
AND JESUS CHRIST, WHOM THOU HAST SENT."**

JOHN xvii. 3.

Fellow Traveller to an Eternal World.

ARE you on the road to Heaven or Hell? If not born of God —if not washed in the Blood of Jesus who is the Son of God —you are yet in your sins, and the wrath of God is abiding on you. (John iii. 36.) In another moment you may be lost! lost!! lost!!! for ever and ever! Oh flee, flee for your life—flee from the wrath to come—flee to the only Saviour, the Lord Jesus Christ; in Him alone is safety; He receives sinners, even the vilest. Believing on Him, your danger is past—your sins forgiven; for, to as many as receive Him, He gives power to become the sons of God, even to them that believe on His Name. (John i. 12.)

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John iii. 16.)

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” (1 Tim. i. 15.)

The Lord Jesus thus invites poor burdened sinners: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” (Matt. xi. 28.)

The Lord Jesus further declares: “Him that cometh to Me I will in no wise cast out.” (John vi. 37.)

Dear fellow-traveller, I beseech you then, by the mercies of God, “Behold the Lamb of God, which taketh away the sin of the world.” (John i. 29.)

“How can YOU escape, if YOU neglect so great salvation?” (Heb. ii. 3.)

THY RACE WILL SOON BE RUN.

DEATH

Will bring it to a close; and after death the

JUDGMENT.

Then, where will you spend

ETERNITY?

IN HEAVEN OR HELL?

The Watchman's Message.



THE HAPPY CHOICE.

RUTH AND NAOMI;

OR, THE HAPPY CHOICE.

“Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? . . . Nay, my daughters; for it grieveth me much for your sakes that

the hand of the Lord is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her. So they two went until they came to Bethlehem.”—RUTH i. 8-19.

THE HAPPY CHOICE.

BOTH these two young people had passed through the same sorrow, were in the same circumstances, under the same influences, and with the same testimony before them; for Naomi must have unfolded something of God to them, to make Ruth speak as she does afterwards. Orpah thus had the same opportunities, the same privileges, the same advantages as Ruth; and at first they turn their backs on the world together. These two seriously mean to leave it; and I doubt not, beloved unsaved soul, you too have had your moments of serious thought; you have had your moments of conviction, have you not? Have you never trembled as you heard the preacher reason of righteousness, temperance, and judgment to come? You know you have. But have you decided for Christ? No doubt you have said, "It is better to be a Christian than not to be one." Your sins have come up before you, and you have trembled as you thought you must some day have to do with God, and you have felt afraid of the judgment to come.

But perhaps you say, "I have had no convictions, no anxiety, no fear for the future or thought about my soul and God." Do you say that? Ah then, my careless, Christless friend, there are days of hopeless sorrow before you—days of terrible conviction, days of fearful anxiety, days of agony and remorse, and terror unspeakable; but where? In the place where hope never comes! where anxiety, and convictions, and sorrow, and remorse come all *too late!* Oh that you may be aroused, awakened, convicted *now*, my unsaved readers; *now*, while you have still time to decide for Christ.

It may be with some of you that deep sorrow has been known in your heart: death has knocked, not at your door, but at the door of one you deeply loved: and as that one has been taken from you you have felt, "How would it have been had I been called away like that?" Ah! what would it be if you died now?

Young man, what would the issue be if you died this moment in the state in which you now are? Where would *you* spend your eternity—your long, your endless eternity?

Hoary old man, grown old in forgetfulness of God, grown gray in rejection of Christ, with all your sins still upon you, if God called you away at this very moment, where would you spend *your* eternity?

Young woman, so gay and thoughtless, thinking only of the world, caring only for pleasure, with no thought of Christ, unwashed, unforgiven, if God were to cut you down now, while you read this, where would *you* go to spend this endless eternity that is before you? It is high time *you* were converted! Oh, turn round to Jesus: your sins shall all be forgiven; you shall taste the blessedness of knowing the Lord. It is better far to belong to Him, happier far to be numbered among "His own;" and could you have a moment better than the present to accept Him as your Saviour? Could you have a more important moment than *this* moment, in which to decide for Christ? Impossible! He loves you and wants to save you. His name, Jesus (*i.e.* Jehovah, the Saviour), may well invite your trust. But put decision off, put it off till to-morrow, and what shall then be? God knows.

But a few days since I was called to see one who had been the day before in life and health: in six hours she was a corpse: and, friend, it may be so with you to-morrow or even to day, and what do you think it would be to die in your sins? Think! think! I warn you; be warned in time! Have you no care for your precious soul? no anxiety to flee from the wrath to come? no desire to be with God's beloved Son by-and-by? Oh, would you not like to know that your sins are all forgiven? would you not like to be found among the ransomed of the Lord by-and-by? would you not like that your voice should swell that chorus of praise to the One who died to save you? would you not like to be there in that scene of life and glory? Oh, *decide then, DECIDE NOW, DECIDE FOR CHRIST.*

THE PRAIRIE FIRE.

WHEN I was crossing the prairies which stretch for hundreds of miles west of the Mississippi, I saw far away upon the horizon a long black wall of smoke; as night came on, this became a line of fire for many miles, stretching over the undulating country. It was the unmistakable prairie fire.

When travellers in their waggon or the Indians see the prairie fire in the distance rapidly approaching, they at once make a fire themselves, setting light to the tall waving grass around them, which burns away till nothing is left but a bare, blackened space covered with the charred remains of the roots. Upon this cleared ground they take their stand, and boldly defy the fiery storm.

The prairie fire now closes on them, rushing madly on, sweeping down all in its course. The prairie dogs, who have been barking, turn tail, and run into their holes; whilst owls and rattlesnakes vainly screech and hiss. All is wild confusion around, as the tempest drives the leaping flames on in their devastating work; but the Indians, or the travellers, are safe. The place where they stand being already cleared by fire, there is nothing left to burn, so that when the flames come, finding no fuel, they merely encircle it and pass on. Any other place outside is in imminent danger, near or far it matters little, for to be without the circle is certain destruction, whilst within is perfect security.

A worse than prairie fire is hurrying on at a fearful, overwhelming pace: it looms already in the distance; many a traveller for eternity sees it not, for his eyes are blinded, or he flatters himself it is not coming *his* way, it will not overtake *him*. Yet on sweeps the devouring flame, in spite of all his vain delusions. It is the awful fire of God's fierce wrath against that which is most hateful to His holiness—God's anger against sin. All man's science and art will not turn away this raging fiery storm; he may add device to device, and cover himself up with his own righteousness as with a cloak, but his accumulated mass of good works and human performances will only add to the great burning of that terrible day when all things shall be tried by the fire of the holy consuming wrath of the living God.

But here is the glad tidings of a refuge from the coming wrath. When the thick judgment-cloud that had gathered for the poor doomed sinner burst in all its relentless fury upon the sinner's Substitute, then the thunderbolts of God's wrath fell upon Christ. Oh the greatness of the judgment! oh the greatness of the love! The one can only be measured by the other. And now, "There is no condemnation for those who are in Christ Jesus." Oh, flee to Him, and know with peace-giving confidence that upon the cross He bore the condemnation for thee! Was not the intense burning He endured enough when he cried, "I thirst;" "My God, my God, why hast thou forsaken me?" God has proved He is satisfied by the resurrection of His Son, and there thou mayest rest, where the judgment has already fallen; *this is the only safe place*—sheltering in a wounded and smitten Christ, when all around is given up to the flames.

Linger not, but "believe on the Lord Jesus Christ, and thou shalt be saved."

A flame was kindled in God's ire,
O Christ, it burned on Thee!
It was a hot, consuming fire,
Even in the fair green tree:
There did that fire feed and expire,
Now it is quenched for me.

CONVICTIONS.

I HEARD of a young lady who had her convictions. She went home and told them to her mother, but her mother did not understand convictions. She told her daughter she was too young to be gloomy; that she must go into the world, as the word is.

She thought religion was never meant to make people gloomy; and so, indeed, it never was. But religion was never meant to give ease to a sin-stricken soul, till that soul finds it in the precious blood of Christ.

Take care, beloved, what you do with your convictions. They are often reminders of an eternal world, and would, like the river which seeks the ocean, lead you to the rest there is for you in Christ.

This dear child was taken into a world of sins, called pleasure, and her convictions ceased; but, being of a fragile nature—like a flower fading on its stem—she became wan and pale, and was ere long brought to her dying hour.

But as death was putting the last mortal hue upon her sad face, with feeble utterance she said to her mother, "Dear mamma, when I am dead and in my coffin, and you lay me down in the cold grave, I should not like my name on my grave; let there be no tomb-stone over me; but when you come into this room and open that wardrobe, you will see my last ball dress, and you will see there a sign of *your sins and of my doom*."

Dear friends, she had her convictions, but they were now *gone*. Take care what you do with your convictions. You have them now; you may not have them long. They are passing away, passing away! May God by His Spirit teach you.

For, oh, ye mothers, ye fathers, think how dreadful the upbraidings of a lost child! What a hell, in addition to hell itself, to have mingling with the weepings and wailings of the lost, the upbraidings of a *lost child*.

How like the knell of all your slighted opportunities is that word in the gospel: "Son, remember" (there is *MEMORY* in hell) "that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things, *but now*" (when it is too late for thee) "he is comforted, and thou art tormented."

Ah! beloved, what a difference is there between these *two "nows"*—"now," the now of torment; and "now," the now of salvation. The one, alas! the lost have, the other you have. For "*now* is the accepted time, now is the day of salvation."

"The Salvation of your souls."—1 PETER i. 9.

SALVATION IN FOUR WORDS.

DONE Nothing can be simpler than the great work that Christ accomplished. He died on the cross eighteen hundred years ago; finished the work God gave Him to do; therefore I

NOW now have nothing to do but accept what has been done, receive the benefit, make use of Him by whom

FOR my sin is cancelled; for as I am helpless and unable to take away my sin, Christ is my Substitute, who bore all my sin in His own body on the tree, that I might be free from

ME sin. It therefore becomes me at once freely to accept what God has freely given, and make the Work of Christ Jesus the only grounds of my acceptance and redemption.

'Tis not doing, 'tis not praying,
'Tis not weeping saves the soul;
God is now His grace displaying;
Jesus died to make me whole.

"Neither is there Salvation in any other."—ACTS iv. 12.

"The Salvation of the righteous is of the LORD."—PSALM xxxvii. 39.

"God hath from the beginning chosen you to Salvation."—2 THESS. ii. 13.

The Watchman's Message.



PAUL PREACHING AT ANTIOCH.

PAUL PREACHING AT ANTIOCH.

“**B**E it known unto you therefore, men and brethren, that THROUGH THIS MAN (JESUS CHRIST) is preached unto you the FORGIVENESS OF SINS : and BY HIM ALL THAT BELIEVE are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets ; Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” (Acts xiii. 38–41.)

"ASLEEP UNTIL NOW."

I HAD been preaching Christ in a cottage at S—. I had the blessing of the Lord in my own soul, and was asking God that some sinners might be saved. One Lord's-day evening soon after I was to preach in W—, about three miles from S—. About an hour before the time of meeting a knock was heard at the door, and a young woman from S— presented herself, and expressed a wish to speak with me. I had seen her at the meetings, and had been told that she was a Christian. Inviting her to take a seat, I added, "I am led to believe you are a Christian, is that so?" "No, sir," she answered, "I am not. Up to the time you had meetings in S— I thought I was; but *I have been asleep until now.* Oh," she added, "it is terrible to have been *asleep in sin* so long." Yes, reader; it is terrible indeed if you are unconverted, and yet fancying yourself "all right." *Asleep* to the terrible realities of eternity, and yet never "born again." *Asleep* on the way to *hell*. *Asleep* when an eternity of "weeping, and wailing, and gnashing of teeth," awaits you in the lake of fire, if you die as you are. "Ye must be born again" (John iii. 7); and yet you are *asleep*. Unsaved soul, it is *terribly* dangerous. You are running a *terrible* risk of losing your soul *for ever*. Awake, sinner, awake now, or in eternity you may awake in hell. "*Asleep* until now; *asleep* in sin;" such was the confession of my visitor. She had thought herself a Christian, others had thought her a Christian; but she was only *sleeping in her sins*. "You are not yet prepared to meet God then," I said. "Oh no," she said; "how can I meet Him *in my sins*?" "Then," I said, "if your sins were only taken out of the way, would you be quite satisfied and happy? It is *your sins* that make you afraid to meet God? Just turn with me to what God says. I suppose you believe that this Bible is God's word, and that God speaks truth." "Oh, certainly I do," she said; "*God cannot lie.*" "Look then at Isaiah liii. 6, last clause, 'And the Lord hath laid on Him (Jesus) the iniquity of us all.' Now turn to John i. 29, 'The next day John seeth *Jesus* coming unto him, and saith, Behold the Lamb of God, which taketh away *the sin of the world.*' Then Hebrews ix. 26, last clause, 'But now once in the end of the world hath He appeared, to *put away sin* by the sacrifice of Himself.' In these verses we see, Jehovah laying sin on Jesus, who bears it to the cross,

where He puts it away, and *the sins of every believer* are now gone for ever, because 'He *bare our sins* in His own body on the tree.' (1 Peter ii. 24.) God has said, 'The soul that sinneth, it shall *die*' (Ezek. xviii. 4); again He says, 'As I live, saith the Lord God, I have no pleasure in the *death* of the wicked.' (Ezek. xxxiii. 11.) God loves the sinner (John iii. 16); but He can 'by no means clear the guilty.' (Exod. xxxiv. 7.) What is to be done? Jesus says, 'Lo, I come to do thy will, O God.' (Heb. x. 9.) Paul tells us His will was 'to *save sinners.*' (1 Tim. i. 15.) Sin *must* receive its judgment, so He who came to save sinners *must needs* 'suffer for sins, the just for the unjust.' (1 Peter iii. 18.) Is God satisfied then with the *innocent* taking the place of the *guilty*? Yes; we read that He was delivered *for our offences*, and *raised again* for our justification. By resurrection God declares He is satisfied; nay, more, He is glorified in the death of Jesus *for sinners*, and can now *save all who believe* the record He gives of His Son." "But must I not feel a change first?" "God says, '*Whosoever believeth*;' the devil says, 'You must feel before you can know.' God has given us His written word for it: '*He bare our sins* in His own body on the tree.' 1 Peter ii. 24.) God says 'He is satisfied and will now *forgive every believer.*' (Acts xiii. 38, 39.) God grounds the forgiveness of your sins on an *accomplished work*. Your feelings cannot add anything to it. God makes it known, and says, '*Believe it.*'" "I believe He *bare my sins*," she said, "and I *feel* as if I could praise Him always." We praised God together for saving another soul who simply rested on His word without *experience* first. A. S. R.

THESE shall come a night of such wild affright,
As none beside shall know;
When the heavens shall shake, and the wide earth quake
In its last and deepest woe.

What horrors shall roll o'er the godless soul,
Waked from its death-like sleep,
Of all hope bereft, and to judgment left,
For ever to wail and weep!

The terrors of God, as an iron rod,
Shall bruise that cursèd seed
Who His truth have spurned, and never have learned
The love of the cross to read.

O worldling, give ear, while the saints are near!
Soon must the tie be given,
And men side by side God's hand shall divide,
As far as hell's depths from heaven.

THE ATONING BLOOD.

IT is the blood, it is the blood,
Which has stonement made;
It is the blood which once for all
Our ransom price has paid.

It was the blood, the mark of blood,
The people's houses bore;
And when that mark by God was seen,
His angel passed the door.

Not water then, nor water now,
Has ever saved a soul;
Not Jewish rites, but Jesus' stripes,
Can make the wounded whole.

"I see the blood, I see the blood,"
A voice from heaven cries;
The soul that owns this token true,
And trusts it, never dies.

"I'VE NO FOUNDATION."

IT is alarmingly solemn what a power of self-deception is prevalent at the present time. To those who often converse with persons about their souls it is very manifest. There are few, when asked if they are saved, who do not readily reply, "I hope so;" and yet, when pressed for the ground of their confidence, become quite confounded. It needs, therefore, that this matter, of such eternal importance, should be brought home personally and pointedly, in order to lift the blindfold which Satan has so successfully applied, and really meet the need of souls.

Alas! we might multiply illustrations of what we mean, but one or two will suffice for our present purpose.

We were lately struck with a fellow-passenger on the Great Northern Railway. His calm and gentle manner, and diligent reading of what appeared to us a religious book, so attracted us, that we could not forbear kindly saying to him, "Sir, will you allow me to ask if you have peace with God?" "Yes," was his ready reply. But when asked what means it had pleased God to use to give him this precious blessing of peace, he hesitated, looked confused, and after a little while said, "I was always brought up to it." This at once disclosed his real state of soul. He might have been well brought up; but surely that could not meet the question of sin, and of being reconciled to God. If there be no way of approach unto God but through the blood of His own Son, the manner of his being

brought up could not possibly meet the guilt of conscience and transgressions which the soul knows when brought into the presence of God. This was pointed out, and Scripture proof given that peace with God is alone through our Lord Jesus Christ, because He died for the ungodly, and made peace by the blood of His cross. He seemed surprised, and said nothing more on the subject.

It was only a few days after, when travelling on the Midland Railway, and speaking on the blessedness of being in glory with Jesus, a man said, "Yes, we all hope for that." But, on being solemnly asked what was the foundation of his hope, he paused for a little while, and then said, "I have no foundation." This was honest; but the flippant expression of hope sets before us a sample of many, many persons. They are in the habit of saying they hope to be saved; but if it be really sifted, it is, alas! too true that they have no real hope; they have no foundation. How sad this is! And what, it may be asked, is the foundation of the sinner's trust? Ah, there is only one; for Scripture says, "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) This is *the* foundation which God has laid. It is Jesus Christ crucified for sinners. There is salvation in no other. Hope is alone through Him. Peace only through what He has done. The conscience purged only by His precious blood. Redemption accomplished by His death. "It is the blood that maketh an atonement for the soul."

Dear reader, have you a good hope through grace? Is *all* your trust of salvation in the Son of God that died for sinners? Are you trying the hopeless task of making yourself righteous? or are you satisfied to have Christ for your righteousness? Oh, beware of a vague, indefinite, false hope! for God hath declared that no man cometh unto the Father but through Jesus His Son, and that "there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.)

ARE YOU LIVING FOR
ETERNITY?

The march of time—swiftly, surely, and silently—is bearing us on to the great realities which shall soon burst on our vision. SOON shall we stand before the great
"I AM."

ART THOU A SINNER?

GO TO JESUS,
FOR "THIS IS A FAITHFUL SAYING, AND WORTHY
OF ALL ACCEPTATION, THAT
CHRIST JESUS CAME INTO THE WORLD TO
SAVE **SINNERS.**"

1 *Tim.* i. 15.

JESUS ONLY.

JESUS ONLY our life.—"He that hath the Son hath life; but he that hath not the Son of God hath not life."

JESUS ONLY our salvation.—"We have seen and do testify that the Father sent the Son to be the Saviour of the world."

JESUS ONLY our propitiation.—"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

JESUS ONLY our peace.—". . . Made peace by the blood of His cross."
"He is our peace who hath made both one."

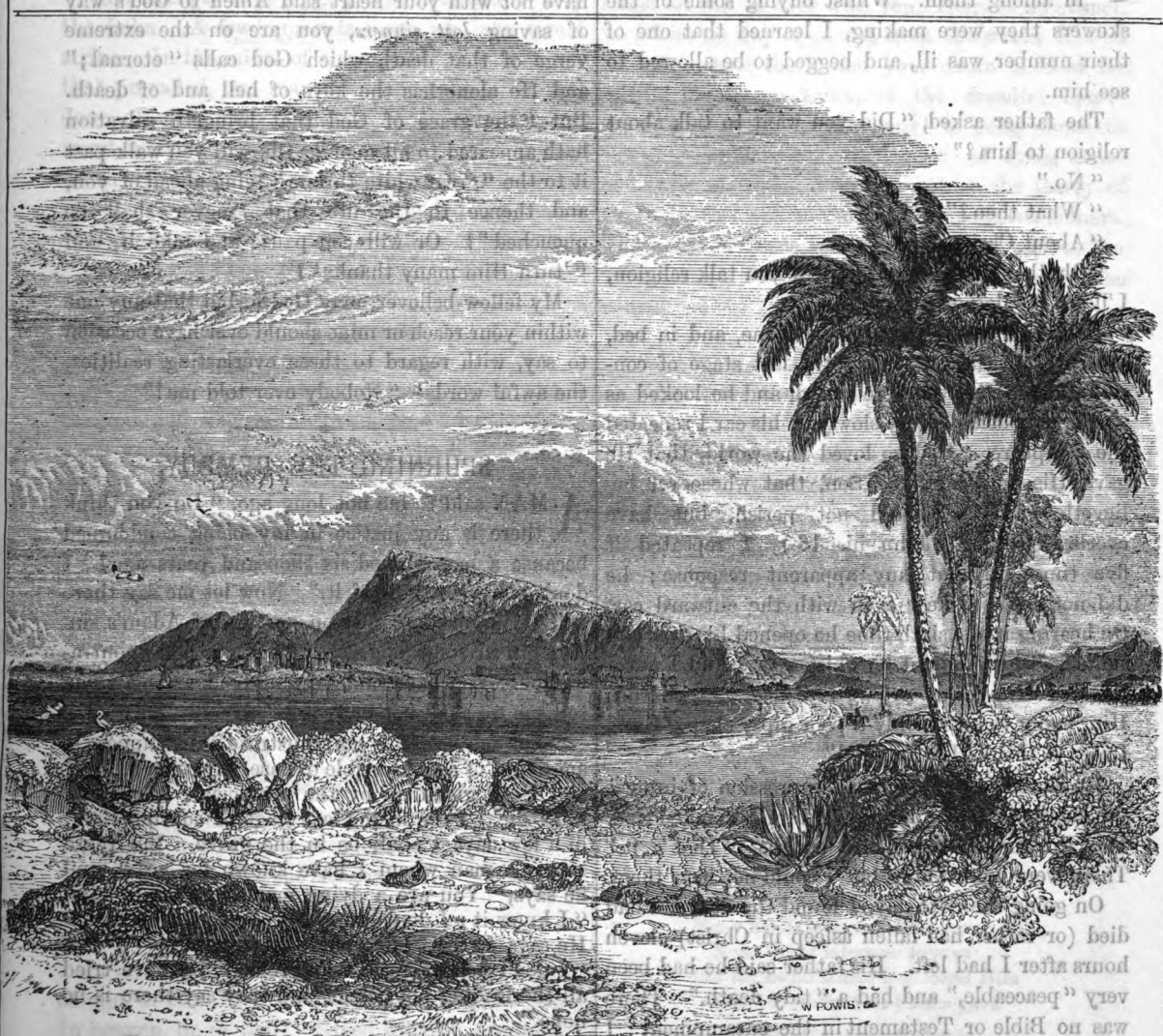
JESUS ONLY our rest.—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

JESUS ONLY our joy.—"God forbid that I should glory save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

JESUS ONLY our hope.—"Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

What is He to you? Is He your Saviour, your propitiation, your life? If so, He is all the rest to you. If not, you are lost and ruined indeed. Make no mistake—no delay. Decide at once to receive Him as your Lord, and trust Him only as your Saviour.

The Watchman's Message.



THE COAST OF THE RED SEA, NEAR REPHIDIM.

THE SMITTEN ROCK, NEAR REPHIDIM.

WHEN the children of Israel had gone a few days' march after crossing the Red Sea, they came to Rephidim, where "there was no water for the people to drink." They were faint and ready to die of thirst, and in their extremity were made to prove again the power and grace of God in supplying their need. God commanded Moses to go on before the people, and to take his rod and smite the rock in Horeb. Moses did so, and out of the smitten rock gushed streams of living water for the perishing Israelites. In this we have a

blessed illustration of the grace of God to lost sinners; for while we were ready to die, as the wages of sin, God with His rod of justice smote His well-beloved Son in our stead; and when on Calvary, after enduring the wrath of God against sin, He cried, "*It is finished!*" the living streams of the water of life flowed out in copious abundance to perishing sinners. Israel had only to stoop and drink; so, reader, you have but to take freely of the water of life flowing from the Lord Jesus, and you will be saved eternally. The last invitation from the Risen Christ is, "Whosoever will, let him take the water of life freely."

"NOBODY EVER TOLD ME."

PASSING near an encampment of gipsies, I went in among them. Whilst buying some of the skewers they were making, I learned that one of their number was ill, and begged to be allowed to see him.

The father asked, "Did you want to talk about religion to him?"

"No."

"What then?"

"About Christ."

"Oh, then you may go! only if you talk religion, I'll set the dog on you."

In the caravan I found a lad alone, and in bed, evidently at the far end of the last stage of consumption. His eyes were closed, and he looked as one already dead. Very slowly in his ear I repeated the Scripture, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) I repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On hearing it the sixth time he opened his eyes and smiled. To my delight he whispered, "And I never thanked Him; but *nobody ever told me*. I 'turn Him many thanks: only a poor gipsy chap; I see, I see; I thank Him kindly!"

He closed his eyes with an expression of intense satisfaction. As I knelt beside him I thanked God. The lips moved again. I caught, "That's it." There were more words, but I could not hear them.

On going the next day, I found the dear lad had died (or rather had fallen asleep in Christ) eleven hours after I had left. His father said he had been very "peaceable," and had a "tidy death." There was no Bible or Testament in the encampment: I left one of each. The poor men wished me "good luck," and gave me a little bundle of skewers the "boy Jemmy" had made.

My fellow-sinner, it was apparently the first time this dear boy ever heard of God's salvation, and with unquestioning faith *he took God at His word*, and with his dying lips thanked Him that He "so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God is satisfied with the finished work of the Lord Jesus Christ; this poor lad was also satisfied, and this mutual satisfaction was instant and everlasting salvation.

In eleven short hours he had exchanged this ~~far~~ rickety caravan for the paradise of God, where he is tasting that God is as good as His word. If you have not with your heart said Amen to God's way of saving *lost sinners*, you are on the extreme verge of that death which God calls "eternal;" and He alone has the keys of hell and of death. But "the grace of God that bringeth salvation hath appeared to all men." Oh, will you walk past it to the "great white throne" lying ahead of you, and thence to the fire that "never shall be quenched"? Or will you pause and take it, and "turn Him many thanks"?

My fellow-believer, may God forbid that any one within your reach or mine should ever have occasion to say, with regard to these everlasting realities, the awful words—"Nobody ever told me!"

SPURNING THE REMEDY.

A MAN said to me not long ago, "Do you think there is any justice in my being condemned because a man sinned six thousand years ago? I don't believe a word of it." Now let me say there will be no one lost only on account of Adam's sin. But I hear some one say, "That's a plain contradiction. You have said we would be, and now you tell me we shall not be."

"Let me see if I can illustrate it. Suppose I am dying of some terrible disease, say consumption, and I am given up by the physicians, who say I must die. I am in the last stage of consumption; in a few days I shall be in the grave. But there comes a man whom I have known for years, and he says, "You are a dying man!" I say to him, "I know it; I don't want any one to tell me that." He says to me, "But there is a remedy." I say, "I don't believe there's any remedy; I have tried all the leading physicians, and they say there is no hope."

"I tell you there is a remedy," says he. "Twenty years ago I was as far gone as yourself, and I was given up by all the physicians to die; but I took that medicine (and he holds it out to me), and it cured me. Listen now—there is the medicine, it shall not cost you a farthing; just take it, and you will get well." But I do not take it, though I have every reason to believe the man is speaking the truth. Well, suppose the man says, "That medicine has cost me all I have got; take it and live." I take the medicine from him, and dash it to the ground. To be sure I shall die of consumption; but that is not the reason why I die; it is because I spurn the remedy. And if men die eternally it will not be God's fault, but because they have despised the remedy.

CALM IN THE STORM.

IN a gale off the coast a vessel was driven ashore. Her anchors were gone, and she refused to obey the helm. A few moments more, and she would strike. In the midst of the general consternation that prevailed, one man remained calm. He had done all that man could do to prepare for the worst when the wreck was inevitable, and now that death was apparently near, he was quietly awaiting the event. A friend of his demanded the reason of his calmness in the midst of danger so imminent. "Do you not know that the anchor is gone, and we are drifting upon the rocks?"

His reply was, "Certainly I do; but *I have an anchor to the soul.*"

Blessed are those who are thus anchored within the veil, and who find in the hope set before them, upon which they have laid hold, through storm or calm, a stay, a trust, a refuge ever sure.

"I AM IN ETERNITY, AND YOU ARE ON THE BRINK."

PASSING through a country graveyard the other day, an inscription on a headstone struck my eye. The stone was by the side of the path, where every one could see it; and it was placed there in memory of a young man who died at the age of seventeen. I felt it was calculated to do good. I therefore brought it away in my memory, and now copy it, in hope that it may benefit some one. It was—

"Reader, one moment,
Stop and think
That I am in eternity,
And you are on the brink!"

In eternity! A young man, only seventeen years of age, in eternity! In a fixed, a changeless state. In heaven, or in hell! Saved with an everlasting salvation, or lost for ever. If it should be the latter, what a fearful supposition! And yet many have gone to hell before they have been seventeen years of age.

"*He is in eternity, and you are on the brink.*" Yes, though you may be young, apparently healthy, full of life, and spirits, you are on the brink of eternity. A slight accident, a few days' illness, and you are in eternity. What a solemn thought! What will eternity be to you? Where will you be in eternity? Are your sins pardoned? Are you reconciled to God by the death of His Son? Are you sanctified by the Holy Spirit, and thus made

meet for heaven? If not, you are *on the brink of eternity*. You should lose no time; for if you once pass through the portals of death in an unprepared state, all will be over with you. There is no gospel, no Bible, no way of escape from the wrath of God in hell. Once there, and your doom is fixed for ever. Think, oh think; of the dreadful consequences of dying in your sins! of going down to the grave in an unconverted state! of dying under the curse of God! Presume not on the mercy of God; for God has no mercy for impenitent sinners. The words of Jesus will be found true, true to the very letter, "Except a man be born again, he cannot see the kingdom of God."

"There are no acts of pardon passed
In the cold grave to which we haste;
But darkness, death, and long despair
Reign in eternal silence there."

"Behold, now is the accepted time; behold, now is the day of salvation!" *Now* you may be pardoned, sanctified, and saved. *Now* you may obtain mercy, and find grace to fit you for heaven. *Now* the Father will receive and forgive you. *Now* the Son will wash you in His blood, and cleanse you from all unrighteousness. *Now* the Holy Spirit will create in you a clean heart, teach you the way of truth, and fill you with joy and peace.

THE SMITTEN ONE.

"**S**TRICKEN, smitten, and afflicted,"
See Him dying on the tree!
'Tis the Christ by man rejected,
Yes, my soul, 'tis He! 'tis He!
Many hands were raised to wound Him,
None would interpose to save;
But the awful stroke that found Him
Was the stroke that justice gave.
Ye who think of sin but lightly,
Nor suppose the evil great,
Here may view its nature rightly,
Here its guilt may estimate.
Mark the sacrifice appointed!
See *who* bears the awful load!
'Tis the WORD, and LORD'S ANOINTED,
Son of Man, and Son of God.
Here we have a firm foundation;
Here 's the refuge of the lost:
Christ 's the Rock of our salvation;
His the Name of which we boast!
Lamb of God, for sinners wounded!
Sacrificed to cancel guilt!
None shall ever be confounded
Who on Him their hopes have built.

"Salvation belongeth unto the Lord."—PSALM iii. 8.

WHAT IS THE GOSPEL?

WE often hear the terms, "Preaching the Gospel," "Going to hear the Gospel," "Rejecting the Gospel." What do we mean by such words? The word "Gospel" is an old Saxon word, meaning God's spel or message, good tidings, a something to make men glad.

It is not a book, nor a thing, but a message. Just as a telegram is not the paper it is written on, nor the boy who brought it, nor the wire that carried it, but the words down on it. So the Gospel is neither the Bible, nor the preacher, nor the apostle, but the words themselves. A message from God to every man, woman, and child that will receive it. It comes as a personal, special message to you, just as plain as if a telegraph boy entered your house and handed to you an envelope with your name on it, and these words in it:

5	Come	unto	me	all	ye
10	that	labour	and	are	heavy
15	laden	and	I	will	give
20	you	rest.			

You may toss the telegram in the fire, or put it away and forget all about it, or do as it tells you. So it is with the Gospel message; you may reject, neglect, or accept; rejecting, neglecting, is eternal loss; acceptance is eternal gain.

"My soul fainteth for thy Salvation."—PSALM cxix. 81.

"Let Thy Salvation, O God, set me up on high."—PSALM lix. 29.

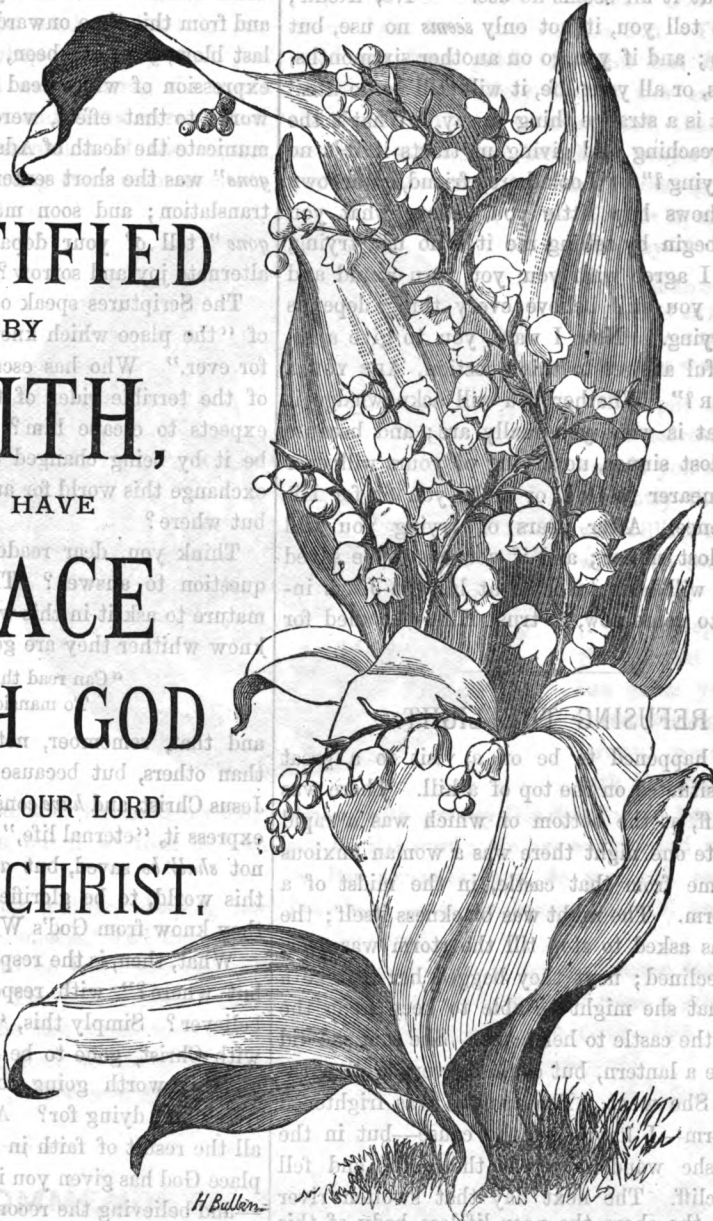
"My soul shall rejoice in his Salvation."—PSALM xxxv. 9.

The Watchman's Message.

"PEACE through the blood of His cross."

COL. 1. 20

BEING
JUSTIFIED
BY
FAITH,
WE HAVE
PEACE
WITH GOD
THROUGH OUR LORD
JESUS CHRIST.



H. Bullen

"HE IS OUR PEACE."—Eph. II 14

READER!
HAVE YOU PEACE WITH GOD?

"IT'S NO USE TRYING."

"WELL," you say, "I've been reading your papers and going to meetings these many months, and I'm sure I have tried my best to be different, but it all seems no use." "No, friend; and let me tell you, it not only *seems* no use, but it *is* no use; and if you go on another six months, or six years, or all your life, it will still be no use." "Why that is a strange thing to say. What's the good of preaching and giving us tracts if it's no use our trying?" "Look here, friend, your own question shows how little you believe what you say; you begin by telling me it's no use trying, and when I agree with you, you turn round and show that you still believe every thing depends on your trying." Now I want you to give a serious, careful answer to this question, ARE YOU A LOST SINNER?" Whether you will acknowledge it or not, that is what you really are; and because you are a lost sinner, no trying of yours will ever bring you nearer to God, or make you fit for His holy presence. After years of trying you will still be a lost sinner; and if you are to be saved at all, you will have to come at last, as Jesus invites you to come now, to trust Him who died for sinners.

REFUSING THE LIGHT.

ONCE happened to be on a visit to a great castle, situated on the top of a hill. There was a steep cliff, at the bottom of which was a rapid river. Late one night there was a woman anxious to get home from that castle, in the midst of a thunderstorm. The night was blackness itself; the woman was asked to stop till the storm was over, but she declined; next they begged her to take a lantern, that she might be able to keep upon the road from the castle to her home. She said she did not require a lantern, but could do very well without one. She went. Perhaps she was frightened by the storm—I know not the cause—but in the darkness she wandered from the path, and fell over the cliff. The next day that swollen river washed to the shore the poor lifeless body of this foolish woman!

How many foolish ones are there who, when the light is offered them, only say, "I am not afraid; I fear not my end!" and how many have perished because they have refused the light of God's truth, which would have guided them on the road to heaven!

GONE—BUT WHERE?

THERE is a strange significance in that little word "*gone*." Its use is universal, and its application during all time. From the moment when Adam closed his eyes in death up till now, and from this time onward till death shall strike his last blow, *gone* has been, and shall be, the general expression of widespread sorrow. "*He's gone*," or words to that effect, were doubtless used to communicate the death of Adam to his children. "*He's gone*" was the short sentence which told of Enoch's translation; and soon may the exclamation "*he's gone*" tell of your departure from this scene of alternate joy and sorrow?

The Scriptures speak of our "going hence," and of "the place which knew us knowing us no more for ever." Who has escaped the withering breath of the terrible rider of the "pale horse"? Who expects to escape him? In one way or another, be it by being changed or by dying, we must all exchange this world for another. We must all go—but where?

Think you, dear reader, that this is a difficult question to answer? Think you that it is premature to ask it in this world? Oh, no! Thousands know whither they are going. Thousands

"Can read their titles clear
To mansions in the skies,"

and that, remember, not because they are better than others, but because they believe on the Lord Jesus Christ, and *have* consequently, as the Scriptures express it, "eternal life," and are saved. Mark you, not *shall be* saved, but *are* saved already; saved in this world, to be glorified in the next. And this they know from God's Word.

What, then, is the response to the words "Gone—but where?" with respect to the Christian—the believer? Simply this, "Gone to glory, gone to be with Christ, gone to be evermore happy." Is not all this worth going to? Nay, is it not worth living and dying for? Assuredly it is. Well, it is all the result of faith in Christ; accepting the true place God has given you in His Word—lost, ungodly—and believing the record "that God hath given to us eternal life, and that life is in His Son."

WHATEVER devious paths mankind pursue,
'Tis happiness the end they have in view.
Thrice blessed he who finds the narrow way,
Nor seeks from God and heavenly peace to stray,
Upon His promises to build alone,
Christ Jesus being Himself the corner-stone.

"MOTHER DIED TO SAVE THEE,"

MANY years ago a vessel was on a voyage to California. On board were a goodly number of emigrants going to the gold diggings; and in the hold of the ship was a lot of gunpowder, which was intended to be used for blasting purposes. One morning, when the ship had just rounded Cape Horn, and was entering the South Pacific, and when all the emigrants were looking forward to a speedy termination of the voyage, suddenly the cry of fire rung from stem to stern, and it was found that the noble vessel was fast becoming a prey to the flames. Everything was done to save the ship, but all efforts proved to be unavailing. So the boats were lowered, and soon crowded with the passengers. But as they rowed away from the burning ship, to the dismay of all, a woman ran up the cabin stairs with a little boy in her arms. She beckoned for one of the boats to return, and as it came alongside one of the sailors said, "There



is only room for one of you, and that is at my feet; we are sorry for it, missus, but if we took in both the boat would sink."

There stood the weeping mother, clasping her boy in her arms. "Come, missus," said the sailor, "there's not a moment to be lost; the fire will soon be at the powder!" The poor woman looked at her darling boy for the last time, and kissed him. Then, handing him down to the sailor, she said, "Good-bye, Johnny; when you get to Cali-

fornia, tell your father that mother died to save thee." Dear reader, the above anecdote is but a faint picture of the love which He has shown who was born at Bethlehem, brought up at Nazareth, and died at Calvary. Sin has been dealt with, and judged in the person of Jesus. God's righteous claims have been met by His Son. The debt we owed has been paid. Another has become our substitute. The Holy God is now satisfied, and the work of Christ so completed, that you need not shed a tear, nor breathe a prayer; but while you read this take what God is offering you, thank

Him for it, and then you may say—

"There is no condemnation,
There is no hell for me;
The torment and the fire
My eyes shall never see."

But put not off this great salvation; for if you do you will find out presently that He who was willing to save thee will then come forth to judge thee.

God has spared you to the present time. He has given you unnumbered privileges; He has strewn your pathway with blessings; He has

striven with you by His Spirit; He has spoken to you by His word; He has warned and invited you by His servants; and do you still reject Him? Take heed, or an *everlasting* hell will be your portion for ever!

"Because there is wrath, beware lest He take thee away with his stroke: then a great ransom cannot deliver thee." (Job xxxvi. 18.) God grant it may never be your experience!

CHARLES INGLIS.

"GOD COMMENDETH HIS LOVE TOWARD US,
IN THAT, WHILE WE WERE YET SINNERS,
CHRIST DIED FOR US."

A BLESSED INVITATION.

“If any man thirst, let him come unto Me, and drink.”

JOHN vii. 37.

“And whosoever will, let him take the water of life freely.”

REV. xxii. 17.

O SINNER, HEAR AND COME!

ERE the last sand of life has run,
Just as thou art, to Jesus come,
Thy only plea what He hath done—
O sinner, hear and come!

Just as thou art, though guilt oppress,
Rugged thy path and comfortless,
To plead the Saviour's righteousness—
O sinner, hear and come!

Just as thou art, with all thy woes,
In spite of all thy sins and foes,
In Christ alone to find repose—
O sinner, hear and come!

Just as thou art, with all thy fears,
Making no merit of thy prayers,
Nor trusting in thy cries and tears—
O sinner, hear and come!

Hopeless thyself thy state to mend,
And righteously by God condemned,
To find in Christ thy only friend—
O sinner, hear and come!

Dream not that better thou wilt be,
But come at once, to Jesus flee,
He loves to save; so why not thee?—
O sinner, hear and come!

Oh come, believe, and thou shalt live!
Freely thy sins Christ will forgive,
All thou canst need He waits to give—
O sinner, hear and come!

“ALL THINGS ARE READY.”

“ALL things are ready,” Come,
Come to the supper spread;
Come rich and poor, come old and young,
Come, and be richly fed.

“All things are ready,” Come,
The invitation's given,
Through Him who now in glory sits,
At God's right hand in heaven.

“All things are ready,” Come,
The door is open wide;
O feast upon the love of God,
For Christ His Son has died.

“All things are ready,” Come,
All hindrance is removed;
And God, in Christ, His precious love
To fallen man has proved.

“All things are ready,” Come,
To-morrow may not be;
O sinner, come, the Saviour waits
This hour to welcome thee!

“All things are ready,” Come,
And taste God's love so free;
See mercy's door stands open wide,
For all who needy be.

“All things are ready,” Come,
Nor pass that open door;
Too late you may an entrance seek,
Too late your loss deplore.

The Watchman's Message.

"BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN."—ROM. iv. 7.



TASTE AND SEE
THAT

The Lord is Good:

BLESSED IS THE MAN

THAT

TRUSTETH IN HIM.

Psalm xxxiv. 8.

"BLESSED IS THE MAN THAT FEARETH THE LORD."—PSALM cxli. 1.

"OH, SIR, IT'S THE BLOOD I NEED!"

IN the summer of — a servant of the Lord was holding a few gospel meetings in the city of T—, Canada, and on the Lord's-day afternoon it was his custom to preach in the open air—generally in the city park. One Lord's-day, while telling of the precious blood of Christ, he noticed an old lady who was standing on the inner circle of the crowd that surrounded him. Her face, well wrinkled by years, was expressive of the deepest anxiety, and as he sought to press home the truth, she seemed to lose thought of her surroundings. Her head was bent forward, and her eyes stared into his as though she was afraid she might lose one word of what was being said. Israel's safety, when sheltered by the blood of the lamb in Egypt, was dwelt upon, as typical of the safety of all in Christ; and the absurdity of placing works, tears, religious observances, &c., in place of the blood was noticed, because God had not said, "When I see you working, praying, weeping, or feeling;" but, "*When I see the blood, I will pass over you.*" (Exodus xii. 13.)

Meetings for the coming week were then intimated to be held in a hall every evening, and all were invited. Next evening found the old lady in the hall—the same anxious look on her face. In the after-meeting an opportunity was taken to speak to her of her condition before God. The question was asked, "Are you saved?" For a moment there was no response. At last she raised her eyes, and her whole frame trembled with emotion as she slowly repeated the story of a lifetime spent in anxiety. "And now, sir," she added, "I've been trying for the past fifty-four years to be religious, but I never got peace with God, and I never saw the mistake of my life till yesterday. Oh, sir, it's the blood I need! *the blood!* THE BLOOD!" Her voice rose as she ended her tale, until every eye in the room was fixed on her, and we anxiously waited on God that the result might be her conversion in reality. God's simple gospel was put before her—how that Christ on the cross had paid the debt of sin, making atonement for it, and that God was so well pleased that He was now offering all who would simply believe on Jesus a full, free, and an everlasting discharge of all their sins. "Can you trust the Son of God with your soul?" was asked. Suddenly she looked up, "I can, and I do," she replied. "He says, 'He that

believeth on me hath everlasting life.' (John vi. 47.) Do you believe Him?" "I cannot help it if He says so." At this her tears began to flow freely; but they were now tears of joy. "Oh, sir," she said at last, "isn't it wonderful that, after fifty-four years of mockery, God should at last have mercy on me?" and we could only say, "Praise the Lord!"

Dear reader, a word to you ere you lay down this paper. Are you saved? Have your sins been forgiven? or is your religiousness so much form and ceremony, consisting of a routine of so-called good works, and so-called prayers, &c.—a bloodless religion, which is an abomination to God. Take care lest like Cain your sham worship ends in your eternal destruction. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

T. M.

JUDGMENT.

I ENTERED a northern city on a bright September morning. It was all astir. Crowds lined the streets on either side, kept from trampling down one another by the activity of a detachment of soldiers belonging to a Highland regiment. Two men with trumpets in their hands stood in front of a large hotel, watching for the signal to sound. Men wearing long robes moved to and fro, others watched the hands of the clock as they neared the eleventh hour. I asked an onlooker what it all meant, and was told—"This is the Autumn Circuit Court-day. The judges are in that hotel. The hour of judgment is approaching; when it comes the trumpets will sound, and the judges will move to their seats."

Ere long a loud blast rings through the city like a funeral peal; the people halt in the bustle of business, and softly say to one another, "The hour is come." It rings through the old prison, carrying dismay to many a heart; for to the prisoner in his cell it means—"Come to judgment, come away."

To me it had no terror; the judge's face looked pleasant, and to me he said nothing, for I was free from his judgment, and so passed on; but I thought on another scene that mine eyes shall yet behold. Reader, it is this:

God hath appointed a day for the judgment of this world. Jesus of Nazareth, seated on a great white throne, is the appointed judge. Men and women who *have* lived, *now* live, and yet *shall* live

in this world, will be the culprits at His awful bar, and they will stand there to be judged according to their *works*, and to receive sentence for *eternity*. Their *sins*, once little thought of, save that they were loved and exulted in, now stand out in all their hellish glare, revealed by the searching light of the throne of God. "For all these things *God* has brought them into judgment." (Ecc. xi. 9.) There they stand at last naked and uncovered in His sight. Earth's refuges of lies are swept away; heaven and earth are fled; the Judge is seated, and the judgment begins. Justice and the guilty—God and the sinner—are face to face at last.

Death and hell deliver up their dead; the grave is empty, not one is absent; the resurrection of damnation, the great day of God, has come.

The Book of Life is open, but no name from all that mighty throng is found therein. *Life*, the gift of God, they despised in time, and would not receive it; *now the second death* is their allotted portion. They stand condemned and speechless before the throne. (Rev. xx. 12-15.)

What shall the end be of them that obey not the gospel? Where shall the ungodly and sinner appear? (1 Peter iv. 17, 18.) Hark! 'tis the Judge that speaks. He pronounces the sentence—"Depart from *me*, ye cursed, into everlasting fire" (Matt. xxv. 41); "and *whosoever* was not found written in the Book of Life was cast into the *lake of fire*." (Rev. xx. 15.)

Judged out of the open Books, *all* are guilty, *all* are condemned, *all* are punished. These go away into *everlasting* punishment, and to endure the undying worm, the wrath of God, for ever.

Reader, will this be *your* portion? What thinkest thou of the coming judgment? Life is ebbing—time is shortening—death is nearing—eternity coming. *You must meet God*. Unpardoned sinner, you *shall* meet the righteous Judge. Slip away from His gaze, or hide in the crowd, you cannot. Do you tremble, sinner? Soon you shall—God has said it.

Jesus is yet on the mercy-seat. There He sits to-day.

Reader, are your sins forgiven? or do you await the judgment? He will change His seat. *Mercy* will give place to *judgment* at the sounding of the trump of God. Where will you be then? What wilt thou say when God shall punish thee?

"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life." (John v. 24.)

J. R.

COME NOW.

"COME now, and let us reason together, saith the Lord." "Come *now*;" you have sinned long enough; why should you harden your hearts by longer delay?

Come *now*, no season can be better. If ye tarry till you're better, ye will never come at all.

Come *now*; you may never have another warning; the heart may never be so tender as it is to-day.

Come *now*; no other eyes may ever weep over you; no other heart may ever agonize for your salvation.

Come *now, now; now*, for to-morrow you may never know in this world. Death may have sealed your fate, and the once filthy may be made filthy still.

Come *now*; for to-morrow thy heart may become harder than stone, and God may give thee up.

Come *now*; it is God's time; to-morrow is the devil's time. "To-day if ye will hear His voice, harden not your hearts, as in the provocation, when your fathers tempted Me and proved Me in the wilderness and saw My works."

Come *now*. Why delay to be happy? Would you put off your wedding to-day? Will you postpone the hour when you are pardoned and delivered?

Come *now*; the bowels of Jehovah yearn for you. The eye of your Father sees you afar off, and He runs to meet you.

Come *now*; the Church is praying for you; these are revival times.

Come *now*. Is heaven a trifle that you must needs lose it? What! is the wrath of God which abideth on thee no reason why thou shouldst labour to escape? What! is not a perfect pardon worth the having? Is the precious blood of Christ worthless? Is it nothing to see that the Saviour should die? Man, art thou a fool? Art thou mad? If thou must needs play the fool, go and sport with thy gold and silver, but not with thy soul. Dress thyself like a madman, wear a mask, paint thy cheeks, walk through the street in shame, and make a mockery of thyself, if thou must needs play the fool, but why cast thy soul into hell for a joke? Why lose thy eternal self-interests for a little ease?

C. H. SPURGEON.

ART THOU UNDER CONDEMNATION?

GO TO JESUS, FOR HE HAS SAID,

"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

JOHN v. 24.

BEHOLD!

"**BEHOLD**, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. li. 5.)

"**BEHOLD**, I am vile; what shall I answer thee? I will lay my hand upon my mouth." (Job xl. 4.)

"**BEHOLD** the Lamb of God, which taketh away the sin of the world." (John i. 29.)

"**BEHOLD**, and see if there be any sorrow like unto My sorrow (says Christ), which is done unto ME, wherewith the Lord hath afflicted ME in the day of His fierce anger." (Lam. i. 12.) "He was wounded for our transgressions, He was bruised for our iniquities." (Isa. liii. 5.)

"**BEHOLD**, now is the accepted time; **BEHOLD**, now is the day of salvation." (2 Cor. vi. 2.)

"**BEHOLD** what manner of love the Father hath bestowed upon us, that we (who have been born again) should be called the sons of God." (1 John iii. 1.)

"**BEHOLD**, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." (Rev. i. 7.)

Oh, fellow-sinner, thou art vile indeed, yea, in a hopelessly lost condition; but God has provided a Saviour for THEE, His own Son, the Lord Jesus Christ—the Lamb of God, whose blood cleanseth from all sin. Behold Him! Believe in Him! Thy soul needs it, thy Creator demands it, thine eternal destiny hangs upon it; for, if thou beholdest Him not NOW as thy Saviour, thou shalt see Him in His wrath unto thine everlasting woe!

ESCAPE!

ESCAPE from Satan, for "the whole world lieth in the WICKED ONE."

ESCAPE from the second death, for "Whosoever was not found written in the Book of Life was cast into the lake of fire; this is the SECOND DEATH."

ESCAPE from darkness, for every one who followeth not Jesus, "walketh in DARKNESS, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

ESCAPE from the wrath which "abideth" on thee, and the "wrath to come," which will surely fall upon every unconverted soul.

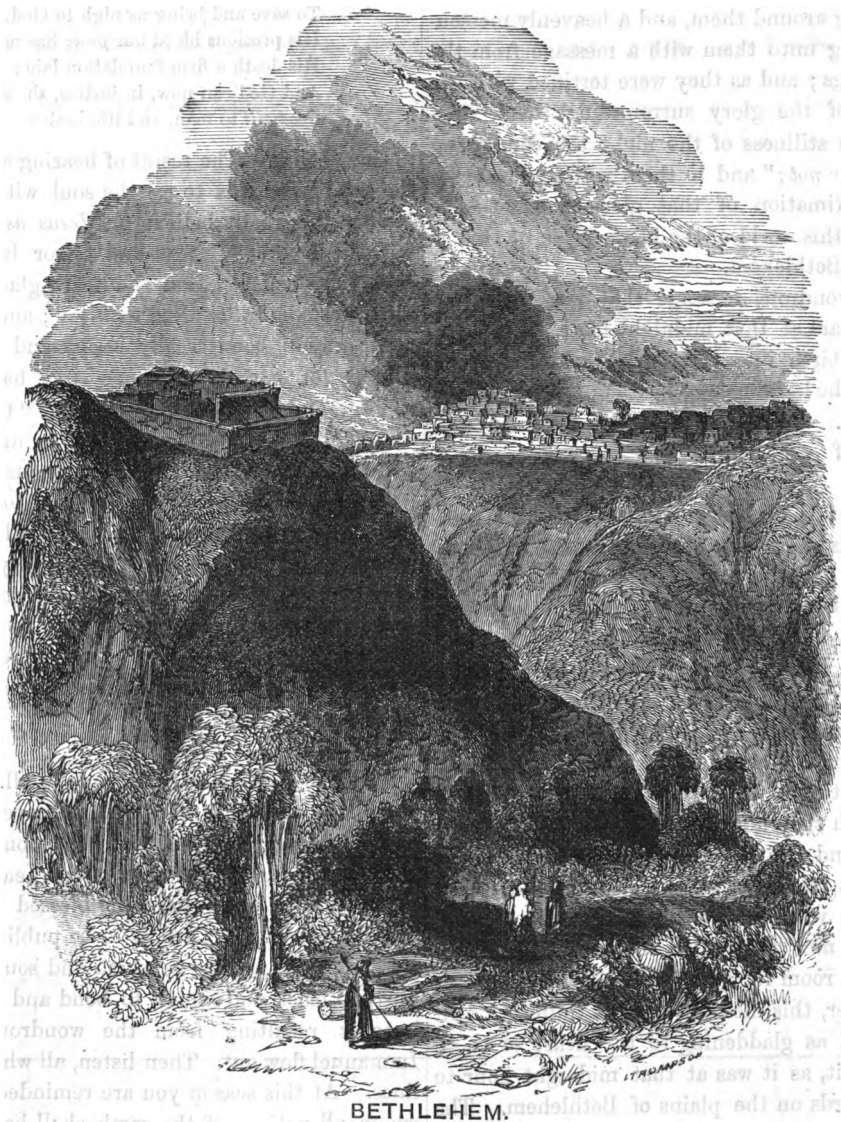
ESCAPE from judgment, for there is "No condemnation to them which are in Christ Jesus."

ESCAPE to Jesus, the Refuge of the lost, "Who His own self bare our sins in His own body on the tree."

ESCAPE to Jesus, ere the pangs of woe seize thee—ere the chains of darkness bind thee—ere the wailings of the lost greet thee. **ESCAPE** now to His living, gracious, mighty, open arms, and thou shalt have perfect salvation, peace, rest, and joy to thy soul, now and for ever.

The Watchman's Message.

“Thou shalt call His name JESUS . . .



He shall save His people from their sins.”

“**A**ND the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”—LUKE ii. 10-14.

GOOD TIDINGS.

ONE night, nearly two thousand years ago, as some shepherds were watching over their flocks, they were suddenly startled by a halo of glory shining around them, and a heavenly messenger appearing unto them with a message from the King of kings; and as they were terrified with the brightness of the glory surrounding them, they heard in the stillness of the night the comforting words, "*Fear not*;" and to them was made known the first intimation of that glorious event—the advent into this world of the blessed Son of God as the Babe of Bethlehem.

What a wondrous message that was which fell upon their ears at that midnight hour. It told of Him whose birth into this dark world of sin and sorrow was the harbinger of blessing to all kindreds of the earth. Let us see what the message was. It was one of

GOOD TIDINGS.

Having set their hearts at rest with the comforting words *Fear not*, the angel said to them, "Behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born *this day* in the city of David a SAVIOUR, which is Christ the Lord." Truly this was good news to them to be thus assured of the birth of One who was to be manifested as the Saviour of sinners, the Redeemer and Deliverer of lost man. Doubtless their minds turned back to the many promises of God, of which they now saw and heard the glorious fulfilment; and their hearts were filled with praise as they went on their way to gaze on the infant form of Him who, though the Maker and Creator of all things, now lay cradled in a manger, because there was no room for Him in the inn.

Dear reader, this message of glad tidings is still as fresh and as gladdening to the heart of those who believe it, as it was at that midnight hour to those shepherds on the plains of Bethlehem. The good news comes to thee this Christmas-day of a Saviour; One who came down from the heights of glory and took upon Him a human form, that He might, as the God-man, Immanuel, live and die for us. It is a message that brings "glory to God in the highest," because it tells of Him who perfectly glorified God, both in His life on this earth, and in His death under the weight of our sins; and it tells of "peace on earth, goodwill toward men," because now, God having been glorified, *peace* has been

made for us, and His goodwill can flow out unhindered to us.

To Bethlehem's manger Jesus came,
Partaker of our human name,
As Son of Man to bear our load,
To save and bring us nigh to God.
His precious blood our *peace* has made,
His death a firm foundation laid;
And God can now, in justice, show
Goodwill to man, and life bestow.

GREAT JOY.—The result of hearing and believing the good tidings is to fill the soul with great joy. No one can really believe on *Jesus as the Saviour* without having all fear and terror banished, the conscience relieved, and the heart gladdened. To know Jesus is to be filled with joy; and there is no other way of being really happy and joyful. All sources of earthly pleasure and happiness are shallow, and are soon dried up; but "the river that makes glad the city of our God" is unfathomable, and its joys and pleasures are inexhaustible.

Reader, have you yet received these joyful tidings? Have you yet believed on Him who is called "Wonderful, Counsellor, The Mighty God, The Prince of Peace"? If not, oh listen to the echo of the angel's voice, that sounded so sweetly in the stillness of that midnight scene—"Fear not; for, behold, I bring you good tidings of great joy, which shall be

TO ALL PEOPLE."

Yes, the glad message extends to all. Wherever the blight of sin has been felt, wherever the poison of the old serpent, the devil, has done its deadly work, there the good tidings of the healing balm is to be sounded out—there the blessed tidings of a Saviour, Christ the Lord, is to be published abroad. Yes! *To all people*—to north and south, east and west, to black and white, to bond and free, do the benefits resulting from the wondrous birth of Immanuel flow out. Then listen, all who read these lines. At this season you are reminded of Him in whom all nations of the earth shall be blessed—of Him who, that He might bless us eternally, came down and dwelt as a man among men to redeem and save us, and lift us up to share His bright throne of glory through eternal ages.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

JOHN iii. 16.

"CONSIDER YOUR WAYS."

"Thus saith the Lord of hosts; Consider your ways."
HAGGAI i. 7.

MAN'S ways have ever been in direct opposition to God's. Reader, have you ever learnt the lesson concerning yourself, that you are presently out of the way that leadeth to life? Because, to be without Christ, is to be out of the way; seeing He has said, "I am the way." Is not God's judgment of your ways more to be relied on than your own? Surely He who cannot err must be right, no matter how much it humbles your pride to confess it. "O that they were wise, that they understood this, that they would consider their latter end." (Deut. xxxii. 29.) "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. xiv. 12.)

Men consider everything but the end of their ways as it effects eternity. Worldly honours, present gain, fleeting pleasures; everything that pertains to time and sense is duly thought over and considered. But the "god of this world has blinded the eyes" of those thus occupied, so that the living and true God has to say, and in such pathetic terms, "my people doth not consider;" notwithstanding which, listen, "And now, I pray you, consider *from this day*." (Haggai ii. 15.) Or again, "To-day," after so long a time; "if ye will hear His voice, harden not your hearts." (Heb. iv. 7.) Reader, after such a long time living to yourself; after so long despising God's proffered salvation; after such a long indifference to His entreaties, He yet pleads with you; yet waits to be gracious; yet will surely pardon and receive you, if you but come to Him. "Considering what a great thing [margin] He hath done for you." (1 Sam. xii. 24.) 'Tis here the secret is of all His goodness and long-suffering. He hath done a great thing for you, and His desire is you should enjoy it. He gave Jesus in your place. On Him He judged sin. With Him He is well pleased; and now He beseeches, nay, pleads with you, to be well pleased with Jesus. Believing, according to God's judgment, as already seen, your innate sinfulness; believing that, notwithstanding this He loved you; believing the manifestations of that love in Jesus dying for you; believing that love has obtained eternal redemption for you, peace is then yours—peace for time, and settled peace for eternity. Believe it, reader, and gladden the Lord Jesus Christ thereby; who in you shall, by your

trusting Him, see of the travail of His soul and be satisfied.

If God's love does not move you I leave you with another scripture for your thoughts, "Now *consider* this, ye that forget God, lest I tear you in pieces, and there is none to deliver." (Psalm l. 22.) To forget God is to neglect His words, and he who simply "neglects" will soon "refuse" and there is but a short step between "refusing" and "despising."

Reader, suffer the words of exhortation and warning. Take God's advice, and "consider."

JESUS SAVES THE LOST.

"HOW am I to be saved, mother?" said a little boy. "By taking God at His word, and believing what He has said concerning His Son." "But have I nothing to do?" said the boy; "I thought I must do something, for I was once told that I must be good or else God would have nothing to do with me." "My child, Jesus has done what was needed, and you are saved by knowing that all is done." "But I am not good," said the boy; "will God have nothing to do with me unless I am good?" "My boy, 'Christ Jesus came into the world to save sinners.' He receives the bad, not the good; else none would be saved. It is your badness, not your goodness, that you are to bring to Him. "Well, that is good news," said the little fellow. "Oh, how cruel to tell me that God would have nothing to do with me unless I was good!" "Yes, it was. You can't be good till you have come and given your badness to Jesus."

A STARTLING THOUGHT.

MANY assisted in building the ark of Noah who perished themselves. It is not likely that Noah alone could have built the whole ark in the time prescribed. It is found by calculation that Noah's ark, by measurement, would be as large as several, I believe, of the largest ships of war, and able to carry as much as they would be able to carry, crews and all. It is not likely, therefore, that Noah could have built it all himself. I have no doubt that he was assisted by many for the pay they received, not because of any sympathy they felt in the work. It is a very solemn thing that there may be many who are apparently helpers in God's work who shall perish themselves; that many shall contribute to build schools, and to circulate Bibles, and to extend missions out of benevolent motives, not out of Christian ones, who are not Christians themselves, and who will consequently perish.

TWO WONDERFUL THINGS.

As though God were BESEECHING sinners to be reconciled.

Man positively REFUSING to be saved.

"As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.)

"And when He (Jesus) was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." (Luke xix. 41, 42.)

"Ye will not COME to ME, that ye might have life." (John v. 40.)

"He is able also to save them to the uttermost that come unto God by Him." (Heb. vii. 25.)

"EVERLASTING GLORY."

"EVERLASTING glory
Unto Jesus be!
Sing aloud the story
Of His victory.
How He left the splendour
Of His home on high,
Came in love so tender
On the cross to die.

"Yes; He came from heaven,
Suffered in our stead;
Praise to Him be given,
Our exalted Head.
Jesus, meek and lowly,
Came the lost to save;
He, the Victim holy,
Triumphed o'er the grave.

"We in death were lying,
Lost in hopeless gloom;
Jesus, by His dying,
Vanquished e'en the tomb.
Burst its iron portal,
Rolled away the stone,
Rose in life immortal
To the Father's throne.

"Christ the Lord is risen,
Sing we now to-day;
Freed are we from prison,
Christ our debt did pay.
Sing aloud, and never
Cease to spread His fame;
Triumph, triumph, ever,
In the Saviour's name."

I BELIEVE.

I BELIEVE! I believe! and I know it is done,
That my sins are all pardoned—yes, every one;
That the finished salvation by Christ on the tree,
Has wrought out deliverance even for me;
Changed my winter to summer, my midnight to day,
For the blood of atonement has cleansed all away,
Every shadow of sin that would shut out my Sun.
I believe! I believe! and I know it is done!

I believe! I believe! and I know it is done!
Then let me go work for my wonderful One.
O Father! my Father! where'er I may be,
May Thy Spirit in power accompany me,
And enable me, as in the light of Thy face,
To publish my Saviour's unspeakable grace;
That they who shall hear may believe every one
In the life-giving work of Thy glorified Son.

WHAT IS FAITH?

A POOR, wild Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart." Could there be a better answer?

THUS SAITH THE LORD, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 9.)

