



THE  
JOYFUL MESSAGE

An  
*Evangelical Magazine*

EDITED BY  
A. E. BIRD

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VOLUME  
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# The Joyful Message

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## THE TWO HEARTS

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**I**N the second chapter of the Acts of the Apostles we read that certain persons who had heard the Gospel preached by Peter were "*pricked in their heart*" (v. 37). He had spoken of Jesus, the One they had crucified, but Whom God had exalted to His right hand, and had made Him both Lord and Christ. The effect the preaching had on them was that it led them to repent, to be baptized, to receive forgiveness of sins and the gift of the Holy Spirit. It says they gladly received the word and publicly severed their connection with the perverse generation; they became added to the Christian company, and continued in the teaching and fellowship of the apostles, in breaking of bread and prayers.

Now in Acts vii. 54 it says of certain persons who had been listening to a remarkable preaching by Stephen, "when they heard these things, they were *cut to the heart*." Their anger was so terrible that they actually killed the preacher. Stephen also spoke of Jesus at the right hand of God and all the glory of God connected with Him. They refused to repent when he brought home to their consciences that they had been guilty of the betrayal and murder of the Just

One, the One Who alone loved righteousness and hated lawlessness. The One they had rejected but Whom God had received to His own right hand in glory.

Here then are presented two classes of people, one "pricked in their heart" and eternally blest, the other "cut to the heart" and bitterly hostile to Christ.

To which class does the reader of this brief word belong? It is not a question that can be easily disposed of; it will have to be faced one day by all, that they are either for Christ or against Him; it is impossible to remain neutral. It is certain that all need Christ although they may not realize it. There is no hope for anyone but in Christ. God has exalted Him to His own right hand as Saviour. His blood cleanses from all sin. Its virtue ever remains; it is the foundation of all hope and blessing. Why should anyone hate Christ? He has done nothing but good! He has given Himself a ransom for all. Is the great work of redemption that He has accomplished to have no effect upon you whatever? Can you remain indifferent to the claim He has upon you? It is a claim of grace, a claim of love.

Think of the price He paid for your release—His own precious blood. I trust this may not "cut you to the heart" and increase your hostility and hatred to Christ, but that these few words may "prick your heart" and bring about true repentance towards God and faith in our Lord Jesus Christ. One attitude means life and blessing, the other death and judgment.

There is great danger in delay ! Decide now ! Do not continue to be a rejecter of Christ, but be like those who repented at the preaching of Peter and continued steadfastly in all the privileges that are connected with the name of our Lord Jesus Christ down here. This path of light and blessing can still be enjoyed by all who come to Christ, the One chosen of God and precious. May He indeed be precious to the reader.

J. JAY.

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## GOD'S PRESENT DISPOSITION

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NOTHING could be of greater importance than that persons should have right thoughts of God. One would desire to emphasize the fact that God desires the blessing of *all* His creatures, and to this glorious truth the Holy Scriptures bear abundant testimony. Space forbids our citing more than a few passages, but these will suffice, as declaring in the plainest manner, God's present disposition towards *all men everywhere* as that of a SAVIOUR-GOD.

In the fifth chapter of the Epistle to the Romans we read : " When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, *while we were yet sinners*, Christ died for us " (Rom. v. 6-8). Then in another epistle it is recorded that God desires "*all men to be saved, and to come unto the*

knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave HIMSELF *a ransom for all*” (1 Tim. ii.)<sup>4</sup>.<sup>5</sup> Again, “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).

That God should have the slightest concern for any one of us surpasses human comprehension, for there is nothing about us naturally in which He can find any pleasure. On the contrary, we have rebelled against Him, and, in self-will, pursued a path of our own choosing in independence of Him. “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one . . . there is no fear of God before their eyes” (see Rom. iii.).

Yet how many and varied are the ways in which He speaks to His creatures, in order that they might turn to Him in repentance! How often has He spoken to the reader! Perhaps you may have been laid aside with a severe illness. Has it occurred to you that God could have ushered you into eternity without further warning, for, in His “hand is the soul of every living thing, and the breath of all mankind.” But He has not done. He has restored you to health and strength, and given you further opportunity of considering seriously the all-important matter of your soul’s eternal welfare, in order that the remainder of your life here might be spent for His pleasure. Is it not a cause for profound

thankfulness on your part that He has dealt with you so graciously ?

You may have lost a beloved parent, wife, child, or a devoted friend. Do you say that God is a hard God in having allowed this bereavement to befall you ? If so, you do not understand Him rightly. He has to speak to us very loudly sometimes, but it is because He desires our eternal blessing. If unsaved, He would awaken you to your perilous position, in order that you might turn to Him without delay !

This little book may have been placed in your hands by a friend, or someone who is a stranger to you ; or it may have been enclosed with a letter from a beloved parent or someone who has a godly interest in your eternal welfare.

“ Despisest thou the riches of His goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ? ” (Rom. ii. 4).

Well might the inspired writer exclaim : “ How shall we escape, if we neglect *so great* salvation ? ” (Heb. ii. 3).

Rather, may the reader be constrained to own his or her lost and ruined condition in God's sight, and trust the blessed Saviour of His own providing—the One, Whom in virtue of redemption's work, which He so perfectly accomplished, God has highly exalted, “ and given Him a name, which is above every name : that at the name of JESUS every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

A. E. BIRD.

**A CHEERING SCOTTISH NARRATIVE**

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**A**NDREW was about eighteen years old when he made up his mind to go and live in a city. Till then he had lived in a sparsely populated glen among the Grampians. Through the glen there was a road called the Brae Road; but in those days before motor cars had invaded the countryside there was very little traffic on it. Of course, the postman came every day; the baker's van twice a week; farmers went to the weekly market eight miles away, and some of them to the Kirk on Sundays in their gigs.

Andrew had once gone on a visit to Edinburgh where lived a married sister; so he thought he would go there and seek work. He did so, and in a short time obtained employment as a tram conductor. He liked his work, and the whirl of traffic was congenial to the young man; but he was not satisfied, for he lacked peace with God. He had attended a cottage meeting near his home and had heard of the love of Jesus in coming into this world to die for sinners, and well he knew that he was a *sinner*, but how to get rid of his sins was the point of his desire.

Andrew had been about a month in the city when some Christian friends asked him to a Gospel meeting, and that night the light of the glorious Gospel shone into his heart, and the load of his sins was gone. Henceforth his delight was to witness for his Lord and Saviour. He had his trials, but he had simple faith, and faith works two ways. Faith honours God, God honours faith. One great trial was when his

workmates went on strike. Andrew, being a peaceable lad, betook himself to the Scriptures for guidance. There he found it written, "Servants, obey in all things your masters according to the flesh" (Col. iii. 22); and, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke" (Phil. ii. 14, 15). His path was now clear. While his employer needed him he would work, and that was not always easy. Sometimes the officials thought it advisable to send a policeman home with him from his work, and he was very glad when the strike was settled.

He had been converted about five years when one night the car left the rails. In helping to replace it by a crowbar, he burst a blood-vessel in the lungs. Consumption set in, and he returned to his native glen, broken in health, but strong in the faith which is in Christ Jesus. He testified to all around what a dear Saviour he had found.

One Sunday afternoon the end drew near. Among the friends gathered around his bed was one who had promised to be his wife. He asked his sister if she would sing a favourite hymn commencing:—

"I was once far away from the Saviour,  
As vile as a sinner could be,  
And I wondered if Christ the Redeemer,  
Could save a poor sinner like me."

Feeling, under the circumstances, unable to sing, she said she would read it. As she finished the last verse:—

"And when life's journey is over,  
And I the dear Saviour shall see,  
I'll praise Him for ever and ever  
For saving a sinner like me,"

he raised himself up as if to meet some one and cried, "Come, Lord Jesus!" Then he fell back; the spirit had left the body to be with Christ. The body was laid to rest in the quiet churchyard till that day when "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 16, 17).

May the reader of this paper also be ready for that day!

M. CAITHNESS.

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## PRIDE

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**T**HE FEAR OF THE LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth do I hate" (Prov. viii. 13).

The life and death of our LORD JESUS CHRIST are a standing rebuke to every form of pride to which men are liable.

*Pride of Birth and Rank—*

"Is not this the carpenter's Son?" (Matt. xiii. 55).

*Pride of Wealth—*

"The Son of Man hath not where to lay His head" (Matt. viii. 20).

*Pride of Respectability—*

"Can there any good thing come out of Nazareth?" (John i. 46).

"He shall be called a Nazarene" (Matt. ii. 23).

*Pride of Personal Appearance—*

"He hath no form nor comeliness" (Isa. liii. 2).



*Pride of Reputation*--

“ Behold a man gluttonous, and a winebibber, a friend of publicans and sinners ” (Matt. xi. 19).

*Pride of Independence*--

“ Many others which ministered unto HIM of their substance ” (Luke viii. 3).

*Pride of Learning*—

“ How knoweth this man letters, having never learned ? ” (John vii. 15).

*Pride of Superiority*—

“ I AM among you as he that serveth ” (Luke xxii. 27).

“ He humbled Himself ” (Phil. ii. 8).

He was “ made a curse for us ” (Gal. iii. 13).

*Pride of Success*—

“ He came unto His own, and His own received Him not ” (John i. 11).

“ Neither did His brethren believe in Him ” (John vii. 5).

“ HE is despised and rejected of men ” (Isa. liii. 3).

*Pride of Ability*—

“ I can of mine own self do nothing ” (John v. 30).

*Pride of Self-Will*—

“ I seek not Mine own will, but the will of the Father Which hath sent Me ” (John v. 30).

*Pride of Intellect*—

“ As My Father hath taught Me, I speak these things ” (John viii. 28).

*Pride of Bigotry*—

“ Forbid him not . . . for he that is not against us is on our part ” (Mark ix. 39, 40).

*Pride of Resentment—*

“ Father, forgive them ; for they know not what they do ” (Luke xxiii. 34).

“ Friend, wherefore art thou come ? ” (Matt. xxvi. 50).

*Pride of Reserve—*

“ My soul is exceeding sorrowful, even unto death : tarry ye here and watch with me ” (Matt. xxvi. 38).

“ The Son of Man must suffer many things, and be rejected ” (Mark viii. 31).

*Pride of Sanctity—*

“ This man receiveth sinners, and eateth with them ” (Luke xv. 2).

“ Learn of Me ; for I am meek and lowly in heart ” (Matt. xi. 29).

“ *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world* ” (Gal. vi. 14).

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**“ WHAT IS A SINNER ? ”**

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**T**HIS question was asked beside the sick bed of a man who was not only ill in body but ill at ease in his spirit.

The sick man had lived a Christian life in the usual sense of the word ; read his Bible, prayed, attended a place of worship, so-called ; but now, with death in view, he had doubts after all of his eternal security.

He found, like many others, that nothing *he had done*, however commendable, could give him peace with God.

The writer had been asked to visit the dear man and, after a little conversation, found that with all his good works, he had really trusted in Christ. His words were somewhat after this manner: “I know I am a sinner, and I know that Christ Jesus came to die for sinners.”

“And you trust alone in Him, and not in what you have done, for salvation?” I added.

“Yes, indeed I do,” he replied.

“Then,” I assured him, “you may have doubts, but I have none. Your only ground before God for blessing is that you are *a sinner*.”

This drew forth the question, “What is a sinner?” from a relative seated in the room, followed by a recital, undeniably commendable, of many points in his character, that would doubtless gain appreciation from men.

\*                     \*                     \*                     \*

The question reminded one of a story of a prince who, being taught by his tutor that all are sinners, said, “My father may be a sinner, but my mother is not a sinner.”

People make a difference, but God makes none. “*All* have sinned and come short of the glory of God.”

A sinner is one who does his own will, an anomalous condition for a creature to be in.

God has a right to His creature’s will, and He does not forfeit that right.

The soul who believes in Christ as his or her Saviour, trusts in One Who has done the will of God, and has died for sinners.

Thus sins are remitted, because Another has borne the penalty due to the sinner.

The Gospel of God which declares that all have sinned and come short of the glory of God, also states that all who believe in the Lord Jesus Christ are justified freely by God's grace, through the redemption that is in Christ Jesus (see Rom. iii. 21-24).

L. O. LABETT.

**“THE NAME ABOVE EVERY NAME!”**

*Tune* : “ I've found a Friend.”

“ **T**HERE is a name, the sweetest name  
 That mortal lips e'er sounded,  
 It speaks of mercy, grace Divine,  
 Of love, immense, unbounded ;  
 Of suff'ring e'en to death it tells,  
 Of love beyond all measure ;  
*Jesus*, the Name all names above,  
 The pardon'd sinner's treasure.

The music of that Name, how sweet  
 In ears by grace anointed !  
 The fragrance of that Name doth charm  
 Hearts by that grace appointed  
 To find in Him their peace, their joy,  
*Himself* their endless story,  
 The Object of their hearts below  
 And soon with Him in glory.

A. H. LYCETT.

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Our Lord Jesus Christ would not take His seat on the Throne of God until He had, by the offering of Himself on the cross, purged our sins. Hence a risen Christ at God's right hand is the glorious and unanswerable proof that our (the believers') sins are all gone, for He could not be where He now is if a single one of those sins remained. God raised from the dead the self-same Man on Whom He Himself had laid the full weight of our sins. Thus all is settled—divinely, eternally settled. It is as impossible that a single sin can be found on the very weakest believer in Jesus, as on Jesus Himself. This is a wonderful thing to be able to say, but it is the solid truth of God, established in manifold places in holy Scripture; and the soul that believes it must possess a peace which the world can neither give nor take away.

C. H. MACKINTOSH.

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“Ho, every one that  
thirsteth, come ye to  
the waters, and he that  
hath no money; come  
ye, buy, and eat; yea,  
come, buy wine and  
milk without money  
and without price.”

*(Isaiah 55.1)*

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# The Joyful Message

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**“ YET THERE IS ROOM ”**

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“ **T**HE coming of the Lord draweth nigh ”  
(James v. 8). Yes, at any moment the Lord Jesus may come and take all His blood-bought saints to dwell with Him for ever. What untold joy this will afford all who love and trust Him ; but what endless woe will be the portion of all who are unprepared when that moment arrives !

God will have His house filled. For nearly two thousand years the glorious Gospel message has been proclaimed to poor lost and ruined sinners. The door is open wide. Millions have entered ; many are coming to-day ; but to-morrow may be too late !

At the present moment, however, there is room for all—room for *you*, dear reader. “ Who-soever will may come.”

The One Who suffered and died for you waits with outstretched arms to save you. What a blessed welcome awaits the most guilty sinner who comes to Him now confessing his or her need of His saving grace !

Oh ! come to Him now ! This may be your last opportunity ! Time is short ! Life is uncertain ! Eternity is at hand ! “ When once

the Master of the house is risen up, and hath shut to the door," it will be closed for ever!

"Behold *now* is the accepted time; behold *now* is the day of salvation."

"Come, for all things are now ready!"

"God's house is filling fast,  
 'Yet there is room.'  
 Some guest will be the last,  
 'Yet there is room.'  
 Yes, soon salvation's day  
 To you will pass away,  
 Then grace no more will say,  
 'Yet there is room.'"

A. E. BIRD.

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**A YEAR OF ACCEPTANCE,  
 A DAY OF VENGEANCE**

---

**J**ESUS entered into the synagogue, and upon opening the Book of the Prophet Esaias (Isaiah) which was handed to Him, He read that remarkable passage from the sixty-first chapter: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (See Luke iv. 18, 19, and Isaiah lxi. 1, 2).

He, Jehovah's sent One, was in their midst, unknown, unrecognized as such, except by those whose eyes had been enlightened to behold the moral glory which shone in all its brilliance in that lowly and despised Nazarene.



It will be observed from the passage in Luke's Gospel that He breaks off in the middle of the second verse of Isaiah lxi. The Lord, in His matchless grace, omits the words, "and the day of vengeance of our God." Had He continued, and His holy lips given utterance to those words, that righteous judgment must have fallen immediately, involving the whole human race in eternal perdition.

But no, He had not then come to introduce *the day of vengeance*—His strange work (Isa. xxviii. 21)—but to usher in that wonderful *year of acceptance* with *Jehovah*, resulting in blessing, unmerited and free, being brought within the reach of every human intelligence.

This He could do in anticipation of His "offering Himself without spot to God"—a holy Sacrifice for sin on Calvary's Cross. Judgment was there, but the spotless One endured it. It was there, so to speak, that the prophetic verse was finished.

Yes, there culminated that lovely life of unswerving devotion, lived to the unspeakable delight of the heart of God, where after having endured the waves and billows of God's judgment due to sin (which we merited), He exclaimed, "It is finished!" (John xix. 30).

No strange thing, then, that death could not hold our adorable Saviour. Breaking the bonds of death, He arose the glorious Victor! Having annulled him who had the power of death, He is now seated at the right hand of the Majesty on high.

And that wonderful "year of acceptance"

has not terminated yet. What a witness to God's long-suffering grace towards this poor sin-burdened world, and His own delight in blessing !

Dear friend, have you ever considered the unparalleled "accepted time" in which your lot is cast? All that God could conceive for the eternal blessing of His creatures He has done—the whole wealth of heaven having been brought to your very door !

What heart can express the solemnity of the position of those who refuse such wonderful overtures? That "day of vengeance" *will* come. This wonderful era must end. Oh! whilst yet in time, avail yourself of all the illimitable blessings which God longs for you to enjoy, both now and eternally.

A. E. BIRD.

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### **THE GOLD-DIGGER'S DILEMMA**

---

"**I**N fact, the doctor says I shall not live long, and all that remains now for me to do is to go home, and *spend my few remaining days in making my peace with God.*"

Thus an old gold-digger finished the relating of his life-story of success ending in sorrow, to a friend with whom he had worked on the diggings in "the early days."

They had lost sight of each other for a long time. One had given up mining, and had gone farming, and now, after years of toil, was beginning to reap the fruits. The other had continued digging, and had sacrificed his health in the acquisition of riches. Success had attended his

efforts. He could boast of a comfortable home, and plenty of this world's goods, but, alas! the health needful for the enjoyment of his fortune was gone.

He had spent a good deal on physicians and in travelling, but to no purpose. He was now on his way from Melbourne, whither he had been to obtain medical advice, when, unexpectedly, he found himself in the same railway carriage as his old friend, and it was in reply to his inquiries concerning his welfare that the sentence at the head of this article was uttered.

“Indeed,” rejoined his friend, “how will you go about it? Where will you begin? What will you do?”

After a long and thoughtful pause the old digger, somewhat confused, replied, “Well, I never thought of that—I really don't know.”

“That's strange. You're going home to spend your few remaining days—you know not how few—and your failing strength, in addressing yourself to the most momentous task of your life, and upon which your eternity depends, and yet you have no idea how to begin, or what you have to do.”

“No.”

“How do you expect to succeed in your undertaking? Did you ever set about to accomplish anything in this life with the same slender chances of success? If not, how can you hope to achieve this all-important task?”

A look of despair stole over the digger's countenance as he followed his friend in this line of reasoning. It was quite new to him, yet it

seemed perfectly sound, and the conclusion was evident enough. He was without hope. The doctor had blasted his last hope for this world ; his friend had shattered his expectations for the next.

What was he to do ? Peace with God was what he wanted to make him happy for the future ; his expectation of being able to make it had departed. What remained but despair ?

His friend read in his countenance what was going on in his soul, and being himself in the enjoyment of peace with God through our Lord Jesus Christ (Rom. v. 1), spent the remaining part of the journey in pointing out God's way of peace to him.

"*You* could never make your peace with God," said he. "Christ Jesus made peace through the blood of His cross. The blood of Christ is the only basis of peace with God. Human efforts and reformation are all in vain. If what *you* could do would suffice to make your peace with God, there was no need of the death of Christ."

The stopping of the train put an end to their conversation, and they parted. Whether any decided results were produced by the interview, we cannot say ; but we are sure that such plain statements of the truth of God could not be without effect.

Doubtless, every honest reader of these lines acknowledges the need of peace with God. By nature an enemy (Rom. v. 10), and a child of wrath (Eph. ii. 3), he may well desire to acquaint himself with God, and be at peace (Job xxii. 21).

But how? No one knows the way of peace until he is instructed by God. "The way of peace have they not known" (Rom. iii. 17), is the solemn declaration of the Holy Ghost concerning every child of Adam. But, at the same time, the Holy Ghost points every sinner who desires to find peace, to the Son of God, Who has made peace by the blood of His cross (Col. i. 20).

Christ is God's way of peace, and this little paper is an ambassador's message to you, praying you to be reconciled to God.

Again we say, Christ has made peace by the blood of His cross. The work is all done, and all the sinner has to do is to take the full benefit of that peace-making work, and enjoy it. God is perfectly satisfied with the work accomplished on the cross, and now He wants the sinner to be satisfied too.

Christ's part was to make the peace, and peace has been made. Our part is to declare it, and this we have sought to do. The reader's part is to believe the message, and enjoy the peace with a thankful heart.

Will he do so?

J. G.

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**ALONE IN DEATH CELL, BUT UNAFRAID.  
FAITH UNSHAKEN**

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EXTRACTS FROM TWO LETTERS WRITTEN BY  
A CONVICTED MURDERER UNDER SENTENCE  
OF DEATH, AFTER HIS CONVERSION—1928.

DEAR C—

Your splendid letter of months ago reached me safely and was deeply appreciated, even

though the late reply belies the fact; for, needless to say, hearing from old friends, who, in their Christian spirit of mercy, still dare call me friend, has gone far to help me along the way. I can never cease to wonder or offer up my thanks and praise to our heavenly Father for one of His richest blessings—the friends that have been mine in life.

It hardly took me to this estate, C——, to appreciate them fully, but it so accentuated to me, in my unworthiness, the value of true friendship and a reflection of Christ our Lord's teaching of a new commandment, "That ye love one another, as I have loved you." What a schoolroom this is I am living in! When I view what Jesus bore for us, how light my yoke seems when it is so justified! My implicit faith is in God, with a faith that nothing can shake.

It is a strange feeling to know one's days are numbered, yet I cannot help thanking Him for allowing me the privilege of living long enough to say, Christ is my Saviour and I am His, even in my estate as a man guilty of murder. He lifted me from the pit of hell to the grace of a child of God and a Christian.

Forgive me for writing so much of myself, but I am speaking from the bottom of my heart, hoping that others may know our Changeless Friend as I do, though not by the same bitter school of degradation.

Well, C——, this isn't much of a letter, I'll admit, but I just wanted you to know that you were not absent from my thoughts or prayers even though I cannot see you, as no doubt you

know now. May I thank you again for your prayers and all you have done on my behalf.

Sincerely,

(Signed) JUDD GRAY.

DEAR M——

This is on the eve of my trial. I do want to try, in my humble way, to thank you, from the bottom of my heart, for all you have done for me and my broken-hearted family. Mother told me how kind you had been to come up and pray with them, also that you had come to see me a week ago Friday. I am sorry I could not see you, old friend. I was undergoing examination at the time. I do hope you did not come last Friday, for it is a tedious trip, and I could see no one on account of being in Court. God bless you for your kind thoughts and prayers. Let us also thank the dear old lady for sweet thoughts and prayers, and for leaflets that I read with pleasure. Everyone has been so kind to me. Thank God for the many Christians that are in the work to stand ready to help a poor miserable sinner like me, to bring back to the fold one of His lost sheep. I have had so many kind letters of sympathy and aid to help me pray for repentance that I could do nothing else, dear brother, but have faith that through Jesus Christ my sins which were many have been forgiven; and God alone knows that my life here these past few weeks has been for Him in thought, prayer and action.

As I look back, M——, I wonder how I could have lived as I did without Him, for truly these

past few weeks, though a bit tedious, meant nothing more than glory and praise, with a heart so full of love, that it seems I must tell everybody that Christ has come to me in my needs, so what else matters. I am in His hands, and His will be done. The State may demand my body but my soul belongs to my God. Let me say, in spite of all that I have learned, I would rather be here than a free man dead in my sins. Would that I could make all my friends see this, M—— ! Would that I could help others to see that only by acceptance of Christ Jesus one can expect to live with Him eternally ! My thoughts run repeatedly to Luke xv. 32. I realize thanks and praise are due to our beloved Lord Jesus that He was born the Son of God that we poor sinners, who were lost, could be found. Knowing and loving Jesus as I have these past weeks, I don't know how people can stay away from Him, Who shed His precious blood on the cross, that we might be saved. I know that you can understand, for you have lived in Christ these many years. I love to talk about Him. If you should see my dear mother, will you reassure her that I am saved and resting in the love of Christ my Saviour ?

Well, good old friend, I will say Good-night ! God bless you in your work of letting others know what a wonderful Saviour is our Redeemer and Friend.

With sincere regards,

Yours,

(Signed) JUDD GRAY.



**GRACE ABOUNDING**

TO THE "CHIEF" OF SINNERS

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*"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."*  
—(1 Tim. i. 15).

**S**UCH was the Apostle Paul's testimony to the exceeding grace of Christ, which had reached him in his unconverted days, at a time when he was marked by the greatest hostility towards Him. He was a man of exceptional ability and had been a great religionist. In Phil. iii. 5, 6, he speaks of himself as having been "an Hebrew of the Hebrews . . . a Pharisee . . . touching the righteousness which is in the law, *blameless.*" Notwithstanding all this, however, he was the "chief" of sinners. No one ever more bitterly persecuted Christ and His saints than Saul of Tarsus.

Yet how wonderfully does the grace of Christ shine out in the way it arrested him on his wayward course. When his enmity was at its height, he was struck to the earth by a light from heaven "above the brightness of the noonday sun." Then he heard the voice of the One, Whose precious name he had been seeking to stamp out, speaking to him in tenderest accents: "I am JESUS." What matchless grace! Well might he say: "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the

world to save sinners ; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting ” (1 Tim. i. 14–16).

It is possible to be too good, in our own eyes, for Jesus, but none are too bad. When here on earth He said : “ I came not to call the righteous, but *sinner*s to repentance.”

The same Jesus Who, in wondrous grace, met the “ chief ” of sinners, and Who has brought eternal blessing and happiness to millions of others, desires to do the same for you, dear reader, for He Himself says : “ There is joy in the presence of the angels of God over *one sinner* that repenteth ” (Luke xv. 10).

A. E. BIRD.

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A little Irish boy was once asked the question, “ How do you know that your sins have been put away ? ” He replied, “ *Because they are not on Jesus now.* ”

“ Of course they are not, but what has that to do with it ? ”

“ Everything. If Jesus actually bore my sins in His own body on the tree—and He did—and is now in heaven without them, He must certainly have put them away.”

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The confidence of a sinner in a Saviour is what God proposes to Himself, for the glory of Himself in this revolted world. Having exposed us under law, He says to us in the Gospel, "*I find I cannot trust you. You must now trust Me.*"

God claims our confidence, and He has graciously entitled Himself to it. He has accepted the death of Christ for sinners. He is *just* when He forgives ; because of the work of Christ, and because of the glory of the Person Who did that work. It is not only mercy that forgives the believing sinner ; it is righteousness. Grace provided and gave the Son ; and that is mercy unfathomable, inestimable. But it is *righteousness* which accepts the Son, and what the Son has perfected for sinners.

J. G. BELLETT.

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“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 1. 18)*

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# The Joyful Message

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## CONFESSING THE LORD

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### AND WHAT CAME OF IT

**I**N November, 1927, I was travelling from a week-end visit to my aged parents, and had come from Newcastle to York by the King's Cross train, to join the cross-country train to Liverpool.

Four persons entered the carriage at York, and a lady, between forty and fifty years of age, took her seat opposite me; and as the train started each person drew out his or her book to read.

I had been enjoying an address by a well-known servant of Christ, and was reflecting on the subject of the great amount of light that had reached the Christian company in recent years, and the little response there had been on our part to that light. Looking across, I could just see the title of the book that the lady opposite me was reading, which was "THE BLOOD OF JESUS"; and looking up to the Lord for a word to say to her, I remarked, "Excuse me, Madam, but the title of your book is good"; and I at once felt *constrained* to ask her if she loved the Lord.

She replied, "I have known Him for a number of years."

I then put forth my hand to greet her as being a fellow-believer in the Lord Jesus, and inquired as to how the light had reached her. She gave

some interesting details as to how in her younger years she received blessing when attending a Gospel meeting, and at which she had openly confessed the Lord. On reaching her home, she immediately told her father and mother of her newly-found joy, but instead of this bringing comfort and joy to her parents, it produced great indignation. Nevertheless, she had the assurance of the Lord's words in Matthew x. 32-39 : " Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in heaven, etc." Her father, with anger, said that she must either give up her *new religion* or go *outside his door*. She gently said that she could not give up what she had just received, so she was put out of her father's house.

The details of all that intervened between that sad day, when expelled from her father's home, to the cold wintry morning in which we had met in the train, were not given. One thing was very evident—that the good and great Shepherd Who watched over the experiences and confession of the blind man in John ix., until he was thrust out of the Synagogue, also watched over this dear one whom He loved. She spoke very beautifully of the Lord and how He had led her all these years.

We talked together of what the Lord had done, what He is now doing, and what He is about to do, and enjoyed mutually a little of each other's vineyard.

She then said, " This morning is my mother's

seventieth birthday, and I am going to see if the door of her home will now be open, after so many years." I could only express the desire that the blessed Lord, Who had watched over her and supported her so long, might touch the heart of the mother, open the door wide, and bid her welcome home, at the same time giving her grace still to continue honouring her blessed Lord and Master.

When we bade each other good-bye I felt I had had the pleasure of having met one who had suffered for Christ and honoured Him in it. In His Kingdom glory, so soon to be manifested, He will see that she has her reward.

Let nothing, dear reader, hinder *you* trusting the Lord Jesus as your Saviour and boldly confessing His Name! He will never fail you!

I. RICHARDSON.

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## THE BLOCK OF MARBLE

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**A** BEAUTIFUL block of marble was brought from a long distance to the Venetian sculptor, Canova, to fashion a notable statue of a monarch.

The great sculptor surveyed the marble with pride, and thought of the admiration his work would arouse among the thousands that would flock to behold it. But just when he was about to commence working upon it, his eye discerned a tiny red line down one of its sides. Many people would have thought it no detriment, but Canova said: "I cannot work upon this; it

has a flaw. It is not perfectly pure and white. I will not lay my chisel upon it."

Like that block of marble is mankind. Every truly conscientious soul will own before God, that however perfect he may be in his own eyes, or in the eyes of men, the eye of God detects the imperfection caused by sin. How beautifully, how gloriously, God Himself has met the situation !

If Canova would only use what was perfect in his eyes, can God do less than man ? Listen ! The law of God only showed how hopeless it was for man to be blameless ; the experience of one is that of all who try to keep it. " When I would do good, evil is present with me " (Rom. vii. 21). But, " What the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit " (Rom. viii. 3, 4). Perfection has been found. God's gaze could rest complacently on the Only Holy, Spotless Man that ever lived on the earth, Jesus, God's well-beloved Son. He, because of His perfection, was the One Who proved to all that obedience was better than sacrifice.

Obedience to the holy will of God led Him to death, to die for sinners, in order that God might have millions to do His will with delight, and to live on earth for His glory ; and share His home eternally. Thus for those who are unrighteous (and all have sinned), there is a righteousness



which has been brought to light, even righteousness of God by faith of Jesus Christ. It is *toward all*, and upon all them that believe (see Romans iii. 22–26). This is where our illustration fails.

Canova could do nothing with the marble because of the flaw. The principle of lawlessness is in every human heart; and God has not removed it, but *condemned* it: flesh cannot be allowed to glory in *His* presence. The condemnation is witnessed by the blood of Jesus, Whose death shows that the judgment of sin has been borne by the Holy, Spotless Victim.

The One Who bore the judgment is now on the throne in Heaven, and the message has come from the throne: “ Be it known unto you therefore, men and brethren, that through this Man 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 ” (Acts xiii. 38, 39). As justified, and brought near to God, may the believer serve Him in newness of life.

L. O. LABETT.

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“ **THE GOSPEL OF CHRIST** ”

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**I**T was during the Great War, in the tuberculosis ward of a large Military Hospital in the Midlands.

The closing hour for the visitors was near, and the writer was hurrying down the long room, when a young soldier, evidently in the last stages of that dread disease, beckoned him.

“ Did you hand me a book yesterday ? ” he asked.

“ I was through the ward yesterday, but why do you ask ? ”

“ I wish to tell you something,” he gasped.

On being invited to proceed, he said, slowly and painfully—

“ This war has ruined me ! I have a widowed mother and an invalid sister, both of whom were dependent upon me, and now I have lost everything—everything, and I am dying ! ”

There was a pause, and for a moment or two it seemed possible he was seeking financial assistance, but this was soon dispelled, for he gathered his little remaining strength to add—  
“ And yet I thank God for the war ; for through it *I have found Christ.*” Exhausted by his efforts he sank back on his pillow, yet with a smile that he had been able to bear testimony to his newly-found Saviour, Who had become, to his soul, far more than all he had lost !

It may be that you are still in health and strength, surrounded by the many mercies which God, in His goodness, so bountifully dispenses, but if you cannot say, “ I have found Christ ! ” you are in dire need, without resource for eternity.

Such a Gospel—great enough to cause a man to triumph in Christ under such circumstances—is one of which we can say, “ I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth.” It has never failed ; it will not fail to bring you into blessing if you will but turn in the obedience

of faith to Christ, the only Saviour. Will you face this challenge :—

“ What will you do without Him,  
When death is drawing near ?  
Without His love—the only love  
That casts out every fear ;  
When the shadow-valley opens,  
Unlighted and unknown,  
And the terrors of its darkness  
Must all be passed alone ! ”

and reply to Him from your heart :—

“ I could not do without Thee,  
O Saviour of the lost !  
Whose precious blood redeemed me  
At such tremendous cost ;  
Thy righteousness, Thy pardon,  
Thy precious blood must be  
My only hope and comfort,  
My glory and my plea. ”

F. S. MARSH.

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## DO YOU KNOW GOD ?

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**I**T is an important question, dear reader, that forms the title of this article, for **THE JOYFUL MESSAGE** to you is that God desires that **YOU** may know Him.

Some time ago a number of business men in a large hotel were discussing, in the writer's presence, questions concerning God, and various opinions and imaginations were introduced. Some were infidel in character, others the thoughts of men with an outward respect for Christianity ; but what impressed one was the solemn fact that not one of these men really **KNEW** God.

The glad tidings declare God's desire that you should **KNOW** Him, and to **KNOW** God is to be

supremely happy. Think of the way He has taken in order that every barrier on your side should be removed! The precious death of Jesus was a necessity in order that all that you have done as a sinner might be forgiven and all that you are as a sinful creature might be removed in judgment. The power of death has been broken and Satan's power annulled. The One Who died in our stead is now risen and exalted, and God proclaims Him as a Saviour for all who will receive Him.

We find from Acts xvii. that the citizens of cultured Athens, though learned in every kind of human wisdom, DID NOT KNOW GOD. How glad was the Apostle Paul to be able to say to them, "HIM declare I unto you"! (verse 23). They, like the business men referred to above, were marked by the same feature, that is to say, GOD WAS UNKNOWN; but Paul KNEW HIM, and with what delight he told them of God's desire that they also might KNOW HIM!

Reader, do you KNOW God?—not about Him, but do you KNOW HIM personally? If not, His attitude towards you is unchanged. He desires that you may KNOW HIM, and you can do so now by trusting in the Lord Jesus Christ, in Whom is presented to you, not only all the grace to meet your need, but the complete revelation of Himself. You will then no longer have wrong thoughts about Him, but you will rejoice in the blessed God Whose grace has reached you!

May we, in affection for your soul, again inquire: DO YOU KNOW GOD?

P. A. FARRANT.

“FREE WILL”

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THE notion ministers to pretension of the natural man not to be entirely lost.

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If Christ came to save that which was lost, free will has no more place.

\* \* \* \*

Is the old man changed, instructed, and sanctified ; or to be saved do we receive a new nature ?

\* \* \* \*

Present-day belief is that God re-establishes man in his position as a child of God.

\* \* \* \*

The Cross is the end of all the means that God had employed to gain the heart of man.

\* \* \* \*

Redemption : the very word loses its force when we entertain the idea of man’s recovery—man as man is past it.

\* \* \* \*

Free will is a state of sin. Man, as being outside of good, ought to obey.

\* \* \* \*

There is not a man that would allow that he had no claim on a person who owed him a thousand pounds because he had no ability to pay it.

## A GOVERNOR WHO TREMBLED

(ACTS XXIV.)

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**T**HE danger of procrastination in regard to Divine things is solemnly witnessed in the case of Felix, the Roman Governor.

After listening to the faithful message of that devoted servant of Christ, the Apostle Paul, who reasoned with him on righteousness, temperance, and judgment to come, we read that "Felix trembled."

Have you, dear reader, ever been in a similar position?

God, in His goodness, may have often permitted you to listen to the wonderful Gospel story. Many times you may have been pleaded with, by those who have a godly interest in your soul's eternal welfare, to come to Christ. What has been the result?

Some, indeed (and you may be one among the number), have even *trembled* under a solemn Gospel appeal, and yet, it may be, you are still unsaved! Think of being brought *almost* to the point of decision for Christ, and yet for some reason to miss the blessing, *and at the risk of missing it for ever!*

In the case of Felix, the Roman Governor, we read that whilst still trembling, he said: "*Go thy way for this time; when I have a convenient season, I will call for thee*" (Acts xxiv. 25).

Dear reader, it may be that even as you are reading this little book, you fully intend to give the question of your soul's salvation your serious

attention. The Spirit of God is striving with you. At the same time the great enemy of your soul is urging you to defer the consideration of this all-important matter for some future occasion. But beware of trifling in this regard! God has emphatically declared, "My Spirit shall not always strive with man" (Gen. vi. 3).

What multitudes of unsaved souls who have reached middle age and old age can recollect having been urged to come to Christ in their youth! But Satan has succeeded in persuading them to put it off. Were we to question such as to whether the "convenient season" for them has yet arrived, we should find that they are further away than ever from the blessing! Through neglecting the many opportunities afforded them in their early days they have now no inclination to think about this solemn matter!

What did Felix say? "*When I have a convenient season I will call for thee.*"

But, though we find he often sent for Paul during the space of two years that followed, we do not hear that "a convenient season" for the consideration of eternal realities ever recurred. On the contrary, after the lapse of two years, we read that "Felix, being willing to shew the Jews a pleasure, left Paul bound."

Dear reader, every fresh presentation to you of the Gospel, if unheeded, results in Satan hardening your conscience and heart towards the matchless grace which is in God's heart towards you. Take warning, we beseech you, from this solemn incident, and avail yourself now of this golden opportunity at your disposal of "repentance-

towards God, and faith in our Lord Jesus Christ ! ”

“ To-day if ye will hear His voice, harden not your hearts ! ” (Heb. iii. 7, 8).

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

A. E. BIRD.

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**“ WHAT THINK YE OF CHRIST ? ”**

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**YOUTH—**

**T**OO merry to think—there’s time enough,  
sure.

**MANHOOD—**

Too busy to think—of gold I want more !

**PRIME—**

Too anxious to think—toil, worry and fret.

**OLD AGE—**

Too aged to think—old hearts harder get.

**SICK BED—**

Too ill now to think—weak, suffering and lone.

**DEATH—**

’Tis too late to think—the spirit has flown.

**ETERNITY—**

For ever to think—God’s mercy is past,  
My doom is now fixed, and for ever must last !

S. J. B. CARTER.



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## The Gospel

The Gospel is not what man is, or what God requires from man, but what God is after He has thoroughly revealed what man is. When received in simplicity it leaves no possible question in the mind. It is the revelation of God made after He has estimated all our need. The Gospel, we repeat, is the revelation of what God is, when what man is has been thus fully revealed. "When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 6-8).

J. N. DARBY.

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“**G**od now commandeth all men every where to repent: because **H**e hath appointed a day, in the which **H**e will judge the world in righteousness by that **M**an **W**hom **H**e hath ordained; whereof **H**e hath given assurance unto all men, in that **H**e hath raised **H**im from the dead.”

(Acts 17. 30-31)

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# The Joyful Message

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“I WILL IN NO WISE CAST OUT”

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A WEALTHY man lay dying. None of those who attended him knew that he had any concern in regard to eternal matters, nor that he was facing his deep need of a Saviour. Apparently unconscious, he was surrounded by his loved ones, when unexpectedly he raised himself and said with deep earnestness, “Remember! it may well be said, ‘Him that cometh to Me I will in no wise cast out.’” Then, leaning back upon his pillow, he expired.

What a volume of meaning in those few words! Behind them were a long life of self-indulgence, lived without God; a conscience stricken in the presence of death; a contrite heart; then a simple faith that trusted the Saviour in all the deep extremity of his soul need—and finally the assurance that Jesus, the sinner’s Friend, had been true to His word: “Him that cometh to Me I will in no wise cast out!” The last words witnessed the fact that he had been “welcomed, pardoned, cleansed, relieved”—and had passed into Eternity to meet the One Who died for him.

Wonderful mercy! Yet there is sadness in such a case—the long life had been spent in vain. All that wealth could secure had not yielded glory to God, and at last he was “a firebrand plucked out of the burning.”

The greatest triumph of the Gospel of the grace of God is witnessed when souls are blessed early in life. He welcomes the young as well as the old ; the living as well as the dying.

He is worthy of the life as well as the soul, and happy is the one who trusts in Jesus in time to spend happy years in testimony to Him and service to God !

Whatever your history, age or position, we would plead with you to turn, as that dying man did, in all your need, to Jesus, the sinner's Saviour, and prove that—

“ Him that cometh to Me I will in no wise cast out.”

F. S. MARSH.

### “DON'T WAKE DADDY!”

HE was preaching in the open air—a saved drunkard, who had formerly been a terror to himself, his family and his neighbours. He was telling in all humility of spirit what great things the Lord had done for him.

A sceptic was in the crowd, however, muttering and interjecting his unbelieving scoffs and jeers. “ It's all fancy—just a dream—just a dream,” he sneered.

A little girl of ten years of age timidly touched him and whispered : “ Please, sir, *if it is only a dream, please don't wake him—that's my daddy !* ”

The sceptic was touched in his heart and conscience, and got converted, and found out it was not a dream, but a reality.

S. J. B. CARTER.

**FACTS WORTH FACING**

**T**HERE are many religions, but only one Saviour (see Acts iv. 12).

\* \* \* \*

You cannot afford to do without the Lord Jesus. Without Him you are not safe for one moment.

\* \* \* \*

There is not enough in all the pleasures of this world put together to satisfy the heart of one man. There is enough in One Man, the Lord Jesus Christ, to satisfy the heart of everyone.

\* \* \* \*

The true Solomon is the only One Who can answer all your hard questions.

\* \* \* \*

Christ is the only One Who is indispensable.

\* \* \* \*

The death of Christ is the one available sacrifice for "Whosoever will."

\* \* \* \*

Many may be willing to help you, but only One is ABLE to save.

\* \* \* \*

Outside of Christ men must perish.

\* \* \* \*

The One Who was "set at nought" is going to have the first place in all things (see Col. i. 18).

\* \* \* \*

Nothing can take the place of your own personal acquaintance with the Lord Jesus.

\* \* \* \*

There is not a person in this world with a satisfied heart outside of Christ.

\* \* \* \*

Jesus is the most important Person in the universe.

\* \* \* \*

There is no one so worthy of your wholehearted confidence as the One Who has shed His blood on your account.

\* \* \* \*

If you have not Christ in your heart you have nothing worth having.

\* \* \* \*

There is nothing in this world that corresponds with God, save that which is of Christ.

\* \* \* \*

In the matter of your soul Christ is an absolute necessity. He is your one great need.

\* \* \* \*

Without Christ everything is a blank.

A. H. CHILDS.\*

### **“NOTHING TO PAY”**

**I**T is a sad thing to be in debt. It is much worse when there is no hope of ever paying the debt!

\* Copies in leaflet form may be had on application to the Author—18, HAROLD ROAD, LEYTONSTONE, LONDON, E.11.

When Jesus was here upon earth He went into a Pharisee's house and sat down to meat. He said to Simon the Pharisee : “ There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty : and when they had nothing to pay he frankly forgave them both ” (Luke vii. 41, 42).

No doubt the creditor of the parable is God, and we are the debtors. We are *all* debtors. “ *All* have sinned, and come short of the glory of God ” (Rom. iii. 23).

It says, “ *when* they had nothing to pay.” Have you come to that ? Perhaps you think you can pay. Are you saving up in the hope that some day you will be able to discharge the debt ? The day of reckoning must come. “ Every one of us shall give account of himself to God ” (Rom. xiv. 12). Come now, let us consider what you can offer !

You may be setting great store upon your righteousness. God says, “ all our righteousnesses are as filthy rags ” (Isa. lxiv. 6). It is obvious that *they* will not be accepted in payment.

Perhaps you are trusting your good works. Salvation is “ not of works, lest any man should boast ” (see Eph. ii. 8, 9).

The truth is that you have nothing to pay. Jesus has paid it all—the price, His precious Blood. If it had not been so, God could not forgive us our sins ; but now He can offer us a free salvation. So it says : “ When they had nothing to pay he *frankly* forgave them both.” The question can never be raised again.

Dear reader, have you been forgiven? Can you say:—

“ Jesus paid it all,  
All to Him I owe,  
Sin had left its crimson stain,  
He washed me white as snow ”? ”

*Rock Ferry.*

C. A. ABRAHAM.

**“ WE MUST NEEDS DIE ”**

2 SAMUEL XIV. 14.

**A** FAMOUS statesman recently wrote to a friend of his, as the latter was nearing the end of his journey here: “ As soon as we enter the world the death-penalty is on each of us.” How true it is, dear reader, that “ The wages of sin is *death* ” (Rom. vi. 23). As the result of one man’s sin the death sentence is upon *all*.

Men boast that they are not afraid of death, but this is not so. Think, oh, think! dear unsaved reader, what it will mean if you continue to live a Christless life. If you die thus, yours will be a Christless death, and oh!—solemn thought—an Eternity without Christ!

Thank God! there are those who can truly claim they have no fear of death, nor what comes after death—the judgment. Why? because they have trusted Jesus as their Saviour. They have the assurance that He has borne all their judgment on Calvary’s Cross. Death to such is but the passing out of a scene of darkness and desolation into one of eternal joy and gladness!

Then, dear reader, I would solemnly ask you



this momentous question, “*How* are you going to die ? ”

On one of the tombstones in a cemetery in the outskirts of a town in the North of England appear the following lines :—

“ In the morning all was well,  
In the evening my summons came.”

If your summons came ere you laid down this paper, how would you answer it ? “ Acquaint now thyself with Him, and be at peace : thereby good shall come unto thee ” (Job xxii. 21).

F. W. CAMERON.

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## DOUBTS

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**C**ALLING on S—— to-day, I observed that he did not look so bright as usual, and soon the cause discovered itself. “ Do you know,” he said, “ I sometimes think I am deceiving myself, and that I am not a child of God at all ? for when I was converted, ten years ago, in the time of the Revival, I *felt* such a load of sins taken off me, and then I was so happy, but I have not at all the same feeling now, so perhaps after all I am self-deceived.”

I saw at once that the fault here was self-occupation, looking *in* instead of “ looking *off* unto Jesus,” and therefore I said, “ Well, dear S——, I am not surprised at what you say, for it is the natural result of basing your acceptance with God on your *experience*, and not on what *He* says in His Word. I passed at one time through the same experience, and therefore I can feel for

you. I used shortly after my conversion to have at times great sensations of joy, followed by corresponding feelings of depression, and while these latter continued of course I was miserable, but what gave me perfect peace was the ceasing to take account of my own feelings *altogether*, and beginning to rest calmly and quietly upon what God says in His Word about Christ, Who was delivered for my offences, and raised again for my justification (Rom. iv. 25); and I reasoned with myself thus: 'If Christ has indeed been delivered for my offences, there is no necessity for me to be delivered for them, for God is too just to demand payment over again for a debt already discharged, and if Christ has been raised again for my justification no one can ever lay anything to my charge, for His resurrection has set me down righteous in the presence of God. By His death and resurrection my sins were put away, and I am constituted righteous before God. I stand before God righteous as He is righteous. I believe this, and therefore, however much my feelings may change, I never doubt that I have peace with God.' "

"Well, Mr. —, I see quite what you mean, and I'm sure it's very happy for *you*, but how am I to know that He died for *me*?"

"Oh," I said, "that is easily discovered. Look at Romans v. 6, where it says, 'Christ died for the *ungodly*,' and verse 8, where He died (it says) for 'sinners.' Satan never yet could persuade me that I was neither a 'sinner' nor 'ungodly,' and therefore I always have the assurance of God's Word that He died for *me* ;

and putting two and two together, if He died for me I know that God is satisfied, and therefore not a shadow of a doubt as to my acceptance ever crosses my mind. I am enabled to ‘joy in God,’ by Whom I have received this wondrous reconciliation.”

“Well, Mr. —, I think I must not doubt any more ; I see I must cease to be occupied with myself, and enter more into what God has *done* for me and what Christ *is* to me.”

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### “**THE NAME ABOVE EVERY NAME!**”

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“**JESUS!**” Such was the last utterance of a dear soul as she was passing into the presence of her precious Saviour, Whom she had learned to love and serve.

“**JESUS!**”—just one word ; but, oh, what volumes it contains ! Precious beyond compare to God ! The theme of all heaven’s adoration and praise ! Divinely sweet to the ear of every believer ! That peerless Name which is so dishonoured in this poor, heartless world, is soon to be universally adored ; when He, Whose right it is, shall reign in righteousness.

His is, indeed, a **NAME WHICH IS ABOVE EVERY NAME**—given Him by God as a result of that precious atoning work on Calvary’s Cross, where all God’s holy claims were met, His righteousness vindicated, His glory maintained, and a way of everlasting blessing opened for poor, perishing sinners ! What a Saviour Jesus is ! Oh, what grace, what love is His !

Dear reader, Is the Name of Jesus precious to you ?

“ There is none other name under heaven given among men whereby we must be saved.”

“ No voice can sing, no heart can frame,  
Nor can the mind conceive  
A sweeter sound than JESUS' NAME  
To sinners who believe !

“ ‘ JESUS ! ’ our only joy art Thou,  
As Thou our Prize wilt be,  
In Thee be all our glory now  
And through eternity ! ”      A. E. BIRD.

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### **THE WONDROUS STORY !**

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*Tune :* “ Tell me the old, old story.”

**T**ELL out the wondrous story  
That comes from heav'n above,  
From that bright scene of glory,  
And boundless, endless love ;  
Of Him Who came so freely,  
In fullest, richest grace,  
God's ways in love and mercy  
So blessedly to trace.

*Chorus :*

Tell out the wondrous story  
Of boundless, endless love.

Tell of forgiveness offered  
To all by sin distress'd,  
That by believing on Him  
Their souls may be at rest ;  
Tell of the Father waiting  
The prodigal to kiss ;  
And oh ! who would not covet  
A welcome such as this ?

Tell of God's great salvation  
That takes the lost one in,  
Tell of the blood which cleanseth  
The sinner from all sin ;  
Tell of the love that waiteth  
To freely, richly bless,  
And of the robe, all-perfect,  
Of God's own righteousness.

Tell of the joy-bells ringing,  
As wanderers come home,  
And set glad hearts rejoicing  
In what God's love has done ;  
Tell of that bliss eternal  
Where glory shineth bright,  
And life and love dwell ever—  
God and the Lamb the light !

A. H. LYCETT.

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**THE COMING WRATH**  
**THE COMING LORD**

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**T**AKING the number of conversions, how many people have been aroused by calamity and fear of death and judgment ! No doubt many can recall, amongst relatives, decisions for Christ after the loss of one near and dear to them. The death of a father or mother has often recalled children to the imminence of eternity, and resulted in their turning to God in repentance.

We read of the believers in Thessalonica, that

they turned to God from idols to serve the living and true God, and to wait for His Son from heaven, Jesus, their Deliverer from the *coming wrath* (see 1 Thess. i. 9, 10). Evidently there had been a faithful warning by the apostle, and they had feared and turned to God.

On one occasion when George Whitfield was preaching, a man was present who had determined to create a disturbance, and contemplated some violence to the preacher. Suddenly the evangelist stopped, and in terrifying tones cried, "*Oh! the wrath to come! the wrath to come!*" Immediately the opponent became greatly alarmed, and he cried aloud to God for mercy.

*Wrath* is coming, even as Noah foretold the flood. Let scoffers beware how they treat the Word of God, which tells of impending judgment! "Because I called, and ye refused . . . I will mock when your fear cometh" (Prov. i. 24-26).

Yet how blessed it is to know that to all who flee from the wrath to come, to the Lord Jesus Christ, the Deliverer, there is a *coming Lord!* Yes! *the Lord Himself* will descend from heaven with a shout. He will call all the dead in Christ from their graves, that they, with all the living ones who trust in Him, may be caught up together to meet Him in the air, to be for ever with their Lord (see 1 Thess. iv.). Like a vast army, at the trump of God, they will enter heaven in triumph!

Is this glorious prospect *yours*, dear reader?

"*There is joy in the presence of the angels of God over one sinner that repenteth.*"

L. O. LABETT.

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Is it not greatly overlooked that in the salvation of lost sinners the whole transaction is of God? God has, in His own grace, given Christ to die for the ungodly. Christ crucified has been set forth, the great propitiatory sacrifice. It was God Who gave Him to die for sinners, the Just for the unjust, to bring us to God. IT IS GOD also Who gives faith to believe. IT IS GOD Who justifies every sinner who does believe. IT IS GOD Who shall finally glorify every sinner whom He has justified. The Blood of Jesus has been shed, and IT IS GOD Who has set it forth for the remission of sins. Is He not just, and the Justifier of him that believeth? All this vast transaction has been accomplished to declare *His* righteousness in bringing the lost sinner to Himself. I say, fearlessly, that not only is God perfectly righteous in justifying the sinner in this His own way, but that from eternity to eternity the Cross of Christ is the glory of God. Yes, when He raised our adorable Substitute from the dead, it was by the glory of the Father. Man, through sin, had sunk to the lowest depths; God, through redemption, has raised him to the highest glory. All is finished; and is not God divinely righteous? This robe of divine righteousness is “upon all them that believe.”

CHARLES STANLEY.

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“When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

(Rom. 5. 6-8.)

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# The Joyful Message

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## “ NOW ”

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“ **N**OW.” A short word of *three* letters ; a *little* word, but yet *great* word. A word that is arresting in its commanding importance, inattention to which must result in serious disaster, sooner or later.

The Spirit of God through the Apostle Paul has caused great stress to be laid upon it. “ For He (God) saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : *behold*, NOW is the accepted time ; *behold*, NOW is the day of salvation ” (2 Cor. vi. 2).

I remember that a few years ago, there circulated round the world this striking motto, “ *Do it now.* ” It was to be seen both in homes and business establishments by thousands, and much lasting good it did. Yet of far greater importance is it in regard to the all-important question of the *eternal* welfare of the soul. If my reader is unsaved remember God’s time is *now*. Oh ! what numbers have been everlastingly ruined by delay, deferring this momentous subject to an expected future time, which in numerous cases never comes.

Some years ago, the seriousness of this word *now*, was deeply impressed upon me. It has remained with me ever since, and I trust it will remain for all time. It came to me in this way. A small vessel was wrecked and the captain and his wife were cast upon a large rock outstanding in the sea. Signals of distress were raised, and as soon as possible the Life Boat set out to their rescue. The Captain being well informed in sea-faring life took particular care to give necessary instructions to his wife, saying, "Now when the Life Boat is near, be sure, when I shout the word '*now*,' to jump into the advancing wave, and then you will reach the boat in safety. Alas! for her, the loving advice of her husband had failed. Instead of plunging into the *advancing* wave, she plunged into the *receding* wave. Consequently she was dragged into the Life Boat dead. The Captain, quickly following, was terror stricken. Looking down upon the lifeless form of his beloved wife, and lifting up his hands, he exclaimed, "Oh, that she had understood the meaning of that word **NOW!**"

May its deep and significant meaning lead many unsaved readers to decide for Christ at once—to say with heart-felt meaning, "*Christ for me.*"

"Decide for Christ to-day,  
Procrastinate no more;  
*Now* mercy pleads, soon wrath will burn—  
The Judge is at the door!"

**TWO REQUESTS**

“*And, behold, the whole city came out to meet Jesus : and when they saw Him, they besought Him that He would depart out of their coasts.*”  
—(MATTHEW viii. 34).

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**V**ERY few passages of Scripture present such a solemn picture as that described in the portion referred to above.

Jesus, God's Own beloved Son, came into this world to make known to poor, ruined sinners the disposition of God's heart towards them. What infinite grace and tender compassion were manifested towards them in every step of His pathway through this world! Yet, alas! we find that these people “*besought Him that He would depart out of their coasts.*” Unbelief, fear, anxiety that things might not be disturbed, lack of appreciation of the tremendous deliverance effected in regard to the two poor, demon-possessed men, all these things led the people of that city to make this solemn decision!

Dear reader, has there not been a moment in your history when there has been manifested to you some distinct evidence of Divine power? One, whom you know to have been quite indifferent to God's righteous claims, has been converted, and now, instead of godlessness, he is marked by piety; instead of profanity, reverence and sobriety; instead of sin, a following after righteousness, faith, love, peace. You cannot deny that such a change has been wrought. Yes! Jesus has touched that person. He has delivered such an one from under the authority

of Satan. And, in all this, is there not a voice to *you*? What is *your* attitude towards the blessed Saviour? The solemnity of the occasion demands an immediate answer. Will you beseech Him to depart? Oh! the seriousness of such a request—the folly of it.

Consider Who this glorious Person is! The One Who “suffered for sins, the Just for the unjust, that He might bring us to God” (1 Peter iii. 18). The One of Whom the prophet Isaiah was inspired to write: “Himself took our infirmities, and bare our sicknesses” (Matt. viii. 17). The One of Whom the Psalmist wrote: “Who forgiveth all thine iniquities; Who healeth all thy diseases” (Ps. ciii. 3). The One upon Whom the heavens were opened, and God’s voice declared: “This is My beloved Son, in Whom I am well pleased” (Matt. iii. 17). The One of Whom the Apostle Peter speaks: “God hath made that same Jesus, Whom ye have crucified, both Lord and Christ” (Acts ii. 36).

Assuredly *Christ* is the test for everyone! Salvation is to be found in Him alone! “For there is none other name under heaven given among men, whereby we must be saved” (Acts iv. 12). Time is fleeting! No longer procrastinate! “Behold, *now* is the accepted time; behold, *now* is the day of salvation” (2 Cor. vi. 2). “This is a faithful saying, and *worthy* of all acceptation, that Christ Jesus came into the world to save sinners” (1 Tim. i. 15).

But, whilst there are those who utterly refuse Christ, thank God! there are those who receive Him.

“So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days” (John iv. 40).

It was the same blessed Person to Whom this request was also made, and how gladly He responded to it!

A poor, sinful woman had been convicted of sin; but Jesus had met her in her dire need and had given her to know His heart of love. She had become so attracted to the One Who had satisfied the longings of her heart that she was impelled to testify of Him in the city: “He told me all that ever I did” (John iv. 39). Thus others heard of the Saviour, and how cheering was the response it produced! “*They besought Him to tarry with them.*” Thrice blessed request, finding an answer to the full in Jesus, Who is ever ready to fill the sorrowing and aching heart!

Having drawn your attention, dear reader, to these two requests recorded in God’s Word, we would again appeal to you to come to Christ—and to come NOW!

“Choose you *this day* whom ye will serve” (Joshua xxiv. 15).  
 JAMES WATSON.

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## THE TWO SPARROWS

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NO doubt sparrows are the most common of all birds, they are found in every country. Everyone is familiar with sparrows, they are birds well-known to men, women and children.

If you will read in the margin of your Bible, you will find in the 4th verse of the 14th chapter of Leviticus that the leper who had to be cleansed might take two sparrows for his cleansing. The 4th verse says, "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop": and the margin reads, "or sparrows." These common birds! He might be very poor and quite unable to bring a costly offering for his cleansing, but however poor he was he could procure two sparrows. He could find them anywhere, they were all around him.

God has not made the cleansing of the sinner a hard thing for him, or a costly thing for him; sparrows are present in every country and there is provision made for the poor sinner universally. The leper is a figure of the sinner. God says, "all have sinned." God has in grace provided the means of cleansing for all. How has He done it, do you ask? Have you never heard tell of Jesus, the Christ, the Saviour of the world? He is indeed universal. All men under heaven can claim His as their Saviour. In fact, all have a claim on Him, because all are sinners. He, too, has a claim on all men, for He is the Saviour of the world.

Now just turn in your Bible to Psalm cii. 7, and there you will find the wonderful statement made prophetically by the Lord Jesus, anticipating His manhood, "I watch, and am as a sparrow alone upon the house top." Think of Jesus taking that lowly place, "as a sparrow alone." What a wonderful thought it is that

He should thus make Himself available, and come so low in grace, for the cleansing of the poor sinner! He takes the place of one of the most common birds, birds that are found everywhere, so that everyone may see how easy it is to avail oneself of the means of cleansing. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

You must read the process that was gone through in the cleansing of the leper in Leviticus xiv. Two sparrows were taken, one was killed in an earthen vessel over running water, then the other living bird was taken, with the cedar wood and the scarlet and the hyssop, and all were dipped in the blood of the dead bird, and the leper that was to be cleansed was sprinkled seven times and pronounced clean and then the living bird was let loose into the open field. That living bird, that little sparrow, had blood upon it as it flew away, the two birds taken together setting forth the wonderful fact of the death and resurrection of Christ. "He was delivered for our offences and was raised again for our justification."

How wonderful it is that all this process in Leviticus xiv. should have pointed on to Jesus, the Saviour of men. Out of His side flowed blood and water. The water and the blood are brought together in this wonderful instance in Leviticus xiv. We know that without the shedding of blood there is no remission. God has said that it is the blood that makes atonement for the soul—the precious blood of Jesus. The reference to the hyssop in Leviticus xiv. is

of great importance, as it connects itself with that wonderful passover night in Egypt, when the blood of the lamb had to be shed and sprinkled on the houses of the Israelites, and it was then that God said, "When I see the blood I will pass over you." It is the blood of Jesus that was thus in view from the outset. The wonderful thing is that the Lord Jesus Christ, Who died for our sins, Who came into the world to save sinners, Who was crucified, Who was buried in the grave, has been raised from the dead and has ascended to the right hand of God and is there glorified, and is available by faith to every poor sinner under heaven.

Ah! It may be that you have not yet discovered that you are a leper, a sinner; you have not yet availed yourself of the death and resurrection of the Lord Jesus Christ on your behalf. It is nothing to you. You have perhaps never thought *why* sparrows are so common in every country. God commands you to repent. Repentance towards God and faith in our Lord Jesus Christ is the only way of blessing.

Do not forget that in the very psalm where Jesus in lowly grace takes the place of a lone sparrow (Ps. cii), He is also addressed by God as **THE SAME** (verse 27), the eternally existing One (read verses 23–28). Creation is attributed to Him here. This enables us to realize somewhat of the tremendous stoop Jesus made in coming into manhood and taking such a lowly place—"a sparrow alone"—that He might become the Saviour for men, and that His precious blood, of such infinite value in the sight



of God, might be available to all men everywhere. In the death of Jesus a fountain has been opened for sin and for uncleanness. His blood meets the question of sin and the water that flowed from His pierced side meets the question of uncleanness. All this has an ever abiding efficacy. Will you, my reader, avail yourself of it all to-day? God appeals to you in infinite grace. "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" (Isa. i. 18). Do not turn a deaf ear to such an appeal from the very heart of God to your heart. It is only the blood of Jesus Christ, God's Son, that can make such an appeal possible. It alone cleanses from all sin. It alone can enable you to appear before God in righteousness. Take up the whole matter now between your own soul and God alone, and you will find by the way of repentance toward God and faith in our Lord Jesus Christ that a wonderful peace will fill your heart both now and for ever!

"Peace, perfect peace,  
In this dark world of sin;  
The blood of Jesus  
Whispers peace within."

J. JAY.

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### READY !

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**D**— was a young man of a genial disposition, and was much loved and respected by all with whom he came in contact. He lived with his widowed mother and his sisters in a humble

cottage in a small village in the north of Scotland. D—— in his earlier years trusted the Lord Jesus as his Saviour, and in his manner of life he bore testimony to the One he loved and sought to serve.

He was proceeding on his motor cycle one morning to his employment in a town some miles distant, when just about two hundred yards from his home, his cycle was seen to swerve. Poor D—— was thrown heavily to the ground, and striking his head, he was rendered unconscious. The young man was conveyed with all speed to the Infirmary in an adjacent town. His mother was immediately summoned to his bedside, but D—— passed away without regaining consciousness.

The above incident, dear reader, is recorded that you may take heed as to the uncertainty of life, and the necessity of being *ready* to meet God at any moment. People sometimes say that when they are upon their death-beds they will be in time to think about eternal matters. But where is their guarantee that they will ever have a death-bed? *To-morrow* holds no promise of salvation. “Behold, *now* is the accepted time; behold, *now* is the day of salvation” (2 Cor. vi. 2).

You may be like one of the foolish virgins referred to by the Lord Jesus in Matthew xxv. The five had their lamps but took no oil with them. It may be that you have the lamp—that which speaks of profession, but you have never had to do with the Lord Jesus Christ as your Saviour.

“ At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet Him ” (verse 6).

Then we read that while those foolish virgins went to buy oil for their lamps, “ the Bridegroom came; and they that were READY went in with Him to the marriage: and *the door was shut* ” (verse 10).

The soul’s eternal welfare is an intensely individual matter! “ Every one of us shall give account of *himself* to God ” (Rom. xiv. 12).

Be warned, therefore, and come to Christ NOW, just as you are! F. W. CAMERON.

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### “ **THE SAVIOUR OF THE WORLD** ”

JOTTINGS FROM A GOSPEL PREACHING,  
Dec. 8th, 1930.

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“ **WE** have seen and do testify that the Father sent the Son to be the Saviour of the world ” (1 John iv. 14).

“ To us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him ” (1 Cor. viii. 6).

When the Lord Jesus was born into this world, the world was lying in idolatry and under the Prince of this world, and the Father sent the Son to save that world. How did men receive that Holy One, sent by the Father to be their Saviour and Deliverer? They crucified Him between two thieves. Can you conceive of a more terrible picture for God and the angels to look down upon?

When Jesus was born, and the angel announced His birth to the shepherds, there appeared a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, goodwill toward men" (or, "good pleasure in men").

What must the host of heaven have thought as they gazed upon that Holy One upon the cross? Was God defeated? By no means, He was glorified at that moment. Jesus, ere He died, could say, "Father, forgive them, for they know not what they do." The penitent thief judges himself worthy of nothing but death and vindicates Jesus and goes straight to Paradise with Him. The same opportunity is available to any child of Adam, for "Christ Jesus gave Himself a ransom for all." Hallelujah, what a Saviour! Is He yours?

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

GEO. ROCHESTER.\*

"God's house is filling fast,  
 Yet there is room;  
 Some guest will be the last,  
 Yet there is room.  
 Yes, soon salvation's day  
 To you will pass away;  
 Then grace no more will say,  
 Yet there is room."

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\* Our beloved brother in Christ fell asleep on January 19, 1931, in his 84th year. These jottings are from the last address he gave in public and were found in his own handwriting after his departure.—ED.

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## In Christ

Our Life in Him cannot be Forfeited  
Our Righteousness cannot be Tarnished  
Our Pardon cannot be Reversed  
Our Justification cannot be Cancelled  
Our Acceptance cannot be Questioned  
Our Peace cannot be Broken  
Our Joy cannot be Diminished  
Our Rest cannot be Disturbed  
Our Hope cannot be Disappointed  
Our Glory cannot be Clouded  
Our Sun cannot be Darkened  
Our Happiness cannot be Interrupted  
Our Strength cannot be Enfeebled  
Our Purity cannot be Defiled  
Our Comeliness cannot be Marred  
Our Wisdom cannot be Baffled  
Our Inheritance cannot be Alienated  
Our Resources cannot be Exhausted

*“For ever, O Lord, Thy Word is settled in heaven.”—*  
PSALM cxix. 89.

ANDREW MILLER.

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“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.  
For with the heart  
man believeth unto  
righteousness; and with  
the mouth confession is  
made unto salvation.”

(Rom. 10. 9-10.)

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# The Joyful Message

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## “ I AM GOING HOME ”

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A FEW days ago we heard of the unexpected death of a friend we had known for many years. He had not been in his usual health for several days, but his condition did not give cause for anxiety. He went out on the Sunday morning and took part in the meeting, but on the following day he did not feel quite so well and stayed in bed. On the Tuesday morning his wife took him his breakfast, but he said he could not eat it, and then, looking at her with a sweet smile on his face, he said, “ My dear, I am going home.” This he repeated and, having kissed her, he fell back on his pillow unconscious. His wife immediately sent for the doctor, but his services were not required, for her husband did not regain consciousness, and in a short time he passed away, “ absent from the body,” and “ present with the Lord ” (2 Cor. v. 8).

This was truly a bright home-going. How would it have been with the reader if he had been in the place of our departed friend? If death suddenly appeared at your bedside, and you knew that within a few minutes you had to leave this world for the next, could you say with full assurance and joy, “ *I am going home* ” ?

Home for the child of God is the place where Christ is. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 2-3). Such were His comforting words to His sorrowing disciples, on the eve of His departure from this world. He was leaving it by way of the cross, for the world hated Him, and its hatred was about to culminate in His crucifixion; but if that was the way He went out of the world, His death was to become the way by which eternal glory, with Himself in heaven, was to be received for all who put their trust in Him.

Our friend was resting upon no other foundation than the finished work of the Lord Jesus Christ. He knew that God for Christ's sake had forgiven him, and that the blood of Jesus Christ, God's Son, had cleansed him from all sin (1 John i. 7). He knew, too, according to Romans v. 1-2, that having been justified by faith he had peace with God, through the Lord Jesus Christ, and had the blessed consciousness of standing in God's favour, and rejoiced in hope of the glory of God. He was looking for the coming of the Lord Jesus Christ to take all His redeemed ones to be with Himself in the Father's House on high; and though death has intervened, and he is no longer with those who are expecting to hear the shout of the returning Lord, when He will descend from heaven, with the voice of the archangel and the trump of God (see 1 Thess. iv.



16-17), he will, nevertheless, be among that glorious company who will enter heaven with Christ, for not one of those who have put their trust in Christ will be absent in that day when He appears in glory with all His saints. The blessed dead will be His first care. He will raise them first of all, then the living that remain will be changed, and all together they will be caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord.

Reader, what is your hope? Is it true of you, as was said of the Ephesians in their unconverted state, "*having no hope, and without God in the world?*" (Eph. ii. 12). If so, let us beseech you to give the important matter of your soul's salvation immediate attention, lest you die in your sins, and what was said by the Lord to the unbelieving Jews, become true of you, "Ye shall seek Me, and shall not find Me: and *where I am thither ye cannot come*" (John vii. 34).

E. E. NICHOLS.

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## GRACE

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"FOR the grace of God that bringeth salvation hath appeared to all men" (Titus ii. 11); a better rendering is, "which carries with it salvation for *all* men hath appeared."

This word "*grace*" eclipses all others in setting forth what is the commanding feature of *Christianity*. With the death and resurrection of Christ the system of *law* ended, and "*grace*

reigning through righteousness" began its benign sway. The Lord inaugurated it really in the Synagogue at Nazareth (Luke iv.); but its full power and blessedness was enforced after the coming of the Holy Spirit at Pentecost.

You may ask, What is grace? It is nothing less than the unlimited love of God expressing itself in measureless favour. Grace finds its greatest triumph and glory in the sphere of human helplessness. Salvation is by grace *alone* and is extended to all who *believe*. Volumes more could be written in explanation of the glorious interposition of *grace* on the part of a holy, sin-hating God, but space forbids.

There comes to my mind an incident that occurred many years ago, but it stands out boldly as an impressive instance of the power of grace, stimulated by love. On a certain Lord's Day evening that great heart, William Dawson, was preaching. During his address he remarked that there was no sinner too far from God but that His grace could reach and save. After the service a lady approached the speaker and called his attention to the particular sentence in his address, stating that she had visited a young man in the East of London, dying in the last stage of consumption, and who said that he could not be saved. The lady asked the preacher if he would accompany her and speak to the poor sufferer? "Yes," he said, making an appointment for the following morning. As arranged, they both wended their way to this room of misery. Mr. Dawson, looking upon the upturned face of the sufferer said, "My *friend*."

“*Friend* did you say? I have no friend.”

“Oh! but you have, Jesus is the friend of sinners,” and he went on quoting suitable Scriptures and afterwards earnestly prayed to God for his salvation. Ere he left that garret abode, the dying man found peace through the Lord Jesus Christ. What a change!

Mr. Dawson then asked if he had *any* relatives and if there was any service he could render.

The young man replied, “I have a rich father living in the West End. I occasionally see him passing in his carriage, but he will not acknowledge me, and in fact has disowned me and erased my name from the family register. I have one request—it is this: if I could obtain *his* forgiveness I could die happy.”

Obtaining the father’s address, Mr. Dawson quickly made his way thitherward. On reaching the mansion home and introducing himself to the father, he said, “You have a son named Joseph, I believe.”

“No, I have not!”

“Ah! sir, you have, but he will not be your son much longer; he is dying of consumption in an East End garret. I have not come to ask for any money. I will undertake all responsibility as to his funeral; *but*, I ask for only *one* favour—deny me not. Will you *forgive* him? He says if you will, he can die happy.”

Tears trickled down the father’s face. He turned and went away. In a few minutes both were hurrying away in the carriage provided to a scene too pathetic for words to describe. When the father looked upon his wayward boy,

breathing out his life in such conditions, the tears gushed forth.

“Father, will you forgive me?”—a slight pause.

“Yes, *my Son*, I will!”

“Then I can die happy.”

Prodigal though the boy was, *grace*, moving the heart of the father, changed the position for ever. Only a few more minutes and the soul of the repentant one was with the Lord.

Now if such *grace* could be expressed by a human father, how transcendently does the *grace* of a loving God reach down to sinners of the deepest die!

Reader, if unsaved, flee to the arms of *fathomless* love. They will embrace you. Angels will rejoice at your repentance. God and the Lord Jesus will make you at home for ever in never-ending joy and gladness. Do not delay another moment! Jesus says, “*Come unto Me.*”

“Come to the Saviour *now*, He ready stands to bless,  
He bids thee nothing bring, only thy guilt confess;  
No anger fills His heart, no frown is on His brow,  
His mien is perfect grace, He bids thee trust Him now.”

*Malvern.*

E. MAYO.

### “THIS NIGHT!”

“THIS NIGHT thy soul shall be required of thee” (Luke xii. 20). Can it be so soon? Not a few more years to live. No! “THIS NIGHT!” Not a few more months. Nay! not a few more weeks, nor yet a few more

days, nor even to-morrow, but “ **THIS NIGHT!** ”

Let us consider seriously the passage of Scripture in which these solemn words occur!

“ The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for *many years* ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, **THIS NIGHT** thy soul shall be required of thee : then whose shall those things be, which thou hast provided ? So is he that layeth up treasure for himself, and is not rich toward God ” (Luke xii. 16–21).

How like multitudes of souls in this day ! Outwardly they may be highly respectable, honest, and upright in the sight of their neighbours, and considered shrewd business folk for acting in like manner to the person referred to above.

In what was he wrong then ?

Ah ! my reader, the fault lay in that he lived for himself, and *left God out of his life*. He was so engrossed with his own things that he found no time for the consideration of eternal matters, and just at the time when things appeared most prosperous he was called to quit this scene altogether, and he was quite unprepared to do so.

A young man once attended a Gospel service

which was held in a hall in one of our large cities. During the course of the address the preacher addressed his audience thus: "Suppose you were to die *to-night!*" These solemn words greatly affected this young man, and he could not dismiss them from his mind. Immediately the preaching was over he felt for his hat, and buttoning up his overcoat, he hastened into the street as quickly as possible, hoping that the effect of what he had heard would quickly wear off. But the Spirit of God was striving with him.

He arrived home greatly distressed, and after a hasty supper, went to bed, but he could not sleep. As the darkness of night deepened these words rang in his ears with increasing solemnity: "Suppose you were to die *to-night!*"—"Suppose you were to die *TO-NIGHT!*" At last, exhausted, he jumped out of bed, and casting himself upon his knees, he cried aloud to God for mercy. He did not die that night, but *he turned to God that night*, and found joy and peace in believing. Had he not done so there and then, more than likely he would not have had another opportunity, for within a few days he was stricken with a severe illness, and he was soon summoned to leave this world. Thank God! he was saved just in time!

Dear reader, suppose you were to die to-night, would you be ready to meet God? A solemn, yet all-important question this! Why so urgent? Because life is uncertain, and "thou knowest not what a day may bring forth."

If still unsaved, we would plead with you to

turn to God without delay, and trust the glorious Saviour of His Own providing.

“NOW IS THE ACCEPTED TIME.”

“To-morrow's sun may never rise

Upon thy long deluded sight ;

*This is the time*, oh, then, be wise !

Thou would'st be saved, WHY NOT *TO-NIGHT* ? ”

A. E. BIRD.

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## THE ANXIOUS HINDOO'S QUESTION

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**A**N anxious Hindoo had been aroused to a sense of his sinful condition before God by a faithful presentation of the Gospel, which speaks to sinners of Jesus—God's well-beloved Son—the only Saviour, and of the atoning value of His precious blood once shed on Calvary, that which has met every claim of the throne of God as well as the need of a sin-burdened soul. This Hindoo was the son of a Rajput, a high caste, and next to the Brahmins.

He had been plied with arguments as to apostolic succession, episcopacy, and the efficacy of the sacraments. To those who thus spoke to him he asked this question :—

“*To a soul trembling in the presence of a holy and just God, and longing for salvation, what is there in all you say to meet his case ?*”

It was a grand question, and the reader will not be surprised to hear that he soon became a simple believer in the Lord Jesus Christ. His father was a stern old soldier, of whom his son said, “If I were to become a Christian my father

would cut off my head," but he also eventually was saved by the same gracious Saviour of sinners for Whom no one is too vile.

My reader, the Scripture has said, "ALL have sinned and come short of the glory of God." But blessed be God, it is also written that "Christ Jesus came into the world to save sinners," even the "chief of sinners." It is still triumphantly true—as was said of Him when on earth—"This Man receiveth sinners," and what is more, it was said "eateth with them." On His entering the house of Zacchæus, they all murmured and said, "That He was gone to be guest with a man that is a sinner." They little knew that He had taken salvation into that house.

Have you, dear reader, made the acquaintance of this same gracious Saviour? If not, may you do so Now whilst a blessed welcome awaits you! "BEHOLD NOW IS THE ACCEPTED TIME; BEHOLD NOW IS THE DAY OF SALVATION!"

L. O. LABETT.

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### SATISFIED

*"I have learned, in whatsoever state I am, therewith to be content."*—PHILIPPIANS iv. 11.

A POOR old Christian woman, in the deepest poverty, was visited by a brother in the Lord, who found her breaking her fast upon only a crust of bread and a cup of water.

"What!" she exclaimed to him, as he viewed with surprise and concern her frugal meal—*"What!—all this and CHRIST TOO!!!"*

S. J. B. CARTER.



**REAL PEACE**

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“**A**H well! he died peacefully,” has often been remarked of a deceased person. We read on numbers of tombstones, “Died in peace.” But a peaceful death is no evidence that one died at peace with God. Alas! it may have been “a leap in the dark.”

A child is playing in a ship's cabin quite peacefully. He knows not that the ship is in peril on the rocks, and unless help speedily arrives all will be lost. Multitudes are quite unconcerned about their eternal destiny, but neither unconcern nor indifference is peace. Far from it. And were you asleep in a burning building, would you blame anyone for rousing you to your perilous position?

Seriously consider what it means to be a sinner, with the judgment of God ahead, and then say whether you have real peace. Can you escape death or avoid what must follow? “It is appointed unto men once to die, but after this the judgment” (Heb. ix. 27). “So then every one of us shall give account of himself to God” (Rom. xiv. 12).

But, thank God! it is possible for you to have real peace, not only to die with, but to live with, peace with God *now*. May be you already desire, yea, anxiously long for peace.

The Gospel of God brings it to you. God has found a way, through the death of His Own Son, by which He can justify even the ungodly. (See Rom. iv. 5).

We have no righteousness of our own, for "there is none righteous, no, not one" (Rom. iii. 10). But those who believe God's glad tidings concerning His Son, the Lord Jesus Christ, are counted by God as righteous. He can do this righteously, because of the blood of Christ. Perfect satisfaction has been given to every claim of God against sin by the death of Jesus. And because of this, God has raised Him out of death in witness of His Own satisfaction. Hence it is God's righteousness, "that He might be just, and the Justifier of him which believeth in Jesus" (Rom. iii. 26).

To be justified is to be cleared from every charge and accounted as righteous before God. God Himself does it. "It is God that justifieth. Who is he that condemneth?" (Rom. viii. 33, 34).

Thus, knowing what it is to be justified through faith, the believer is at peace with God; not peace because of what I think about myself, but because of how God regards me. Peace because in righteousness He has no charge to bring against me.

And if peace as to all my sins and guilty past, there is a present standing in the grace or favour of God (far better than all the favour of the world), and the coming glory of God—no longer a dread, but a hope in which the soul rejoices. (See Rom. v. 1, 2). My reader, is this your portion?

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## Grace

Grace makes nothing of you. That is what does not suit man. We dearly like naturally to be made something of. But grace makes nothing of you or your doings, but everything of God and Christ and His work. But if only through grace your conscience should be searched and your heart broken, how gladly, like thousands more, you would become the recipient of it !

Grace is a wonderful thing ! It is the very best that God can do for you. Its flow is boundless, its fulness unsearchable. It takes the beggar from the dunghill and sets him among princes. It exercises the conscience ; it humbles the soul ; it wins the heart ; it brings back to God ; it chases every fear ; it sets completely free ; it lavishes infinite blessing ; it teaches God's way ; it lands the believer in glory.

“ Grace all the work shall crown  
Through everlasting days ;  
It lays in heaven the topmost stone  
And well deserves the praise.”

E. H. CHATER.

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“ Abraham believed God, and it was counted unto him for righteousness.

“ Now to him that worketh is the reward not reckoned of grace, but of debt.

“ But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” *(Rom. 4. 3-5.)*

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# The Joyful Message

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## GOD'S ANSWER TO PRAYER.

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A WELL-known servant of God, when crossing the Atlantic, was asked by the Captain to speak to the saloon passengers on the Sunday morning. He spoke on "Answered Prayer." Present at that meeting was an agnostic, a "can't know man." Some inquired of him, what he thought of the address. He replied, "I do not believe a word of it." In the afternoon the same speaker addressed the steerage passengers at which almost all the saloon passengers were present. Among them was also found the aforesaid agnostic, who had come to hear what "this babbler had to say." Before going, however, to the steerage compartment, he put two oranges in his pocket. As he was wending his way in and out among the steerage passengers he saw an old woman, with silvery locks, her eyes shut, and her hands stretched out, apparently fast asleep. He put an orange in each hand and then went on to the meeting. When he came back he found the old woman eating one of the oranges. He said to her, "You seem to be enjoying that orange."

"Yes, Sir," she replied. "My Father is very good to me."

“Your father! why, he can't be living!”

“Praise God!” she answered, “He is very much alive.”

“What do you mean?”

“I'll tell you, sir, I have been seasick for days. I was asking God to give me an orange somehow. I started to pray, and suppose I fell asleep. When I opened my eyes He had not only given me one, but two.”

“You don't mean that,” he said.

“I do,” she replied, and his agnosticism was gone. He believed unto salvation on the very spot. The morning address had received the afternoon's confirmation.

Sinner, do you ever pray? Perhaps you, like many more, don't believe in it. But if you do, and are anxious about your soul, you put the Lord to the test now. If you cannot pray, call upon Him. He says, “Whosoever shall call upon the name of the Lord shall be saved.” Peter cried out when sinking, “Lord, save me.” Jesus answered that call, for He stretched out His hand and saved him. Praying cannot save you, but if you pray in your deep need for Him to save you, He will do it, and that now. Call, I beseech you, “while He is near,” for the day is fast approaching, when you will call, but “He will not answer.” Oh! the despair of eternity to have to say, “the harvest is past, the summer is ended and *I am not saved*” (Jer. viii. 20). May God save you from this.

**A WARNING VOICE.**

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**S**OME years ago a fatal accident happened in a small village in East Suffolk. A strong wind had been raging, causing many trees to be uprooted.

A few days later a company of tree fellers were occupied, cutting fallen tree trunks from their roots. There was a sawing plant near by where trees were taken, and there cut into posts or boards or other convenient parts for use as building material, etc.

Most village people have seen a tree the wind has blown down, its roots showing in the air, with a great mass of soil, sometimes weighing several tons, in amongst them, leaving where the tree once stood, a huge hole in the earth.

One of this party of tree fellers was standing in such a hole, while others were sawing through the fallen trunk close to the roots.

As the tree trunk was severed from its roots, the whole mass of earth and roots fell back in its place, and the unfortunate man was immediately buried, rendering it impossible for his mates to get him out alive.

Nobody would have thought this man's life was so soon to close, and a person speaking of the accident said, "the poor man had not time to repent."

The writer felt this was not the case, because the Scripture says, "God . . . commandeth all men everywhere to repent" (Acts xvii. 30). The command has already gone forth, and if God commands, it behoves man to obey; and

it is the goodness of God that leads men to repentance. (*See Rom. ii. 4.*)

It was not until Job saw himself as God saw him that he cried, "Wherefore I abhor myself, and repent in dust and ashes" (*Job xlii. 6.*)

God has made Himself known in the person of His beloved Son in perfect goodness; when "the kindness and love of God our Saviour toward man appeared" (*Titus iii. 4.*) "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.*)

God speaks in many ways, and He would use such an accident as this to speak to men, that they might give heed to His Word, and be found ready at any moment to meet Him. "Prepare to meet thy God" (*Amos iv. 12.*)

We might well consider the reply Jesus gave to those who told Him of the Galileans whose blood Pilate mingled with their sacrifices. "Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (*Luke xiii. 1-5.*)

God is still warning men. The Blood of Jesus Christ, God's Son still cleanses from all sin. "Christ hath once suffered for sins, the Just for the unjust, that He might bring us to God" (*1 Peter iii. 18.*)



Friend! are you ready? Anyone of us may be cut off suddenly. God still gives you the opportunity of coming to Him in repentance and faith—“repentance towards God and faith in our Lord Jesus Christ.” May you have the joy and peace that are the happy portion of those who believe on Him, and are ready and waiting for the Saviour, the Lord Jesus from heaven, Who is coming for those who believe on Him, that whether we wake or sleep we should live together with Him. (*See 1 Thess. v. 10*).

“And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation” (*Heb. ix. 27, 28*).

D. S. J. WIGHTMAN.

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**“THOU HAST DONE IT ALL!”**

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**T**HE last words of a Roman Catholic Irish woman were, “*Ten thousand thanks to You, Yourself has done it all!*”

Ten thousand, thousand thanks,  
 Lord Jesus be to Thee;  
 My sins were great and dark,  
 But Thou hast died for me.  
 Ten thousand thanks be Thine:  
 Delivered now from thrall,  
 My song shall be of Thee,  
 For Thou hast done it all!

E. E. NICHOLS.

**HER REAL HOME.**

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**S**OME years ago two lads, of whom the writer was one, were walking to a small village in the south of England from a near-by town. Not quite sure of their way, they stopped to inquire at a small cottage by the wayside. A very old woman answered the door, and gave the desired information. In the course of a short conversation which followed, she told them that she had lived in that small cottage for fifty years. "You do not expect to live here for another fifty years," remarked one of the lads. "No, indeed," she replied, "this is not my *real* home"; and then, her face lighting up with joy, she pointed upwards and said, "there is my *real* home, up there with my blessed Saviour. This old house is falling to pieces, but that one is *eternal in the heavens.*"

Both those lads loved the Lord Jesus, and they went on their way with their hearts warmed by the contact with that dear old saint who, though apparently so poor, was rich in faith, rejoicing on the threshold of her eternal home.

Dear reader, *everything* in this world is, like the old cottage alluded to, going to pieces. Nothing here is abiding. These bodies of ours are subject to decay and death. How blessed to know the Saviour for whom we look from heaven, the Lord Jesus Christ, who "shall transform our body of humiliation into conformity to His body of glory!" He has power to subdue all things to Himself. Are *you* looking for Him? If not, oh, turn to Him *now*, just as you are in all

your sin and need ! If you do not turn to Him, your outlook is hopeless indeed, for “ there is none other name under heaven given among men, whereby we must be saved.” It is good, indeed, although here in a scene which is marked by decay and death, to be able to say in the words of the apostle, as that dear old woman, and every true believer in Jesus, can say, “ WE KNOW that if our earthly tabernacle house be destroyed, we have a building from God, a house not made with hands, eternal in the heavens.” The writer’s desire is that all those who read these words might have that glorious assurance also.

Winnipeg.

C. DEAYTON.

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### NO NEUTRALITY.

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**D**URING a great controversy when important questions concerning the vital truths of the Christian faith were involved, Gustavus Adolphus, King of Sweden, was visiting the Ambassador of the Elector of Brandenburg. The king, having been sorely tried by the lukewarmness of those he had come to help, prefaced his arguments with the following statement :—

*“ This I will say to you plainly beforehand. I will hear and know nothing of Neutrality. His Highness must be friend or foe. When I come to his borders he must declare himself hot or cold. The battle is between God and the devil. Will His Highness hold with God?—let him stand on my side. Will he prefer to hold with the devil? Then*

*he must fight against me. A third position cannot be granted him."*

\* \* \* \* \*

The king was right. There can be no neutral ground, for the Lord said, "He that is not with me is against me." Centuries ago, when Jesus stood before Pilate the great question was asked, "Whom will ye . . . Barabbas or Jesus which is called Christ?" and they chose Barabbas and rejected Jesus.

The moment comes in God's grace when you hear the Gospel and the Lord Jesus Christ is presented to you for the obedience of faith.

Will you trust in Him, and prove the eternal value of His finished work, and then confess Him as your Saviour and Lord?

It is too serious to procrastinate or to ignore the gracious appeal which God makes to you in the Gospel. Do not trifle with so momentous a matter as the eternal welfare of your soul!

"Behold, *now* is the accepted time: behold, *now* is the day of salvation."

F. S. MARSH.

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### **THE LAST DAYS.**

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**W**E are living in the most serious times of all ages. Scripture truly describes them as "*the last days.*" Do you, my reader, look around and wonder at the inexplicable happenings in the world? I pray you to awake, and consider.

We are all alive to the many earthquakes

which have so alarmingly occurred in different parts of the world during the last few years, especially that which took place recently in the North Island of New Zealand.

Here is one special instance of God's merciful deliverance. There was a brother related to loved ones on this side of the great waters, a commercial traveller who was staying in a hotel either in Hastings or Napier. Some matter demanding attention led him to say to the waiter, "Please get my tea ready, I will be back in five minutes." During that fateful five minutes the hotel was reduced to ruins. All this man's possessions and business belongings at the time were gone. Only one person besides himself was saved from the heart-breaking calamity.

The Lord Jesus said, "Take heed that no man deceive you . . . ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and EARTHQUAKES, IN DIVERS PLACES. All these are the beginning of sorrows" (Matt. xxiv. 4-8).

Since July, 1930, there have been many earthquakes. In Italy two thousand five hundred people were killed in one province alone, thousands rendered homeless, besides numbers being seriously injured.

A noted seismologist states that his instrument has recorded an earthquake shock every day for the past five years.

Then there are the hurricanes, floods, and

tornadoes with the loss of thousands of lives. All these calamities speak to us loudly that we are certainly in the *last* days of this age. If unsaved, my reader, make Christ your refuge at once! Delays are dangerous. From Pentecost until the Lord comes again the period is called the "*day of grace*"—an unexampled epoch never to occur again.

Do not think lawlessness will be permitted much longer. Christ must be victorious over every opposing enemy and duly reign in *righteousness*, King of kings and Lord of lords. Nothing and nobody can restrain His power or divert His sway. If you are unconverted, there is not a moment for you to lose. Jesus says, "BEHOLD, I come *quickly*." There are only the two positions with all of us. We are either *SAVED*, or *lost*. To save the lost and call sinners to repentance Jesus came to earth. To which company does the reader belong?

*Malvern.*

E. MAYO.

### **A SAVIOUR GOD.**

"*Our Saviour God, Who desires that all men should be saved, and come to the knowledge of the truth.*"—1 TIMOTHY. ii. 3-4 (New Trans., J. N. DARBY.)

**O**H! BLESSÈD tidings of God's grace,  
Announced to all of every race,  
Offering salvation—full and free,  
For Christ has died at Calvary.

And since, by God, He has been raised—  
 His blest atoning work appraised,  
 God can the sinner justly bless,  
 In virtue of His righteousness.

'Tis but for man—lost and undone,  
 Learning what God, in grace, has done,  
 Repentant now—to own his need,  
 To God's rich mercy, trust indeed !

O come then, take the sinner's place,  
 Avail thyself of God's great grace !  
 A Saviour God—He waits to bless  
 All now who Christ as Lord confess.

W. B. HARRIS.

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### GUILTY !

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**H**OW solemn a moment for a person who is guilty of murder to hear the death sentence pronounced upon him ! Such a one may try to bear it as calmly as possible, but who can tell the inward feelings of the heart ?

Have you, dear reader, awakened to the fact that God has pronounced *you* guilty ? Indeed, according to Romans iii., *all the world* has become guilty before Him. There is not a single exception ! Many may be unwilling to admit it, but it is, nevertheless, an undeniable fact, for God cannot lie. “ The soul that sinneth it shall die ” ; and “ ALL have sinned and come short of the glory of God ” (Rom. iii. 23).

Is it not wise, then, to own the truth of God's verdict regarding us, and to confess to Him our lost and irretrievable condition in His sight ? There is unspeakable blessing in so doing ! The

matchless wonder of the Gospel is that "God hath concluded *all* in unbelief, *that He might have mercy upon ALL.*" He has not overlooked sin. He has found a righteous basis in the death of His Own beloved Son, the Holy, Spotless Victim, whereby He can justify even the ungodly. The Guiltless One has died for the guilty. In virtue of that wonderful work of redemption so perfectly accomplished, God can bless the vilest sinner who, taking his or her true place (like the poor publican of whom we read in Luke xviii. 13) says: "God be merciful to me *the sinner.*" We have no righteousness of our own. *Christ* has met all the righteous claims of the Throne of God. God has raised Him from the dead in witness of His entire satisfaction and delight in that precious, atoning Sacrifice at the Cross. So the Apostle Paul delighted to exclaim: "Be it known unto you therefore, men and brethren, that through **THIS MAN** 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" (Acts xiii. 38, 39).

May you, dear reader, turn to God in repentance **NOW** in this day of salvation, and trust the blessed Saviour, Whom He has so graciously provided for sinners—the One Who "suffered for sins, **THE JUST** for the *unjust*, that He might bring us to God!"

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

A. E. BIRD.



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## Jesus alone can Save.

On all hands are to be met those who are full of *their* works, *their* religion, *their* righteousness, *their* feelings, *their* experience; but where is the Lord Jesus the Saviour in all this? The religion of thousands begins, continues, and ends with *themselves*, like the elder brother of whom we read in Luke xv., or like the proud, religious, self-occupied Pharisee of Luke xviii. It is I, I, I, from beginning to end.

JESUS, THE SAVIOUR, is the great theme of Scripture from Genesis to Revelation, and *He* is the *only* Saviour for sinners. There is one God, and one Mediator between God and men—the Man *Christ Jesus*. Every inspired writer points to *Him*, and to *Him alone*. “To *Him* give all the prophets witness, that through *His Name* whosoever believeth in *Him* shall receive remission of sins” (Acts x. 43).

“No name else is given,  
Search through earth and heaven—  
Jesus alone, Jesus alone,  
Jesus alone can save.”

J. MCKILLOP.

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“Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

(*Matt.* 11. 28-30.)

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# The Joyful Message

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## JUST IN TIME!

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**H.** C. was a great favourite with the engine drivers and firemen, but we all knew that, humanly speaking, Harry was doomed to an early grave, as consumption was doing its deadly work. He was the store man who handed out all the oil and waste, also lamp requisites, for the locomotives. The foreman, a considerate person, gave H—— this light task seeing he was not strong enough for the heavy work in the locomotive shop.

One day I rushed into the store in a hurry for some lamp wick and was grieved to see Harry reading a novel. I said to him: "Harry, I am surprised to see you reading such rubbish." I had never spoken to him like that before. He looked at me seriously and said, "Well, what would you read?" I replied that I would read something that would stand by me when this earth and all its works were passed away.

"Well," said Harry, "get me something like that."

I procured him a copy of "Safety, Certainty and Enjoyment," also some other little books of that nature, and took him to one of our Gospel meetings, and I had the joy of knowing that dear Harry received blessing.

A short time after this we were coming into

the station terminus when I happened to glance across to the locomotive fitting shop and saw the hospital ambulance standing at the gate. I remarked to my driver that there must have been an accident in the locomotive shop. A few minutes later we went down the yard to shunt our trains, when our shunter said: "That was sudden about H. C., he dropped down dead a little while ago in the store." I thought to myself, Harry, you were just in time; and my heart went out to God in deep thanksgiving for the means He had graciously used to the blessing of dear Harry's soul.

Friend, if you were suddenly ushered into Eternity like H. C., would *you* be prepared to meet God? If not, oh! turn to Him without delay. Life is uncertain. You cannot afford to trifle.

"Behold, *now* is the accepted time; behold, *now* is the day of salvation."

"To-day, if ye will hear His voice, harden not your heart!"

*Newcastle, Co. Down.*

J. McCULLAUGH.

### WHICH IS SAFER?

SOMEONE said: "I want to *feel* saved." I replied: "God says, '*Believe* on the Lord Jesus Christ and thou shalt be saved.'"

Which is safer? *Feeling* casts you *inward* upon *yourself*. *Believing* casts you *outside yourself* upon a *Saviour God*!

S. J. B. CARTER.

**FORGIVENESS.**

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**F**ORGIVENESS places the person forgiven under a continuous obligation. What is forgiven is never paid ; if it be paid, then it is not forgiven. This makes forgiveness an expression of the purest grace.

Forgiveness is from the heart of God and reaches the heart forgiven. The more one is forgiven the greater the love generated. " Her sins, which are many, are forgiven ; for she loved much " (read Luke vii).

An illustration, feeble certainly, was witnessed by the writer when a friend forgave another a large sum of money, over thirty years ago. It was an unforgettable scene. The two men had been talking about the debt evidently, and when they came out from an ante-room behind the shop in which the writer was, the debtor sat down on one of the lower steps of a staircase, and covering his face with his hands, burst into tears, saying, " Harry, I cannot pay it."

The sum was heavy—£500. His friend, my employer at that time, placed his hand gently on the weeping man's shoulder, and said, " Say no more about it, Harry ; I shall not mention it again." Both men were of the same Christian name ; and their friendship lasted until death.

The debt might have severed their friendship, but their affection for one another was further cemented by this act. Has the reader proved the truth that, " There is forgiveness with Thee (that is God), that Thou mayest be feared " ?

True godly fear results from the sense of forgiveness.

The disposition of God towards all is stated in the proclamation of the Gospel (Acts xiii. 38) :—

“ Be it known unto you therefore, men and brethren, that through this Man 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.”

L. O. LABETT.

### **DELIVERANCE FROM TROUBLE.**

(PSALM cvii.)

ONE of old said, “ Man is born unto trouble, as the sparks fly upward ” (Job v. 7), and how true that has proved to be of all of Adam’s race ! But, thank God ! *He* has found a way to meet us in all our need as sinners, and to bring out of trouble all who truly turn to Him, through our Lord Jesus Christ.

In this wonderful psalm (cvii.) there is a call to give thanks unto the Lord, for He is good. And then it says, “ Let the redeemed of the Lord *say so*, whom He hath redeemed out of the hand of the enemy.” Dear reader, can *you* respond to this call ? Can *you* say so ? Or are you still in the hands of the enemy ? If you have not yet tasted of the goodness of the Lord, this is a message for your earnest consideration this very moment.

Let us look at the kind of people who are here called “ the redeemed of the Lord.” Are they

good people who have merited God's favour? No, indeed not! They have been saved by His grace, each one a subject of mercy. Let us trace their history briefly, as recorded in this psalm.

We have brought before us four kinds of soul trouble, and four great deliverances. First we read of *wanderers* who are

### LOST.

It says, "They wandered in the wilderness in a solitary way . . . hungry and thirsty, their soul fainted in them." They *knew* they were lost and they felt it intensely; hopeless and helpless, they *cried to the Lord* in their trouble, and He delivered them. "He led them forth by the *right way*." Are your feet on the *right road*; or are you wandering along on the wrong road, a way which may *seem* right, but leading down to death? (Prov. xiv. 12). Alas! many are travelling on that road—the *broad road*—and are indifferent as to its course and end:

"Careless of their souls immortal,  
Heeding not the call of God."

Thank God! many are awakened to a sense of their lost condition and, like the people in our psalm, cry to Him. This is what He looks for and delights to answer. The answer to the cry of the lost one who truly turns to the Saviour, the Lord Jesus Christ, will be that *He* will lead you by the *right way*, and that way terminates in His glorious home above.

Then we read about *rebels* who find themselves

### IN PRISON.

Those who had rebelled against His word, and were in darkness and the shadow of death, being bound in affliction and iron. They were rebels, and as such, had no claim upon Him, yet such is His infinite mercy that, when they cried to the Lord in *their* trouble, He saved them and brought them out. And He did it by *Himself* going down into the prison house of death and, in almighty power, breaking the gates and bars asunder, rising from the dead, and ascending into heaven to the right hand of God. “He *hath* broken the gates . . . and cut the bars.” He is *able* and *willing* to set the captive free. Will you not prove His power and His grace for yourself? He will deliver you, dear soul, if you will call upon Him.

The next thing we see in this wonderful tale of grace, is that *fools* because of their transgressions fall

### SICK

and they draw near to the gates of death. How weak they are! Yet how strong they once felt when they started out on their wilful, wayward career! Now sick and dying, they cry to the Lord in *their* trouble. Oh, how great the mercy of that ever present, every ready Saviour! “He sent His word and healed them”; *His* word—what is there so healing as that? “They spake unto him the word of the Lord” (Acts xvi. 32). What a blessed effect it had on that occasion, and it has lost none of its power! Many a sick soul is proving its efficacy to-day.

The other day I was going over this psalm with



a young man who was recently converted, and when we came to this verse, "He sent His word and healed them," he exclaimed, "I know what that means, He sent His word and healed *me*." The writer had witnessed the soul sickness of this young man, and very real and distressing it was; and it was his privilege to speak to him the word of the Lord, and to have the unspeakable joy of witnessing the healing effect of that blessed word! The greater the soul trouble the deeper the peace; the more urgent the cry, the sweeter the ensuing praise. The young man referred to delights now to "say so" (verse 2).

The next and last phase of soul trouble spoken of here is that of *venturesome* people who are brought to their

### WIT'S END.

Starting out with high hopes and possibly making a fine show, they are now in dire distress and threatened with destruction, meeting elements over which they have no control; *but God has*. God Himself has brought to pass a situation in which they must cry to Him. They cry to Him in *their trouble*, and He delivers them. Again the cry and again the deliverance! Beautiful answer!—"He maketh the storm a calm. . . ." There would never have been any calm for us, had not the Lord Jesus Himself faced the storm for us, and allowed it to break upon His blessed head. Let us thank God that now His people can sing:—

"The storm that bowed Thy blessed head  
Is hushed for ever now;  
And rest divine is ours instead,  
Whilst glory crowns Thy brow!"

Then He brings them unto their desired haven. They could never reach it without *Him*. Oh, blessed Saviour from start to finish! First, leading out by the right way, setting at liberty the bound, healing the sick, and finally bringing home in peace the storm-tossed one to the haven of rest.

Dear reader, this Saviour is available *to-day*; to-morrow may be too late for you. "Seek ye the Lord while He may be found, call ye upon Him while He is near." We commend this glorious Saviour to you. Whether feeling that you are lost and not sure of your road, or in bondage, sin-sick, or tossed by the storm, ready to perish, cry to Him; He *will* save you, and then you will be able to say with us, from the heart, "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."

*Winnipeg.*

C. DEAYTON.

### **THE RIVER OF GOD.**

*"The River of God is full of water."*

PSALM lxxv. 9.

**O**H! thirsty soul, come near and drink,  
 The river of God is full:  
 Come, weary rest on its peaceful brink,  
 The river of God is full.  
 Thou hast nought to pay, thou need'st not plead,  
 Oh, come! for its fulness is free indeed,  
 It will quench the thirst of thine inmost need;  
 The river of God is full.

Of the water of life, still pure and fresh,  
The river of God is full,  
And it blesses its way in the wilderness,  
The river of God is full.

It will yield a stream to *thy* parched lot,  
It will bless the work that *thy* hands have wrought,  
And fruits shall spring, by thy soul long sought,  
By the river of God so full.

The love of God is its untold source,  
The river of God is full ;  
And it brooks no stay in its glorious course,  
The river of God is full.

'Tis a bearer of joy to a land of grief,  
To a scene of strife it will bring relief,  
It will water each grain to a harvest sheaf.  
The river of God is full.

No storms e'er ruffle its placid breast,  
The river of God is full.  
And it brings God's power to a land distress,  
The river of God is full.

Thou could'st not tell by thy proving line  
The measured sum of its depths divine,  
Yet still to thy faith shall its depths incline,  
The river of God is full.

Hast thou come and proved this blessed tide ?  
The river of God is full ;  
Of the water of life where Jesus died  
The river of God is full.

Oh! then, from the founts which thy soul doth know  
Let the streams of God's giving all living flow,  
That the thirsty and parched of a truth may know  
The river of God is full.

Here let the roots of thy soul deep ground

By the river of God so full,

And thy fragrance and fruit shall for God abound :

The river of God is full.

Thy greenness shall call to the longing eye,

Thou shalt shelter the poor from the burning sky,

Thou shalt strengthen the things that are prone  
to die,

By the river of God still full.

J. B. CATTERALL.

### KNOWING GOD.

**T**O KNOW GOD is the highest privilege of man.

Although we cannot measure Him, it is possible to KNOW Him so as to love Him, worship Him and serve Him. God desires to be loved, but He cannot be loved save as He is *known*.

But just here we are brought face to face with a remarkable phenomenon. Man is proud of his ignorance of God! Ashamed of ignorance of other and often useless knowledge, men gladly own themselves "agnostics" in the highest knowledge, and are quite content to remain in ignorance. As with the world of the first century, so it is to-day—men do not wish to know God.

To know *about* God is quite a different matter. Everywhere there are evidences of His Divine Personality, intelligence and moral attributes. Nature and history tell us something of Him. In the Bible we can read about Him, and what men of God who knew Him have to say of Him.

Two men were engaged in conversation in a

railway carriage. One was a Christian, the other was the author of a book proving the existence of God. Presently the Christian leant over and asked his fellow-traveller, "Sir, do you know God?" The other was silent! Although he had written a treatise proving God's existence, he could not say "yes" to the simple question, "Do you *know* God?"

To know God means a revelation from Himself. The heart of man is naturally closed to God; "the natural man receiveth not the things of the Spirit of God"; and the world by its wisdom (philosophy) has failed to gain the knowledge of God. But when a man receives spiritual life his heart is opened towards God and he *knows* Him. After Pascal's death there was found in the lining of his coat a parchment on which were written the words: "Certainty: joy: the God of Jesus Christ—not of the philosophers. Oh, that I may never be separated from Him!" The great French intellectual genius had found God—*knew* Him.

God is eager to impart this knowledge and give this revelation of Himself, for He desires that *all* should *know* Him from the least to the greatest. The condition is blessedly simple. It is to have a life-contact with Christ; to receive Him as Saviour and Lord. Millions have done so, to their eternal joy and the delight of the heart of God! Will you not, dear reader, do likewise?

"This is life eternal, that they might *know* Thee the only true God, and Jesus Christ, Whom Thou hast sent" (John xvii. 3).

**“MY RELIGION.”**

“I’LL tell you what my religion is,” said someone to me—“*Be good, do good, and good will come.*”

Will it? Let’s see.

“Be good,” *you* say. The Bible says the opposite. “There is *none* good, but One, that is God” (Mark x. 18).

“Do good,” *you* say. God’s Word says: “There is *none* that doeth good, no, not one” (Rom. iii. 12).

“Good will come”—Will it? The apostle declares: “By the works of the law shall *no* flesh be justified in His sight”—“I know that, in me, that is in my flesh, dwelleth *no good thing.*” “Who can bring a clean thing out of an unclean?” asked Job—and he gave the true and self-evident answer: “*not one.*” Will you admit it?

“Cast your deadly doing down—  
Down at Jesu’s feet.  
Stand in Him, in Him alone—  
Gloriously complete.”

S. J. B. CARTER.

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**“NOW”**

(2 COR. vi. 2).

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**BE** wise to-day!  
To-morrow yet  
On anyone—  
Ne’er rose or set.

S. J. B. CARTER.

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## “The Man in the Glory.”

There is a Man, a glorified Man, sitting now on the Throne of God in Heaven ; that Man is Jehovah's Fellow. To *Him*, God the Holy Spirit, has borne testimony in the Scripture ; to *Him* He calls the sinner's attention ; to *Him* He guides the eye of faith of each believer, and there He will fix it. For He, the only-begotten Son of the Father, is the sole One on Whom and on Whose life and works as Saviour, God, even the Father, can rest in complacency.

In Him, and through His life and death, resurrection and ascension, the sinner can now, through faith, find rest with God in His glory, and receive the free gift of the Holy Spirit, and grace to be full thereof and walk therein.

O Man ! God's Man ; Thou peerless Man !  
Jesus, my Lord ! God's Son ;  
Perfection's perfect in its height,  
But found in Thee alone !

G. V. WIGRAM.

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“As Moses lifted up the serpent in the wilderness, then so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. 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 3. 14-16.)*

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# The Joyful Message

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**“ BEHOLDING THAT SIGHT ! ”**

*(A Gospel Address.)*

John xix. 17-18 ; Hebrews xiii. 12-13 ;  
Luke xxiii. 48-49.

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**T**HE Gospel is about Christ and is, therefore, a very wide subject. It includes His Person, His service on earth, His work on the cross, His resurrection, His ascension into heaven, and His return from heaven, also the gift of the Spirit. You can see, therefore, how extensive and inexhaustible a theme it is, so that it can only be presented in part in one short service. The part I have on my mind to speak to you about this evening is seen in the Lord's movements as recorded in John xix. 17 : “ He bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew **GOLGOTHA.** ”

In this world there is much made of learning, human wisdom and natural ability, and every facility to promote all this is afforded, whereas we find from the chapter before us that the Son of God, the Creator and Upholder of all things, went forth bearing His cross to a place called *the place of a skull*. This refers to the emptiness of man's mind as to the true knowledge of God. No university can make anything out of a skull ;

it cannot be taught anything. That was what came into evidence as the Lord Jesus went forth bearing His cross to that place. It was a testimony to man's utter inability, as in his natural sinful state, to take in knowledge according to God. Not only had man decided to do without God's help, but he had long resolved to eliminate the knowledge of God from his curriculum (Rom. i. 28).

The Creator came into this world in a most humble and obscure way and spoke to men in that obscurity. John does not present a mere passing visit. It says, "He *was in* the world," and again, "He *dwelt* among us." It is one thing to come into this city, but it is quite another thing to come to *the people* in it. The Lord not only came into the world but He came *unto* His own. They were His object. There was nothing to encourage monkishness about the Lord; not even like John The Baptist, who dwelt in the wilderness. Matthew tells us that Jesus "dwelt in Capernaum." Think of living next door to the Lord Jesus! Somebody did. That was how matters stood. How sorrowful it must have been to Him that the world did not know Him and that His own did not receive Him! Now, how is it with us here, for the Lord comes near to us now? Though on high, the Holy Ghost is here and He has thus a way of drawing near to us in grace, as a beautiful verse says:—

"Sinner, see thy God beside thee  
 In a servant's form come near,  
 Sitting, walking, talking with thee,  
 Sinai's Mount no longer fear."

He knows how to come near to whisper to you in the still hours of the night, or in sickness or while ordinarily engaged. He has marvellous means and ways of drawing nigh! Have you received Him? What have you done with all your opportunities? They will all come up before you by-and-by, for with God there is accurate notation. Who can tell how many books are to be opened? “ *Books were opened* ” (Rev. xx. 12). What records! What notations were made during the life of Jesus upon earth as regards the treatment He received! We have just a few samples of how Heaven took account of the treatment Jesus received, and there are many, many more. Take, for instance, the treatment accorded Him in the house of Simon the Pharisee as seen in Luke vii. Heaven noted what happened there. Even the very *thoughts* of Simon were taken account of! How solemn! Heaven takes account of what your very thoughts and feelings are in regard of Jesus. How have you received Him? The Lord comes near. If there be a tear or two, how delightful they are to Heaven! There are different kinds of tears. There are tears of natural sentimentality that are of no value, but those tears shed by that woman in Simon’s house were treasured by Jesus. If there be a pang of sorrow, of repentance in the presence of Jesus that is noted in Heaven, but more than noted, it affords an occasion of joy in the presence of the angels of God (Luke xv. 10).

Well, I refer to all that, beloved friends, to show you the position the Lord had come into, but now he is going out bearing His cross, and

He is going definitely to a place called the place of a skull. “*There* they crucified Him.” Luke tells us that crowds came there. You can understand how a capital execution would attract the natural mind. It was known that three men were to be gibbeted that day. John says: “*And Jesus in the midst.*” Now picture, beloved friends, that scene. Were such an event to take place in the open in or outside of London tomorrow, what crowds would come! Jerusalem went out in their crowds. They followed Him out, and it says that the crowds came together (v. 48, new translation). Oh! you say, “There will be a large number of converts, for they are in the presence of the death of the Son of God.” In saying that we only indicate the ignorance of our natural hearts. We are told that they came together and they saw that sight (and what a sight!), but they *returned*. There is not a word said about a convert, save of the thief, and he did not return. It says that they beat upon their breasts. We are capable of going a long way in the presence of such a scene and yet return to our ordinary affairs and associations in this world. Is that how it is to be with any of you? I do not suppose that there is an infidel here. Probably most here are true believers, but there may be some who have seen something in the Gospel, and have even beaten upon their breasts, so to speak, and yet remain unrepentant in the world. You are affected by the preaching for a moment, and that is the end of it. These people returned to Jerusalem. You can picture them wending their way back that dusty road from Golgotha,

for it was outside the city. The farther they got from that scene the less its influence would have been until they got back to their ordinary associations, settings, and occupations; and they might have seen the account the next day that these three persons were crucified as malefactors, and have talked about it, and have remained unsaved, died unsaved. Are there not many in a similar position to-day, that is to say, capable of being affected so as to beat upon their breasts as Christ on the cross is presented and yet to return? I plead with you not to do that. If the word affects you do not stop at the mere external effect! Let it go deeper, and do not return. It is most solemn to see a person beating upon his breast in the presence of the truth and returning to the world!

You will recall the incident during the Lord's ministry as He was going on the way to the cross (Mark x.) when a young man ran into the way, and kneeled down before Him, and said, “Good Master, what shall I do that I may inherit eternal life?” You say, “That man can be reckoned as a convert.” Can he? He ran into the way, and kneeled down before Jesus, but, alas! presently he went out of the way sorrowful. We have no record that he ever came into the way again. I would also note that one of the most remarkable things is said of him—the Lord *loved* him. He turned away not only from the light of the gospel but from *the active love of Christ*. Why? He had great possessions which he preferred to the love of Christ. What will his material things be to him in eternity? They

will be far away from him and he far away from them. But how different it is with those who have embraced the love of Christ! We would not give up the love of Christ for a universe! Are you prepared to give up the love of Christ? "The love of Christ constraineth us." That is what marks every true preacher of the Gospel. We are here under the influence of it in desire for the blessing of your soul.

You young people, who have been brought up in Christian homes, taught how to pray, taught how to revere the Lord, have come within the range of His love. Will you *also* go away (John vi. 67)? Others were doing it. Yes! Souls like that young man who ran into the way, kneeled down, and went out of it. Will you do that? I grant you, you will have a goodly company if you do, but you will have a goodly company if you do not. There are a large number who appreciate the love of Christ, and who are constrained by it. We read of a multitude whom no man could number who washed their robes in the blood of Christ (Rev. vii.). We wish to have you with us. We are here to-night that you might be—that is, that if you are ostensibly in the way you may never leave it. The Lord Jesus went out bearing His cross to the place of a skull. You may have all the honours the universities can confer upon you, but that is what the world is—the place of a skull. The Lord died there. Paul says that the princes of this world did not know the wisdom of God, for they crucified the Lord of glory (1 Cor. ii.). From the Divine point of view there is nothing there

but a skull, although there may be much to cover it over. That is what the world is. I beg of you not to go back into it. The Lord went out of it. The city refers to the world as an organization—a camp. He went outside of that to die, as the writer of the Hebrews says: “That he might sanctify the people with his own blood, suffered without the gate.” Does not that touch your heart?

Now, I have remarked that the world is an organization—that is the great feature that has marked it since Babel. It appears in a great variety of forms. I grant you the believer gets help from God in it, but organization is stamped on everything. But the Lord deliberately went outside. He suffered without the gate. You say, “It was an accident.” There are no accidents in the things of God. So a true believer in Christ—one who appropriates the blood of Christ—leaves the world behind him. There is no idea in Scripture of a person being converted to remain in the world. No! That He might sanctify the people with His *Own* blood, Christ suffered without the gate.

“Let us go forth therefore unto Him without the camp, bearing his reproach.” That is the result of the Gospel. I would speak to you young people who have professed to believe on the Lord, who have availed yourselves of the blood of Christ. And it *is* available, as we read in Revelation vii. A great redeemed company are seen there, as I said. They have palms in their hands, and the elder says: “These are they who have washed their robes and made them white in

the blood of the Lamb." They have done it. Now, there may be some of you here who have believed on the Lord Jesus, but you cling to the world, whereas the Lord went out of it bearing His cross, and He went to a definite place. No one could stop Him. It was definite, and there He shed His Own blood. So if you are a believer in Christ and are sheltered by His blood, your conscience thus cleared, what about associations? What about correspondence with Him? Take a look at Him going forth bearing His cross and dying there! What for? That He might sanctify you and me by His *Own* blood. Is He to see you going back with that crowd that Luke tells you about? May God forbid it!

Luke xxiii. 49 speaks about the acquaintances of Jesus and those that came with Him from Galilee." They stood afar off "beholding these things." They could have gone back like the rest, but they were detained by the cross, by the Person Who was on that cross. Were they near enough at that solemn moment they would have heard Him speak to one of the malefactors by His side. He said to him: "To-day shalt thou be with me in paradise." Had I been there and heard Him say that I would like to have said: "Lord, I should like to be with You in paradise too," and in saying this I should resolve not to return with the crowd.

We do urge upon you, beloved young people, to stand there,—and, as acquaintances of Jesus, not to go back with that crowd. "Let us go forth unto Him without the camp." That is the word! Let us go there and not return. Hebrews



xi. 15, 16 reads, “And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”

May God bless the word!

JAMES TAYLOR.

“IT IS FINISHED.”

JOHN xix. 30.

“IT”—What? The work of works. The work which saves, reconciles, justifies. The work which actually glorified God in the place where His character was most outraged. The work which forms the climax of wisdom, love, and power. The work which gives the only title-deed to life, peace, and glory. The work which eternally perfects the conscience, having settled the dark and awful sin-question—root, fruit, and branch!

“IS”—Not *may* be or *will* be. The work is *accomplished*! You cannot add to it. If you could you would only spoil it. Christ has *done* it. God has *accepted* it. The Holy Ghost has *witnessed* to it. It is a *past* work. Look back—back to Calvary, where the work was performed. Look *up*—up to Jesus where He is—enthroned, seated, at rest, having finished the work given Him to do!

“FINISHED.” Yes, in all its parts—completed, executed, perfected. Human efforts, therefore, are as needless as they are vain. “Who hath required this at your hand?” All has been divinely effected, so that no room is left, no place given, for you to do anything! “It is finished!” Ah! that dying cry, how deep its import!—the cry of the *Saviour’s* love, the *Redeemer’s* power, the *Servant’s* toil, the *Sufferer’s* relief, the *Conqueror’s* victory. All is accomplished! Counsel fulfilled! Righteousness established! Satan overthrown! Death abolished! Grace triumphant! Forgiveness proclaimed! Heaven assured! *God satisfied!* S. J. B. CARTER.

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### A REMARKABLE EARTHQUAKE.

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**E**ARTHQUAKES have recently been alarming people, and we have been forcibly reminded that even the British Isles, which have been considered so safe, and far removed from the possibility of such catastrophies as have recently overtaken the inhabitants of New Zealand and other countries, may at any time be visited with an earthquake and involve thousands in the destruction which would follow. There are hidden forces beneath us which at any moment God might permit to burst their bounds and bring about wholesale ruin. He has said, “Yet once more I will shake not the earth only, but also heaven.” When He arises to “shake terribly the earth,” all that is of man will disappear, and only that which is of Himself will remain. Where would the reader be if the

ground crumbled beneath his feet as he reads this paper? Have you trusted Christ as your Saviour, so that like the Thessalonians (1 Thess. i. 10) you know Him as your deliverer from the wrath to come? "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).

There is an interesting account of an earthquake which took place at Philippi, nearly one thousand nine hundred years ago, which resulted in the most blessed consequences to some of the inhabitants. It is recorded by the Evangelist Luke, in Acts xvi. On a certain day two servants of God had been taken before the magistrates on an unjust charge, and having been cruelly flogged, they had been given over to the jailer, with the command to keep them safely, whereupon he thrust them into the inner prison and made their feet fast in the stocks. At midnight, while the jailer slept, the two preachers in the dungeon were heard by the other prisoners, praying and singing praises to God, when suddenly an earthquake shook the prison, causing all the doors to fly open, and releasing the chains which bound the prisoners. This caused the jailer to awake, and finding the prison doors open, and thinking that the prisoners had escaped, he drew out his

sword and was about to kill himself, when a voice from the inner prison, which said, "Do thyself no harm, for we are all here," stayed his hand, and he sprang into the cell where Paul and Silas were, and came trembling, falling at their feet, saying, "Sirs, what must I do to be saved?" (verse 30). Their simple answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And then, in the middle of the night, the two evangelists held a Gospel service, and spoke to the jailer the word of the Lord, together with all that were in his house. God's saving power was manifested there, and "he believed in God," we are told, "with all his house." "God moves in a mysterious way His wonders to perform." If you have never had a soul-shake, may such as the jailer had with its blessed results be yours, dear reader.

E. E. NICHOLS.

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**"SOW."**

(ECCLES. xi. 6).

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**S**OW thy seed . . . thou knowest  
 whether shall prosper, either this—  
 Or that, or—  
 Whether they both shall be alike  
 good."

Now the sowing, now the weeping—  
 Working hard and waiting long ;  
 Afterward the golden reaping—  
 Harvest-home and grateful song.

S. J. B. CARTER.

## “ Him.”

A MUCH and long afflicted child of God, whose memory had been greatly impaired by disease, speaking of her inability to call to mind a whole verse of Scripture, expressed, at the same time, unfeigned thankfulness for the comfort and stay of soul she experienced in meditating upon that one word “ HIM.”

Of HIM what wondrous things are told !  
In HIM what glories I behold !  
For HIM I'd gladly all things leave ;  
To HIM, my soul, for ever cleave.  
In HIM my treasure's all contained ;  
By HIM my needy soul's sustained ;  
From HIM I all things now receive ;  
Through HIM my soul shall ever live.  
With HIM I daily love to walk ;  
Of HIM my soul delights to talk ;  
On HIM I'd cast my every care ;  
Like HIM I one day shall appear.  
Bless HIM, my soul, from day to day ;  
Trust HIM to bring thee on thy way ;  
Give HIM thine undivided heart ;  
With HIM O never, never part !  
Take HIM for strength and righteousness ;  
Make HIM thy refuge in distress ;  
Love HIM above all earthly joy,  
And HIM in everything employ.  
Praise HIM in cheerful, joyful songs,  
To HIM unceasing praise belongs ;  
'Tis HE Who does thy home prepare,  
With HIM thou'lt be for ever there.

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“The Spirit of the Lord  
is upon Me, because He  
hath anointed Me to  
preach the Gospel to the  
poor; He hath sent Me to  
heal the broken-hearted,  
to preach deliverance to  
the captives, and recover-  
ing of sight to the blind, to  
set at liberty them that  
are bruised, to preach the  
acceptable year of the  
Lord.”

(*Luke* 4. 18, 19.)

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# The Joyful Message

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THE MOST PRECIOUS OF ALL NAMES."

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WHILE travelling to Bristol recently, I turned to God in prayer, asking that an opportunity might be given of speaking a word to my fellow travellers about my Lord and Saviour Jesus Christ.

Immediately opposite me sat a lady, who was telling an elderly gentleman beside her that with her little girl she was returning from London, where they had bidden farewell to her husband, who was a soldier, and had been drafted to India, expecting to remain there for two or three years.

The gentleman in turn told her that he was returning from a visit to his invalid son, who was in hospital in London.

Leaning across to the little girl, I asked if she would tell me her name. She turned shyly to her mother, so I said that it had occurred to me that if I knew her name I would pray to God that He would be pleased to send her Daddy back to her from India safe and sound. At this the little girl looked very interested, and then the gentleman joined in the conversation with the remark, "There is a lot in a name, isn't there?" This gave me the opportunity I was waiting for, and I replied, "His name shall be called Jesus, for He shall save His people from their sins."

Then to my great encouragement a lady, who had been quietly knitting in the corner of the compartment, leaned across to me and, with her face all aglow with joy, said, "Why, that is the most precious of all names."

The mention of the Name of Jesus opened the door of our hearts, and of our lips too, and to our mutual delight we found that to three of the six people in that railway compartment, the Name of Jesus was indeed the most precious of all names.

Is that Name precious to you, my friend? Have you ever thought how very precious it is to God, and to His dear children, for it was announced, "His Name shall be called Jesus, for He shall save His people from their sins."

Is the joy of this salvation yours? Do you know the forgiveness of your sins? In order that this might be your portion Jesus died upon the Cross, as the Bible so sweetly testifies, "He died for our sins according to the Scriptures." And again, "In His Name is preached unto you the forgiveness of sins."

Do you think that God can ever let the Name of Jesus be forgotten? Never! His enemies said, "When shall He die and His Name perish?" Blessed be His Name, He has died, but his Name will never perish, it will endure for ever, and is to-day enshrined in the hearts of millions of those upon earth who love and trust Him.

God Himself has taken care that that most precious Name shall never perish, for it is written in the Scriptures: "Wherefore God also hath highly exalted Him, and given Him a Name which



is above every other name : ‘That at the Name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father’ (Phil. ii.).

The Name He bore when here in grace on earth is the Name He bears in glory now. God could not find a sweeter or more precious Name wherewith to honour His own dear Son, and millions of those who know and trust Him as their Saviour can say with hearts aglow, like the lady in the railway carriage, “Why, that is the most precious of all names,” in its fragrance and sweetness, “it is like ointment poured forth.”

“Precious Name, the Name of Jesus,  
Son of God most high,  
Who in love to guilty sinners  
Came to die.

Precious Name, enthroned in heaven,  
Still that Name He bears.  
On His brow the crown of glory  
Now He wears.”

*St. Albans.*

J. B. CARLYON.

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**“SHE HAS TAKEN A RELIGIOUS TURN.”**

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**R**ECENTLY in one of our large infirmaries lay a woman who had undergone a very serious operation which only prolonged her life for a period of intense suffering. Both the woman and her husband professed no link with Christ. As the end drew near she became semi-conscious. Her husband was asked by a Christian how she was. He replied that she was sinking, adding at the same time, “but she has taken a religious turn now and keeps repeating Scripture.”

The question was asked, "What is she repeating?"

The answer was, "She keeps saying: 'The wages of sin is death; THE WAGES OF SIN IS DEATH.'" "

The Christian said to the husband, "The next time you visit her, and she is repeating the same Scripture, finish the verse for her."

"And, what is that?" asked the husband.

"But the gift of God is eternal life through Jesus Christ our Lord."

What effect these words may have had upon this dying woman is alone known to God; but we would ask you, dear reader, whether *you* are resting in the assurance of "Eternal Life through Jesus Christ our Lord." Think of what it would mean to pass from time into eternity with such words upon your lips as "The wages of sin is death," when Eternal Life might have been yours!

Do not wait for a deathbed which may never be yours!

"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: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18).

H. V. THORP.

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### WHAT IS YOUR LIFE?

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**T**HIS all-important question demands our serious consideration! James, in his Epistle, asks the question, and he faithfully

gives the answer. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (chap. iv. 14). How important it is to take account of your life!

Your life is a *responsible* life. Man was created for the glory of God. "God said, Let Us make man in Our image, after Our likeness. . . . So God created man in His Own image, in the image of God created He him" (Gen. i. 26-28). Then in chapter ii. 7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." God has a claim upon you, and answer to Him you must. God placed man in the Garden of Eden, where all impressed him with the goodness of his Creator. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." The question of good and evil was too great for man to touch. Satan intruded into that fair scene, and he tempted Adam to eat of the forbidden tree, and man fell under judgement and death. "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). Thus your life is a *forfeited* life.

Let us now consider another kind of man—a truly blessed Man, God's well-beloved Son! How different was the life of Jesus! His was not a forfeited life. He had every right to live. His meat was to do the will of God Who sent

Him, for He did always those things that pleased His Father.

Then think of Jesus in the garden of Gethsemane, after that life of holy obedience, and devotedness ! All the pressure of sin and death was upon His spirit ; He felt it as no one else could do. And who can tell the anguish of soul He endured upon Calvary's Cross during those three hours of darkness when God was dealing with sin in all its awfulness ? Are we not filled with awe at that agonizing cry, " My God, My God, why hast Thou forsaken Me ? " He was cut off in the midst of His days. Yet He was born into this world to this very end—to die, to put away sin by the sacrifice of Himself.

But death had no claim upon Him. He had power to lay down His life, and power to take it again (see John x. 18). He is now risen and exalted to the right hand of the Majesty on high, and it is God's delight to call attention to Jesus Whom He has glorified—a Saviour for all men, a Saviour for *you*. " 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).

Dear reader, again we would repeat, " What is your life ? " Ponder it well ! Your life is a *responsible* life. You are responsible to God. The sin question must be settled between you and God. But He has a Saviour for you. " Repent therefore, that your sins may be blotted out."

Your life is a *forfeited* life. " There is no difference, for all have sinned and come short of

the glory of God” (Rom. iii. 22, 23). “The wages of sin is death; but”—oh! glorious news! —“the gift of God is eternal life through Jesus Christ our Lord” (Rom. vi. 23). Come then to Jesus now, for in Him alone can life be found!

“Life is found alone in Jesus,  
Only there 'tis offered thee—  
Offered without price or money,  
'Tis the gift of God sent free.  
Take salvation—  
Take it NOW, and happy be!”

R. CASSELLI.

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**“I WOULD—BUT YE WOULD NOT!”**

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**O**H! who can tell the profound depths of meaning conveyed in these solemn words uttered by our adorable Saviour? They describe the anguish of His heart of love in His lament over proud, rebellious men!

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matt. xxiii. 37).

“And when He 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 unto thy peace! but now they are hid from thine eyes” (Luke xix. 41).

What language could possibly describe in clearer terms the tender feelings of Jesus towards those whom He yearned to bless? How it

reminds us forcibly of His parable of the husbandmen which portrays God's marvellous long-suffering towards those who despised His gracious dealings! His servants had all been shamefully treated, some killed, others stoned or beaten. Yet after all this we read that, "having yet therefore one Son, his wellbeloved, he sent him also last unto them, saying, They will reverence my Son. But those husbandmen said among themselves, This is the Heir; come, let us kill Him, and the inheritance shall be ours. And they took Him, and killed Him, and cast Him out of the vineyard" (Mark xii.).

Every Divine overture met with the most heartless refusal and despal on their part!

Do you, reader, marvel at such ungratefulness and indifference towards a Saviour who desired their eternal good? Yet, out of deepest concern and love for your precious soul, we would ask, how are you treating this same blessed Person? Do you love Him? Have you come to Him in all your deep need as a poor, ruined, guilty sinner, and availed yourself of His saving grace? If not, think, oh! think, of the solemnity of such a position, equally as serious as that of the unbelieving Jews referred to, over whom the Lord Jesus was compelled to utter those heartrending words, "I would—but ye would not!"

Many would be highly indignant were we to suggest that they *despised* the Saviour. But has the reader accepted Him? To neglect is tantamount to despising, and must reap the same solemn reward. The Spirit of God in Holy

Scriptures enquires: “ How shall we escape if we *neglect* so great salvation ? ” (Heb. ii.).

“ The acceptable year of the Lord ” has extended to nearly two thousand years, but it has almost run its course. “ When once the Master of the house is risen up, and hath shut to the door,” it will be closed for ever ! Judgement is God’s strange work, but it must fall ! Jesus has waited long—is waiting still—with outstretched arms to welcome repentant sinners ! Are His tears and tender pleadings to be of no avail in your case ? “ To-day if ye will hear His voice, harden not your heart ! ”

“ Come ! for angel hosts are musing  
O’er this sight so strangely sad :  
God *beseeching*—man refusing  
To be made for ever glad !  
From the world and its delusion  
Now our voices rise as one,  
While we shout God’s invitation,  
Heaven itself re-echoes, COME ! ”

A. E. BIRD.

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**“ A LIVING DOG IS BETTER THAN  
A DEAD LION.”**

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“ **H**OW are the mighty fallen ? ” Almost every day the placards are announcing the death of some great one. Public benefactors, men who have lived to gather immense wealth, men who, by their God-given ability, have made for themselves names amongst the renowned in the world. Yet, they die—“ There is no man that hath power over the spirit to retain the spirit ; neither hath he power in the day of

death : and there is no discharge in that war ” (Eccles. viii. 8).

How helpless man is in the face of death ! He can, no doubt, alleviate pain, but he can do nothing to stay the onslaught of death. The Preacher is well aware of this fact. That is why he can say, “ A living dog is better than a dead lion ” (Eccles. ix. 4). When death takes place our eternal destiny is fixed. “ If the clouds be full of rain, they empty themselves upon the earth : and if the tree fall towards the south, or towards the north, in the place the tree falleth, there it shall be ” (chapter xi. 3). Once we pass the border line, everything is eternally fixed. “ Where the tree falleth, there shall it be.” But you are still in the land of the living—“ a living dog is better than a dead lion,” if it is only in this, you know you have to die. Where there is life there is hope. It is not too late to turn to God in repentance and to have faith in our Lord Jesus Christ. One of the thieves on the cross near Jesus turned to Him and said, “ LORD, remember me.” Thank God ! he was saved at the eleventh hour, but this is the only such instance on record in God’s Word. How important that we should not trifle ! We do not always know when the eleventh hour is come. We who work in the mines know this to our sorrow. We have seen men go forth to their work strong and in robust health, and, alas ! in a few short hours we have seen them lying in death.

Again the Preacher reminds us : “ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of



men is fully set in them to do evil” (Eccles. viii. 11).

A dear young man once said to me, “ Yes ! I know it is wrong, but there, a merry life, if it is a short one, for me ! ” In his case it was a short one.

The Apostle Peter reminds us in his second epistle that there shall come in the last days scoffers, walking after their own lusts, and saying, “ Where is the promise of His coming ? ” Men look around and see things to-day as they were yesterday, and expect them to continue thus for ever.

It would seem that Ecclesiastes viii. 12, 13 would set a limit—surely a wide one—just like our merciful God—“ Though a sinner do an evil an HUNDRED times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him. But it shall not be well with the wicked, neither shall He prolong his days, which are as a shadow ; because he feareth not before God.” Who, but God, would tolerate us in our wayward ways ? A poor man a short time ago owned the truth of this, when even he questioned the rights of God. “ Why ! ” he said, “ I would not put up with my own brother in the way God has put up with me.” We know, however, that this will not go on for ever. The word is, “ To-day, if you hear His voice, harden not your heart ! ” This is the day of God’s long-suffering mercy, when salvation full and free is offered to all ! Be thankful, dear reader, it is still true that “ A living dog is better than a dead lion.”

**THE JOYFUL MESSAGE.**

**I**T is a joyful message  
 That God now sends to you,  
 Repentance and forgiveness,  
 'Tis old but ever new.

It is a joyful message  
 That Christ for you has died,  
 That He Who once was buried  
 Is risen and glorified.

It is a joyful message,  
 For you His blood was shed,  
 For you He bore the judgment  
 And suffered in your stead.

It is a joyful message,  
 It comes to you to-day,  
 To-morrow is uncertain,  
 Receive it while you may.

It is a joyful message,  
 So full of grace and love,  
 It comes from highest heaven,  
 From God's own heart above.

It is a joyful message,  
 Commanding everywhere  
 Repentance universal,  
 That you the joy might share.

It is a joyful message,  
 To-day, O hear His voice,  
 The voice of Jesus calling, †  
 Repent! Believe! Rejoice!

It is a joyful message,  
 Receive it and be free,  
 'Twill fill your heart with gladness  
 And rest eternally.

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## A Firm Foundation.

If your peace to-day is based upon anything whatever in yourself, your *faith*, or anything else, it may be gone and lost to-morrow; but if your eyes are turned to *Christ* to-day, to find in *Him* all you need, to fill your heart, and purge your conscience, the question is, Will He be any different to-morrow? Will His blood have lost its precious efficacy, or He have changed because *you* have? If I have been wrecked, and been tossing about in the water, till I despaired of life, and find myself now on a solid rock, I do not torture myself to find out whether I am standing firmly; but is the *rock* firm that I stand on? And it is so as to salvation: my faith may be weak and poor indeed, my feelings often worse; but my Saviour never changes, and "*He is our peace*" (Eph. ii). "*Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee*" (Isa. xxvi. 3). The true way of peace is, not to be examining and dwelling upon *our faith*, but upon Him Who is the object of that faith.

W. TROTTER.

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“Then opened He their understanding, that they might understand the Scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.”

(*Luke 23. 46, 47.*)

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# The Joyful Message

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## “THE PRECIOUS BLOOD OF CHRIST.”

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“*The Blood of Jesus Christ, God’s Son, cleanseth us from all sin.*”—1 JOHN i. 7.

THIS well-known verse of Scripture has been used, under the hand of God, to the eternal blessing of countless numbers of precious souls, and the following incident is yet another proof of the power and efficacy of the precious blood of Christ.

A comparatively young woman, the mother of a large family, had entered a well-known hospital on the south coast for an operation, but, alas! the disease was too far advanced for surgical skill, and the doctors were reluctantly compelled to admit that her days were numbered. However, the truth of the words, “Man’s extremity is God’s opportunity,” was yet again to be proved. The poor woman was moved to a large ward where she was cared for by a young nurse who was a believer in the Lord Jesus Christ. The great desire of this Christian girl was to speak to her patient of eternal realities, knowing she was about to pass out of this scene; but during the four or five weeks that elapsed, no opportunity was given her, much to her concern. The days passed by and soon it was evident the end was very near; the Chaplain was therefore summoned to administer the Last Sacrament. Realizing now that she was about to die, the poor woman

cried out, "Why should I die? I have not been a wicked woman." These words were repeated several times, and soon the minister left this never-to-be-forgotten scene. Our verse of Scripture came before the nurse very simply, and stepping to her bedside, she said, "Mrs. O—, listen! I have something most important to tell you. God's Word says, 'The blood of Jesus Christ His Son cleanseth us from all sin.'" The poor soul was quiet for a moment or two, then she held the nurse's arm, whispering, "Nurse, say it again, while I am conscious." The words were repeated and there was silence for a space of two or three minutes. Mrs. O— then looked up, saying, "Yes, it's the blood of Jesus, and I am going to be with Him." Imagine the joy this afforded the nurse—what a response from a dying woman! During the afternoon she had all her children by the bedside and told them that she was soon going to be with Jesus, pleading with them to accept Him as their own personal Saviour in their early days.

Four hours later Mrs. O— passed away to be with the One Who had died for her and Whose blood had cleansed her from all sin.

It is our delight to assure you, dear reader, that this same precious blood is efficacious to meet you in all your deep need as a sinner. May you likewise prove its cleansing power by trusting Jesus NOW!

"Precious, precious blood of Jesus,  
Let it make thee whole;  
Let it flow in mighty cleansing  
O'er thy soul!"

W. FLECK.

**A TRIUMPHANT HOME-GOING.**

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MEMORIES OF THE PASSING TO BE WITH JESUS  
OF A YOUNG CHRISTIAN, F. A——,  
MAY 14TH, 1931. AGE 18.

**F.** A—— became seriously ill on his journey home from England where his parents and he had been for the marriage of a member of the family.

On reaching home the doctor was called in and he prescribed for him, giving instructions for treatment in the night, and left saying he would come again as early as possible in the morning.

He became much worse about 8.0 a.m., and when the doctor came he was somewhat alarmed at the rapid progress of the disease, and said he would like to have a consultation. Both doctors expressed surprise at the extraordinary developments, and said that if he recovered it would be a miracle.

Everything possible was done, but the heart, weakened, no doubt, by a recent attack of scarlet fever, could not stand the strain. A special injection was given but failed to prove effective, and at two o'clock the doctor said that there was no shadow of hope, the heart was failing as fast as possible.

His father then told him he thought the Lord was going to take him to be with Himself, and a bright smile came over the dear boy's face, and he said, "How wonderful!" "Lord Jesus! how precious that Name sounds!" He then said, "Will it be long?" and was told, "No; *very soon.*" Then he turned to the Lord and

said, "Blessed Lord Jesus how wonderful are Thy thoughts for us! Thou knowest what is best for us all, and we leave all in Thy hands, giving Thee thanks, in Thine own precious Name." This he repeated three times over at intervals. He kissed his mother and said "Good-bye," also to each individually. Before this he said to his mother, "Don't cry, mother, the Lord knows what is best." To his friend, W. F——, he said, "Good-bye, Willie; it won't be for long."

Then he stretched out both arms towards heaven and said, "Good-bye all, I'm going," and a few minutes later his spirit was with the One he loved.

A friend who came to help was greatly impressed. She had been at many deathbeds, but never at one like this! She said she thought the Lord was with us in the room, and that the dear boy seemed as if he were looking at the One to Whom he was going.

Prior to this he had scarcely been able to speak, and had suffered acute distress, but it was evident he received strength from the Lord to give expression to these beautiful utterances.

\*                      \*                      \*                      \*

A few days after his departure the following lines were found pencilled in his diary:—

Our days,—they end  
 When scarce begun,  
 And ere we apprehend  
 That we begin to live,  
 Our life is done!  
 Friend, count thy days!  
 And if they fly too fast  
 For thy dull thoughts  
 To count,  
 Count every day thy last!



## ARE YOU IN THE KINGDOM OF GOD?

Mark i. 14-15; Col. i. 12-14; Luke xiii. 23-29.

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**T**HE kingdom of God means the *rule of God*.

It is composed of all who truly confess Jesus as Lord. In its present form it is the rule of *grace*, grace reigning through righteousness unto eternal life. Hence it is a beneficent rule. It is not the rule of arbitrary power. It is like the rule of a father in his house, one who rules in love and wisdom. In such a household if there is subjection to rule there is peace and happiness. Hence it is said to be "the kingdom of the *Son of His love*." But man naturally is *lawless*, and resents the thought of being subject to the will of another. That is the cause of all the confusion and misery in the world. The first step to blessing is to come *under rule*.

The first case the Lord met with in this gospel (Mark) was a man possessed by an unclean spirit, and that in the synagogue. He represents the case of men generally as under the power and influence of Satan. Ceremonial religion leaves man in that condition. Therefore it is good news that God has established His kingdom here. There is a *refuge* to which men may flee from their enemies—Satan, sin, and death—and come under the protection of the Lord and enjoy eternal life. *Salvation* must be known, before a soul is free to enjoy the blessing of God. There is *no salvation outside the kingdom of God*. The Lord began His ministry by preaching the glad tidings of the kingdom of God and saying, "The time is fulfilled, and the kingdom of God is at

hand: repent ye, and believe the Gospel." He did not say it had actually come, it was at hand. He must die and rise again, and ascend to glory, before the kingdom could be established. In dying He has laid the righteous basis on which the throne of God could be established as a mercy-seat and throne of grace. This He has done in bearing the judgment of sin on our behalf. Moreover He must destroy the power of the enemy. His resurrection is the proof of the complete overthrow of the enemy's power.

When Christ ascended to the right hand of God, and when the Holy Spirit came down on the day of Pentecost, the kingdom of God was established in power. Christ is made Lord of all, to administer the grace and blessing of God to men. He represents the authority of God and the Spirit is come to maintain the rights of God here.

*Outside the kingdom* all is under *the power of darkness*; that is, the power of Satan. It is said to be the power of darkness, because it is by darkening the mind of man that the devil acquired his influence over man, and it is by that means, by keeping men in ignorance of God, that he maintains his power over men still. When the truth as to God revealed in the Gospel is received into the heart, the believer is translated from the power of darkness into the kingdom of the Son of God's love.

The preaching of the apostles was the glad tidings of the kingdom of God. That is the presentation of Jesus as *Lord*, and grace and salvation for all men *through Him*. When the

repentant jailor at Philippi asked, "What shall I do to be saved?" the apostle's answer was, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." In confessing Jesus as Lord the believer enters into the kingdom and comes under His dominion and protection, and is saved.

When one asked the Lord, "Are there few that be saved?" the Lord answered, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." A door into the kingdom has been opened to *all*. It is *still open*. But a day is coming when the door will be *closed*. Hence the importance of seizing the present opportunity. The door may be closed at any moment. "When once the master of the house is risen up and hath *shut* to the door," then it will be *too late*, it cannot be reopened. Who can say when that moment will arrive? There are many hindrances from within, and from without. There are our natural desires and ambitions, the love of the present world, and self-gratification, and above all our own will, the indisposition to be subject to the will of another; we are naturally *lawless*. Hence the Lord's word, "*Strive to enter in.*"\* It demands *earnestness* and *decision*. The issues are *momentous*, nothing must be allowed to stand in the way. The alternative is, "There shall be weeping and gnashing of teeth."

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\* It is said to be a narrow gate or door. It is too narrow to admit anyone with any sense of self-importance. Such things as earthly possessions, social position, human religion, which minister to self-importance, make it difficult for a person to enter into the kingdom of God (Mark x. 23).

And now, my reader, let me plead for *present decision*. To-morrow may be too late. Repent and believe the Gospel. The door of faith is open to you. "Believe on the Lord Jesus Christ and thou shalt be saved." Are you at the present moment *inside*, or *outside*, this open door? Remember that outside is the power of darkness, inside are the protection and support of the Lord, and the blessing of eternal life. The door is still *open*. "*Whosoever* shall call on the name of the Lord shall be saved." I should add that calling on the name of the Lord involves the surrender of my will, so that I become subject to Him, I am no longer lawless.

August, 1931.

F. H. BODMAN.

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### DEFEAT OR VICTORY?

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**R**EFERRING to death, a well-known French general said, before passing from time into eternity:—

"This is the fight that all lose."

These words are true in regard to all who die unsaved, but, the Christian realizes, in face of such an enemy, that the tremendous forces of death have been conquered by Jesus; for—

"He Satan's power laid low;  
 Made sin, sin's reign o'erthrew;  
 Bow'd to the grave, destroy'd it so,  
 And death by dying slew."

Since He has, by the grace of God, tasted death for everyone, the sting has gone for ever for those whose faith is in the Lord Jesus Christ, and the grave has lost its victory.

Dear reader, should you have to meet death, may you be able to say, as having trusted in Christ, "Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

A. S. BENTALL.

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## THE NAME OF JESUS.

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**D**URING the late war a widow lay dying. She had been in failing health when she received word that her son had died of wounds in France. The news brought on a shock, and now she was nearing the end of her journey here. The widow's only and much-loved daughter attended to her.

A friend who went to see the old lady said, "Mrs. L——, you are right well off with Jeanie," mentioning the daughter by name.

"Aye!" she answered, "but I have someone better than Jeanie; I have JESUS."

Recently in the same town an elderly man just before he passed away said, "JESUS is the only One, the only One, the only blessed JESUS."

We often hear the question, "What's in a name?" There is everything a saint or sinner can need in the name of Jesus. There is forgiveness, life everlasting, and every provision for the journey here.

Peter said to the lame man in Acts iii, "In the name of Jesus Christ of Nazareth rise up and walk," and the man walking and leaping, and praising God, entered the temple to the amazement of the people; and Peter answered

the people saying: "And His name through faith in His name hath made this man strong."

Dear reader, the day is fast approaching when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (see Philippians ii). To defer doing so until that day will result in eternal judgment. To acknowledge His rights NOW means everlasting blessing.

"JESUS! how much Thy Name unfolds  
To every opened ear!  
The pardon'd sinner's memory holds  
None other half so dear!

M. CAITHNESS.

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### **A MESSAGE**

FROM A CONDEMNED CELL.

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**T**HE following acrostic was written by a young collier while waiting in Cardiff Gaol under sentence of death for murder. He looked at each letter in one small word, as being the initial letter of three important words—SIN, INFIDELITY, NOW.

"S—SIN is a very small word, but has a very big meaning! It brings in its train the slaughter of soul and body, and overwhelming punishment; for God is not mocked; and we know that while we are in sin we are surely sending our souls to eternal punishment; and without hope of pardon unless we come to Christ that we may be forgiven.

"I—INFIDELITY; this, I am sorry to say, is

causing great agitation amongst all classes. But it is of no avail. In distress they all have to turn to the Lord. Would that all . . . would turn to the Lord before it is too late, and not leave it as I did, to commit crime before they turn to Him.

“N—‘Now is the accepted time; now is the day of salvation;’ this is what we all want. To-morrow it may be too late. Seek Him while He may be found. Call upon Him while He is near.”

In another letter to a comrade he said, “Look for something more real than the pleasures of this life: seek the realities of another world; because they are the only things you will need in the end.”

Coming from one who, in a few hours, would pay the penalty for murder, these words have peculiar weight and interest. They plainly show that God is no respecter of persons; and truly, since all of us are born in sin and shapen in iniquity, *degrees* in wickedness or goodness, according to human judgment, are out of the question.

May you, reader, realize in this, the day of salvation, that your eternal welfare does not rest on good deeds, but on God’s mercy.

That this mercy is now available is evident; for the glorious Gospel concerning His Son Jesus Christ our Lord is still freely and fully preached. How long it will be preached, need be no question for any earnest soul. *God’s time is NOW.*

**HEAVEN.**

**T**HEY tell me of its glories,  
 Its light like jasper clear ;  
 Its walls and gates, where angels  
 Keep ceaseless vigil there.  
 Its deeply laid foundations,  
 Its street of purest gold  
 Where nought of sin defileth,  
 Or dwellers e'er grow old.

\*                    \*                    \*                    \*

But heaven without my Saviour,  
 Would be no heaven for me ;  
 What of its gold and jasper,  
 If He should absent be ?  
 He lights it with His glory,  
 His presence fills that scene,  
 He is its Sun, and Centre,  
 Its Object, and its Theme.

E. E. NICHOLS.

**ONE WAY TO COME.**

“I am so weak,” murmured an anxious soul as she was nearing the end of her life in this world, I have no strength to *go to Jesus*.”

“There is no need to *go*,” I remarked.

“No need to *go* !” said she, “then what am I to do ? How can I reach Him ?”

“Just fall down at His feet,” was the reply. She did so, and He saved her.

S. J. B. CARTER.



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## A Name Above Every Name!

How has God vindicated the supremacy of Christ? He has done so by raising Him from the dead in the power of eternal life, and by treasuring Him up in the heavens, glorified at His right hand. Happy they who know Jesus in this place of supremacy. Salvation is in Him, "for there is *none other name* under heaven given among men, whereby we must be saved." God has given to the One Who was obedient to death "a Name above every Name"—a Name which is attested by resurrection life and glory, as Son of God in life-giving power. Happy those who bow to the Name of Him Whom God has raised from the dead and glorified! All the *blessed import of that Name* is theirs. Woe to those who deny or reject that precious Name!

Reader, you are either inside the blessing of that Name, or you are outside. Which? Oh! which?

"Name above every Name!—Thy praise  
Shall fill yon courts through endless days;  
Jehovah-Jesus! Name divine!  
Rock of Salvation—Thou art mine."

T. H. REYNOLDS.

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“Seek ye the Lord while  
He may be found, call ye  
upon Him while He is  
near: Let the wicked for-  
sake his way, and the  
unrighteous man his  
thoughts: and let him re-  
turn unto the Lord, and  
He will have mercy upon  
him; and to our God,  
for He will abundantly  
pardon.”

*(Isaiah 55. 6-7.)*

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# The Joyful Message

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## A SERIOUS EXTREMITY.

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**A** STRONG wind was blowing on the west coast of Cornwall, and many weather-beaten faces were scanning the ocean, anxiously watching the approach of a sailing vessel running before the gale. It was soon noticed that it would not be possible for her small crew to pilot the ship safely into harbour, so several young men volunteered to go afloat and attempt to get on board. The frail craft in which they were seated was soon in trouble, a heavy sea struck her and all were thrown into the water. About the same time the lifeboat was coming out of the inner harbour, and the coxswain at once made for the men who were kept afloat by oars, etc. One young lad held on to the stern of the upturned boat and cried to God to save him, and promised that if spared he would go to the Gospel meetings which were being held in the town. Imagine his anxiety when the lifeboat, having rescued the others, was about to go away. If the crew did not see him, God did, and with a shout of "Hi, Hi," the lad attracted their attention, and he was very soon rescued. The name of the lifeboat was "Moses"—drawn out of the water.

He attended the Gospel meetings, as promised, and God used the occasion for his soul's blessing, and for many years his joy was to speak to others of Jesus his Saviour.

How often has God spoken to you? "God speaketh once, yea twice"; this may be the last time He will speak to you. One loud Voice speaks throughout Scripture—a Voice addressing itself to all men. God very early raised the question with man, "Where art thou?" and again, "What hast thou done?" And each one of us will have to answer these questions. God has found His answer in the Lord Jesus Christ. Have you? Is He your Saviour? Can you say from your heart, He died for *me*?

Oh! I plead with you to take heed to the Voice of Him Who is now speaking from heaven. "*See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven*" (Heb. xii. 25).

Poole.

W. WARREN.

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**A SEEKING SINNER.  
A SEEKING SAVIOUR.**

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**J**UST before the commencement of the Great War I was distributing Gospel books in a large village in the north of England. The little books were thankfully accepted but without definite evidence on the part of the recipients of any earnest inquiry concerning eternal matters. The distribution having been completed I began to retrace my steps homewards, when a little girl came running after me calling, "Will you come back, please?" On entering the house from which she had come I found a strong man—one

who was an athlete—in deep *soul* trouble, *soul* conflict. It was he who had sent to call me back, and immediately he saw me, he began to say, “I am the biggest sinner in this village, and the question, shall I turn to God or go on in my sins? has been in the balance all day; I believe you have been sent here.” With deep thankfulness this earnest enquirer was pointed to Jesus who receives sinners—whose work on Calvary’s Cross met such a case as his perfectly. He fled to Jesus, and that evening a seeking soul found a seeking Saviour.

Let us now pause a moment. The reader has heard of the sufferings, death, burial, and resurrection of the Lord Jesus, but the question is, Has there, or has there not, been any soul movement? Consider for a moment the soul conflict of Job who, when he was brought to have to do with God, cried out, “But now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes.” Have you, my reader, discovered that you are a moral wreck? For God has said that all have sinned and come short of His glory.

To return to the convert. The following week he told his companions that he was now a believer on the Lord Jesus, and they began to jeer. “Now, look here,” said he, “If you laughed me into hell could you laugh me out?” This brought the sober answer, “No.” “Then,” said he, “I shall seek by the grace of God that you do not laugh me in,” and he went on to entreat them to trust the Saviour he had found.

Dear reader, I would encourage you, if still

unconverted, to have to do with God about your sins. He has in deepest love and at fullest cost, provided what you need—forgiveness. “Through this Man is preached unto you the forgiveness of sins and by Him all that believe are justified from all things.”

Before his death the subject of this narrative, when in an infirmary, was visited by the writer who, on entering the ward was greeted in a loud voice, “Here comes my best *earthly* friend.”

To the reader who is the Lord’s, one who has for many, many years sought to win souls for Christ would remind you of the words of Scripture, “In the morning sow thy seed, and in the evening withhold not thine hand,” and “He that winneth souls is wise.”

“ A little time of sowing  
*Seed*—in the Master’s field,  
 With the joy of knowing  
*Fruit*—for Him ’twill yield.”

*Kendal.*

W. TARVER.

### **ALMOST.**

**WHAT** moments of tremendous import those were in which the everlasting destiny of King Agrippa was bound up, when the Apostle Paul aroused his conscience by the searching words he addressed to him. The King knew full well that what Paul had been saying was only too true. And seeing Paul had so touchingly and politely put this searching question to him, he felt compelled, though reluctantly, to give an answer. He said, “ALMOST thou persuadest me

to be a Christian." Thousands have been drawn thus far, but have missed the greatest of all blessings for ever.

A young man, when dying, said to his doctor, "Doctor, I have *missed* it, I have MISSED it."

"What have you missed?" asked the doctor.

"I have missed the salvation of my soul."

"Why say that," said the doctor, "Do you not remember that the dying thief was saved at the eleventh hour?"

"Yes, I do, but my eleventh hour was on a certain night, when in a certain meeting the Spirit of God appealed to me, and I should have yielded to His Divine entreaty, but I did not yield, and now doctor I am going into eternity unsaved, I have *missed* it."

Oh! my reader, what a reflection, and that for ever in a sphere where neither hope, nor light, nor joy can ever come!

Remember our Lord's words in John x., "I am the *door*: by ME if any man *enter* in, he *shall be saved*." Have you entered? If not *inside*, you might as well be a million miles away (speaking figuratively). Ah! yes; right on the very *doorstep*, but—*not inside*. As you know, there are only two sides to a door, viz., the *inside* and the *outside*. What pen could describe the states or the experiences of the multitude of souls congregated on the two sides of this door. The joyous ecstasies on the one side, and the weepings and wailings on the other side. On which of these two sides is my reader? It must be one or the other. In Matthew xxv. we read: "They that were *ready* went in . . . and the

door was *shut*," never again to be opened.

The solemn truth of this came to me with great force some years ago. A certain mother in Scotland had an affectionate daughter. She lived some distance away from her parental home. One day the daughter decided to pay her mother a visit. While there a severe snowstorm came on. The mother earnestly besought her daughter not to return that night, but all in vain, she persisted in going. All that anxious night the mother was filled with grave fear, and resolved that in the morning she would hasten to her daughter's home. On her arrival she first knocked at the front door, but received no reply. She then went round to the back door, when to her amazement and alarm she saw the lifeless form of her beloved child lying upon the doorstep. She was ALMOST SAVED—but NOT QUITE.

Reader, how about you? If outside, ENTER NOW, while yet there is room! Why so urgent? Because Jesus said in Luke xiii. 24, "Many, I say unto you, will seek to enter in, and shall not be able." He will then say, "*I know you not whence ye are.*"

Malvern.

E. MAYO.

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### **"I WANT TO CONFESS JESUS."**

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**S**UCH were the words uttered by a boy in the South of England, just as the preacher was about to leave a hall where the glad tidings had been proclaimed.

The preacher replied, "Well, if you want to



confess Jesus, do it now, for ‘now is the accepted time, now is the day of Salvation.’”

There and then with a loud clear voice in the presence of many, he said, “I accept Jesus as my Saviour and my Lord.”

From the other end of the hall we heard another voice in loud accents giving praise to God—it was his dear father. His mother was there, too, and with joy said “I have been expecting this for a long time.”

The preacher rejoiced, father and mother rejoiced, the saints of God rejoiced, and we know it occasioned “joy in the presence of the angels of God.”

Dear reader, Have you ever caused rejoicing in Heaven? Is your name registered there?

In Revelation xx. 12, we read, “And the books were opened.” Oh! what records therein. Every idle word spoken—that lie maybe you told at school yesterday. Yes, boy, girl, man and woman, all deeds recorded. They “were judged out of those things which were written in the Books according to their works.”

Ah! but there was another “book” which is the “Book of Life.”

The Lord Jesus said, “My sheep hear My Voice, and I *know* them and they follow Me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand.”

This dear boy accepted Jesus as his Saviour, and confessed Him as Lord. May you do likewise and have the happy assurance that your name is written in the Lamb’s book of life!

H. V. THORP.

**NAPOLEON'S CONFESSION.**

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**N**APOLEON BONAPARTE, while in banishment on the Island of St. Helena, made a remarkable confession. Turning one day to Count Montholon he inquired if he could tell him who Jesus Christ was. Not being able to answer the question, Napoleon said—"Well, then, I will tell you. Alexander, Charlemagne, and I myself founded great empires upon force. Jesus alone founded His empire upon love. I tell you all these were men; none else is like Him. Jesus Christ was more than man. He asks for the human heart; He demands it unconditionally, and forthwith His demand is granted. Wonderful! All who sincerely believe in Him experience that remarkable supernatural love towards Him. Time, the great destroyer, is powerless to extinguish this sacred flame. This it is which proves to me quite convincingly the divinity of Jesus Christ."

"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). It was good for Napoleon Bonaparte, if he was prevented from gaining that share of the world he had set his heart upon, and in his banishment to that lonely Island in the Atlantic, he was led to believe on the Lord Jesus Christ, and experience that remarkable, supernatural love, he spoke of.

Reader, have you tasted of that love? Paul could say, "The life which I now live in the flesh I live by the faith of the Son of God, Who

loved me, and gave Himself for me" (Gal. ii. 20).

Listen to his testimony in the first chapter of his first epistle to Timothy, verses 12-15: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." He seeks your heart, shall He seek it in vain? Could He have given a greater proof of His love than He has done? The cross whereon man hung Him is empty, the grave where loving hands laid Him is vacant, the throne of God is where He is now seated, "crowned with glory and honour." May your faith rest on Him, the once crucified, but now glorified Saviour, so that you may be able to say with the Apostle Paul, "The Son of God, Who loved me, and gave Himself for me."

E. E. NICHOLS.

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### EXTRACT FROM A LETTER.

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I READ a nice incident in a letter the other day about an officer—a Captain, who had been an agnostic—being converted through censoring the letters of the Christian men in his company. The Colonel commanding was an

earnest Christian, and used to get the men together for reading the Word and prayer—whenever they could—and one day the agnostic Captain turned into the meeting.

The Colonel asked what had brought *him* there. "Conviction," he replied, "and you will often see me here now. I am convinced that men who can write such letters, and be so fearless and have such peace and quietness as they possess, in the presence of death, must be in possession of the REAL THING."

And a soldier added: "It is not only the REAL THING, but the REAL PERSON we know and enjoy."

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### **AN APPEAL AND A WARNING.**

"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me and drink" (John vii. 37).

"Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

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**C**OME to Me, saith Christ the Saviour,  
 Come to Me, the sinner's Friend,  
 Come to Me, and taste the sweetness  
 Of the joys that never end.  
 Come to Me, and know the blessing  
 Of forgiveness full and free;  
 Taste the joy of God's Salvation,  
 Which He offers now to thee.  
 Righteousness, and peace, and pardon,  
 Freely offered through the Blood  
 Of the Lamb of God, Who suffered  
 At the righteous hand of God.

See Him there, the sinner's Saviour,  
Hanging on th' accursed tree ;  
All my sins were laid upon Him,  
Jesus bore them all for me.

God forsook Him when He suffered  
To maintain the Throne of God  
In its majesty and greatness,  
And fulfil His gracious word ;—

That we should not be forsaken,  
But be justified by grace,  
Based upon that great Atonement,  
When He took the sinner's place.

All the work is now completed,  
And the glory He has won ;  
Now the Spirit here is witness  
To the glory of the Son.

And in gentle, tender accents,  
Now He whispers to you, Come !  
Oh ! how long will you refuse Him ?  
Come just now and trust the Son !

But, beware, lest that o'ertake you,  
Which the word of God doth say—  
Look, despisers—wonder, perish,  
If His word you disobey.

Then what anguish will o'ertake you,  
Who the word of life despised,  
And refused the kind entreaty  
Of the Saviour glorified !

**A B C  
OF CHRISTIAN PIETY.**

(2 COR. iii. 18.)

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**A**LL we, with open face,

**B**EHOLDING as in a glass the glory  
of the Lord, are

**C**HANGED into the same image  
from glory to glory.

S. J. B. CARTER.

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**EAST AND WEST.**

(PSALM ciii. 12.)

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Though the North and South far apart may be,  
'Twould bring no rest to a sinner like me  
If my sins were buried at either pole ;  
Nor would it give peace to my anxious soul,  
Though far off it be ; and them well concealed,  
The place could be reached and my guilt revealed.

But the Lord has chosen the East and West,  
And Satan will learn 'tis a fruitless quest,  
Though he search for my sins the whole globe o'er ;  
They have been removed to appear no more :  
For East and West, they keep lengthening on  
In unending distance, for bounds they've none ;  
There's peace in my soul and my heart has rest,  
By the measureless miles of East and West.

*Calgary.*

C. DICKENS.

## The Great Physician.

The mere assent of the understanding in regard to the great truths of the Gospel is not faith in the Son of God. "With *the heart* man believeth unto righteousness." A sick man may be told of a physician who can cure his complaint, and may admit that he can successfully treat his case, but if he will not submit to the prescribed treatment, of what avail will his knowledge of the skill of the physician be to him? None whatever. And so the sinner, who, with his mere natural understanding has received "the knowledge of the truth," but who has not living faith in Christ, has only aggravated his guilt by not obeying the Gospel of the grace of God, which has been proclaimed in his hearing.

But the word of the Lord is still, "Him that cometh to Me I will in no wise cast out" (John vi. 37). "Look unto Me, and be ye saved, all the ends of the earth : for I am God, and there is none else" (Isa. xlv. 22). "I am the Lord that healeth thee" (Exod. xv. 26). "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29).

A dying, risen Jesus,  
Seen by the eye of faith,  
At once from anguish frees us,  
And saves the soul from death.  
Come, then, to this Physician,  
Who loves to bless and give ;  
He asks no hard condition,  
'Tis only, Look and live.

H. H. SNELL.

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“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. 7. 13-14.*)

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