

THE JOYFUL MESSAGE

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(Editor)**

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ETERNAL THINGS

“HE things which are seen are temporal ; but the things which are not seen are eternal” (2 Cor. 4. 18).

We are travellers on the road of Time ; each tick of the clock marks a footstep ; each rising and setting sun is a milestone on the way. Soon we shall reach our journey's end, and the things of Time will give place to the reality of the coming ETERNITY.

Surely if ever we were made to feel the uncertainty of things here it is at the present time, for death is daily taking its awful toll of men, women, and children consequent upon the great conflict raging among the nations.

When the first missionary who came to England arrived in Kent, he presented himself before the king to solicit permission to preach the gospel in his dominions. After long deliberation a negative was about to be put upon his application, when an aged counsellor, with his head silvered over with grey hairs, rose, and by the following speech obtained the permission which was requested. “ Here we are,” said he, “ like birds of passage ; we know not whence we come, or whither we are going ; if this man can tell us, let him speak.”

That missionary's visit was the morning star of the day of gospel light, which has shone long and brightly on this favoured land. Yet, alas ! for countless thousands that light seems to shine in vain. Indeed, we are living in the time of which scripture speaks when it says, “ They shall turn away their ears from the truth, and

shall be turned unto fables.” But we cannot get the forgiveness of sins by believing “fables.” We must come back to “the truth” which the apostles preached, and for which the martyrs suffered, and by which they were saved. It is sadly true that the mass of men are indifferent to eternal things, but those who fear God dare not be found amongst those who think only of present things. And at such a time as this, when there is so much to make all men think seriously, it is urgently important that we should be awake to eternal realities.

Let me call your attention to two words in Hebrews 6. 2 :

“ ETERNAL JUDGMENT.”

Yes ; there *is* such a thing. Spite of all the reasonings of carnal men, who would—if they could—explain it away, there it stands in all its terrible solemnity—“ *eternal judgment.*”

God has made two appointments for you, unsaved reader, which are written for your examination beforehand in Hebrews 9. 27 : “ It is appointed unto men once to die, but after this the judgment.” The day speeds on when these appointments will be kept. Soon—how soon, who can tell ?—you will have departed this life ; and the first appointment of Hebrews 9. 27 will be fulfilled in the history of *your* soul.

But that is not all. *Men* would like to believe that death is the last scene, and that when the soul leaves the body it disappears from existence like a rain-drop in the ocean. God says, “ After death the judgment.” You are a responsible

creature of God, and you will have to give account of yourself to Him, of whom it is said, "In Thy sight shall no man living be justified" (Ps. 143. 2). If you appear before Him in your sins the certain issue will be eternal judgment. Who can conceive the terribleness of it?—the gloom of an eternity without one ray of hope? How fearful! But there is a way of escape; God speaks of *judgment* that you may be awakened to hear about salvation. In Hebrews 5. 9 we read about an

" ETERNAL SALVATION."

If eternal judgment is what I deserve, nothing less than eternal salvation will do for me, and this is exactly what God has provided. His beloved Son has become "the Author of eternal salvation unto all them that obey Him."

A righteous and holy God could not pass over sin without marking His abhorrence of it, and if sinners were to escape, Another must be found to take their place and bear their judgment. It was impossible for us to find a Ransom, but God has found one in the person of His beloved Son, and says, "Deliver him from going down to the pit: I have found a Ransom" (Job 33. 24).

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners"; and, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (1 Tim. 1. 15; Rom. 5. 8). What a revelation of the character of God we see at the cross! The *presence* of

such a Saviour is the proof of God's infinite love to sinners, while His *sufferings* as the forsaken One express God's holy hatred of sin more vividly than the eternal judgment of the lost.

When all was over, when the cup of divine wrath had been drained by that blessed Saviour to its last dark drop, He uttered the three triumphant, thrilling words, "IT IS FINISHED," and bowed His head in death. He had glorified God upon the earth, and finished the work that was given Him to do ; and, as a result of that great redemption work, *salvation* may be yours through faith in His name.

God is perfectly satisfied and delighted with what Christ has done for the salvation of sinners ; in proof of which He raised Him from the dead, took Him up into heaven, and gave Him a seat at His own right hand. The bleeding Victim of the cross is now the glory-crowned Victor on the throne, and He occupies that place in virtue of His atoning work, whereby eternal glory has been brought to God, and *eternal salvation* secured to believing sinners.

" Believe on the Lord Jesus Christ, and thou shalt be saved," was God's message to the jailer at Philippi, when convicted of his sins, and seeking salvation (Acts 16. 31). Paul stands up in the synagogue at Antioch to preach the gospel to a devout company of Jews. Hear him ! " 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 " (Acts 13. 38, 39). Receive Christ by believing on His

name, and the angels will rejoice that *salvation* has come to your soul.

“ 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. 16); and the Lord Jesus says about those who believe on Him, “ I give unto them eternal life; and they shall never perish ” (John 10. 28). He has secured for all believers a present and an **ETERNAL SALVATION**.

God desires that instead of being heir to a dark heritage of eternal judgment, you should become the happy possessor of an eternal salvation. The Son of God is worthy of all your heart's confidence, and He alone can save. May the simple faith of your heart be expressed in the words :

All the work has been done,
I believe on the Son;
I am cleansed by the blood of the crucified One.

C. A. C.



“ AND ONE IS NOT ”

THE above words, spoken by Joseph's brethren, and recorded in Genesis 42. 13, have their application in this day, when on every hand people are anxious and perplexed about the course of things in the world. It is only by turning to God and to His word that a right solution can be arrived at and we discover why it is that things in the world are in such confusion.

It was a time of much adversity for Joseph's brethren. Their lives and the lives of their families were in danger through famine, and Joseph, their brother, whom they did not recognize, treated them roughly, and said to them, "Ye are spies." They reply, "We are true men." But then they have to admit that "one is not." They are constrained to say that it was because of their sins that all this evil was come upon them. God is the heart-knowing God, and confession has to be made to Him if blessing is to be obtained. "He that covereth his sins shall not prosper: but whosoever confesseth and forsaketh them shall have mercy" (Prov. 28. 13).

Jesus is absent from this world, and these convicting words come home to the hearts of men, "And One is not." The reason of all the chaos and confusion is because "One is not"—Jesus is not here.

Man the cross to Him awarded,
Man the Saviour crucified.

But *God* has raised Him from the dead, and set Him at His own right hand, the place of honour and glory. As the Apostle Peter says so convictingly: "Jesus of Nazareth, a Man approved of God among you . . . ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2.).

The question I would put to you in truest affection and earnest desire for your soul's eternal blessing is, What are *you* going to do with Jesus, God's glorious Son? Your decision must be made either *for* Him or *against* Him. Oh! which shall it be? He is so worthy of your entire confidence and trust, for He has suffered to redeem you at the cost of the shedding of His precious blood. He waits in tender grace for you to come to Him. If you respond to His loving appeal He will save from all your sins and the judgment they merit, from all your difficulties, from all the confusion. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

Saviour, though the world despised Thee,
 Though Thou here wast crucified,
 Yet the Father's glory raised Thee,
 Lord of all creation wide.

To Him whom men despise and slight,
 To Him be glory giv'n!
 The crown is His and His by right,
 The highest place in heav'n.

R. CASSELLI.




A BLANK CHEQUE

(PHILIPPIANS 4. 19)

THE BANK -	-	-	My God
THE PROMISE	-	-	shall supply
THE AMOUNT	-	-	all your need
THE CAPITAL	-	-	according to His riches
(<i>The signature</i>)	-	-	CHRIST JESUS.

A CHILD'S CONFESSION

“HOU hast hid these things from the wise and prudent, and hast revealed them unto babes ” (Matt. 11. 25).

These words addressed to the Father by the Lord Jesus are exemplified by the confession of a child of seven whose brother frequently read and explained the scriptures to him. He showed great interest in the accounts of Joseph and his brethren, and the histories of Moses, Daniel, David, and other appealing records in the Old Testament.

On turning to the New Testament and hearing of the life and death of Jesus, of how He suffered, the Just for the unjust, to bring us to God (1 Pet. 3. 18), undergoing the wrath and forsaking of God for us, on account of our sins, light broke in upon his young mind, as, interrupting his brother he said—“ Well, then, it should not have been Jesus that should have been on the cross, it should have been us.” The truth could not have been better stated by the most advanced Christian.

Has the reader yet grasped this truth as revealed to a child of tender years, things hid from the wise of this world but made known to babes ?

“ He should not have been there,” but, through the tender mercy of our God, believers on the Lord Jesus Christ delight to acknowledge Him as the One who took their place and bare their sins in His own body on the tree (1 Pet. 2. 24).

In view of all that has been done for your

eternal blessing, it remains for you to take your true place before God as a convicted and ruined sinner, deserving all the judgment that fell on Jesus. It will then be your happy portion to join with that wonderful company of the redeemed saints, who rejoice from their hearts to exclaim : “ He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed ” (Isa. 53. 5).

O Jesus, Lord, Thou stoodest in my stead ;
 God’s holy wrath was poured upon Thy head ;
 For me Thou once wast numbered with the dead—
 For me, O Lord, for me.

A. C. C.



THE BEAUTIFUL NAME



HE visitor was paying what proved to be the last call. Her patient gladly heard her voice.

“ Sing to me, ” she said with failing breath.

“ What shall I sing ? ”

“ The beautiful name ! ” was the reply.

How sweet the name of Jesus sounds
 In a believer’s ear ;
 It soothes his sorrows, heals his wounds,
 And drives away his fear !

The visitor had sung it to her on a previous occasion. They were the last words the happy soul was heard to utter. Beautiful name !

Dear Name ! the rock on which I build
 My shield and hiding place.

Surely there is no sweeter nor more powerful

name! Indeed, "There is none other name under heaven given among men whereby we must be saved" (Acts 4. 12).

And God has decreed that at the name of Jesus *every* knee shall bow (Phil. 2.).


Happy the soul who bows to Him *now*, gladly acknowledging His authority! May you, dear reader, be found among the number!

Gladly, Lord, we bow the knee,
By the Father's just decree,
To His own anointed One,
To His well-belovèd Son.

L. O. L.



AN ABSOLUTE NECESSITY

"OU must press upon those whom you may meet that they *must* have CHRIST before they come out here."

So wrote a chaplain in a letter received from the front during the present war.

Evidently the terrible happenings and circumstances confronting the troops impressed him as to the indispensability of a living, heartfelt attachment to CHRIST to enable them to endure. Face to face with danger and death none but CHRIST can suffice.

How true this is in every circumstance of life and at all times; though the pressure and sorrows of the present day are causing many to realize the reality of it who previously may have been quite indifferent to the Lord Jesus Christ and His gracious claims over them! Who so worthy of your heart's affection as the One who suffered and died for you? "For CHRIST also

hath once suffered for sins, the Just for the unjust, that He might bring us to God " (1 Peter 3. 18).

You *must* have CHRIST. "I have my religion," was the cold retort of a lady to whom a preacher offered a gospel book. "I have CHRIST," was the humble reply.

In happy contrast to this, let us contemplate the following heart-thrilling scene so beautifully described in an old hymn :—

In the heart of London city,
 'Mid the dwellings of the poor,
 These bright golden words were uttered :
 "I have Christ! what want I more?"

Spoken by a lonely woman,
 Dying on a garret floor,
 Having not one earthly comfort :
 "I have Christ! what want I more?"

Oh, her words will live for ever,
 I repeat them o'er and o'er ;
 God delights to hear me saying :
 "I have Christ! what want I more?"
 (L. H. S.)

Can you say : "I have CHRIST?"

If not : TRUST HIM NOW, and say with gladness, "I have CHRIST! what want I more?"

A. E. B—d.



FOR ALL TIMES

For the weariest day
 May Christ be thy stay.
 For the darkest night
 May Christ be thy light.
 For the weakest hour
 May Christ be thy power
 For each moment's call
 May Christ be thy all.

A DIVINE REMEDY FOR CARE

“ Casting all your care upon Him ; for He careth for you ” (1 Peter 5. 7).

“ Cast thy burden upon the LORD, and He shall sustain thee : He shall never suffer the righteous to be moved ” (Psalm 55. 22).

Cast ALL your care upon Him,
 Dear troubled, care-filled soul ;
 Do not keep back an item,
 He wants to bear the whole.
 The very smallest burden
 Is far too great for thee ;
 Thy God, who is almighty,
 Says, *Cast your care on Me.*
 It is because He loves us,
 And cares for you and me,
 That He would have us happy
 And from all care be free,
 To bask in the blest sunshine
 Of His eternal love,
 Enjoying peace unclouded,
 All human thought above.
 He daily feeds the sparrows
 And numbers all our hairs :
 Then let Him take thy burden,
 Relieve thee of thy cares ;
 O let us trust Him fully,
 Whose power is infinite ;
 Until earth's trials are over,
 And faith is turned to sight.

E. E. NICHOLS.

“ Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus ” (Phil. 4. 6, 7).

“ Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows ” (Luke 12. 6, 7).

TIME TO THINK



SCARCELY have people had so much time to think as they have had since the war commenced, and more especially since the beginning of the nightly air-raids on Great Britain. Whether they like it or not, thousands are compelled to travel to and from their businesses in darkened vehicles, in many of which it is impossible to read the usual paper or book, and so they must sit and *think*.

Soon after arriving home, the warning siren is sounded, when again thousands seek refuge in a dug-out or other form of shelter. Here again, the lighting is not usually good enough to read, except in a few cases, and so again the thoughts are active and time drags wearily along.

The usual places of amusement are not resorted to, through fear of bombs falling, and the whole evening life is changed.

Have you ever thought of these changed conditions which, in themselves, are causing misery to so many, as a mercy from God in view of the salvation and blessing of your soul ?

You do not understand this, do you ? Well, I will make it plainer for you, for I am convinced it is right. The Bible says, "In the day of adversity consider" (or think) (Eccles. 7. 14). When things were normal, thousands of persons, young and old, in this professing Christian country, lived lives of self-indulgence and pleasure. Never thinking of God even for one

moment, and utterly regardless of their immortal souls, if they were appealed to, the usual answer was, "I have no time for such things."

But now a halt has been called. Whatever the causes or aims of the war, God is giving you time to think, so that you may face the question of your sins; of your disregard of Himself, and the Lord Jesus Christ the Saviour, and of your present and eternal happiness. The solemn question of instant death, too, is being brought home to all: for to die unsaved means an eternity of suffering and loss.

Will you not then, dear reader, allow your thoughts to dwell upon these eternal realities, made known so plainly in the Bible—the word of God—and turn to God in repentance and faith in the Lord Jesus Christ? Then for you, at least, the present time of strain and anxiety will not have been in vain.

W. J. WHITE.



A MOTTO FOR THE YEAR.

"Victory"

OVER DEATH,
OVER THE GRAVE,
OVER SIN, AND
OVER THE WORLD,

(1 Cor. xv.; 1 John v.)

"Everlasting love" within.

"Everlasting life" in the Son of God.

"Everlasting arms" underneath.

"Everlasting glory" in front.

H. M. H.

“ THE TRUMPET SHALL SOUND ”

(1 Cor. 15. 52.)



ALL who reside in danger zones are quite familiar with the varied warnings conveyed to the public, in the dismal wailings of the sirens as they sound, the alert, alarm, and all clear signals, and as recognizing the particular signal, all immediately regulate their actions thereby. Although all may hear, it does not follow that all react in the same way. Most, no doubt, do what wisdom would direct; some may be careless, others may be angered, or irritated, while others (but we hope they are few) mock and scorn at the threatening danger. But whatever the attitude, all are warned; none can afford to ignore it.

Another note is about to sound, totally different in character to that which is daily being heard in this land, but this will not be heard by all. Yet there will be millions scattered all over the face of this globe, on land and sea, who will hear simultaneously the opening note of that which will vibrate from heaven, and even now many thousands have their ears open and are on the alert waiting for

THE TRUMPET TO SOUND.

This is no mechanical invention of man, it is of heavenly origin, it is the trump of God. Never yet has it been heard, never yet has it been sounded, but that does not instil any uncertainty in the minds of the listeners; nothing is more certain. We await this celestial blast, the immediate precursor of that tremendous day

when the power of the Lord will commence to operate. We believe we are now in the eve of that day, and the return of the Lord Jesus for His ransomed people is imminent. The rights and authority that have always been disputed and flouted by man are about to be taken up by Him, and none will be able to challenge His supremacy in that day.

His very first act is to take His blood-bought people to Himself, and so

THE TRUMPET WILL SOUND.

Be assured, yea, be warned, this momentous event is near ! It may take place at any moment. No longer remain indifferent to these entreaties and warnings, lest you awake to your folly when it is too late !

Reader, this is a matter of the greatest importance. Are you ready ? Are you found amongst those who are at present on the alert, waiting with anxious expectancy this heavenly call, which will introduce us into the presence of our Lord ? It will bring no thrill of fear or evidence of panic ; no—the most glorious rapture, when the Lord himself shall descend from heaven with a shout (an assembling shout), with archangel's voice, and with trump of God. Then is the immediate response, and that by the dead, for "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 be ever with the Lord," after the trumpet has sounded (I Thess. 4). And you ? not ready ; left behind ! to face the most

appalling condition of things that this world has ever known, to be followed by death, certain and sure, with the certainty of the Great White Throne and eternal doom. Shut out into the stillness of an eternal night, broken only by the weeping and gnashing of teeth of the lost. Awful to contemplate, but none the less true ! Who knows what a day may bring forth ? No one is certain of life, but every procrastinator and Christ rejector is certain of death, and for you this may take place at any moment ; perhaps, too, a violent and agonizing end, with neither time nor ability to make a final despairing call on God for mercy. Your conscience tells you that things with you are not right, and yet someone, but he is the enemy of your soul, whispers, “ time enough ” ; “ wait a little longer ” ; “ no, don't finally decide against salvation ” ; “ enjoy yourself while you can,” and sundry similar plausible suggestions crowd into your mind ; but remember that if—

THE TRUMPET SHOULD SOUND

you are lost ! lost !! lost !!!

We must press you to face this question now. All the glorious results of the death of Christ stand. What folly to continue ignoring what God in His marvellous grace continues to offer ! Do you realize He is ready to forgive ? Yea, more, He will justify all who believe in Jesus. Could there be anything more magnanimous ? Then, why hesitate ? Listen to the words of Jesus : “ He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and

shall not come into condemnation ; but is passed from death unto life. . . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live ” (John 5. 24-25).

Yes, “ the trumpet shall sound.” Men may search the world and scan the horizon with the greatest diligence to find a remedy for the present ills ; they may look for a man who can bring in better conditions, a saviour that will restore prosperity. Their search is vain, the outlook is hopeless to a degree. **THE SAVIOUR** has been here. He came from heaven, but He has been disowned and denied His rights, and finally crucified, rejected, and dishonoured by men in the most blatant, shameless way. God took account of the treatment of His Son, and He was received back to heaven in glory. Dishonoured by earth ; honoured and adored by heaven. A grave contrast !

But now He comes back, not to be rejected or scorned, He comes back to seek, and bring in order and universal peace ; and the first indication of this will be that “ The trumpet shall sound.”

You are going to yield, either in this day of grace or in that day of judgment. God in abundant mercy waits. Why not decide, why not accept this wonderful Saviour, who is so soon going to come for all who have put their trust in Him ? This brings present joy and peace, and for the future there is an eternity of bliss, to mingle in those heavenly courts with all that love Christ, to be with Him, and like Him for ever ;

and this will commence for us, when we rise to meet Him in the air ; when “ The trumpet shall sound.”

J. G. MATHISON.



ANOTHER REFRESHING INCIDENT FROM DUNKIRK



THE following touching incident was told with much feeling by a young Christian, who was among the many who safely returned to this country at the time of the evacuation of the B.E.F. from Dunkirk.

Large numbers of men were on the beach, when a German plane came over ; a young man was seen descending from the air by parachute, and landed in the midst of a number of British soldiers.

The first thing he did was to kneel down and thank God for His mercy in allowing him to be taken prisoner.

The aeroplane had crashed a little distance away, and he was escorted to the scene where lay his father and brother dead.

At the point of the revolver he had been forced out of the machine, but it turned out to be for his good, for he was saved. Not only saved as to his body, but God, in His great mercy, had used the young man's harrowing experience for his soul's salvation, and he gladly thanked Him for it.

How marvellous are God's ways ! They are past finding out (Romans 11. 33). Just look back

over your past history and see if you cannot trace the kindness and love of God our Saviour! Perhaps you may not be aware of it, but He sees your movements every day, and earnestly desires you to trust Him as your own personal Saviour. May be you have never yet thanked Him like the young man in our story.

Thousands are having remarkable escapes amid the constant bombing from the air to-day, but, alas! how few thank God for it! Perhaps you do not know God. Well, if this is so, let me tell you how perfectly His heart has been made known by His beloved Son, the Lord Jesus Christ. The burden of your sins may make you uneasy, but God Himself has made full provision for them in the death of Jesus—the One who once suffered for sins, the Just for the unjust, that He might bring us to God (1 Peter 3. 18). Turn to God in repentance and faith towards our Lord Jesus Christ. You will have peace and joy in believing, and have cause to thank Him all your days!

ARTHUR FLEETWOOD.



THE UNWELCOME VISITOR

“WHAT is your business?” “Oh! it is just to speak a little about the soul and its eternal interests. But I see you are busy?” “Well, yes, I am, very.” The preacher put out his hand to say “Good-bye,” and drawing close to the astonished man, whispered solemnly in his ear, “Suppose I had been death?”

MORALE



A GREAT deal has been said as to the morale of the peoples of various countries during the course of the present world upheaval—that is, just how they react to the ever changing political and economic situations arising, and, also to the military, naval, and aircraft activities of the respective nations now at war—whether successful or otherwise.

A time is coming, however, when conditions found amongst the nations will go far beyond what now obtains, and will be so terrible in the governmental dealings of God, that men will even call upon the mountains and rocks to fall upon them. Consequent upon men having neglected God's great salvation, judgment, which is His strange work, will overtake them. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6. 15–17). Men will then be filled with fear and dismay; their morale will be of the most acute and distressing character, and at its lowest possible ebb. That day—in the mercy of God—has not yet come, though we verily believe it is by no means remote. Blessed be God, it is yet the "day of salvation." There is

yet good news for men from heaven—good news for you, dear reader. Have you responded to the unique opportunity? Have you answered to the still propitious attitude of a Saviour God?—a God who desires your blessing, and who, as a prominent statesman recently observed, is “the best Friend with whom a man can share life or death.”

How good, indeed, God is! How rightly He gains man’s whole confidence and trust. Just consider what has come to light regarding Him in Jesus, in His precious life and His atoning death.

In conclusion, be assured, if that day of terror, already referred to, overtakes you, as, alas! it surely will a great many, then *your* morale, if you are still unrepentent, will be sadly wanting, and you will have your own solemn part in the general despondency which will obtain all over the earth, beside your having to face, *alone*, the righteous and holy judgment of God which will follow at the great white throne. Oh, have to do with God now: get every moral question between yourself and Him settled. It may all be settled now in virtue of the atoning death of the Lord Jesus Christ—and because of the fact that the day of God’s good pleasure is still with us.

Repentance towards God, and faith in the Lord Jesus Christ, will secure for you present and eternal blessing.

IF THE INVADER COMES.

What will you do if the invader comes? It is most essential for all to face this serious fact, for the time was never so near as at present, when the invader may launch his deadly attack.

THAT HE WILL COME IS CERTAIN.

Already thousands, yea millions, have had to fall before him. He has invaded every country upon God's universe. He has entered houses, ravaged homes, leaving nothing behind but sorrow, distress, and misery. Every person living at the present time is in the greatest danger of becoming his next victim. He is the dreaded enemy who threatens to invade this country and others, taking as prey whomsoever he may lay hands upon, at any time and without even the slightest warning. His name is death, and if he invaded your dwelling to-night and seized you, would you be ready?

DO NOT BELIEVE RUMOURS.

This is sound advice to take at all times, and it is sheer folly for anyone not to be prepared. The only way of safety and victory is to believe the truth.

THE INVADER HAS BEEN DEFEATED.

God Himself has seen the dilemma men, women and children are in—death and judgment threatening them, consequent upon their having sinned against Him. He has

provided a Deliverer and a Saviour in none other than His own beloved Son. On the Cross at Calvary, Jesus, the sinless One, came under God's righteous judgment against sin and sins, so that through death He might destroy him that had the power of death, that is the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage (Heb. 2. 14, 15). Jesus became the spotless Victim, and shed His own life's blood so that you might be set free. It was not possible that He should be holden of death; He has triumphed over it, having risen again from among the dead as the mighty Victor.

HOW THE VICTORY CAN BE GAINED.


Death has been vanquished, and this invader has no terrors now for the believer in Jesus. By turning to God now in repentance, and faith toward our Lord Jesus Christ, victory can be yours. Jesus is a living, glorious Saviour to thousands upon thousands, who can say, "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15. 55, 57).

DO NOT DELAY.

Be ready for when this invader comes. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16. 31).

J. C. EAYRS.

“ I COULD NOT DO WITHOUT HIM ! ”

 HE last train was about to enter the station when a Christian passenger offered the only other occupant of the carriage a booklet entitled, *What will you do without Him?* She looked up with a smile, and with evident feeling said, “ I could not do without Him, sir ; only this morning I started out with one of the saddest possible tasks before me, but He *has* been with me and has brought me through ; I could not do without Him ! ”

It was thus, when the Lord looked upon the departure of many who went back and walked no more with Him, that He said, “ Will ye also go away ? ” but Peter answered Him, “ Lord, to whom shall we go ? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God.” He could not do without Him !

* * * * *

A thatched cottage in the village had suffered from a raid the previous evening, and a front window had been broken. On the inner ledge lay a Bible, which caused a Christian, who was passing, to remark through the window to an old lady within : “ You have comfort here in your distress. Do you know that ‘ God is our refuge and strength, a very present help in trouble ? ’ ”

“ Indeed I do, sir,” was her fervent reply, as she looked up brightly ; “ I have proved Him ; my husband was in the mental hospital for sixteen years ; I have buried eleven children,

and now I have been bombed—yet He is still with me—I could not do without Him ! ”

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.

Have *you* considered how indispensable JESUS is to *you* ? You need Him as your Saviour, Shepherd, and Friend ! You need Him in life ; you will need Him if called to die ; you will need Him on the other side—in glory.

You could not do without Him,
 If once He made you see
 The fetters that enchain you,
 Till He hath set you free.

Unable to save or to keep yourself ; unable to face death or the judgment, you need Him ; and He is waiting for you to awaken to your need and to call upon Him.

The Lord hath said, “ There is no God else beside Me, a just God and a Saviour : there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth : for I am God, and there is none else.”

Thus saith the Lord, “ Call upon Me in the day of trouble : I will deliver thee, and thou shalt glorify Me.”

F. S. MARSH.



Present Comfort. (Extract from letter.)—Dark days become bright days when we turn our faces heavenward.—
 E. E. N.

THE ACCESSIBILITY OF JESUS

HOW accessible was Jesus ! Whether rich or poor, old or young, respectable, or sinful, none who ever sought Him were turned away. The truth of this was borne home forcibly to the writer a few years ago. Whilst walking through Kew Gardens, London, and, turning round a path, one suddenly found oneself following behind H.M. Queen Mary. Those who were on nearby seats rose and gave the courtesy due to Her Majesty. Dignity commanded a respectful distance whilst the Queen bid adieu to the keeper of the gardens and entered her car.

Friend, think for a moment of JESUS ! Born into the world a king, did ever Royalty shine in such condescending grace and beauty as He showed down here. One has been touched by the visits of the Royal Family to scenes of distress in the present crisis. But think of the down-stooping of Jesus ! From what scenes did He come ! and into what scenes did He enter !

How beautifully this is recorded in the following passage of Holy Scripture : “ Christ Jesus (who), being in the form of God, thought it not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name : that

at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2. 5-11). Who was so accessible as Jesus? You can draw near to Him now. However much you may have neglected Him, yea, even despised Him, it has not altered His blessed heart in the slightest degree. Oh! turn to Him now while He bids you "Come," lest—oh, sad and terrible the thought!—you should hear Him say, "Depart."

Oh! how the leper, the lame, and the blind,
Weary ones burdened in body and mind,
Oh! how they hastened a Saviour to find,
Turning to Him, to Him.

"And him that cometh to Me I will in no wise cast out" (John 6. 37).

J. W. C. BRIERLEY.



"NO STING IN DEATH"



WHAT positive proof of the reality of Christianity is a Christian's death-bed!

She was in her early thirties and had lived a happy, consistent Christian life and was now dying. Calm, patient, and trustful, you would have thought she was going on a visit to her people at home, but she is dying, and these are her own words: "Isn't it lovely to be going Home?" Home meaning for her to be "with Christ."


As your eye scans this page, reader, would death find you as ready and as willing to go, and as happy as if *you* were going home ?

Another friend is dying—he will soon be gone—listen, he said : “ I am the happiest man out of heaven.” He *is* there now, thank God, as certainly as you and I are here. Would you be happy to die *now* ? Please excuse such a personal and direct inquiry, but it is not only death but eternity that is at stake. Are *you* ready to meet God ? A Christian—a believer in Jesus—can and does say, “ Ready, aye ready ! ”

I stood by the bedside a few days ago of another old saint, and she, too, was dying. She said, “ I am under His feathers and under His wings ” (see Ps. 91. 4). We had prayer together, committing her to the Lord, and said, “ Good-bye ” just as though she was going on a journey. Ah ! what a journey, too—**NEVER TO RETURN.**

Again I ask, Are you ready to meet God ? If you admit you are **NOT** ready, and inquire, “ How may I be ready ? ” one sentence from God’s Word is the answer to your question : “ Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house ” (Acts 16. 31). Commit yourself “ spirit, soul, and body ” to Him—Jesus, the only Saviour for sinners. Should you say, “ I’m not a sinner,” then I am sorry for you, for it is only for sinners Jesus died and rose again. And so you must go down to a lost eternity—too proud and possibly too religious to repent as a “ sinner.” Is that true of you ?

VICTORY WITH HONOUR

“  S cold waters to a thirsty soul, so is good news from a far country ” (Prov. 25. 25). We have such news for you, of victory full and complete ; good news from God Himself, the Saviour of mankind. This news is not based on rumour or uncertain knowledge ; it is the testimony of the living and abiding word of God, the God who inhabiteth eternity.

Such victory as God offers you has been achieved at infinite cost, even the giving up in death of the precious life of His beloved Son.

There have been many crises in the history of this world, and to achieve certain victories the lives of many thousands of brave men have been sacrificed, from time to time. In the greatest crisis in the history of man, God intervened in the Person of Jesus, His own beloved Son, turning the greatest disaster into a glorious and triumphant victory.

Satan drew man away from God ; by disobedience man lost his right to live and came under the power of death. Could there be a greater disaster imminent than the whole human race going on to death and the judgment of a holy and righteous God ? Who can meet such an awful situation ? God Himself alone in the blessed Person of the Lord Jesus.

God gave His Son to die that you might live and share in the glorious victory which has been achieved by the wondrous work, death, and resurrection of the Lord Jesus Christ. He is no

longer in death ; He is risen and glorified at the right hand of God. We who love Him can say : “ We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ” (Heb. 2. 9). The world rejected Him ; God has glorified Him. He was dishonoured by men here ; He is honoured by God in heaven. He is not there as Judge, He is there as Blessor. Why should you not have to do with Him as Blessor now where He is at God’s right hand in glory ?

As a sinner you need forgiveness of your sins. The Lord Jesus loves to forgive ; He loves to bless. If you repent He will forgive ; He will bless you in a far greater way than you could ever conceive.

The way is so simple yet profoundly blessed—the way of confession and of repentance. Repentance towards God and faith towards our Lord Jesus Christ will bring infinite joy to your soul. You will thenceforward be able to say with those who love and trust Him : “ Who His own self bare our sins in His own body on the tree ” (1 Peter 2. 24). “ The blood of Jesus Christ His (God’s) Son cleanseth us from all sin ” (1 John 1. 7).

Your soul’s need being thus met, and resting in all the blessedness of the infinite grace of God, you will share in God’s victory and be able to say with all true believers and lovers of God : “ Thanks be to God, which giveth us the victory through our Lord Jesus Christ ” (1 Cor. 15. 57).

May this be your portion and joy !

J. F. PREECE.

CALVARY—NO. 1

There they crucified Him.—LUKE 23. 33.



HE world has many places of attraction and interest—its mountains and crags, great and enduring landmarks, as they rear their lofty peaks far into the azure of the skies, instinctively fill our minds with awe as they remind every thoughtful person of the mighty power of the Creatorial hand. A contrast to those ancient monuments and ruined cities, witnessing to the departed fame and splendour of former days.

It is not, however, to occupy you unduly with these places of yesterday, great as their fame and renown may have been, but to seek to interest you in a place and what has given it *enduring* fame, not to be recognized by any architectural triumph and earthly splendour, but known through the world, yea more, the universe, as “the place of a skull” (Matt. 27. 33; Mark 15. 22; John 19. 17). Calvary — Golgotha — what gives this place its distinction is that it was “there they crucified Him.” It is the place of shame and ignominy, the place where man perpetrated his most outrageous sin, for it is the place of death, the death of Jesus. Here is the place where man sought to seize the power from God, and in so doing “denied the Holy One and the Just . . . and killed the Prince of Life . . .” (Acts 3. 14–15).

Many make their pilgrimages to what may be the reputed site of their own violence, but unless

the heart is affected by the blessed One, Jesus, who suffered there, the mere outward show of honouring the place is as abhorrent to God as a present-day repetition of their awful crime.

The attention of heaven, earth, yes, and of hell was centred on this spot, for it was there that He, Son of the Highest, blessed, perfect and holy in His Manhood, brought in God's remedy for sin, not only meeting the combined powers of evil, and overcoming, but enduring the atoning sufferings of the Cross, the only basis on which God could come out with forgiveness and blessing to men, and that in spite of the appalling hatred displayed towards Him, their intolerance of every claim of God, and then the final act of refusal of His sent One. God's glorious work of salvation for the lost and guilty shines out in eternal radiancy and lustre, transposing the place from that of gloom and judgment of sin, to the place where God's glory was established, and His righteousness and holiness eternally vindicated. God was glorified by the sacrifice of Christ, and the question which only He could solve finds final settlement, and good is established on such an unshakable basis that God can now come out in fullest blessing. "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" (Acts 13. 38-39).

How glorious, then, has Calvary become as the place of the triumph of the Lord Jesus, and the bringing to light all the wondrous blessing

that God is now so ready to bestow ! Yet with reverence we shall always remember that it was

THERE THEY CRUCIFIED HIM.

Come, then, trust this peerless Saviour,
 Prove the glory of His grace ;
 Live for ever in God's favour
 As it shines in Jesu's face !

J. G. MATHISON.



KNOWING THE LANGUAGE



AN old writer has said that "they who would enjoy heaven must have some experimental acquaintance with the language of its inhabitants." But in the case of many, it would seem that they are intending to enjoy heaven without the slightest attempt to learn the language of heaven. There, for instance, is a man who tells you he intends to be in heaven some day. But he has no wish whatever to talk on heavenly subjects. He enjoys the world and the things of the world. His heart is set upon earthly things. Yet he tells you he has a hope of heaven. Vain, delusive hope ! They that are on their way to heaven are cultivating an experimental acquaintance with the language and ways of a heavenly people. Is this the case with you, my reader ?

HALF-AN-HOUR ALONE



AN old man lay on his deathbed ; and beside him was his son, a worldly-minded youth. The father, who had long yearned for his boy's conversion, now asked him to grant a favour ere he died ; and the dying request could not be refused. The request was a strange one. " Promise me," said the old man, " that for six months after my death you will retire into my room for half-an-hour every day, and *think*." " And about what ? " said the son. " That I leave to yourself," answered the father ; and soon after died. The youth kept his promise ; and for some time he had no difficulty in passing the half-hour. But soon the thought of eternity, and the condition of his soul, came up before his mind. His father had taken care that the lad would have time to *think* ; and ere long the half-hours lengthened out into hours, as he sat thinking on his eternal well-being. Thus he was led to the Bible, and led to believe on Jesus for his soul's salvation.

Have *you* ever thought of your soul's salvation, and is its eternal welfare settled ? If not, give this matter your earnest attention without further delay, lest you pass into a lost eternity to bewail for ever your hopeless folly. " Behold, NOW is the accepted time ; behold, NOW is the day of salvation " (2 Cor. 6. 2).

Haste ! haste ! haste !

To-morrow too late may be !

Oh, wherefore the moments in madness waste,
Since Jesus is calling thee ?

GOD'S MESSAGE OF COMFORT DURING AN AIR RAID



SEVERE air raid was in progress over one of our cities when, after committing ourselves into the Lord's keeping, praying that His protecting hand might be over us, we looked at the calendar and read, for our comfort and consolation, the text for that day. It was most appropriate and read as follows :—

“None shall make 'him afraid. For I am with thee, saith the Lord, to save thee” (Jer. 30. 10, 11).

What peace-assuring words! How blessed to be conscious that the Lord is with us! Not callous or indifferent to the seriousness of what is bringing such sorrow to many, but the reverse. True Christians know to whom to turn at such times, indeed, at all times. So how we feel for those who have not the blessed assurance that the Lord is with them! We feel with deep compassion for those who are still unsaved—who have not yet fled to the Lord for refuge, realizing the uncertainty of life so evident to all. Multitudes in health and strength at one moment, and the next finds them in eternity. How important to be prepared!

Oh! let the seriousness of all that is happening at the present time come as a voice from the Lord to you, and have the great question of your soul's eternal welfare settled without delay lest you be too late!

A. E. B—d.

A MATTER OF SUPREME IMPORTANCE



THE salvation of the soul is a matter of supreme importance, yet it is a thing that the majority of people least concern themselves about. Many think that it will be quite time enough to give attention to it when they lie upon a death-bed, but who can be sure that they will have one, and even if they do so, that a death-bed repentance will be granted them? Was ever life more uncertain than at the present time? Danger lurks on every hand. At any moment death may claim you, and thus the necessity of being ready to answer a sudden call becomes imperative. Death will take no refusal; whether prepared or not, its call must be obeyed when it appears. Dying is a most serious thing viewed in the light of man's responsibility toward God, and we would press upon the unsaved reader the terrible consequences of passing out of time into eternity with the matter of the soul's salvation unsettled.

It is not the mere fact of dying that gives cause for alarm, but that which follows. Do you enquire, what follows? Let holy scripture answer the question, "It is appointed unto men once to die, but *after this the judgment*" (Heb. 9. 27). "So then every one of us shall give account of himself to God" (Rom. 14. 12). This is a deeply solemn fact: if you have lived without God, you will die without Him, and spend eternity without God in that awful abode prepared for the devil and his angels, even the lake of fire (Rev. 20. 12-15). In view of this, dare you continue to live as you hitherto have done,

leading a life of self-pleasing, and self-indulgence, while death at any moment may terminate your life? Then the sinner's doom will be yours. Another moment's delay may cost you the loss of your soul.

At the close of a gospel meeting in a mining district, a miner walked up to the preacher in deep distress of soul, and asked him what he must do to be saved. The servant of God pointed him to Christ and His finished work, and sought in every possible way to help him, but the poor man could not grasp it—all appeared to be dark to his mind; this went on until toward midnight, and as it was so late it was suggested that he had better go home and come the next evening and listen to the gospel, but the poor man with a look of agony on his face exclaimed; "No, it must be now or never!"

Again and again the evangelist put the gospel before him, but no ray of light appeared to enter his soul until the clock struck three. Then the truth penetrated his heart, and he arose from his seat exclaiming with delight: "It's settled now, Christ is mine!" After this he went joyfully home; but not for long. He soon had to start for the pit where he worked; he had not been down in the mine a great while when the roof fell in, burying him beneath tons of earth. As quickly as possible a rescue party made strenuous efforts to reach him, and after labouring for some time they had the satisfaction of hearing the poor miner's voice. When at last they reached him it was only to hear his dying words, which were, "*Thank God, it was*

settled last night.” He was only just in time—another day’s delay would have been too late. Be warned friend, and do not neglect this golden opportunity of getting this all-important matter settled while salvation is within your reach. “Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor. 6. 2).

E. E. NICHOLS.



CALVARY—No. 2

“*And sitting down they watched Him there.*”—

MATTHEW 27. 36



SENTENCE calculated to arrest the attention of the most casual reader, whether he be thoughtful or careless, well disposed or callous. For three

hours there was a ready audience to watch, what to them was the agony of a dying man, but that Man was Jesus, announced before His birth as the Son of God, known to them all as the One “who went about doing good, and healing all that were oppressed of the devil; FOR GOD WAS WITH HIM” (Acts 10. 38). This is the glorious person whom they slew and hanged on a tree (Acts 10. 39).

A great tragedy, is it called? Far more than a tragedy. That term does not adequately describe this scene, for here is the moment that man takes to display the magnitude of his hatred against God, and his treachery against Jesus, and those that played their shameful

part in this awful act of violence and rebellion against God found an equally ready company in those less active but not less heartless. Artists have attempted to depict the scene, poets to describe, what took place round the cross, the central one, for that is the one on which every eye is riveted. Little notice is given to those other two wretched men suffering as the result of their misdeeds, but here is One "who had done nothing amiss" (Luke 23. 41). This holy sufferer holds the attention of all in those hours, undergoing all the torture that merciless men proved themselves capable of devising, and now with unrelenting gaze, and hearts hardened by sin, the whole company sit down to watch Him there, and gloat over the agonies that their brutal conduct is causing Him to suffer.

Every obloquy, calumny, and reproach, had been scornfully flung at Him. The cruel Pilate, the treacherous Herod, pledging their short friendship in the blood and death of Jesus; the chief priests, scribes, and elders giving the lead and approval to the frenzied crowd, clamouring for His death, would now unite with ribald mirth and mockery, as they sought to expend their virulence and spite in all the contempt and scorn with which they taunted Him. But look! What is it that engages that boisterous crowd of soldiers nearer the cross, there round the very base of it, apparently in noisy argument and dispute? Ah! it is the personal effects of Jesus, His garments, that coat which was "without seam, woven from the top throughout,"

all are claimed by them, while the holy wearer, stripped upon the cross, has to listen while they gamble as to who shall have the possession (John 19. 23, 24). Little more can now be done; even their wickedness is becoming exhausted in its outward expression, so nothing else is left for them to do but to *sit down and watch Him there*.

He had borne all without complaint or murmur, for “when He was reviled, He reviled not again: when He suffered, He threatened not” (1 Pet. 2. 23). Now He suffers in silence.

Reader, are you confederate with this shameless throng? Do you approve of what was of such absorbing interest to them? Do you think of this holy sufferer and His sufferings as having had your part in them? This becomes a present issue that each of us has to face. Granted the Saviour Jesus is no longer on the cross; His work there is completed, the victory is His, but there are those who would still keep Him there—on the cross. The truth, horrible and unpleasant as it may be, is that many, and perhaps you reader, are one of the many, who view this matter of the cross as a thing of the past, an historical event, and find a certain amount of amusement and relaxation in listening to the oratorios of the concert hall, or viewing the so-called sacred pictures, the unholy imagination of others as sinful as those who nailed Him in the first instance to the cross.

May God be pleased to open your eyes, to realize the seriousness of your attitude, and

give you a sense of the magnitude of what took place on that great day, when out of the sight of the sitting watchers, there amid the thick darkness enshrouding the land was the greater suffering, the deeper woe which was met by Jesus, as He, the Victim, received the stroke of God's just judgment against sin. No scorn, mockery, or insult in that judgment -- it was the righteous judgment of a sin-hating God, and His Son was the One to feel the full weight of it, as God's wrath, expressing His indignation and abhorrence against sin, was borne and exhausted by Jesus, the holy and spotless Victim, now the glorious Victor, in His triumph in that momentous hour. No one can follow Him there, no eye can pierce the darkness, which only He could enter, alone, forsaken. There He gave Himself a ransom for all; the price, stupendous as it must be, has been met and paid by Jesus at Calvary. And you, what of you? Are you only a watcher unmoved by the unspeakable sufferings which He endured? Or does it stir your soul as you are made to recognize the devotion of this blessed Saviour Jesus, as having found an answer of such infinite merit, that God can now meet all in perfect righteousness, and according to what He is as just, and justify all who believe in Jesus? Believe in Jesus, we would urge you! Nothing else will avail. Cast away every thought that would divert you from taking Jesus as your Saviour, and give to God not only the thanks but the homage of your heart, as you bow your knees in adoring

acceptance of Jesus, as your Saviour, no longer on the cross, but in heaven, awaiting the rapidly approaching moment when He will come for all who love and watch for His return, to take them from earth to be with Him in heaven, and that for eternity.


On Calvary see Him, who died in our stead,
In glory behold Him exalted as Head ;
God's wrath He endured on Calvary's tree,
By weakness and dying the Victor was He.

J. G. MATHISON.



THE EXALTATION OF CHRIST

“ Sit thou at my right hand, until I make thine enemies thy footstool.”—PSALM 110. 1.

 HE above text was written centuries before Christ came into this world, and the Spirit of God had in mind that Christ would be exalted, and the Gospel is preached to-day because of His exaltation at the right hand of God. He is there a Saviour for all men; as Peter says in Acts 2: “ This Jesus hath God raised up, whereof we are all witnesses, therefore being by the right hand of God exalted . . . God hath made that same Jesus whom ye have crucified both Lord and Christ.” The remission of sins is preached in His Name. Our life has been forfeited; we are by nature under sin and death, but “ Christ Jesus came into the world to save sinners.”

Your need is great, dear friend, whoever you are, and there is only one way it can be met, and that is by your turning to Jesus. He says, "I am the way." There is no other way, for "there is none other name under heaven given among men whereby we must be saved" (Acts 4. 12). In virtue of redemption's work which He so perfectly accomplished at the cross, "God also hath highly exalted Him and given Him a name which is above every 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. 2).

God has shewn clearly what He thinks of Christ. The question now is, what do you think of Him?

At the present time when men in self-exaltation would usurp the honour that is due to Christ, it is the delight of every true believer in Him to acknowledge that He alone is worthy!

A man once remarked when being spoken to about his soul, "No one has come back to tell us," but there is One who has come back to tell us, and He has gone to the right hand of God, and the Holy Spirit has come from there to announce the glad tidings of this exalted and glorious Saviour. Bow to Him now and the blessing is yours!

On His Father's throne is seated
 Christ the Lord, the Living One,
 All His toil on earth completed,
 All His work for sinners done;
 In the glory
 See Him, God's belovèd Son!

R. CASSELLI.

A VILLAGE OF DOOM



HE visitor to the peaceful and pretty village of Eyam in Derbyshire quickly finds signs of the unenviable fame which it acquired nearly three centuries ago when, at the time of the Great Plague of London, the awful scourge was carried to this distant spot and 259 of the 350 inhabitants died.

The following extracts are from "A history of Derbyshire" by J. Pendleton :—

The wakes with their feasting, dancing and rural merriment had just ceased ; on a September day in 1665 a box of tailors' patterns in cloth and, it is said, some old clothes, a gift from London, arrived at an Eyam cottage, but in their folds lurked a hideous pestilence which seized the tailor who opened the box. The plague spread ; nervous people stayed at home ; mothers trembled for the safety of their little ones ; old friends looked askance at each other in the street, fearing contagion. One by one the villagers were infected. Parents were rendered childless and children made orphans by the loathsome pest. . . . Nor was the angel of death satisfied with a hasty visit to the village ; the plague showed no mercy. It claimed its victims in the bright autumn days, through the long wintry nights, in the fresh springtime and the succeeding sultry summer. Destitution and despair reigned in many a home. . . . What tears, what silent grief, what hysterical woe !

Ultimately the listlessness of despair filled the hearts of the people. The labourer seldom went into the field, the lead-getter stayed away from the mine, and the shoemaker put aside his leather apron, hammer and last. Such food as could be obtained was placed on the boundary, outside the village,

by kind-hearted folks from the hamlets near, and money never changed hands without being dipped in the springs, one of which retains to this day the name of "Mompesson's Well."

The old church in which the people had been christened and married was closed, and the brave rector . . . William Mompesson, strong in his faith, though the villagers were falling like dead leaves around him, preached God's word in the open air. . .

And death became so common that interment took place without passing-bell or funeral rite. Bodies were buried in shallow graves in gardens and fields, and the moss-grown tombs and worn inscriptions on the hillside outside the village indicate where some of the plague-stricken victims were rudely laid.

"The condition of the place," wrote the rector in one of his letters, "exceeds all history and example. Our town has become a Golgotha, the place of a skull. My ears never heard such doleful lamentations, my nose never smelt such horrid smells, and my eyes never beheld such ghastly spectacles. Here have been 76 families visited within my parish, out of which 259 persons died."

In the churchyard, a pleasant shadowed retreat, is the hallowed grave of Mrs. Catherine Mompesson, the wife of the rector, who, in the midst of her devotion to the people of the village and of her unswerving attention to her husband in the trying time, fell a victim to the plague.

A touching history indeed—yet but a reflection of the condition that exists all over the world, for the universal plague of SIN takes its toll in DEATH. "Death passed upon all men, for that all have sinned" (Romans 5. 12).

The 91 persons who escaped the scourge at Eyam in 1665-6 had all, nevertheless, to reckon with death. I have to reckon with death; you have to reckon with death. The great

question is, have you done so? I can say that, through God's mercy, I have done so. Perhaps you ask how, and why it is through God's mercy. Well, I learned in the gospel that God had provided a Saviour from death and judgment, and that that Saviour was for sinners. I felt myself a sinner indeed and entirely unworthy of any consideration from the God against whom I had sinned, but I could not doubt the assurance of none less than the Son of God Himself, when He said:—

“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. 16).

That exactly suited me, and I gladly accepted the wonderful offer. Jesus, God's Son, has Himself taken the sentence of death and judgment under which I lay as a sinner, so that, so far as I am concerned, death and judgment are behind me. The very God I had sinned against had sent His Son to “reckon with death” for me. Can you wonder that I say it is through God's mercy?

The same Saviour is available for you. God has proved His satisfaction in the work of Jesus by raising Him from the dead (showing, too, that Jesus is superior to death) and by placing Him in heavenly glory. You are urged to place your eternal ALL in Jesus' keeping.

The Christian is thus let, even now, into the enjoyment of resurrection life; nothing can hinder this enjoyment, not even loss of health, wars, bereavement, or death, for the believer

has already reached, in spirit, the sphere which is beyond the reach of calamities or death. Not only has he reached it, but his objects and desires, and, above all, his Lord and Saviour are in that sphere, where he himself will shortly be, in actuality, with a glorified resurrection body.

D. C. BRISTOW.



“ THOU SHALT ENDURE ”

PSALM 102. 25-27. HEBREWS 1. 10-12.

When all things seen shall pass away,

“ Thou shalt endure.”

Spring, summer, autumn, winter's day,

“ Thou shalt endure.”

“ The heavens which Thy hands have made,”

“ The earth's foundation Thou hast laid ” ;

And every part that man has played.

“ Thou shalt endure.”

The things of time soon, soon will pass,

“ Thou shalt endure.”

Man's days be withered like the grass ;

“ Thou shalt endure.”

The earth is soon to pass away,

God's world will then be in display ;

But nothing here was born to stay.

“ Thou shalt endure.”

“ The elements melt with fervent heat ”

“ Thou shalt endure.”

Great men will then vacate their seat ;

“ Thou shalt endure.”

Kingdoms come tottering to the ground,

No place for them will then be found,

Vanish man's glory, pride, renown.

“ Thou shalt endure.”

THE NEW ORDER

THERE is much talk on the Continent and also in this country to-day about the "New Order"; what the world will be like after the war. The totalitarian forces that are at work will be coming out with their ideas and their offer, and will seek to bring all the nations that are under their domination into a participation of their "world scheme."

The democratic powers will also have their suggestions to make and will seek to make a better offer than the totalitarian rulers, and these aims are being thought out and formulated now, so that all should be ready beforehand for a "new and better world."

It would be intolerable to live indefinitely under present conditions with fear, anxiety, destruction, and death haunting men on every hand. Black-out, living in underground shelters, food restrictions, all the disturbances of households and families, children separated from their parents and sent to other parts of the country, in some cases thousands of miles overseas, fire watchers, women having to do the work of men, derangement of business, spending over twelve millions a day on war effort, and much else that might be mentioned—this is not good enough, this certainly is not "life." The world must surely be made a better place to live in. There must never more be this disparity in wealth that has existed in the "old order."

In the "New Order" this must all be changed, and people must have a share in the good things of the world and live to enjoy themselves and for ever banish this fearful menace of war that

has ruined many nations. The awful pride of men to-day that has made the attempt to dominate the world must never be allowed again. The hate will have to give place to the comity of nations, and we are to expect a wonderful state of things in which everyone will, to say the least, be tolerably happy.

So far the terms and conditions of this "New Order" have not yet been published, and no doubt the belligerent nations will find some serious difficulty in stating what the "New Order" is, and what the conditions are for participating in it and becoming a partner in this wonderful new European order. But statements will soon be made, so that all will know what the opposing forces are fighting for. We must await further developments.

We are certain of this, that every right-thinking person would welcome peace, so that all might again breathe freely. It is the desire, whether articulate or inarticulate of every heart. We are not referring to which side will emerge victorious from this conflict—that is altogether a different consideration—we are simply referring to the "NEW ORDER," the projection of which we may soon expect to see. There is only one thing now to state and that is clear: **ANY NEW ORDER THAT DOES NOT GIVE CHRIST THE FIRST-PLACE IS BEFORE-HAND DOOMED TO FAILURE.** He is the **NEW HEAD** that God has appointed for men. "The Head of every man is Christ" (1 Cor. 11. 3). He is the test of every man. Men want righteousness in order to stand before God, and

this righteousness is presented to men in Christ, the new HEAD. He is the LIVING ONE. He has died and accomplished redemption, so that God's righteousness is unto all and upon all who believe (Rom. 3. 23). Believing in Christ as the only possible hope for men is absolutely essential. To try and set up any "new world order" without CHRIST is like endeavouring to live on the earth without the sun. Christ Himself is the SUN OF RIGHTEOUSNESS, and He will arise with HEALING IN HIS WINGS (Mal. 4. 2).

Are the nations ready yet to submit to Christ? I greatly doubt it. You will find if you analyse men's minds that they want to leave Christ out of their calculations. Many will refer to "GOD" in a general way and will make some sort of public recognition of Him, and this we are very thankful to see, but CHRIST, where is HE in the matter? HE IS THE TEST OF EVERY MAN.

No one need wait for the "New Order." Each man, woman, or child can come into it now; but it is a "new order of things" according to God and not according to men. This depends entirely upon the recognition of Christ as supreme. It also involves repentance towards God; that is, an entire and complete change of mind about God, and FAITH IN OUR LORD JESUS CHRIST. He is the SON OF GOD. Firstborn of all creation. Firstborn from among the dead. PRINCE OF THE KINGS OF THE EARTH.

The reader can see the folly of setting up a *New Order* and leaving Christ out of it. The

new order of things that men are longing and waiting for will be established in the world to come of which we speak when Christ the KING will reign a thousand years. He is the PRINCE OF PEACE, and there can be no true or lasting peace without HIM. In God's new order there will be no war; all the implements of war will exist there no more. The nations will live in universal peace (Micah 4. 3).

Does the reader think that any man or combination of men or nations can bring this about? It is not possible for men or governments to do this.

If you get right with God now in this favourable time of the gospel, and the opportunity to repent and believe the glad tidings, you will be ready to participate in God's new order and will be waiting here in patience for God to intervene in His own way and time, and you will not think that any suggestion that man could make as to the setting up of some ideal on earth could succeed for a moment.

In God's new order CHRIST will be supreme.

“The Lord alone shall be exalted in that day.”

“Of the increase of His government and peace there shall be no end” (Isa. 9. 7).

“Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins” (Isa. 11. 5).

One's earnest desire is that this glorious Person should be supreme in your heart *now*. You greatly need Him. You can have Him as your own Saviour this very moment.

The cross of Christ is the great dividing line

between God's world and man's world. On which side of it are you? You must answer this for yourself. It is entirely a personal matter, not a national one, as the "New Order" is that men are devising. Make your decision at once. There is no time to be lost. The world is going to pieces, and you cannot be sure of anything as far as things here are concerned. But with God you can have the greatest possible certainty. You can be sure of Christ. You can be sure of God's new order. You can be sure of the forgiveness of your sins. You can be sure of eternal rest and peace.

J. JAY.



THE MARTYR'S TOKEN

IN the early days of the Reformation a Christian named Carpenter was led to the stake for denying that baptism by water had any virtue to save the soul. Knowing the fate that awaited him, his friends said, "When you are in the fire, give us a token that you abide steadfast." "So long," he replied, "as I am able to open my mouth, I will confess my Saviour." The executioner bound him and cast him into the fire. "Jesus, Jesus!" exclaimed the martyr. In order to silence him, the cruel executioner turned him round in the flames; again "Jesus, Jesus!" rang out from the burning pile, and this continued until his happy spirit was released, and he departed to be with Christ.

Has that name "which is above every name" any charm for you, dear reader? Does the

mention of it thrill your heart ? or is it only the name of someone you have heard of, who lived and died about two thousand years ago ? Yes, died for sinners upon the cross, and, though you are a sinner and need a Saviour, yet you have no interest in Him and His atoning death.

To the believer the name of Jesus is the most precious name. It is the "sweetest name there is in heaven or on earth." It occurs over 700 times in the New Testament ; it is found in the first verse of the first chapter of the Gospel of Matthew, and in the last chapter and the last verse of the book of the Revelation. It is like a golden thread which stretches from cover to cover of that holy book. It was not chosen by Mary, or by Joseph, the reputed father of Jesus ; it was given by God, whose angel appeared to Joseph in a dream, saying, "Fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name *Jesus* : for He shall save His people from their sins" (Matt. 1. 20, 21). And to Mary the angel said, "Thou shalt . . . bring forth a son, and shalt call His name *Jesus*. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto Him the throne of His father David : and He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end" (Luke 1. 31-33).

The name Jesus, which means Jehovah, Saviour, discloses the glory of His person. Jehovah is the name God was pleased to take in relation to the children of Israel (see Exod. 6. 2, 3).

He pledged Himself by that name of unchanging faithfulness to make good the covenant He had established with their fathers. He is the unchanging One, "the everlasting God, the Lord (Jehovah), the Creator of the ends of the earth, who fainteth not, neither is weary, there is no searching of His understanding" (Isa. 40. 28). That which is ascribed to Jehovah in the Old Testament is attributed to Jesus in the New Testament. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by Him, and for Him: and He is before all things, and by Him all things consist. . . . And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Col. 1. 16-20). He is the Creator, and also the Redeemer, the One "by whom God made the worlds; who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. 1. 2-4).

Every glory, both divine and human, belongs to the Lord Jesus, "who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and

was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him *a name which is above every name*; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2. 6-11).

Mark well then that word "*every*"; there will not be a knee that will not bow to Him, or a tongue that will not confess Him Lord, either in heaven, or earth, or hell. Have you, reader, bowed your knee to Him? Have you confessed Him Lord—*your* Lord? Bow to Him you must, either in time or in eternity! Now is the time to confess Him and be blessed. For "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." If you will not bow to Him in the day of grace, you will be compelled to do so in the day of judgment. All judgment is committed to the Son, "that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him" (John 5. 23). If you are compelled to bow at the great white throne it will be to hear from His lips that awful sentence, "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." "Whosoever shall confess Me before men, him shall the Son of man also

confess before the angels of God. But he that denieth Me before men shall be denied before the angels of God " (Luke 12. 8). May the One who bears that peerless name be to you " *the chiefest among ten thousand,*" and " *altogether lovely.*"

E. E. NICHOLS.



IT IS THE LORD!

(JOHN 21. 7.)

Who helped you through that weary day,
Making you conscious of a stay
That chased the tears of grief away?
It must have been the Lord!

Who came and stood beside your bed,
And there a holy fragrance shed,
Which gently soothed your fevered head?
'Twas He, the blessed Lord!

Who was it comforted your heart,
When called with a belov'd to part,
And took away death's sting and smart?
None other than the Lord!

Who is it, when the waters roll,
Steps in the boat, and takes control,
Speaks peace unto your inmost soul?
Ah! yes, **IT IS THE LORD!**

A. A—n.

“WE ESTEEMED HIM NOT”

PERHAPS no sentence in the whole of Scripture is more painfully pathetic than that contained in the passage from Isaiah 53., where Israel's confession, in a day yet to come, is prophetically and so vividly described—“We esteemed Him not.” Men may come short and fail in their estimation of much that is of value and esteem, but to be wanting in the supreme matter of the estimation of Christ is sorrowful beyond all words. The New Testament affords many instances of persons tested by the presence of Christ here upon earth—some of whom appreciated Him, whilst others did not. The woman of Luke 7. is an example of one who esteemed Christ highly—who loved Him much—and that because of the simple, yet profound fact of His being the One who was able and prepared to meet the great need of her soul. His blessed feet were moving towards Calvary's cross, there to take up the momentous question of man's sin and guilt; and, in the faith of her soul, this woman valued Jesus thus, and appreciatively washed those feet with her tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with *the myrrh*, indicative of her recognition that He was prepared *to suffer and to die* in order to provide the blessed answer to the deep need of her soul.

Dear reader, have you come thus to value Christ? or, like the poor Pharisee, are you one of those who esteem Him not, being self-righteous, and having no sense of the need in which you

stand as a poor and guilty sinner in the sight of God? The Pharisee had no concern on this line; indeed, it appears he thought himself very different from the woman, "who was a sinner."

Oh, how sad, indeed, to have no sense of need; to be on the line of self-righteousness, and consequently to have no appreciation of Christ! Yet God still lingers in His grace, and so once more, even by means of this little paper, He would speak to *your* soul, and cause you to come to Christ—and thus to be among those who will never have to confess, "We esteemed Him not."

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

W. B. H.



THE SYMPATHY OF JESUS

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus—
Pillow of the troubled soul:
Surely none can feel like Thee,
Weeping One of Bethany!

"Jesus wept!"—that tear of sorrow
Is a legacy of love.
Yesterday, to-day, to-morrow,
He the same doth ever prove.
Thou art all in all to me,
Living One of Bethany!

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Yesterday, to-day, to-morrow,
He the same doth ever prove.
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Living One of Bethany !

A REFUGE IN DISTRESS

A GENTLEMAN, a builder by trade, had occasion to visit an elderly Christian who was bedridden, and lived in a district in one of our large cities which had suffered very severely in an air raid the previous evening.

Speaking sympathetically, the visitor enquired, "What did you do when the air raid was on?" "What could I do?" she exclaimed; "I just put myself in the hands of the Lord, and He has cared for me."

The visitor, himself a Christian, speaking to another Christian shortly after this event said, "Though I am a Christian I could not speak in the way that dear old lady did."

Yet the Lord would have us all to be equally conscious of His care and love for us. What greater assurance could we have than that which His word affords us?—"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33. 27).

If you, dear reader, have not this blessed assurance, trust Him now as the alone One able to save your soul, and preserve you here in all your ways.

The Lord God is our Refuge,
 And underneath there are
 The Everlasting Arms, and we
 May now their comfort share.
 There'll always be that Refuge,
 Whatever may befall;
 A loving Father is our God,
 And He is Lord of all.

A GLORIOUS ASSURANCE

IN a recent air raid over a town not far distant from London few bombs were dropped, but one of these hit the house of a young married man, entirely demolishing it and killing instantly the young man, his three little children and his mother-in-law, and so seriously injuring his wife that, at the time, she was not expected to recover. Happily, indeed, the household was one in which the Lord Jesus Christ was owned and loved by its occupants, so that those killed had been instantly taken from a scene of sorrow and strife to a scene of glory and everlasting joy to be with the Saviour they had learnt to love on earth.

The beloved widow, so suddenly bereaved of all that was dear to her by the ties of nature on earth, was removed to the local hospital where, with much care and attention, she made some measure of recovery.

After a time it became necessary for her to be removed to a larger hospital where special treatment could be given to her. This was done and a near relative of the family wrote to the matron of the hospital from which she had been removed expressing thanks and appreciation for all that had been done for the patient. In this letter he said, "We are assured that God never makes a mistake, and as for those who have been taken, they are now with Christ, which is far better."

In due course a letter of thanks was received back from the matron. In this she said, "We

wonder that you can still think that God never makes a mistake. . . . He must indeed have needed those He has taken and we hope that for them to be with Christ it is far better.”

How wonderful is the outlook of the believer ! It is, to him, a blessed glorious assurance based on the finished work of a now glory-crowned Saviour.

Jesus, the One who, as Son of God, came into this scene as a lowly babe, trod a pathway here ever delightful to the heart of God, and passed out of it by way of death in order that “ whosoever believeth in Him should not perish but have everlasting life ” (John 3. 16).

Do you know this blessed Saviour as *your* Saviour ? Can you, with assurance and joy, say that if death overtook you as suddenly as it did those of whom you have been reading, you would instantly go “ to be with Christ, which is far better ” (Phil. 1. 23) ? You may have that wondrous assurance now by accepting the Saviour that God has provided.

There is on earth, at this very moment, a vast company of those who believe in Jesus ; a company that have been secured by His atoning sufferings at Calvary and His precious death. How great has been the cost to Him ! We are told in 1 Corinthians 15. verses 3 and 4, that “ Christ died for our sins . . . He was buried and that He rose again the third day according to the scriptures.” If man was ever to be brought into blessing it was necessary that the Son of God should pass this way. How great was His love in doing so, and how great

have been His triumphs! Millions who have died trusting in the finished work of this blessed Saviour are already with Him in glory, and soon—very soon—all those who love Him on earth are going to be taken out of this scene of sin and sorrow to a scene of infinite joy to surround for ever the glorious Saviour who has secured them for Himself.

Will you be amongst that wondrous throng of the redeemed? The matter is a *personal* one. Jesus has died in order that you might come into untold blessing, but before you can do so you must first accept Him as your own *personal* Saviour. Soon:—

Every knee shall bow before Him,
Every tongue confess His Name;
Ransomed myriads shall adore Him,
Who endured the sinner's shame;
From the glory
God doth now His worth proclaim.

May you know what it is to bow to Him NOW, to accept Him NOW as your own personal Saviour and to confess Him NOW as Lord. Should you pass out of this scene not having done so you will assuredly have to bow the knee to Him and own Him as Lord in a coming day, according to God's just decree. But to leave the matter until then and neglect the great salvation which God is now offering will involve eternal judgment for you. Can you afford to trifle, with *such* an issue at stake?

IS THE WORLD CRUMBLING ?

THE present state of the world is causing very many great concern. It is passing through the greatest crisis in its history.

There is no closing one's eyes to the fact that it is on the verge of destruction. It is not forces without that threaten to annihilate it, but satanic influences within that are undermining its foundations and threatening its existence. Some time ago, at a peace conference, where the representatives of many nations were gathered to discuss the world situation and seek to find a way out of the difficulties with which it was confronted, a leading British statesman stood up, and made this startling statement :—

**“ THE WORLD IS CRUMBLING UNDER
OUR FEET.”**

Did he mean what he said ? Was it his honest conviction ? We believe he said what he felt to be true, and in view of it sought to stimulate his hearers to use all the power they possessed to rescue the world from the danger it was in. Since then things have gone from bad to worse. War has broken out with all its horrors, and it looks as though every nation will have to fight for its existence, or be crushed under the foot of the destroyer.

Another testimony has been rendered to the world's condition, and that by a statement on the other side of the Atlantic. He said at a conference of politicians : “ While they have been debating fine points, the world has been falling into ruins.” If these speeches had fallen from

the lips of religious leaders, it might be thought that they took a gloomy view of things, and that brighter and better days lie ahead; but it is not so; they are the utterances of men of the world, who are neither alarmists or pessimists, who, knowing the true state of things, and the rotten foundation upon which the structure of this world rests, seek to arouse men from their lethargy, so that they may, if possible, rescue it from the terrible disaster that it is hastening toward.

WHO CAN SAVE IT?

is the all-important question. Is it possible to repair a crumbling ruin, or place on a firm foundation that which is falling to pieces? There is only one who can save it, and that is the one who was sent into it by God nearly two thousand years ago; "the Father sent the Son to be the Saviour of the world" (1 John 4. 14). "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." (John 1. 10, 11). He was refused and rejected, and at last hung upon a cross between two thieves. He was hated because He testified of the world that its works were evil (John 7. 7). They denied the Holy One and the Just, and desired a murderer to be granted unto them; and killed the Prince of life, whom God raised from the dead (Acts 3. 14). In having raised Him from the dead, God has given assurance that by Him He will judge the world in righteousness, as the Apostle Paul told the

learned Athenians in Acts 17. At present He is sitting at the right hand of God, who said, "Sit thou on My right hand, until I make thy foes thy footstool." If men will not accept Him as Saviour, they must have to say to Him as Judge, for God has decreed that to Him every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father (see Phil. 2. 9-11).

The time is fast approaching when Christ will come to earth and take to Him His great power and reign. His kingdom will be established in righteousness, and only the righteous will have part in it. His first act will be to gather out of His kingdom all that do unrighteousness, so that nothing discordant will remain to disturb the holy rest of God. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (see Matt. 13. 41-43). It is written in Psalm 72.: "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." Peace is what the world is in urgent need of, but only peace resting on a righteous foundation can be of any value whatever. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever," wrote the prophet Isaiah ages ago (Isa. 32. 17). Then God's people "shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." This longed-for state cannot be secured by the will of man; it will be when "A King shall reign in righteousness, and princes rule in judgment. And a man shall be as an hiding place from the

wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” The “*King*” is the Lord Jesus Christ, who loved righteousness and hated lawlessness ; He will remove out of the world the lawlessness He hated, and establish the righteousness He loved. He will place everything on an immovable foundation which will never again be brought under the power of sin and Satan, it will be a new world, a world filled with peace, and joy, and blessing, in which only those who have been redeemed to God by His blood will have part. “*He cometh to judge the earth : with righteousness shall He judge the world, and the people with equity*” (Ps. 98. 9).

E. E. NICHOLS.



“**I’LL SEE YOU IN THE MORNING**”

IT was the father’s custom to look into the room of his only little daughter the last thing before she fell asleep. Always the little voice would say, “*Good night, father ; I’ll see you in the morning.*”

Sickness came and the beloved child drew near her end. Just at the last she put her arms round her father’s neck and said feebly, “*Good night, father ; I’ll see you in the morning.*” What a precious hope through the victory over death of the mighty Saviour, and Lord Jesus Christ !

He is the bright and Morning Star. The morning is near when as the Sun of righteousness He will shine forth. What a day that will be for the poor world distracted by the unrighteousness in it. But before that time, He will come to take away for ever with Himself those who know Him as their Saviour and Lord. To them He is the Morning Star, shining even now in the gradually breaking dawn.

L. O. L.



CALVARY. No. 3

“ They that passed by reviled Him.”

MATTHEW 27. 39.

DEATH by crucifixion, revolting as it may seem to us to-day, was no uncommon sentence passed upon crime or other misdemeanour; in the sight of many the harrowing sufferings of the victims were no unfamiliar sight in the days of our Lord upon earth. This occasion, however, was marked by three crosses, and every circumstance attaching to it was exceptional. The circumstances surrounding the execution were so unique that they raised a violent manifestation of public feeling. Even the site itself selected was singular—it was called Calvary—the place of a skull.

The most casual of “ passers-by ” could not fail to take all in. A glance is sufficient to have their attention riveted on the focal point, the

cross; the cross to which Jesus was transfixed. Never had such unity been evidenced before, never had men degraded themselves so much, as when in merciless and wicked co-operation their vicious hatred of Christ drove them to crucify Him. All classes combined; the most distinguished leaders mingling with the basest of men; outstanding men of religious thought combining with the scum of the city; chief priests, readily identified by their pretentious garb and vestments; society leaders, lawyers, scribes and elders, men of culture and education. Not far away either are to be seen the modern religionists, Pharisees, smothering in formalism and ritualism their hypocrisy. Sadducees, too, who dare to deny the power of God in resurrection. Every school of thought, all differences of opinion forgotten and agreement is complete, every social distinction abrogated so that even the well-known pariahs of the day, the publicans, and soldiers of Cæsar, are for once on terms of equality, united in profane glee over the sufferings of the crucified Jesus. It is thus the "passer-by" approaches this strange, unhallowed place. The ribald hilarity was at its height with all the accompaniment of hatred and malice directed solely against Jesus, distinguished by His title fixed above His head, "This is Jesus, the King of the Jews." Yes, this is Jesus, now the butt and object of all man's ridicule and scorn! Little wonder that the "passer-by" should readily become infected with the madness of the moment and add his unnecessary quota of insult and calumny. They wagged their heads

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at Him ; others, true, had gone further and spat on Him, but with only the fleeting moment as they passed on they had time to revile Him, and to challenge His power as He hung a bleeding spectacle of the sin and guilt of man. Readily they joined in the chorus with the others as they taunted Him as to His person : “ If Thou be the Son of God, come down from the cross.” Little interest had they in Him, but no concern as to His sufferings ; indeed, they would willingly have contributed to the heavy burden which He Himself was feeling at that moment. Was there no one who would pity ? Was there no one who would comfort in this hour of deepest woe and sorrow ? He looked for those who would, but found none. Then, in anguish, but without complaint, He makes appeal specially to them ; now, He addresses you, for you, too, are a “ passer-by.” His voice so clear, His words are unmistakable. Listen ! “ Is it nothing to you all ye that pass by ? Behold and see if there be any sorrow like unto My sorrow which is done unto Me wherewith the Lord hath afflicted Me in the day of His fierce anger ” (Lam. 1. 12).

What are you going to answer ? Is it by a decisive shake or careless toss of the head ? That is exactly what they did at Calvary. People like you neither had pity nor showed any concern for the sorrowing, suffering Saviour, for with a fling of the head, and scornful, unsympathetic glance, and cruel jibe, they passed on their way. But they passed by Jesus—Jesus, the Saviour.

You are in danger of passing by the same Saviour and missing all the blessing He died to

secure. Take heed, we beseech you, this may be a final opportunity, a final appeal, for how many "passers-by" were here yesterday but gone to-day! They have passed by, passed on, passed out—where? Solemn consideration! If without Christ, into the eternal blackness and darkness of an everlasting doom—righteous and just to a degree for they have refused Christ as their Saviour, and all the merits of His work they have despised. Others, through infinite grace, have passed on, but passed in—into that bright scene of bliss and blessedness where they find the Once-crucified One waiting to receive and welcome them by virtue of what He did on this shameful cross, and which they had accepted the opportunity of receiving as offered.

A "passer-by" has not long to consider, not long to make up his mind, so we continue our entreaty to you to delay no longer, but to put your trust in this precious Saviour who has suffered and died to secure all this blessing, which He now wishes to bestow upon you. Nothing should move us like the sorrows and sufferings of Jesus. Of a truth, none other than the Son of God, yet coming in conditions of lowly grace, in order that God's mind might be fully declared, and the blessing of God established on such a righteous basis involving, as it did, the removal of the awful judgment due to us, which He only could endure. Ponder, if you will, the sorrows and sufferings made known to us in Psalm 22.; the sorrows of the forsaking in verse 1; the sorrow of the mockery as He speaks of Himself as a reproach of men and a despised of the people

in verses 6 and 7 ; and all the mingled sorrows of the succeeding verses as compassed by dogs, beset by strong bulls, and in the intensity of weakness having to say, " There is none to help." Read these verses. You surely cannot remain unaffected.

Reader, " passer-by," you are not again going to pass by—Jesus ?

Is Jesus nothing to you ?

Is His crucifixion nothing to you ?

Is His sorrow nothing to you ?

Is His suffering nothing to you ?

Is His anguish nothing to you ?

Is His work nothing to you ?

Is His sacrifice nothing to you ?

Is His place as Victim nothing to you ?

Is His being forsaken of God nothing to you ?

These are a few questions only, but none can be evaded. You cannot dismiss them at will, they must be answered clearly and decisively. Sullen silence will not do ; neither will haughty contempt. Decision must be made, and we press upon you in these closing lines to say, " Yes, He is my Saviour ;" ; and " His sufferings mean everything to me."

Saviour of sinners,

Saviour of sinners like me,

Shedding His blood for my ransom,

This is the Saviour for me !

THERE WAS ONLY ONE HE COULD NOT SAVE.

IN these days of so many terrible and tragic happenings owing to the war, how constantly we hear of scenes that are indeed heartrending !

One was much affected at hearing of a brave man, who, during a recent air-raid, risked his life in attempting to rescue six people who were trapped under a building. How feverishly he must have worked, with no thought for himself, for one of the poor souls trapped was his own wife ! Five he saved, but the only one he could not save was his wife. Poor man ! How he would feel it, that the one he loved, and longed above all others to save, he was powerless to save !

The sad incident brought to my mind another scene—Calvary's cross. There the Lord Jesus had been crucified ; wicked men had nailed Him to that cruel cross, placed a crown of thorns upon His holy head, and then they mocked Him, and this is what they said : " He saved others ; Himself He cannot save " (Matt. 27. 42). It was true of Jesus that there was only One He could not save, but that was *Himself*. Those who mocked spoke true words when they said, " He saved others." There is no lack of power with Jesus to save others. We read in Hebrews 7. 25 : " Wherefore He is able also to save them to the uttermost that come unto God by Him." How different the poor man of whom we have spoken ! He was willing, but *not* able. It was *love* made Jesus die on Calvary. He could not save Himself

because in His great love He wanted to save others ; He wanted to save *you*. There is nothing for you to do for on that cross Jesus cried, " It is finished " (John 19. 30), so you just need simply to believe in His finished work and in His precious shed blood. He could not give any greater proof of His love than that. Does it not touch your heart ? Accept His offer while you have time, for it will not be available for ever. You know He has saved others ; indeed, you will own this throughout eternity, but let it not rest there. " He saved others," but own now, " He has saved *me*." Do not have to say later on : " The harvest is past, the summer is ended, and we are (I am) not saved " (Jer. 8. 20).

Himself He could not save,
 He on the cross must die,
 Or mercy could not come
 To ruined sinners nigh ;
 Yes, Jesu's precious blood must flow,
 That sinners might forgiveness know.

K. E. D.



ARE YOU READY ?

THIS question is often asked in relation to things pertaining to this life, but we would now ask it in relation to *Eternity*.
 Reader, are you

READY TO MEET GOD ?

A prophet of old once said :
 PREPARE TO MEET THY GOD (Amos 4. 12).
 To be commanded to meet the King would rightly call for preparation. Such an event is

not at all likely for any of us, but meet God we must, either in this wonderful day of grace or in the day of judgment.

When the Lord Jesus was on earth He compressed in a few words the most

WONDERFUL INVITATION.

that ever fell upon human ears. In parable form, and in simple language, that anyone could understand, yet in which is hidden

THE VERY HEART OF GOD IN GRACE
TO SINNERS.

A GREAT SUPPER

and everything provided for those invited, the word being :

COME ;

FOR ALL THINGS ARE NOW READY

(see Luke 14. 16-24).

The supper is the last meal of the day, as we know, and God has *spoken* in *His Son*, and so it is final. No one can speak after Him. This invitation still stands good but may be

WITHDRAWN AT ANY MOMENT,

and the door of mercy shut. This solemn warning was given by Jesus in the parable of the wise and foolish virgins (see Matt. 25. 1-13).

Now while the gracious invitation referred to still stands good, it is very evident there is a time limit only known to God, for it is stated in regard to the wise virgins, "They that were *ready* went in . . . *and the door was shut.*"

While everyone is included in the invitation to the supper in Luke 14, only those who have been

wise enough to see that they have oil with their lamps (to use the figure in the parable), go in when the Bridegroom comes.

Reader, your conscience may be telling you as you read, that you

ARE NOT READY TO MEET GOD.

We hasten to tell you that God is

READY TO MEET YOU

in mercy, yet in perfect consistency with His holy love and the righteous requirements of His throne. Do you ask how this can be? The reply is, the death of Christ is the ground upon which God has taken up His rights in mercy.

“ Even the righteousness of God which is by faith of Jesus Christ *unto all* and *upon all* them that believe : for there is *no difference* : for all have sinned, and come short of the glory of God ; being justified freely by His grace through the **REDEMPTION THAT IS IN CHRIST JESUS** ” (see Rom. 3. 22–23). “ Who was delivered for our offences, and was raised again for our justification ” (Rom. 4. 25). “ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ” (see Rom. 5. 1).

“ *Be it known* unto you . . . that through this Man (Christ Jesus) is preached unto you the forgiveness of sins : and by Him all that *believe* are justified from all things ” (see Acts 13. 38–39). The question may well be asked :

“ How shall we escape if we *neglect* so *great salvation*, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ? ” (Heb. 2. 3).

The acceptance of the invitation to the *great supper* spoken of by Jesus involves repentance toward God and faith toward our Lord Jesus Christ (Acts 20. 21).

Again we raise the question,

ARE YOU READY TO MEET GOD ?

The gracious invitation is still open. Come just as you are, but come *now*. To-morrow may be too late, for two reasons : death may overtake you or Christ may come and close the door of mercy and you would be left behind !

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 may pass away,
 Then grace no more will say
 Yet there is room !

Brisbane.

A. HURWORTH.



THE CURE FOR ATHEISM

QUITE recently a servant of the Lord was giving away gospel booklets among French soldiers here in England, and finding opportunities for conversation. One man had tattooed on his chest the words, "*Ni Dieu, Ni Maitre*" (Neither God nor Master), and would not listen.

The poor fellow was out to fight for the liberation of his native land from the control of an alien power, while all unconsciously he himself

was under the dominion of a power more terrible than any on earth—"the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2.), thus walking in the vanity of his mind, the understanding darkened, alienated from the life of God through ignorance and hardness of heart (Eph. 4.). If he is still alive, God in patient goodness is giving him space to repent.

Think of an immortal soul passing out of time into eternity, to discover then that his or her career on earth has been the career of a fool! It is the fool that says in his heart there is no God (Ps. 14.).

On the other hand, when the eyes are opened and a soul turns from darkness to light and from the power of Satan unto God, what joy!

For while the lamp holds on to burn,
The greatest sinner may return.

So was it with the one-time blasphemer, William Hone, who after his conversion to God wrote the lines:—

The proudest heart that ever beat
Has been subdued in me.
The wildest will that ever rose
To scorn Thy word and aid thy foes,
Is quelled, my God, by Thee.
Thy will and not my will be done,
My heart be ever Thine.
Confessing Thee, the mighty Word,
I hail Thee Christ my God, my Lord,
And make Thy Name my sign.

The reader may say, "I am not an atheist, I believe there is a God." This measure of faith, if faith it can be called, leaves you still in an unsaved state. You need to get a heart-knowledge

of the one God and the one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all (1 Tim. 2.)—a Saviour-God, forgiving iniquity and transgression and sin—a just God and a Saviour. “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11. 6).

Prove this for yourself, and if you do so you will be ready, humbly yet confidently, to confess before men that this God is your God, and the Lord Jesus Christ is your Lord and Master.

R. A. RAIT.



“THE COMING OF THE LORD DRAWETH NIGH” (James 5. 8).

I WOULD like to ask you, “What is your reaction as you read this headline?” Although it is one of the most frequently quoted lines of all scripture, the import of this momentous declaration is little realized. “The coming of the Lord draweth nigh.” My friend, I ask with genuine concern for your precious soul, how does that statement affect you? I believe it is in one of three ways, and I would like to present them to you.

Firstly, if you are a believer in our Lord Jesus Christ, as a result of having put your trust in Him as the Saviour of sinners, you will be thrilled with a holy joy at the prospect of His return. You will be conscious that “through this Man is preached unto you the forgiveness of sins; and

by Him all that believe are justified from all things" (Acts 13, 38-39). By believers the Lord's coming is anticipated with earnest hope, for it will mean to them, not only liberation from this world of sin and woe and death, but also the commencement of eternity with Him and like Him for the pleasure of God.

The second possibility is that, on reading this declaration, your heart may be filled with misgivings and concern; for, if you have not yet proved the joy of forgiveness of sins, if you are still unrepentant and unconverted, the coming of the Lord will bring terror and judgment. From the word of God (and who dare trust any other authority?) we know that unsparing and righteous judgment awaits all who die in their sins. I would urge you to face this tremendously serious matter. The grace of God, which carries with it salvation for all men, has appeared. The beloved Son of God has come into this world as a Man; He has died on Calvary's cross, and "suffered for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3. 18). Now He is risen, and from the place of highest glory He is presenting Himself as a Saviour to men. Oh! be urgent about this matter, and, turning to Him in repentance and faith, you will prove the untold joy of peace with God.

Finally, however, this announcement, "The coming of the Lord draweth nigh," may have left you wholly indifferent to the pleadings of God. It is no over-statement to say that this is the most solemn position in which you could possibly be found; for, besides putting your

never-dying soul in jeopardy of eternal condemnation, it spurns the love of God and His offers of mercy, and ignores the value of the blood of Jesus—the blood that was “shed for sinners, shed for me.” If you have been disinterested, or if you have been unmoved by the gospel message, God would urge you to consider your position before Him ; Jesus would plead with you to trust Him as your Saviour ; and to the strivings of the Holy Spirit one would even now add a word of appeal.

The Saviour is coming for all who believe ;
The Star of the Morning His own will receive
O ! sinner, confess Him, the throne-seated Lord ;
And thou shalt be with Him where He is adored.

L. P. TREVETT.



A LEGACY OF £500

I WILL leave you five hundred pounds in my will, if you will save my soul.”

So said a man to me one day as we were conversing about God and eternity.

He seemed to be in earnest as he said it. As a keen man of business, and in the habit of making good bargains, he thought it would be a good investment for five hundred pounds, if in return he could be sure of heaven.

I replied, “ If you were to promise me five thousand pounds, I could not save you ; but there is One who will for nothing. “ Believe on the Lord Jesus Christ, and thou shalt be saved.”

He did not then give his heart to Jesus ; and I don't know that he ever did. If he does not, he will find, after all his schemes on earth are ended, that the devil has outwitted him ; for " What shall it profit a man, if he gain the whole world and lose his own soul ? " *His soul !* Yes, and *your* soul ! Oh, look to Jesus for salvation ! " There is none other name under heaven given among men whereby we must be saved." If riches could buy salvation, what could the poor do ? If learning, what of the ignorant ? If position availed for salvation, what of the lowly ? No, " Thanks be to God for His unspeakable gift." " The *gift of God* is eternal life." Will you have it ?—now ?

H. W.



DEVOTEDNESS

HOW soul-stirring are spontaneous expressions of devotedness which spring from true loyalty ! Even secular history furnishes some remarkable instances :

The gladiators of ancient Rome, who fought in the arena with men or beasts, were marked by extraordinary devotion to their Emperor, as expressed in their oath :—

" We swear the oath to be burned, vanquished, beaten, slain with the sword, or whatever else is commanded us, *submitting ourselves to our Master* as lawful gladiators, most religiously, *body and soul.*"

Two hundred Abyssinian merchants, during a war, offered their Emperor £10,000 with the words:—

“ O, Sovereign, take this our mite in gold as a contribution to save our dear Fatherland. But, O mighty, conquering Lion of Judah, *take also our lives as an offering* on the altar of freedom. We would gladly die for you so that the nation may live.”

* * * *

Wonderful as the spirit of surrender which lay behind these expressions, they fall short, however, of the exquisite beauty of the recorded instances of devotedness in the scriptures, which were prompted by affection.

So great was the attractiveness of David, God's Anointed, that the Spirit came upon Amasai of the Children of Benjamin, and he said:—

“ *Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers: for thy God helpeth thee* ” (1 Chron. 12. 18).

* * * *

Years after, when David was in exile, fleeing from Absalom, there came to him Ittai, a Gentile, who said:—

“ As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, *whether in life or death*, even there also will thy servant be ” (2 Sam. 15. 21).

* * * *

How whole-heartedly the tribes of Israel committed themselves to Joshua, after the death of Moses, when they said :—

“ All that thou commandest us we will do, and *whithersoever thou sendest us, we will go.* According as we hearkened unto Moses in all things, so will we hearken unto thee ” (Joshua 1. 16–17).

* * * *

Centuries later, Paul, once the greatest enemy of Christ, but now converted and His greatest servant, wrote during his imprisonment in Rome :—

“ According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, *whether it be by life, or by death.* For to me to live is Christ, and to die is gain ” (Phil. 1. 20–21).

* * * *

In considering such outpourings of devoted hearts, let each heart heed the words of the Lord Jesus calling for loyal devotedness to Himself :—

“ Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it ; but *whosoever shall lose his life* for My sake and the gospel's, the same shall save it ” (Mark 8. 34–35).

May His appeal produce in those that love Him, true response in loyalty and affection !

F. S. MARSH.

**“ HE THAT GLORIETH, LET HIM
GLORY IN THE LORD ”**

—1 COR. 1. 31.

IN a day such as the present when the greatness and glory of man are in such prominence, how good it is to have our hearts set upon another Man and a glory that eclipses every other glory, a glory that will never fade away and which will in a day to come fill the whole earth—

“ For the earth shall be filled with the knowledge of **THE GLORY OF THE LORD**, as the waters cover the sea.”—
Hab. 2. 14.

Every other glory will disappear.

In Jeremiah 9. 23, 24, we read—

Let not the wise man glory in his wisdom,
Let not the mighty man glory in his might,
Let not the rich man glory in his riches,

but let him that glorieth, **GLORY IN THIS THAT HE UNDERSTANDETH AND KNOWETH ME**, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Wisdom, might and riches obtained in this world will never give you any true happiness or lasting satisfaction. How many have found this out to their sorrow and loss! True happiness and lasting satisfaction can be yours as you avail yourself of God's full provision for your soul's salvation and blessing. God is known in Jesus, His beloved Son; true blessing lies in the knowledge of God. “ Let him that glorieth, **GLORY IN THIS THAT HE UNDERSTANDETH AND KNOWETH ME.**” Loving-kindness, judgment, and righteousness are expressed in Jesus now crowned with glory and honour; He by the grace of God has tasted death for every man (see Heb. 2. 9).

and trustful faith in a living Saviour (the ONLY Saviour, our Lord Jesus Christ) has received the gift of the Holy Spirit who indwells believers and therefore rejoices in the conscious knowledge of "Sins forgiven, peace with God and hope of Heaven."

3.—Without God. You may claim that you are not "without God" and even profess sincerely to "worship" Him and pray to Him! Do you *know* God, may I ask? I do not doubt you have heard and read about Him but do you know Him *personally* as your God and Father and have you the consciousness of being one of His children? Said a Christian woman to a sceptic who was casting doubt upon the Scriptures, which were so precious to her, "You see, I know the Author!" No sceptic could shake or remove that knowledge!

A young man gave to a young woman a book, of which he was the author. She read it and put it aside, not very interested. Later he married this same young woman, and now her interest in the book was quite different—in fact, intense. You see the reason. She knew and loved the author! Do you know and love the author of the Holy Scriptures—the Bible? the ever-blessed Saviour-God—the Saviour of sinners like me!—may I say, "like *you*"? Perhaps you reply, candidly, I do *not* know God in the way in which you speak of Him! Then do you wish to know Him? If so, may I suggest you tell Him your heart's desire—without any reserve—and He will surely hear and as surely answer! "Ask, and it shall be given you; seek, and ye shall find" (Matt. 7. 7).

Do you know and see "What it costs NOT to be a Christian"?

IS IT WELL ?

Is it well with thee ? Is it well with thy husband ?
Is it well with the child ? And she answered,
It is well. (2 Kings 4. 26.)

NEVER, perhaps, all down through the history of the centuries, has there been a time when people generally have been more anxious and so solicitous of the safety and welfare of their relatives and friends as at the present moment. Following the severe air-raids, which at one time and another have taken place in different parts of the country—how numerous, indeed, have been the letters, the telegrams, and other communications, which have either been received or sent by various ones urgently and sympathetically enquiring as to the well-being or otherwise of those near and dear.

Similar concern for those who have friends and relatives in the fighting services—both at home and abroad—has likewise obtained. Anxiety has very naturally and rightly arisen in most of our hearts! Upon receiving such a missive during one of these very serious times—and fully appreciative of the kindly interest of my friend who sent it, my thoughts subsequently turned towards the consideration of the infinitely more vital enquiry as to the security and welfare of our souls, and, I found myself peculiarly conscious of the fact of the unique and profound concern of even the blessed God Himself in regard to every one of us respecting this particularly important and serious matter. By means of the Gospel of His grace, which so often is presented to us in one way and another, sometimes verbally, sometimes in printed form—the blessed God is constantly indicating His deep concern for every one of us, and, at

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the same time, graciously puts before our souls the means by which our salvation and truest welfare may be realized both for time and eternity. And this message of His grace—O wonder of wonders!—reaches us from no other than the blessed God Himself—none being so deeply concerned—none so solicitous about us as He is. Then, think, dear reader, of the amazing steps which God has taken to ensure our eternal good! Think of the gift of His beloved Son and of His precious death and blood-shedding! Think again of how God, in wondrous patience, has waited all these years in view of men availing themselves of His rich provision! What concern! And He is concerned about you. The Spirit of God says to you as it were, “Is it well?” and, if you, realizing your need of a Saviour, come to Christ, then you, too, like the woman to whom Gehazi spoke of old, will be able to respond and say—“It is well.” May it be so for His Name’s sake!

W. B. H.



CALVARY—No. 4

“Now from the sixth hour there was darkness over all the land unto the ninth hour.”—MATTHEW 27. 45.

BEFORE we approach our present subject it would be well to ask ourselves, Who is He who hangs on that central cross? We cannot ignore the fact that there are two others who have been sentenced to the same penalty, but they are both thieves, whose lives of crime will shortly terminate in death by crucifixion. Their sentence was just and the punishment merited, and little attention is given to them; they are but a detail in the awful crime that is now unfolding

itself. They have escaped the fury of the mad and mocking crowd ; the scorn and jeers have not been directed against them. Suffering they are, but they are not being provoked, they are left to themselves. All is different for Jesus, whose suffering is so cruel, whose anguish is so bitter. Again let us ask, Who is He? He is the appointed heir of all things. He is the one by whom the worlds were made. He is the brightness of His Father's glory, and the express image of His person, the upholder of all things by the word of His power (Hebrews 1. 2-3). That is what He is, yet with it all He had come into conditions of manhood where He freely mingled with men. He was ever the dispenser of good and blessing, healing the sick, comforting the sorrowing, bringing joy and gladness to those who were weary and downcast. Yet He was the despised and rejected of men, a man of sorrows, and acquainted with grief (Isaiah 53. 3). He who had the right to the throne, and will yet take it, has already received a crown from men, assuredly not the diadem of the Victor, but the crown of thorns ; and instead of a throne, the cross ; there He hung between the felons,—a terrible indictment against those who refused to recognise His claims.

Do not fail to remember that He was then what He is now,—Lord of all. He had not abdicated His title to either throne or kingdom, for even at this moment of apparent extremity, when the tide of wickedness seemed to have swept away all restraint, one uttered word and more than twelve legions of angels would have done His bidding (Matt. 26. 53). What majesty we see in Him at this moment of His grief and woe! Laid aside is all the glorious pomp of those heavenly realms ; He is the lowly man of Nazareth, but still powerful, for had He so willed, a single glance and those Roman cohorts would have been destroyed ; one word and

Pontius Pilate's palace would have been shaken to its lowest foundation, and that treacherous governor with all his attendant minions would have gone down alive into the pit, even as the men of Korah did of old (Numbers 16).

Lo! God's Son, the adored of heaven, earth's coming ruler, hanging sorely wounded in mind and body; His mind by outrageous insult, His body by cruel lash and horrible crucifixion. The face now so marred more than any man, is the face of Him who was fairer than the children of men (Isaiah 52. 14; Psalm 45. 2). Remember whence He came and you must be astounded that He could stoop so low! Again remember who He was, and you will marvel that He should be so ready to become our substitute. Remember too, that now for three hours the Lord Jesus had been suffering from man's hand on the cross. It is noon now—the sixth hour. The sun in all its Eastern brilliance and power is at its zenith. Listen, hear Him speak!—"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (Psalm 22. 14-15).

Suddenly there was a hush. What has happened? Darkness has covered the land. What is it? What is this unique phenomena that is taking place? The blaze of the sun has suddenly departed, thick darkness overwhelms everything, the light has gone, not fading out as if twilight had set in, nor even the darkness of an eclipse. Darkness covers the land. Impenetrable gloom shrouds the cross. How could the mighty sun, that majestic orb shine longer, placed in the heavens as the ruler of the day, by the very hand of Him who is now transfixed upon the cross, the object of the violence of man? Yes,

how longer could it shine, with such a mighty transaction about to be solved by Jesus at Calvary? The sinbearer meeting the judgment due to us; the guilt of the guilty to be borne by the guiltless One. "For He (God) hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 21). More than sufficient reason for the sun to cease its shining, and darkness to cover the land. No mocking, no taunts or jeers now, all has ceased, silence reigns, nothing must interrupt or intrude upon the solemnity and awe of the coming three hours, as Jesus accepts the stroke of God's holy and righteous judgment against sin. How could there be other than darkness? for God must visit His displeasure and wrath upon the very darling of His heart. The cross must be isolated in darkness, as what will now take place at Calvary is solely between God and the holy sufferer Jesus. The eye of no mortal may view the intensity of that dark hour, when Jesus to those depths of darkness went. The full weight of the abhorrence and indignation of God against sin is borne in all its severity without the slightest remission; the wrath, the judgment, the curse, the forsaking, all is accepted, all is borne, complete answer is given, absolute satisfaction results. God's claims are met, His judgment exhausted, His glory vindicated, and His righteousness established. The triumph is complete, the victory has been won by Jesus in those hours of darkness alone at Calvary.

O day of deepest sorrow,
Day of unfathomed grief!
When Thou didst taste the horror
Of wrath without relief.

J. G. MATHISON.

HE GIVETH QUIETNESS

When He giveth quietness, who then can make trouble?
(Job. 34. 29.)

Whoso hearkeneth unto Me shall dwell safely, and shall
be quiet from fear of evil (Prov. 1. 33).

He shall not be afraid of evil tidings : his heart is fixed,
trusting in the Lord (Psalm 112. 7).

“ QUIET from fear of evil,”
Lord, give us this to know ;
To THY blest words to hearken,
And THOU wilt peace bestow ;
THY blessèd peace, Lord Jesus,
THOU wouldst indeed impart
To those who hear THEE speaking,
Who know THY loving heart.

Quiet in scenes of turmoil,
Peaceful amidst the strife,
Sorrowful, yet rejoicing,
Dying, yet found in life !
Fearing no evil tidings,
Heart fixed on THEE alone,
Trusting THY love almighty—
Faithful, unchanging One!

Though trouble surges round us,
Unrest on every hand,
Thou’lt keep Thine own, Lord Jesus,
Until they reach that land
Where tempest never rises,
Where there will be no night,
To dwell in bliss unclouded
WITH THEE in glory bright.

A GUIDE IN THE FOG

AT Morecambe Bay, many years ago, a medical man was urgently requested to see a lady seriously ill on the opposite side to which he lived.

It is known that when the tide has ebbed, a large tract of sand is visible, so hard that people can walk on it.

The messenger said he had a carriage ready, and could cross the sands and save delay. The day was beautiful, and as the driver assured the doctor he knew the way well, they started. But before they were half over, the sky became overclouded, a thick fog succeeded, so that the driver could only see a few yards before him.

The fears of the travellers were increased by the knowledge that the tide would soon cover the spot on which they were. Suddenly the physician exclaimed, "Thank God, we may yet be saved! I put this morning a compass into my pocket, that was lying on my table." He then examined it, and was enabled to direct the driver which way to turn, and in a short time, to their great joy and thankfulness, they arrived safely on the other side.

We can well understand that they might well have lost their lives without the compass.

So it is, in the matter of the soul's guidance in the moral darkness of this world, that without a true guide, the soul may be lost for ever. But Christ the Lord, is "the Way, the Truth and the Life," the true and only way of salvation. All who trust in Him, find eternal light and salvation from all the darkening influences of evil, and a positive knowledge of what is good and true according to God.

“DON'T BE VICTORIAN!”

SUCH was the retort recently of a City Councillor who favoured the opening of places of amusement on Sundays.

A local preacher, who viewed with grave concern such a step being taken (particularly at a time when this country was passing through the most critical period in its history), produced a Bible, and raised a warning voice as to the widespread neglect of the teaching of the holy scriptures, and the increasing disregard for a day which had so long been revered as set apart for the worship of God.

In regard to temporal things, whilst we much appreciate the advances in recent years that have been made in the medical profession for the benefit of mankind, it is, nevertheless, frequently admitted even by the leading physicians of the day, that some of the old-fashioned remedies are the most effective.

Now as regards the Gospel, the modernist will taunt us that the old-fashioned gospel so earnestly proclaimed by our forefathers is out of date. In the Victorian era, if you will, when such a wave of gospel blessing passed over this land! Well, tens of thousands gladly testify that it is the most effective—it is, indeed, the power of God unto salvation to everyone that believeth (Romans 1. 16).

May you likewise prove its power to save your soul!

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls (Jer. 6. 16).

A. E. B——d.

“HOW GOOD GOD IS!”

A MIDST the horrors of modern warfare ; the widespread destruction of human life and property, and the fearful clash of arms in the most costly war the world has ever known, the heart of man—God’s fallen creature—tends to attribute these fearful conditions to God, instead of honestly recognising that they are the terrible and inevitable consequences of sin and of man turning away from his God. It is all the result of sin, the lawlessness of man’s heart and his will expressed in the rejection of Jesus, the Son of God, and man’s definite refusal of Him when he said, “We will not have this Man to reign over us.”

Had the Eternal God had the place He is entitled to have in the heart of His creature ; had Christ, His Anointed, been received and enthroned, the whole earth would be now enjoying peace and prosperity, for

THE LORD IS GOOD

to all ; and His tender mercies are over all His works.

Or had man, in all his sorrow and distress turned to God, what relief he would have experienced, for scripture says again—

“THE LORD IS GOOD

a Stronghold in the day of trouble ; and He knoweth them that trust in Him.”

* * * * *

That the consciousness of the goodness of God is not dependent upon external circumstances, is demonstrated by the following experiences of the writer :—

He knelt to pray by the bedside of a little girl twelve years of age, who had only a week to live!

At the close of the prayer, the child's father said, "Would you like to pray, Mollie?" "Yes, father!" she replied, and then she poured out thanksgivings to God, praising Him for her parents, her home, the birds and flowers and the sunshine she loved, and most of all for her Saviour's love in dying for her and for His precious blood which cleanseth from all sin, concluding with thanksgivings for the meetings in which she had heard of Jesus and learned to trust Him. Her prayer breathed a God-given consciousness of "how good God is!"

* * * * *

A manufacturer whose extensive premises and plant had been thrice bombed, involving enormous loss, stepped brightly into the writer's house exclaiming with deep sincerity "How good God is!" He was not unconcerned as to his serious loss, but, as able to rejoice that "nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord," he could bear witness to the goodness of God which remained unchanged even in the midst of disaster.

* * * * *

In a tenement in a small fishing village in Scotland, a woman in middle age was slowly dying from a peculiarly painful disease. Hers was a sad case, for little could be done to relieve her agony, and her slender resources were insufficient to meet the heavy expenses of her illness.

One evening we visited her desiring to express sympathy and to give a word of comfort, expecting to find a downcast invalid. To our surprise, however, we found her with her face radiant with joy, and as we approached she exclaimed, "How good God is!" She proceeded to speak of the many ways in which God had tenderly and graciously

expressed His goodness : she then asked that we might sing—

How good is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as His power,
And knows neither measure nor end.

The home-call came shortly after this, but her testimony to the goodness of God left a deep impression on many, one of whom said “ I have seen Christianity exemplified ! ”

* * * * *

What is the secret of such spontaneous outbursts of praise to God for His goodness ? Surely the true knowledge of God and His love as revealed in Jesus His beloved Son.

As **CREATOR**, God is good for “ He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

As **SAVIOUR**, God is good for “ the kindness and love of God our Saviour toward man appeared.”

As **FATHER**, His goodness was expressed when He said of the prodigal, “ Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet.”

To those who have failed to appreciate or respond to God, there is the solemn injunction :

“ Despise thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of the Lord, leadeth thee to repentance ” ?

Men in their pride and profanity would arraign the Eternal God at their bar of judgment, and

charge Him with injustice, inequity, and pass their judgment upon His inscrutable ways. How serious this is seeing "He giveth not account of any of His matters."

Will you honestly ask yourself this personal question: "Has God been good to me?" As your Creator-God has He not preserved you in life, kept and fed you all the days of your life hitherto; and has He not caused you to hear the gospel of His grace, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" Has He not thus been remarkably good to you? Will you not, therefore, turn to Him trusting Him for your soul's salvation and praising Him for His goodness?

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

O give thanks unto the Lord for *He is good*, for His mercy endureth for ever. O that men would praise the Lord for His goodness and for His wonderful works to the children of men.

F. S. MARSH.



A DYING SOLDIER'S FAREWELL

"GOOD-BYE," said a dying soldier to a companion; "I am going to be with Jesus." He was leaving earth for heaven, and exchanging the horrors of the battlefield for the joys of the Home of God above. And on what do you think his assurance rested? Was it on the ground of personal sacrifice in having laid down his life for his country, as some would have us believe?

No, indeed ! It was on the ground of what Christ had done for him in having suffered for him upon the cross, and given Himself a ransom for all.

“ I rejoice in God's salvation,” another in similar circumstances was heard to say ; “ the blood of Jesus Christ, His Son, cleanseth from all sin.” He had no fear of death, God was before him, and his happy soul rested upon the value of that precious blood which cleanseth from all sin. Is that where you have found rest for your soul, dear reader ?

“ Blessed is he,” wrote King David, in Psalm 32, “ whose transgression is forgiven, whose sin is covered ” (verse 1). This blessedness is not to be obtained on the ground of anything the sinner has done ; prayers, penances, or deeds of merit cannot procure God's forgiveness. Verse 5 of that beautiful Psalm lets us into the secret of how it can be possessed and enjoyed. “ I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord ; *and Thou forgavest the iniquity of my sin.*” Having this assurance, another dear fellow said, “ Do not grieve for me, I am only going home first.” He had received his home-call, and was departing to be with Christ to await that blissful moment when He will come and call all His redeemed ones to meet Him in the air, and then they will be for ever with the Lord. Is this your prospect, dear reader ? If you are still unsaved, we would press upon you the necessity of getting the very important matter of your soul's salvation settled immediately. “ *Now* is the accepted time ; *now* is the day of salvation.” If you let this opportunity pass away, you may not have another one, but be like Esau, “ who for one

morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears" (Heb. 12. 16). Tears could not bring back the blessing he had forfeited; his rejection was the result of his profanity. Beware lest you are found in company with him before the great white throne! (See Rev. 20. 11-15.)

E. E. NICHOLS.



THE MUSIC OF HEAVEN

THE sweetest music that ever fell upon human ears was the wondrous message of love which came from the lips of Jesus, of whom it was said never man spake like this Man. Yet He had to say with deep sorrow of heart, "we have piped unto you and ye have not danced" (Matt. 11. 17).

The sweet pipings of divine grace fell upon deaf ears, hardened hearts were unmoved by the heavenly music of God's glad tidings of a Saviour for sinners, of a God ready to pardon, of the surpassing riches of His grace in giving His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Men have sought solace in vocal and instrumental music from the earliest times, but this music surpasses all that has had its source in the human mind or ears. The earliest historical reference to musical instruments is in Genesis 4. 21, where Jubal is named as the father of all such as handle the harp and organ. He was a descendant of Cain, who after slaying his brother went out from the presence of the Lord and, building a city, founded a system of

things which, whilst introducing many activities, left God out; a feature marking the world to-day. Men seeking pleasure in that which appeals to the senses, but which is unable to satisfy the deep need of the human heart.

The first recorded song in scripture is when a people having been delivered from the bondage of this system, stand on the shores of the Red Sea and raise a song of victory saying, "I will sing *unto the Lord* for He hath triumphed gloriously . . . *the Lord* is my strength and song, and He is become my salvation. He is my God" (Exod. 15). A redeemed people, under the shelter of the blood, and delivered from the power of the god of this world, as typified in Pharaoh and Egypt, can sing *with melody in their hearts to the Lord*. This song of a redeemed people in the joy of knowing God's salvation, is not only the first recorded, but its theme is carried through the ages to eternity. Unlike the songs of the world which are soon forgotten, this song is ever new. "O sing unto the Lord *a new song*; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation" (Ps. 98.). And so through the Psalms, it is ever a new song; the refrain being taken up again in heaven where "they sung *a new song*, saying, Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5. 9).

It is *the Lord's song* from hearts responding to the loving-kindness of a Saviour God; but it could not be known in the bondage of Egypt (type of the world system founded by Cain), neither can it be sung in

Babylon (figure of the corrupt religious system), as it is written, "How shall we sing *the Lord's song in a strange land*?" (Ps. 137. 4). For both Egypt and Babylon with all their embellishments, are coming under the judgment of God.

"And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14. 3). None can sing the Lord's song but those who know the joy of the Shepherd in finding the sheep that was lost, and that of the Father who said, "This My son was dead, and is alive again; he was lost and is found" (Luke 15.). It is as knowing the joy of heaven over even one sinner that repents, and rejoicing with the Lamb of God, of whom it is said, "He shall see of the travail of His soul, and shall be satisfied" (Isa. 53. 11), that a redeemed people can respond to the entrancing music of surpassing grace, as the Chief Musician leads their praise, singing with melody in their hearts *to the Lord* (Ephes. 5. 19). The eternal theme shall be, "*unto Him that loved us*, and washed us from our sins in His own blood, to Him be glory, and dominion for ever and ever."

But there was one who although he heard the music and the dancing, was angry and would not go into the house of unalloyed joy, even though his father came out and entreated him. "It was meet that we should make merry and be glad," said the father; but the music of divine satisfaction in the recovery of that which was lost, fell upon deaf ears.

He who said, "take heed *what* ye hear," also said, "take heed *how* ye hear" (Luke 8. 18); so may it not be said of any who read this appeal of love, "We have piped unto you *and ye have not danced.*"

J. W. WILKINSON.

THE COMING DISASTER

"Yet forty days and Nineveh shall be overthrown."—

JONAH 3. 4.

THIS brief statement constituted a direct message from God, delivered by His servant Jonah, warning that ancient city of its impending doom. A mound of accumulated debris serves as a witness to its site, and its subsequent overthrow and ruin.

We are to-day the unhappy witnesses of the ravishing of some of the greatest and fairest cities of the land; noble buildings, the triumph and pride of the architect's skill, being destroyed in the most wanton fashion, by the hand of a ruthless and implacable enemy, while the government strives in tireless energy in their efforts to safeguard the lives and property of the inhabitants. Much we are familiar with—gas masks, air-raid shelters, balloon barrages, 'planes, etc., supplementing all the civil and fighting forces which are mobilized, and being used to withstand the weight of constant attack, the government meanwhile seeking to encourage all to stand firm with courage, and boldly face the present perils, looking forward to a triumphant conclusion of this fierce conflict.

Amid all the clamour of this grave hour, the voice of God is heard loudly speaking with greater emphasis than in the bygone days of Nineveh and Jonah.

For while victory may be assured, and from the ashes greater cities arise, remodelled and built, surpassing the wildest dreams of the town planners of yesterday, yet a far greater peril and disaster than any that threaten at present, loom menacingly ahead, for even if time permit all the necessary reconstruction, we have the unmistakable word of God that

the end of all things is at hand (1 Peter 4. 7), indicating that this dispensation has well nigh run its course, a prolonged period marked by God's favour and rich blessing for all. It is with an earnest desire to arouse the reader to take an immediate review as to how he stands with an endless eternity so near, for none can deny the lack of security of everything here, and least of all any certainty as to your lives which, after all, are only as a vapour which appeareth for a little time and then vanishes away (James 4. 14). "No man is sure of life" (Job 24. 22), while all are certain of death (unpleasant reflection though it be), "for we must needs die" (2 Sam. 14. 14), and reader's and writer's names alike may go to swell the next casualty list, for none can ignore the common peril, and our exit from this life may be not only sudden but immediate.

You may, of course, have your own fixed ideas as to the hereafter, and the final destiny of the soul, but whatever your views and speculations are, unless they are based and formed by the verities of scripture, they are worthless. When our dust returns to the earth (cremation only hastens the process), "the spirit shall return to God who gave it" (Eccles. 12). This God would have you ponder. Dare you then with this knowledge face a return to God, with all the guilt of a life of sin clinging to you as a foul garment?

The people of Nineveh gave earnest heed to the solemn warning of Jonah, for it is recorded of them that they believed God, and immediate repentance was the result. Led by their king they united in crying mightily unto God for mercy, not that they had right or claim to expect it, yet God, ever ready to show compassion, was pleased to remit the judgment

He would have been perfectly righteous in executing against them.

God now is addressing you. It is your own individual matter, for He is about to move in relation to this world, and when He interferes and intervenes in the kingdoms of the earth, it can only be in judgment.

One thing He has never forgotten is, that when in wonderful love He intervened on man's behalf, in sending His beloved Son who came from heaven, no place was found for Him at the outset, and He was cast out, and given a cross at the end, yet God, not to be thwarted from His purpose of blessing, uses the very violence of man as seen expressed in the death of Jesus, as the basis on which for 1900 years He can speak in mercy and in grace to all men, and as a Saviour God proclaims in perfect righteousness, salvation to all the race of mankind, for He is not willing that any should perish, but that all should come to repentance (2 Peter 3. 9). So God would have all know that "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). "God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2. 4-5). "God is just, and the justifier of him which believeth in Jesus" (Rom. 3. 26). Whilst many more scriptures can be quoted, these more than suffice to prove God's present attitude. What then of those that refuse God's blessing? "What shall the end be of them that obey not the gospel of God?" (1 Peter 4. 17). You may be entirely disinterested, careless, or indifferent as to God's claims, or, alas! like many professing Christians, who profess to believe certain truths, but do not confess the Lord Jesus as Saviour. But your

position is none the less serious, as having so far neglected *so great salvation* (Heb. 2. 3), and this God will have to call you to account for presently, you who have deemed the death of Jesus, worthless. You must be amongst a class that exists, and are described in scripture as those that have "received not the love of the truth, that they may be saved." A fearful doom lies ahead for all such. Listen ere you are involved in what will settle finally the eternal destiny of your lost soul.

"Let no man deceive you . . . for the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2. 3, 7-12). Jonah's word to the heathen was not lost, it was not allowed to fall to the ground, and you will show wisdom in paying attention and heeding what God has to say now. Flee to Him as a repentant sinner, and trust the Saviour He has so graciously provided.

Come then, trust this peerless Saviour,
 Prove the glory of His grace,
 Live for ever in God's favour
 As it shines in Jesu's face!

J. G. MATHISON.

WHAT SHALL BE AFTER ?

THIS question is undoubtedly in the minds of millions of men and women at the present moment, as they soberly consider all that is happening, and endeavour to visualise what conditions will prevail when the unhappy conflict of the nations ceases. Various suggestions are being made as to what adjustments ought then to be made, and though these differ greatly in detail, they are the outcome of a common anxiety as to " what shall be after."

We have surely been increasingly reminded by all the current events that death may claim any one of us at any moment, and then the issue of what is transpiring here will trouble us no more ; but in view of the possibility of death overtaking you, dear reader, and your passing from time into eternity, it is a matter of supreme importance that you should face the same question in regard thereto :—" What shall be after ? "

While none can say with certainty what the answer may be in relation to the termination of the conflict betwixt the nations ; God has left men in no doubt as to what will follow our departure from this world. The Holy Scriptures, in which God has been pleased to reveal to us His mind, clearly state :—" It is appointed unto men once to die, and *after this* the judgment " (Heb. 9. 27). The reason for this is simple ; man is a sinful being, and God is a Holy God ; and as man is also a responsible creature, he will have to give an account to God who is his Maker. How then can anything but judgment be meted out to him if he passes out of this world into God's presence with his sins unforgiven ? This great fact faces us when we soberly reflect on this question of " what shall be after ? "

There is marvellous news however; for the God against whom we have sinned is full of grace and compassion, and has Himself taken the matter of our salvation in hand. In the gift of His own Son to die for sinners on the cross of Calvary, we see how He has already meted out the judgment we deserved to Jesus there; and that great sacrifice He has accepted, as availing for everyone—for it says: He gave Himself a ransom for *all* (1 Tim. 2. 6).

The terms upon which all the efficacy of this completed work of Jesus may be reckoned to you are, that you repent towards God—acknowledging thereby that you are a guilty sinner—and simply believe on Jesus; even as the message came to the awakened jailer at Philipi:—“Believe on the Lord Jesus, and thou shalt be saved” (Acts 16. 31). For all who in simple faith receive Him thus, the judgment has been already borne; and the question, “What shall be after?” is aptly expressed by such in the lines of the hymn:—

No future but glory, Lord Jesus, have we,
 For man is in glory already, in Thee;
 The brighter the glory that shines in Thy face,
 The clearer our title to glory, through grace.

The believer thus, if passing from this scene of mortal strife, God receives into glory; He is righteous in so doing, as the rights of His throne have been met in the death of Jesus, who is risen, ascended, and glorified at God's right hand; so that such an one departs to be with Christ, which is far better (Phil. 1. 23).

For the unbeliever there is the hopeless prospect of having to give account to God after having left His offer of pardon and salvation unaccepted; for

such there is reserved "the great white throne" of Revelation 20; and it tells us plainly that all that are assembled there will be judged according to their works. No more awful work can anyone do on earth than reject Christ as his or her Saviour; judgment for such must be in keeping with the dignity of God's throne—final, irrevocable, and eternal.

If you are yet an unbeliever, there is still opportunity; this gospel message is one more appeal from God to you. He has declared Himself as ready to receive you now; there is no time to lose, for He says:—"Behold now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). You must make your choice, and according as you make it, for you will be determined "what shall be after?"

P. A. FARRANT.



IN THE AIR

THE aerial warfare which is being waged over such a large part of the earth is compelling the attention of great numbers of people to the air owing to the dangers which threaten men from that region at any moment of the day or night. There is in consequence a general inquiry in most minds as to "What will happen next?"

We desire to turn this inquiry to good account by calling attention to what God has to say about happenings "in the air." This is a subject referred to in but few passages of Scripture, yet enough to make us great gainers, if we accept and believe what is there stated; for the Scriptures are the Word of God to men and "all scripture is given by inspiration

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of God" (2 Tim. 3. 16), and is therefore to be received without doubting; and understanding will follow.

The first passage to occupy our attention is in Eph. 2. 2, where we learn *who* is operating in the sphere of the air, and the effects of his influence over men, "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" in other words, Satan, who exerts an influence on men—all men save those who have believed the gospel and come under the influence of Christ—and he so turns them away from God to whom their allegiance is surely due, that they are called "children of disobedience." And we were all that, as the next verse tells us, "among whom also we all had our conversation in time past . . ." This deadly influence began to exert its sway in the garden of Eden when the serpent, that is Satan, sowed the seed of distrust in the minds of Adam and his wife, who disobeyed God and came under the sentence of death as we are reminded in the epistle to the Romans, "By one man sin came into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5. 12). Thus a fallen world came into existence, everyone taking character from Adam and all becoming "sons of disobedience" through our individual sin: moreover the influence of "the prince of the power of the air" has increased until at the present day it has reached a frightful height.

But God Himself has made perfect provision that we may not only escape the consequences of disobedience and sin;—death and that which follows—"as it is appointed unto men once to die, but after

this the *judgment* ” (Heb. 9. 27), but they may come into joy and peace and an eternal inheritance with Christ, who has by His death in our stead, met every claim of a holy God against us, vanquished the foe who held us in bondage, broken the power of death, and He is now seated triumphant in heaven consequent on His finished work.

Oh that you would face the question of your dire need and receive from God what He in His great mercy is offering to all—forgiveness, justification, peace and deliverance from the fearful influence of the enemy ! The gift of His beloved Son is the pledge of His desire to bless you, and by repentance and faith in the Lord Jesus Christ these blessings may be yours.

The sphere of Satan’s influence will come under the judgment of God, as our next scripture tells us, “ And the seventh angel poured out his vial *into the air* . . . and there was a great earthquake . . . and the great city was divided into three parts, and the cities of the nations fell ” (Rev. 16. 17-19). Great developments have taken place of late years in aerial travel resulting in most rapid transit between distant places. These increased facilities have the fatal tendency of making man apparently independent of God, and so inducing him to leave God out of his calculations. This takes place in every sphere of human activity, and this chapter in Revelation shows how God will pour out His wrath on every one of these spheres under the figure of seven vials poured out by angels upon that part of the earth, which has come under satanic influence.

This prophecy has surely been given as a warning of the need of accepting the Saviour while we have

the opportunity. If you *do* accept Him, you will take part in another event, also to be transacted in the air before the pouring out of "the vials of the wrath of God." "The Lord Himself shall descend from heaven . . . 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. 4. 16, 17). Thus will all who have trusted in the Christ whom God has presented be assembled to meet Him in the very sphere of the Devil's activity, and be taken away from this scene in which the judgment will fall later on. Dear reader, will you be there?

A. B. BENSON.



OBEDIENCE ESSENTIAL

IT is said of the Duke of Wellington that he gave an order to an officer of the Engineers. When the officer began to explain how impossible it was to execute it, the Duke replied, "I did not ask your opinion; I gave you an order." No doubt the Duke knew it could be done. How much more so in divine things!

If *God* gives a command it is possible for it to be carried out. If it seems impossible He *can* give the needed strength for it to be done. He commands all men everywhere to repent (Acts 17. 30). This is not an impossibility. The goodness of God leads to repentance (Rom. 2. 4).

God does not ask any one's opinion about a thing in His universe, nor is it for any man to reply to God.

“ O man,” He says, “ who art thou that repliest against God ? ” (Rom. 9. 20).

How good the advice of Elihu to Job!—“ Teach us what we shall say unto Him ; for we cannot order our speech by reason of darkness ” (Job 37. 19). Well may we each say unto God, “ That which I see not teach Thou me ” (Job 34. 32). “ Why dost thou strive against Him ? for He giveth not account of any of His matters ” (Job 33. 13).

It is incumbent on man to obey God, and there is eternal blessing in so doing.

L. O. L.



THE HARDEST STONE

“ I will take away the stony heart of your flesh, and I will give you an heart of flesh ” (Ezek. 36. 26).

Walking in Abbey Park, Leicester, I was shown specimens of the hardest rocks of Leicestershire : among them I saw Swithland slate, Markfield stone, Bradgate, Groby, Mount Sorrel.

“ Have they a human heart there ? ” I asked.

“ No.”

“ Then they have not got the hardest stone in Leicestershire.”

The hardest stone that can be seen
Is the hard heart of man,
That in the world has hardened been ;
Break it no mortal can.
But God can break,
And God can make
That heart afresh
A heart of flesh.

C. R. H.

CALVARY.—No. 5

AND about the ninth hour Jesus cried with a loud voice, saying, “Eli, Eli, lama sabachthani ? that is to say, My God, My God, why hast Thou forsaken Me ?” (Matt. 27. 46).

The Lord Jesus had been on the cross for well nigh six hours ; during the last half period of that time darkness was over all the land from the sixth to the ninth hour, and when the time had almost expired, the stillness of the awful gloom was broken only by these impassioned words of the holy Sufferer.

Reverently do we ponder what must have been to Him the darkest moment of His pathway here. He had trodden the winepress alone (Isa. 63. 3). How slowly those dreadful moments must have passed, ere the work that He had set Himself to complete was accomplished. That moment was near, the work was well nigh finished, but before that glorious result was attained, the culminating point of His grief and anguish was reached, finding its poignant expression in these words which reveal the acuteness of His sorrow. No record of time or eternity can surely contain a sentence so fraught with meaning. We are permitted to look into this vast abyss, but we can perceive no bottom ; to us it surely becomes immeasurable, unfathomable. The intensity of the anguish of the Saviour in the place of distance from God, where He had gone on my behalf and yours, is as impossible of measurement as is the sin that it necessitated, or the power of the love that would endure it. None may be with Him here ; mortal cannot follow Him down this valley. He goes to stand alone, to be forsaken

of God, as undertaking to finish the work which delivers us from the wrath to come.

The heartless betrayal by Judas, presently to be followed by the impetuous denials of Peter, together with the desertion of all His disciples, had been felt keenly by this Man of Sorrows ; they had been bitter ingredients that went to fill His cup of woe, but that is all past, greater woe, greater sorrow, is to swell around Him, as He “ sinks in deep mire where there is no standing.” He does not call for either help or pity ; the tremendous issue is reached, that while having to say to God on account of sin, He must be severed from all communion with Him. Such is the fact of the forsaking, as deprived of that which to Him was more than life. The lowest depths of the Saviour’s grief are reached, as in absolute abandonment He cries, “ My God, my God, why hast thou forsaken me ? ” Let us ask ourselves why should this be ? Why should Jesus, the Man approved of God, have all the agonies of this forsaking to endure ? “ For Thou hadst cast Me into the deep, in the midst of the seas ; and the floods compassed Me about : all Thy waves and Thy billows passed over Me ” (Jonah 2. 3). None knew as Jesus the reasons that necessitated the forsaking, for the unquestioned rights of God must be fully satisfied, if His righteous demands against sin, and the punishment due to it are accepted by Jesus, while as to Himself entirely apart from sin, and being holy, would have kindred thoughts and feelings as to all that is so grievous to God, yet He must be “ made sin,” which immediately would involve the full weight of God’s displeasure being expressed as taking His place as the sin bearer. For this He was ready, as able to pay redemption’s

price, be the cost the cross—the suffering—the curse—the forsaking, accepting the full measure of that which God's holiness demands must be borne, if infinite satisfaction is to be secured for the glory of God. He does not plead for exemption or remission of any of the punishment due to us, but so wholly undeserved by Him, and now as the sin-offering, although as to Himself, holy, spotless, undefiled, yet being made to be sin (2 Cor. 5. 21), sin is laid upon Him, amazing experience ! and He is being dealt with by God, as if He had been guilty, yet He was personally sinless, without taint of guilt. How He, in the holiness of His nature, with feelings perfectly attuned to those of God, had ever shrunk from sin, as loathsome and abhorrent, and now what must be His horror of being made that which was so intolerable to God ! Sin cannot be admitted to the presence of God, it must be excluded ; thus He is forsaken ! Let us think of this " why " of His grief, we may thus the better realise the power of His endurance. Think, too, of what He has suffered ; it will enhance the glory of His person, and the triumph of His victory. But ere that victory can be won, the way of Calvary, with all the shame, suffering and forsaking had to be endured, bearing in His own body the sin of the sinner, treated as if He Himself was the sinner, though sinner He never was, nor could be ; accepting the suffering, as though He had committed the transgressions which were laid upon Him. " He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed " (Is. 53. 5).

The Lord Jesus has made full answer to God for

my sin, suffering the penalty due to it, suffering in my stead. This work is for all, it is for you. His present call is to you, and none that ever come to Him will He cast out.

The sinner who believes is free,
Can say, "The Saviour died for me ;"
Can point to the atoning blood
And say, "This made my peace with God."

J. G. MATHISON.



BACK TO THE BIBLE

THE reader is doubtless familiar with some of the very difficult questions which arise because of this terrible war.

With a desire to comfort those who are really troubled, I would suggest that great help would be obtained by considering the past history of Israel, from the reign of Solomon onwards, as unfolded to us in the Bible—yes, **BACK TO THE BIBLE**.

What numerous instances are recorded of fearful cruelty, wickedness, idolatry, wars, famines, pestilences and death of those times as the result of either neglect or disregard of God's word ! One king even dared to cut out some of the sacred pages with a penknife and burnt all in the fire ! God said of this man : " He shall be buried with the burial of an ass " (Jer. 22. 19, and also chap. 36).

Recently I had a very interesting conversation with a Christian woman from a village, who was greatly distressed because some young students from a college would not accept all of the parables, miracles and many other parts of God's Word.

Yes, they also used the penknife freely. Let them beware, for "God is not mocked."

As we parted, she thanked me because our conversation had strengthened her conviction that it must be the whole Bible or no Bible at all.

Now let us return to Israel's history. We have seen the causes of war and other evils, but there were also times of peace, with deliverance from their foes, and the cause of deliverance will be easily traced: it was because they turned back to God's Word. Great blessing followed when the long-forgotten Book was discovered beneath the rubbish of the temple (2 Kings 22).

God is speaking loudly to-day, not only to nations but individuals. During a blitz on Plymouth a man who avowed that he had no time for the Bible, or for religion, received a very striking and gracious warning. A house near him had a direct hit; the blast from this blew his windows in, and with the broken glass came also a Bible. This man now believes that it was sent specially for him; he is reading it carefully and will not part with it.

A dear lad on one of H.M. training ships has recently received the Saviour. He now treasures the Bible and says: "I feel that I have been brought into a new world." This is just what the Bible does. It lifts our hearts to brighter things above where we learn His thoughts and are enabled to view the happenings down here in its sacred light.

Ex.

"The entrance of Thy words giveth light; it giveth understanding unto the simple" (Psalm 119. 130.)

DO YOU WANT VICTORY?

WITHOUT question we belong to a disillusioned generation. None of the world events of recent years are counted to provide a basis for much optimism about the future.

In this country we had just managed to come through the sad aftermath of the Great War and had actually reached a measure of prosperity. Already some of the social sores that marred this land were beginning to be removed and there was promise of more good work ahead.

We had hoped for peace until the last—surely the lesson of the last war had been learned: that it brought misery to millions and prosperity to only a very few. Surely the civilized world would not renew the blood-bath—what cause could profit by it?

But it was all wishful thinking—the world as such has no moral, and, therefore, no rational foundation and the unexpected, or at least the unwanted, happened. International lawlessness was again let loose, which threatened to engulf the world, and this country was reluctantly involved in war again.

And the nation, at last awakened to realities which, because unpleasant, it had sought to banish from its mind, is now straining every nerve towards the one goal: Victory and Peace with Justice.

This victory requires the mobilizing of all the resources of the Empire and the harnessing of all its man-power. My purpose, however, is to draw your attention to a victory in which we have had no part but which, nevertheless, is of vital interest to each one of us. I mean the victory of Calvary, won nineteen centuries ago by the Lord Jesus Christ.

The victory of Calvary—the victory of divine

love—has transformed the lives of countless individuals the world over in every generation including ours, and the joy and the triumph of it is reflected in the lives and hearts of an ever increasing multitude.

The world can never again be the same as it was before Jesus came. Since Calvary and Pentecost the whole history of the world has been affected. As another has said, it is as if a heavenly body, traversing space, had come so close to this earth as to wrench it from its course and swing it into a new orbit.

Christ has come, has died and risen, and His challenge remains, and the Christians who have accepted it and answered it and who have His Spirit remain and, whilst they are here, the world cannot be the same again.

The victories of Christ have been numberless in human hearts. Napoleon, a lonely prisoner on St. Helena, is said by his biographer to have contrasted his empire and those founded by Alexander, Cæsar and Charlemagne, with that of Christ. They had built their empires with the sword and they had crumbled ; “ Jesus Christ alone,” he said, “ founded His on love, and to-day there are millions who would die for Him.” He paid another true tribute to the power of the risen Christ over human hearts when he said : “ Across a chasm of eighteen hundred years He still asks for the human heart, demands it unconditionally, and forthwith His demand is granted.”

For nineteen centuries the Saviour has been subduing human hearts under His rule of love. You remember how the early Christians were persecuted : Nero and Caligula burned Christians alive in their gardens, threw them to the wild beasts in the Colosseum to entertain the spectators. But Christianity

thrived on persecution. The last Roman Emperor to seek to overthrow Christianity on a large scale was Julian the Apostate: he marshalled the Roman legions in a vast, titanic effort to revive the ancient myths. But in vain! The proud Emperor was defeated by the risen Christ. Julian was vanquished. On his death-bed he admitted his error and his defeat in those famous words which have rung down the centuries: Thou hast conquered, O Galilean!

He is conquering still! But the vital question is—has He conquered you? Does the victory of Calvary mean victory for you?

Let me try to explain, in case you are not familiar with Christian truth, how the victory came about and what it involves.

The world, before the coming of Christ, had proved itself incapable of knowing God and doing His will or, in the case of the Israelites, of retaining the knowledge of God as revealed to them.

The Jewish world had become formal and spiritually devoid of reality (except for an insignificant few) and the pagan world which had sought God in vain by the devious paths of philosophy had given up the fruitless attempt. And the moral state of the world was low. The problem of sin (the greatest human problem) had not been solved. Sin, according to the Bible's definition, is lawlessness, that is pleasing ourselves and ignoring God—and there being, in consequence, no spiritual power to check fallen man's inherent tendencies, the world was corrupt in the extreme.

Into a world like that Jesus came—and came with a very definite purpose. The problem that man could not solve, He came to solve by the sacrifice of

Himself. He lived a life of perfect manhood—tempted as we are, but sin apart. He was pure, sinless, harmless and undefiled. And He surrendered that perfect life that we might live. We were dead in trespasses and sins—spiritually dead—and He said, “ I am come that they might have life, and that they might have it more abundantly ” (John 10. 10). “ The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord ” (Rom. 6. 23).

And so Christ gave up His life at Calvary. He said of the giving of His life : “ No man taketh it from Me, but I lay it down of Myself ” (John 10. 18). It is true that He was taken by wicked hands and crucified, but it is also true that He yielded Himself deliberately and voluntarily to that awful death that we might, through it, enjoy God’s gift of eternal life.

The triumph of divine love was seen at Calvary in Christ giving Himself, but the seal of it was seen in His resurrection on the third day and His subsequent exaltation. It says in Paul’s letter to the Philippians that Christ “ made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” But then it goes on to say, “ Wherefore God also hath highly exalted Him, and given Him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father ” (Phil. 2. 7-11).

He is the triumph of Calvary : the crucified Christ is risen and exalted ; and the way of blessing for you is in bowing the knee and confessing Him Lord. Victory in your life means surrender to Christ. Then the victory of Calvary is transferred to your account.

God proposes two things to you, among others, in His gospel. The first is that you should be freed from the penalty of sin. We have all sinned, and the wages of sin is death (Rom. 3. 23 ; 6. 23). That is, not only physical death, but spiritual death, what is called in Scripture, the second death : eternal separation from God. In the gospel the proposal is that your sins should be remitted. " 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 " (Luke 24. 46, 47). The first thing is repentance (a radical change of mind both in regard to yourself and to God), and if you repent, you will be forgiven ; your sins will be remitted to you in the name of the One who suffered for them. That is, you will be freed eternally from the penalty and the consequences of sin.

But there is more in the gospel than that—God proposes that the power of sin should be broken in your life and that you should be freed from the tyranny of it. As the hymn puts it, " He breaks the power of cancelled sin, He sets the prisoner free." The Lord says, " Whosoever committeth sin is the servant of sin," but " If the Son therefore shall make you free, ye shall be free indeed " (John 8. 34, 36). The Apostle Paul could say, " The law of the Spirit of life in Christ Jesus hath

made me free from the law of sin and death " (Rom. 8. 2). This is the second proposal of the gospel ; that your sins having been forgiven through your repentance and your faith in the sacrifice of Christ, the bondage of sin should now be broken in your life by the power of the risen Christ—the Son making you free indeed. Do you know this victory ?

The way I am seeking to point you is the way of blessing and of victory—will you take it ? Will you say to God simply, " I am a sinner, I desire Thy forgiveness through Christ who died for me, and I want victory over sin in my life " ? God will answer such a prayer.

I add one word more : this way is the way not only into life and victory but it is, too, the way into happiness. And I may tell you, without fear of saying what is not true, that happiness is not to be found in any other way. Pleasure, perhaps, for a while, but not happiness. And this happiness is not interrupted by death, it is perpetuated by it.

Where else do you think happiness can be found ? In unbelief ? Voltaire, the great sceptic, said before he died, " I wish I had never been born." In pleasure ? Byron, who indulged in it with fashionable society, but died when only 36, wrote, " My days are in the yellow leaf ; the flowers and fruits of life are gone ; the worm, the canker and the grief are mine alone." In wealth ? Cornelius Vanderbilt, the American millionaire, said, " I have not an hour's happiness in my life. My millions cause me ceaseless anxiety day and night." In social position and worldly success ? Lord Beaconsfield, who had both in his day, said, " Youth is a mistake, manhood a struggle, old age a regret."

In none of the deceptive prizes that the world dangles before our eyes is happiness to be found, It can only be found in Christ. The Lord said of the joy He gives, "Your joy no man taketh from you" (John 16. 22). Forgiveness, victory and happiness are to be found in Him! Claim them now, in genuine repentance!

Do not postpone the issue; the days we are living in are too uncertain for that—they add special force to St. Augustine's warning, "God has promised forgiveness to your repentance, but He has not promised to-morrow to your procrastination."

S. CARRUTHERS.



WHAT IS COMING?

PRESENT conditions give rise to concern as to what the future holds in store for us and it is always well to be prepared for eventualities. We may feel somewhat comforted in the thought that certain things may never happen, yet the possibility that they may happen causes us to make preparation in case of need. The advisability of this cannot be questioned. But where certain things are sure to happen this need of preparing in view of them is the more abundantly evident.

What *is* coming? Who knows?

The Scripture says, "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). A solemn consideration! What preparation have we made for that? A man may leave a will and settle his affairs here, but he departs from all that to go—where?

Do not be deceived!—AFTER DEATH comes the JUDGMENT. Man must face his Creator. "Every knee shall bow to Me and every tongue confess to God" (Rom. 14. 11). Has the reader thought seriously of these coming realities? Think of a sinner having to face a holy God for judgment! When He marks iniquity, who will stand? The Scriptures tell us that there are those who will be cast into the lake of fire for eternity (Rev. 20. 11-15).

There is, thank God, a brighter strain which can be brought before the reader! A wonderful vista of peace, joy and hope has been opened up for men. How? A great Person *has come*: the Lord Jesus Christ, the Son of God. He has been here; He came into man's estate, sin apart; took up the great moral issue—the problem of sin and sins—and dealt with it to God's eternal satisfaction. This He did at Calvary's cross when there "He suffered for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3. 18). How great the Saviour who bore the fierceness of God's wrath against sin on Calvary, who died and who now is risen and glorified at the right hand of God in heaven! And how great the work accomplished! In virtue of it, God can now freely forgive all who turn in repentance to Him and in faith to our Lord Jesus Christ. What makes the sinner dread what is *coming* is his *past*. But by believing in Jesus forgiveness may be had. God would have to say to you *now* in Christ in the way of blessing, freeing you from guilt before Him, justifying you, yea, imparting to you the gift of the Holy Spirit in the power of which you may be "filled with all joy and peace in believing" and "abound in hope" (Rom. 15. 13).

Very blessed is the portion of the one who receives Christ. The future holds no dread. Hope is a great feature of Christianity, and it has been secured to the believer in a risen and glorified Christ. Indeed He is our hope (1 Tim. 1. 1). We look for Him, having "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1. 10). Has the reader such a hope?

There are, alas! many who have no outlook beyond what belongs to this world, and we see how all that is being shaken. The Lord spoke of there being "distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21. 25, 26). The believer looks for CHRIST. Soon He will summon all who are His to meet Him in the air, to be for ever with Him (1 Thess. 4. 14-17). What a bright outlook—to be for ever with Him who loves them!

Later Christ will return with those who now believe on Him. He will deal with all that is opposed to Him, bind Satan and reign in glory for 1000 years. After that we are told that Satan will be released for a little and will deceive men again, but God will intervene. Satan will be cast into the lake of fire and the wicked judged and cast there too (see Rev. 20.). Revelation 21 opens telling us of a **NEW HEAVEN AND A NEW EARTH**, and the blessed portion of those who belong to the Lord Jesus Christ for eternity. There will be no more tears, death, sorrow, crying or pain, but God dwelling with them, their portion for ever.

May the reader find Christ! It is only through having a link in faith with Him that we can look into the future with certainty and now be brought into the enjoyment of the favour and love of God from which neither "death, nor life, nor angels, nor principalities, nor powers, nor things present, *nor things to come*, nor height, nor depth, nor any other creature, can separate us" (Rom. 8. 38, 39).

JOHN MASON.



NOW DEATH LOOKS AT ME

A FRENCH nobleman, who had committed an offence against the Government, was condemned to death. On hearing the sentence he lost self-possession; the thought of ending his life in a degrading manner filled him with horror and despair. "Must I die?" he exclaimed; "is there no way of escape?" he cried to one of his friends. Someone standing by asked him how it was that he who had so often faced death on the battlefield now trembled at its approach.

"My friend," said he, "then I looked death in the face, *but now death looks at me!*"

What if death stared at you, before you have laid down this periodical, dear reader? It is an awful thing to die unprepared. Are you ready to pass out of time into eternity?

We once met a man who had lived a reckless life, and in despair resolved to end his existence by throwing himself into a river; he was just about to mount the parapet of a bridge which spanned it, when he seemed to hear a voice which said, "*After death the judgment.*" With the awful consequences

of a misspent life following him into eternity, he felt he dare not take the fatal plunge. God had arrested him, and he retraced his steps and sought a place where he could find out what he must do to be saved. There the entrancing story of God's great love to sinners charmed his heart, and he gladly received the gospel of God's grace, and rejoiced in His great salvation.

If you believe on the Lord Jesus Christ and know Him as your Saviour, you will have nothing to fear if called upon to face death. It is a conquered foe, and the believer can say to it, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15. 55-57).

E. E. NICHOLS.



THE LIGHTHOUSE

TWO essential features of a lighthouse are a sure foundation and clear direction! Every seafaring man will testify to the truth of this. Built upon the rock, the lighthouse stands secure—capable of weathering the most violent and tempestuous storms. Then, as shedding forth its beams of welcome light it indicates the course in which, amid the darkness of the night, a ship may safely steer and find its way. In one sense, like the ships at sea, all of us by nature stand in need of help and direction, for we are not able of ourselves either to save our souls, or to find our way through this darksome world of sin and Satan's power.

Jeremiah the prophet says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10. 23). This indeed, is true, and the only One who is able to save our souls, and direct and help us through this evil world in "the right way," and towards heaven's eternal bliss, is the Lord Jesus, the One so infinitely great, as to be able to say, "I am the way, the truth and the life." Consequent upon His coming down from heaven in wondrous grace, and going to the cross in unfathomable love, there settling for ever to God's eternal satisfaction the great question of man's sin and guilt, He has been raised and glorified by God, and is now at His right hand a blessed living Saviour, available to all, who, amid the deepening darkness of this world, and of their own hearts—the result of departure and alienation from God—are now exercised to find Him and prove His saving grace. Blessed be His name, the Lord Jesus went Himself into the darkness and there sustained the awful storm of God's righteous judgment against sin, so that you and I might never have to do so! On Calvary's cross, in His own body on the tree, Jesus bore the sins of all who now put their trust in Him. Now risen and glorified He is the firm and sure foundation on which we can rest our souls completely, and He is also the One in whom we may find direction, help, and counsel, both for time and eternity.

W. B. H.

"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3. 6).

IS THERE ANY FIRM GROUND UPON WHICH ONE CAN STAND IN SECURITY ?

A CELEBRATED professor of English literature has recently given a lecture in one of the universities in this country, the title of which is, "THOUGHTS FOR THE TIMES." In the lecture he lays bare the state of the nations with all their pretences, pretexts, concealments, hypocrisies, etc., and describes the days in which we live as days throbbing with the anguish of a tortured world. Everything is exposed, civilization, science, politics, economics, religion, morals, physics, biology, theological tenets, ethical principles, laws of life, mathematics, intellect, unity, values, etc., doubt is cast upon everything that goes to make up the world system. Among all this welter of moral chaos, he inquires if there is anything that is stable. "Tell me," he says, "of any firm ground upon which I can stand in security ?"

The professor mentions the Bible, Christian civilization, Christianity, and many other things, but he gives no real remedy, and with all his masterly analysis and scathing criticism of the existing state of things, he puts nothing substantial in its place.

We are, however, thankful to know that there is an absolutely solid foundation on which souls can rest, an unchangeable and unassailable basis that all the ravages of time and the changes in the world situation have failed to move. It is the impregnable rock that stands for eternity. **THE CROSS OF CHRIST, THE WORK OF CHRIST, THE DEATH OF CHRIST, THE BLOOD OF CHRIST**—these are great facts that are not subject to change. The incarnation—God coming into

Manhood to accomplish redemption ; the establishment of righteousness in the death, resurrection, and ascension of Christ ; God providing a **NEW HEAD** for man in Christ. These are the solid things that cannot be touched or altered, there is no thought whatever of development in them, they cannot be improved. If we want to know anything about these immutable things we have to go back to the beginning. Christianity is diametrically opposed to the modern ideas of science. Men go forward to development and destruction, but Christians go back to that which was from the beginning. "Other foundation can no man lay than that is laid, which is **JESUS CHRIST**" (1 Cor. 3. 11). Who, or what can alter the cross of Christ ? There sin in its root principle, which is lawlessness, was finally dealt with. God was revealed (John 3. 16). Man was judicially removed. The world system was finally judged there, and the prince of this world was cast out (John 12. 31). Satan is the god and prince of this world (John 12. 31 ; 14. 30 ; 16. 11 ; 2 Cor. 4. 4). Christ when on the cross made **ATONEMENT**, accomplished **REDEMPTION**, and effectuated **RECONCILIATION**. These are solid facts. You may question them and refuse to believe in them, but all such questioning and unbelief is entirely futile.

These are divine facts, far beyond the reach of man to touch or spoil. Do not imagine that belief in these fundamental things is optional ; what else is there to believe in ? Where else are safety and stability to be found ?

Do what you will you cannot alter one of these great facts. The professor speaks of "values," but

these things are the things true of value. "The things which are not seen are eternal" (2 Cor. 4. 18).

The choice is before you, my reader. On the one hand, there are SATAN, SIN, AND DEATH, and on the other, LIGHT, LIFE, AND LOVE. Man's world is marked by the first three and God's world by the last three. You can pass now from one world to the other by repentance towards God and faith in our Lord Jesus Christ. And remember, repentance is a deeply convicted change of mind radically.

Disintegration, ruin, and break-up characterize the present order of things in the world, but in the midst of it all there is the ROCK—secure, immovable (Matt. 7. 24-25).

Let us hope the professor will be able to say, and also the reader of these lines, in all the assurance of a living faith:—

On CHRIST the SOLID ROCK I stand ;
All other ground is sinking sand. J. JAY.



BUT GOD

PERHAPS you are one of the many who think that God is indifferent as to the present conditions in the world, and the sufferings that these conditions have brought upon mankind ; perhaps, also, you regard Christianity as a thing of the past. If this is so, I would ask you to consider soberly the following remarks which are based on the Bible, the Word of God which liveth and abideth for ever.

You may claim to be disinterested,

BUT GOD

takes an interest in you, for His "eyes are open upon all the ways of the sons of men" (Jer. 32. 19),

and "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4. 13).

I would first of all assure you that there are a vast number of people, and through the grace of God I am one of them, who have a personal knowledge of God. This is not on account of any merit in ourselves, for, in the language of Scripture, we "were dead in trespasses and sins . . . fulfilling the desires of the flesh and of the mind; and were by nature children of wrath even as others.

BUT GOD

who is rich in mercy" (Eph. 2. 1-4) moved towards us in the Person of His only Son, Jesus Christ our Lord, and has brought us to know Himself as the Spring and Source of all true joy and happiness.

What God has done for me and many others, He longs to do for *you*.

The root cause of all the trouble, chaos and death which are found in the world to-day, is SIN; the root of your unhappiness, your disappointment, is SIN; for "by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5. 12).

Right down the ages men have sought a solution to the problem of good and evil, but there is only one Man who has found it, that is, Jesus; for "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5. 18).

Being sinners we could never solve this problem ourselves,

"BUT GOD

commendeth His love toward us, in that, while we

were *yet sinners*, Christ died for us" (Rom. 5. 8). The only way in which this dread question of sin could be settled was for one who was sinless and perfect to take the matter in hand. Can such a one be found? Yes! God Himself says, "I have found a ransom" (Job 33. 24). The Lord Jesus Christ, God's Son, One who is indeed God over all, became a Man and went to the cross of Calvary, there to meet every claim of the throne of God. The awful penalty that you and I deserved to bear was borne by Another, "Who His own self bare our sins in His own body on the tree" (1 Peter 2. 24).

On account of that finished work, God commends His love to us, and you, my friend, can enjoy it as accepting what Christ has done for you.

This matter brooks no delay! In the twelfth chapter of the Gospel of Luke, we have portrayed a man who was set on gratifying his own desires—oh, you say, surely there is no harm in that!—but God was left out of his reckoning. This is what he says to himself, "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" (Luke 12. 19–20).

We are constantly reminded that everything connected with this world is uncertain—how suddenly things happen! What if *you* were called from time into eternity at a moment's notice? Possibly you have never considered this vital matter,

BUT GOD

is appealing to you, even as you read these words.

Do not miss the opportunity of accepting His offer, but put your trust in the Saviour of sinners and not only will you have the certain hope of being with Christ for eternity, but you will find, now, a peace and satisfaction that nothing can ever disturb.

B. E. R. P.



“JESUS, LOVER OF MY SOUL”

MANY years ago a young man was persuaded to attend an evening service held in a building in a well-known thoroughfare in London. Much against his will he went, for anything savouring of the things of God was utterly obnoxious to him.

Another young man conducted the service, and when announcing the subject for the sermon he said that, contrary to his usual custom, he proposed to take as his text quotations from one or two well-known hymns, the first one being from Wesley's hymn beginning with the lines at the head of this article :

“JESUS, LOVER OF MY SOUL.”

Only five words, but spoken with understanding, and with fervour of desire. So far as the young man referred to was concerned those five words were all he heard; they stood out like words of fire. Was it possible, could it be true that One, who had been openly derided and scorned and whose name had been used in ridicule, could love the soul of such an one?

Conscious sense of all else was lost; only those five words remained burning deeper and deeper into the soul. Nothing else in all the world seemed to

matter as the sense of sin and shame and need grew greater, only to make those five words stand out more vividly still.

Was the story of the cross really true? Did the work done there really avail for the salvation of the soul? Was the love of the One, called Jesus, really the motive for such a sacrifice? Could it be possible that the work would embrace such a sinner? What a flood of questions and emotion filled the mind and soul always to be answered by five words :

“ JESUS, LOVER OF MY SOUL.”

At last the stubborn will yielded ; a sense of ineffable peace was experienced, and the One of whom the five words spoke, even Jesus, was accepted as Saviour there and then and gladly owned as Lord.

The occasion referred to above happened forty-six years ago ; the writer is the young man referred to. Much soul history is wrapped up in the forty-six years intervening, but whether on the mountain of joy or in the valley of sorrow, always five words prevail :

“ JESUS LOVER OF MY SOUL.”

May I ask, dear reader, how you stand in this great matter? Have you accepted Jesus as your Saviour, and owned Him as your Lord? If not, can you give a really satisfactory reason for not having done so? I wot not, for there is none other than the one of whom the Apostle Paul says, “ The Son of God who loved me and gave Himself for me ” able to save your soul.

The work has been done by Jesus. His precious blood has been shed. “ It is the blood that maketh

atonement for the soul." Believers know Him as the One who bore their sins in His own body on the tree. He has died, has been buried, but, blessed fact, He has been raised again from among the dead and is shortly coming for all who believe !

Meanwhile the words that were true 2000 years ago, the words that the writer proved to be true forty-six years ago, are still blessedly true for all who are willing to embrace them. I write them again in conclusion :

“JESUS, LOVER OF MY SOUL”

J. B. CARLYON.



CALVARY

No. 6. The Triumph

“*It is finished.*”—JOHN 19. 30.

BRIEFLY only can we consider a subject that will take eternity to unfold. Infinite are the issues that hang on this wondrous work : eternal are its results. This triumphant cry will endure through the ages, aye, when even the heaven and the earth shall have passed, this word, this work of Christ, God's blessed Son, will ever stand, witnessing that everything to God's glory and eternal satisfaction has been secured. Now the richest possible blessing is offered to all who are ready to receive the Lord Jesus as their Saviour.

Yes, “*It is finished.*” Redemption's work is complete. Atonement has been made. The ransom price is fully paid. Every demand of God has been met. The judgment due to sin borne. The work (stupendous though it be) is finished.

As we ponder the perfection and excellency of this

work, we are reminded of many Old Testament allusions to what could only take place at the Cross, and how it was necessary that the varied types and prophetic pronouncements must have their complete fulfilment in the Lord Jesus, who accomplished that great work at Calvary's cross. So if the Old Testament had to have its fulfilment and be brought to completion, it involved that the finished work should be perfect in every detail of all that which was but "a shadow of good things to come." Jesus, then, must be a prophet, like unto Moses, yet a priest like Aaron. He must be the Lamb without blemish, the sacrifice and offering, yet withal He must be the priestly offerer; yea, He must be the very altar itself on which the sacrifice is laid. If He is the Victim, He has also to be the Victor, our true David defeating Goliath, breaking his power and emerging from the valley of that conflict with all the evidences of the completeness of His triumph. Every type, every particle of Scripture, must be fulfilled to the smallest degree, all going to add lustre to the perfection of the finished work.

How great, indeed, is its magnitude! How it towers above everything in the created universe! What a glory there is in that which He only could undertake, only He could finish, to God's eternal glory!

Reader, however deeply dyed in sin you may be, His appeal to you is, "him that cometh to Me I will in no wise cast out" (John 6. 37). The work for you is finished. Believe His word; trust in Him, feeble though your faith may be. On no other ground than the work of Jesus can God possibly bless you.

It may be, however, that you are not prepared to take your place as a guilty sinner in repentance. You would argue that you have done your best, having led as good a life as possible, and that you have every confidence that this will be taken due account of by God. Has even your own conscience not already told you that your best is not good enough and that there are many incidents in your life which are far from being satisfactory? And yet though you have to admit that this is so, you start the argument that it is a terrible assumption for anybody to affirm that the salvation of his or her soul is intended by God to be known by such a one whilst in this life.

Here you put yourself in a most serious position, for you slight and belittle the work—the finished work of Christ. To you it is not sufficient and awaits the addition of some miserable quota of your own doings that you may furnish as “*your best.*” God has only one work before Him—the work of Calvary, the finished work of Jesus. You will be wise in ceasing your attempts by good deeds and attempted good life, to merit God’s blessing. Why even the altogether perfect life of the Lord Jesus would not in itself serve to meet the need of our souls. It was His death, and only His death, that could do this. The word to you is, “Repent.” You can have neither part nor lot in your own salvation. It must be the finished work of Jesus and that alone.

Bruisèd in the sinner’s stead,
 E’en to death He bowed His head,
 “It is finished!” loudly said.
 Hallelujah! what a Saviour!

J. G. MATHISON.

ON WHICH SIDE ARE YOU ?

TO a small congregation which consisted mostly of soldiers, a preacher read the opening verses of Revelation 20., which reads, “ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,” and afterwards put the following question :—

“ Suppose there was going to be a war, and it was possible to know beforehand which side was going to win, and you could choose which side to be on, which side would you prefer, because it is evident from this all those on the side of the Devil are going to lose ? ”

One who was present on that occasion, and to whom the question made its appeal, resulting in his turning to God in repentance and faith toward our Lord Jesus Christ, related this account of the preaching to a friend, who exclaimed, “ You are now on the side which has already won.”

Yes, how comforting to know as we read in Romans 8. 37, “ We are more than conquerors through Him that loved us.”

Let me ask, how is it with you, my reader ? “ On which side are you ? ” Can you through infinite grace, say you are “ on the Lord’s side ” ? (Exod. 32. 26). “ Forasmuch then as the children are partakers of flesh and blood, He also Himself (i.e., Jesus) likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil ; and deliver them who

through fear of death were all their lifetime subject to bondage" (Heb. 2. 14-15). This happy portion can be yours, by turning in repentance toward God, and faith toward our Lord Jesus Christ (Acts 20. 21).

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15. 57).

A. W. ALDRIDGE.



A NEVER-FAILING FRIEND

A YOUNG Christian serving in the Army was admitted to hospital, where for some months he lay suffering very severely. Some beautiful lines were given him which proved specially helpful and comforting to him, and he delighted to repeat them over and over again :

"Lonely?" no, not lonely,
While Jesus passeth by,
His presence fills my chamber,
I know that He is nigh.

"Friendless?" no, not friendless,
For Jesus is my Friend ;
I change, but He remaineth
True, faithful to the end.

Do you, dear friend, know the Lord Jesus thus? Perhaps, far from home and loved ones, you often feel lonely and sad. There is no one else to whom to turn. No other can help you.

There are many sorrowing hearts in this death-stricken world. To all such His blessed invitation is: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And "him that cometh unto Me I will in no wise cast out."

A. E. B—D.