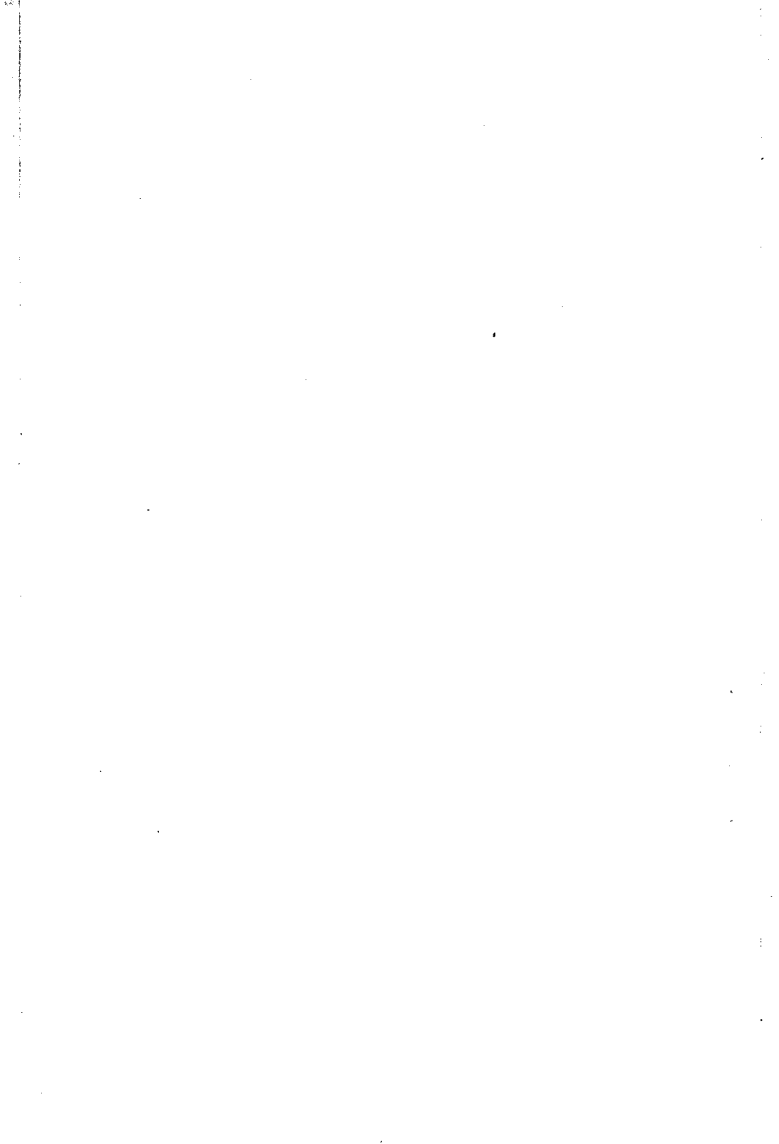
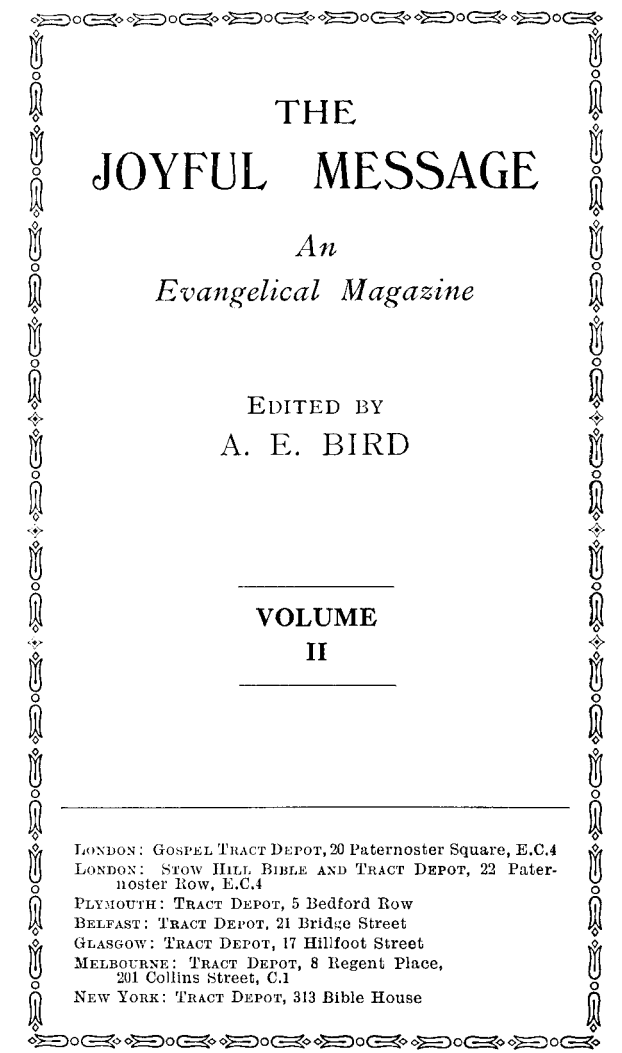


S. Fremlett

with love in Christ
from A. & Bird





THE JOYFUL MESSAGE

An
Evangelical Magazine

EDITED BY
A. E. BIRD

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The Joyful Message

A NEVER-TO-BE-REGRETTED CHOICE.

A YOUNG man stood at the door of a theatre in one of our northern cities. He had just left a gathering of Christians in another part of the town, having listened for an hour to a speaker who knew for himself a Saviour once crucified but now living in heaven.

The heart of the young man had been greatly moved by the tale of that wondrous love "which passeth knowledge" and which had been expressed so fully on the shameful Cross of Calvary, but more than all was he moved by the witness of the Holy Spirit that Jesus had been raised from the dead and received up into heaven and was glorified as Man at the right hand of God.

At the close of the service a hymn of praise was sung to the tune of the "Old Hundredth":—

“Worthy of homage and of praise,
Worthy by all to be adored;
Exhaustless theme of heavenly lays—
Thou, Thou art worthy, Jesus Lord!”
etc.

As this young man stood on the pavement reading the evening's theatre bill where he had often gone before, an old man came unnoticed behind him with an old organ and commenced to play his selection of tunes, the first of which was the "Old Hundredth." The young man turned to see if he was dreaming. All that he

had just been hearing of that living Saviour in heaven came back to him, and there and then he turned to Christ the Lord from the world and all its pleasures and allurements, and yielded himself to the unquestionable claim of that redeeming love.

He left the theatre door never to enter its like again, and went to his home that night a decided follower of the Lord Jesus.

It was but a few days before his departure to be with Christ, after a long life of devoted service to his Lord and Master, that he told the writer this simple and wonderful incident, saying how different all would have been if that night's decision had been made in the other direction.

Many thousands have through this *young man's decision and subsequent life of service to Christ learnt to love and follow that same living Saviour who rescued him that night on the theatre steps.

Reader, have you not heard of that living Saviour too? What has been your choice?

Guildford.

W. K. SNOW.

THE NEW YEAR.

FACTS WORTH FACING.

IF you are without Christ the new year can offer you no better prospects than all the years that are past.

*The late R. F. Kingscote.

The God-given opportunities of the past year will never recur. The present moment only is yours. (2 Cor. vi. 2.)

* * * * *

Some men speak of death as a going out into "the gloomy unknown beyond." The youngest believer on the Lord Jesus Christ knows better than that.

* * * * *

Every saved soul will live for ever in the love which broke him down.

* * * * *

There is not a man who can say that the next hour is his.

* * * * *

The worldling makes his resolutions for a better year than ever, forgetting that the Lord Jesus is the most important consideration in a person's life.

* * * * *

Many who began the past year in health and strength little thought they would be in eternity before its close, but they are.

* * * * *

The word of the Lord concerning Hannaniah the false prophet was—"This year thou shalt die." And he died the same year. (Jer xxviii. 15-17.)

* * * * *

Decision for Christ will mean the dawning

of a new day for you—" the beginning of months " for your soul.

* * * * *

All your prospects are blighted if they do not stand in relation to the Person of the Lord Jesus.

* * * * *

The believer is linked with a scene where death can never come. Jesus is there.

* * * * *

If you are not interested in Christ your position is hopeless.

* * * * *

The proposal of the rich farmer to settle down for " many years " without God was disposed of in a moment when God said—" This night thy soul shall be required of thee " (*Luke* xii. 19-21.)

* * * * *

The passing away of each year brings you nearer to the day of reckoning.

* * * * *

There is something fresh in Christ for the soul's enjoyment for every day in the year.

* * * * *

Eternal realities cannot be affected by the changing years.

* * * * *

If you have by faith reached Christ in glory you have an outlook that this poor world knows nothing of.

Jesus can make you fit to be in His own presence and company for ever with thousands of others who love Him.

A. H. CHILDS.*

THE LAST OPPORTUNITY.

DURING the 1918 influenza epidemic in a country town in South Africa, amongst the many who contracted the disease was a young man who was noted for his wild life. He was taken to hospital and became very ill, so much so that he was left for dead, and a sheet thrown over him. But, strange to say, he revived, and the Gospel was presented to him, but without result.

Another day passed, and again he appeared to be dead, and was left as such, and yet again he revived.

Once more the Gospel was laid before him, and this time he accepted it. He sent for all his old companions, and told them of what had happened to him, and how that God had had mercy on him at the last moment, though twice left for dead, and exhorted them to turn to God. Shortly after he again relapsed, and this time actually died.

The servant of the Lord who had put the Gospel before him, on hearing that he was sinking,

*Copies in leaflet form may be had from the Author, 18, Harold Road, Leytonstone, London, E.11.

set off to see him and was met at the door by the matron who told him he was too late, but added, "P—— is in glory. I have never in all my experience been at such a bright death-bed."

The case is now recorded as an example of God's great mercy to a soul at the last moment.

Oh! profit by His mercy *now*, and use not this true incident as an excuse for further delay.

C. C. ELLIOTT.

THE TWO WAYS.

THE way of God and the way of Cain. These are the two expressions found in Scripture which we want the reader to consider. They are to be found in Acts xviii. 26 and Jude, verse 11. These two ways were seen clearly in the beginning of man's history on the earth in Cain and Abel. Abel offered to God that which spoke to Him of Christ, but Cain offered that which spoke of his own works. Abel was accepted and Cain was rejected. Nothing that has happened in human history has ever altered the position that was then taken up. There were two ways then and there are only two ways now. The simple principle underlying this is everywhere set forth in the Holy Scriptures: God has never departed from it, and He never will.

When Christ was here He distinguished completely between these two ways. In Matthew vii. 13-14 He speaks of the broad way and the narrow way, one the way of Cain leading to

destruction, the other the way of God leading to life.

In Matthew vi. 24 He says, "No man can serve two masters." One is the service in relation to the way of God and the other to the way of Cain, really the way of the devil. It is evident that no man can serve God and Satan at the same time.

Jesus also speaks in Matthew vii. 24-27 of two men who built houses, one on the rock and the other on the sand. One house belonged to "the way of God," and it stood all the storms and tempests that raged against it; the other house was connected with "the way of Cain," man's way, "and it fell, and great was the fall of it." Mankind is divided up into these two ways; these are the only two classes that we have to consider, those who rely wholly upon Christ and those who rely only upon themselves and their own works.

Again in Luke xviii. 9-14 the Lord Jesus brings before us two men who went to pray: the one was in the way of Cain, the other in the way of God. One brought of his own works, as Cain did, the other, like Abel, felt what a sinner he was, and taking his true place before God, he said, "God be merciful to me the sinner." In Luke xv. the two sons are seen in the same light. One boasting of what he was and his own goodness, the other saying in true repentance, "I have sinned."

The two ways are so clearly defined that it seems almost impossible for anyone to make a mistake in respect of them. Light marks the

way of God, darkness the way of Cain. Life and death. Love and hatred. Hope and despair. Happiness and misery. Righteousness and lawlessness. The truth and the lie. Salvation and Destruction. Eternal gain and eternal loss. Heaven and hell. Christ and Satan. These great contrasts are some of the marks whereby anyone can distinguish between the two ways.

The death of our Lord Jesus Christ has opened up the way of life. He has accomplished redemption. He has borne the judgment of sin upon the cross at Calvary. His blood, that cleanses from all sin, was shed there. Its efficacy stands good for all time. No one can pass from the way of death to the way of life without having to do with God about sin and then discovering the great and glorious fact that God Himself has dealt with it once and for ever on the cross and that for all who believe in Christ there is present and eternal blessing. Has the reader of these words passed from death unto life? Are you on the broad way that leads to destruction or on the narrow way that leads to life? It must be one or the other. You have the Scriptures, everything is plainly told out there. See that you find all this out for yourself before it is too late!

A friend of mine was speaking to a man of business the other day and telling him something that was in the Bible; he seemed quite surprised and said, "Is *that* in the Bible?" He did not know it and had not taken the trouble to look. What would you think of a man who entirely neglected the guide-book when seeking

to cross a mountainous country? If he perished over a precipice he would have himself alone to blame, when he might have taken the right way and have been saved. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xvi. 25). This is not the only time that this statement comes in this wonderful book of Holy Scripture—Proverbs. It is a book that is full of the two WAYS. It is a marvellous guide-book for young and old. What excuse will you be able to make to God in the great day of reckoning if you have neglected His Word? You will be condemned then. Awake, my friend, to the importance of the moment! Repent and believe the Gospel! "Behold, *now* is the accepted time, behold, *now* is the day of salvation."

J. JAY.

"BEHOLD NOW IS THE DAY OF SALVATION."

THERE are times in our lives when a hasty decision and prompt action are imperative. To brook one moment's delay may mean irretrievable loss. An action of the mind in a moment of peril leads us to take a hasty step backward, almost before we are conscious of it, and thereby save our lives.

If a hasty decision, in matters of this life, is of such importance, what about matters eternal? Are they of so little account that you will risk

the danger of losing your own soul for ever? "Behold *now*," says God, "is the day of salvation." Not to-morrow. Not even to-day. But now. This very moment. This very moment, salvation, yes, Christ Himself, is within your reach. But you must take Him yourself, and that now, if you would be saved.

Captain G——'s ship was torpedoed during the Great War, and all hands went down except the Captain and his first officer. For twenty-two hours, with lifebelts on, they held together, crying to God to save them, for the Captain loved the Lord. Their danger was not exactly drowning, but dying of thirst. Water for hundreds of miles surrounded them, but they dared not touch it. Salt water, as perhaps my reader is aware, like the pleasures of this world, only creates thirst instead of satisfying it. They had reached a point in their intense thirst when they could endure no longer. But, to their great delight, salvation came to them in an unexpected way. A large vegetable marrow floated by. Without one second's delay the marrow was seized. Broken in two, it was divided between them and its moisture sucked out, and both were saved, and some hours later they were picked up. Would it not have been madness for them to have allowed that salvation to pass, thinking that perhaps another marrow might float by a little later? Yes, indeed! But this they did not do. They dared not miss the opportunity, seeing that God in His goodness had brought that marrow there for their salvation. But, my friend, serious as the position was in the narrative

I relate, far more serious is your position now. At any moment you may be called to leave this world, and all that is dear to you, to pass into eternity. With your sins upon you, unforgiven and unsaved, you would be lost for ever and for ever. At infinite cost God has sent you a Saviour. Under unfathomable sufferings Jesus has died to bring salvation to you. This salvation is now within your reach—not to be purchased, nor to be merited, but just to be appropriated, as Captain G—— did the marrow. The Saviour Jesus is near unto all that call upon Him, “for whosoever shall call upon the name of the Lord shall be saved.” Reader, He is near you now. Don’t miss Him. Don’t neglect this great salvation. You can have Him as your own personal Saviour now, by the simple act of faith in Him. But beware, for in five minutes from this moment your hope of salvation may be turned to eternal remorse. One moment the door of that ark was opened to be entered by whosoever would, but the next moment “God shut the door,” and it became forever too late. *Now* is your day of salvation, your *moment* of salvation. Take it at once and be happy in the Lord.

But oh! the danger of neglect. Two years since a small Norwegian steamer anchored in St. Helier’s harbour, in Jersey. Passing by in the late evening I went aboard to speak to the men about my Saviour, but found that every one had gone ashore. That night a fire broke out, and the cry of “Fire! fire!” rang through the ship. The Captain, whose cabin was near to

where the fire broke out, seemed slow in heeding the warning. After a while he looked out of his cabin door, and was surprised to find the fire had taken such hold on the ship. He dashed back for a few minutes to get his ship's papers, and with difficulty hurried up the gangway, which had now become a roaring furnace. He was badly burnt, and was taken at once to the hospital. I called to see him the following morning, but was met by the words, "The Captain died in great agony during the night." Those few moments' delay cost him his life. His chief engineer, whom I saw next day in the hospital, badly burnt, related these details to me, and said that he himself only escaped death by fleeing at once for salvation.

Dear reader, if you have any regard for your soul's eternal welfare, let me entreat you to flee at once to Christ. He came to seek and to save that which is lost. "How shall we escape if we neglect so great salvation?"

J. H. LEWIS.

"WITH ME."

JOHN xvii. 24.

WITH ME."—No more is told;
 What more, Lord, couldst Thou tell?
 Thou knewest that would satisfy
 The heart that knows Thee well.

*Copied from a tombstone (of a departed Sister in the Lord)
 in Bournemouth Cemetery.*

THE TWO CORPS: A CONTRAST

THE UNCONVERTED

March! march! march!
Earth groans as they tread,
Each carries a skull, going down to the dead;
Every stride, every stamp, every footfall is bolder,
'Tis a skeleton's tramp, with a skull on its
shoulder;
And, oh! how it treads, with high tossing head,
That clay-covered bone going down to the dead.

E. Cox.

THE CONVERTED

March! march! march!
How lightly they tread,
Looking up to that One Who rose from the dead;
Every stride, every step, every footfall is bolder,
'Tis a sinner draws nigh, with a load off his
shoulder;
And, oh! how he treads, looking up to his Head,
Who triumphantly rose from the midst of the
dead.

J. WILLANS.

“The burden of Dumah.
He calleth to me out of
Seir, Watchman, what of
the night? Watchman,
what of the night? The
watchman said, The morn-
ing cometh, and also the
night: if ye will inquire,
inquire ye: return, come.”

(*Isaiah* 21. 11, 12.)

The Joyful Message

A MINER'S TIMELY DECISION.

AS rumblings in the vicinity of Vesuvius give warning that an eruption is about to threaten the cities below with destruction, so warnings divinely given to-day are no doubt intended to exercise hearts and consciences as to *soul-dangers* in the light of the future. The Word of God reminds us, if unconverted, of one very solemn fact: "*Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance*" (Ps. xc. 8). There *must* be a righteous reckoning.

A miner once heard the glad tidings of God's grace to sinners. At the close of the meeting he approached the preacher, and thus addressed him, "*Didn't ye say I could have the blessing now?*"

"Yes, my friend," was the answer.

"Then pray with me, *for I'm not going awa' without it!*"

And God, ever willing to bless, granted their request. "*I've got it now!*" cried the miner, his face beaming with joy, "I'VE GOT IT NOW!"

The next day a frightful accident occurred at those same mines; and among the men brought to the surface was this very man (now in a dying state) who, but yesterday, had sought and found salvation at the Saviour's feet.

The preacher was there also; and ere the

miner's happy spirit took its flight to the presence of his Lord he was able to say, "Oh, I don't mind, for I've got it—it's mine!"

Well for him, truly, that he *had* received the blessing of forgiveness of sins the night before. All his iniquities had been blotted out for ever by the Saviour's precious blood!

In love Jesus died; and He died that sins might be freely forgiven, and peace with God made the present portion of all who trust in Him.

Happy and richly blessed are all who are thus forgiven in this world! But how great the joy of God Himself in such blessing! He delights to save; and will surround Himself with souls made happy in the enjoyment of His love for ever (Luke xv. 22-24).

L. O. LABETT.

TRUE HAPPINESS.

"TO tell you the honest truth, sir, I am not at all interested in these things. Like many more, I am quite happy without troubling myself about religion."

Such was the remark of a lady to a servant of the Lord, who spoke to her at the close of a Gospel preaching.

He replied, "Well, my good lady, I can assure you no one can be truly happy without *CHRIST*."

Man's great aim is to obtain that which will yield him happiness. Some seek to accumulate riches, others desire fame, or pleasures, and countless other things. Though there may

appear to be a measure of enjoyment in these things, how very shallow they are! They still leave the heart unsatisfied, and with a craving for something more. Have you not been disappointed many a time because a little bit of so-called pleasure in which you have indulged has not afforded you the enjoyment you sought for?

You may depend upon it, dear reader, no one can be truly happy apart from CHRIST. This world with all its boasted store cannot afford you a single thing that will carry you beyond death! Were you to possess all its wealth, or attain the highest place of fame, you must die and leave it all. "It is appointed unto men once to die, but *after this* the judgment."

"This world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die."

A notable millionaire exclaimed when dying, "I, who have amassed such great wealth, must I die?" Yes! and solemn to relate, in his case, he lived *without* CHRIST, and died *without* CHRIST! And then to think of spending eternity *without* CHRIST! Do you not shudder at the thought of it?

Well might we pay heed to that momentous question raised by the Lord Jesus Christ when here upon earth: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. xvi. 25, 26).

Oh! what are a few fleeting years to be compared with the countless ages of eternity?

Are you still in quest of happiness apart from CHRIST? If so, you will never find it.

A servant of the Lord, long since gone to his rest, remarked, "The world *is seeking* for happiness. The believer *has found* it." Where? In CHRIST!

May you, dear reader, cease your fruitless efforts to find true happiness in this poor, sin-stricken scene, by coming to CHRIST, in all your deep need, as a lost and ruined sinner! You will then prove for yourself, as millions of others have done, that He—and He alone—can afford you *never-ending happiness* such as this world can never give or take from you!

"Whoso trusteth in the Lord, happy is he!" (Prov. xvi. 20).

"Now none but CHRIST can satisfy;
None other name for me;
There's love, and light, and lasting joy,
Lord Jesus, found in THEE!"

A. E. BIRD.

THE DYING ARTIST'S TESTIMONY.

AT the ripe old age of 98, the celebrated artist, Sydney Cooper, R.A., passed peacefully away. As he lay on his dying bed, he was heard say, addressing the Lord, "It is a long life I have had, and marvellously varied—storms and tranquillity, sunshine and shadow; but Thou hast brought me through it all, and I am a wonder to many. I have long known how to rely on Thee. Thou hast been my strong Refuge. May Thy love cheer me the little bit of the path that is left. I have full faith in Thy

Atonement, and I am confident of Thy help. *The precious blood I fully rely on; Thou art the Source of my comfort, I have no other. I want no other.*"

This was a fine testimony from the lips of a man who had made his mark in this world; and when it, with all its glory lay behind him, with eternity fully in view, he could speak so confidently of the Lord Jesus Christ as his Refuge, his only source of comfort in the dying hour, of his faith in the Atonement, and of his sole reliance on the value of the precious blood. It is when a man comes to his dying bed that he is tested, and it is then if he is unsaved that he feels his false foundations giving way, and the rotten props of self-righteousness failing to support his guilty soul, laden with a lifetime of sins and iniquities.

Let the reader, in thought, put himself in the place of the dying artist, and face the question as to how he stands with God in view of passing out of this world. Could you, like him, say, "I have full faith in Thy Atonement"? This is the great doctrine Satan is deadly opposed to. He does not care what you believe, or what you do not believe; what your religion is, or whether you have no religion at all, so long as you have no faith in Christ's Atonement. He knows full well that apart from it you are lost for ever, without it, when you die you will die in your sins and pass uncleansed and unforgiven into eternal woe. To rely upon anything short of the precious blood of Christ is to be like the foolish man the Lord spoke of, who built his house upon the

sand, "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. vii. 27).

When the destroying angel was about to pass through the land of Egypt (Exod. xii.), God graciously provided a way of escape for every firstborn of the children of Israel. The only ground of shelter from the judgment about to be poured out upon the Egyptians was the blood of the lamb sprinkled on the lintel and side-posts of their houses, and God said, "the blood shall be to you for a token upon the houses where ye are: and *when I see the blood I will pass over you*, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Had there been an Israelite who refused to avail himself of God's provision, his firstborn would have perished, in the same way as the Egyptian's firstborn. Where there was no blood there was judgment, and unless you have faith in Christ's Atonement, and fully rely upon the value of His precious blood, there is nothing to shield or shelter you from the judgment of God which will fall in awful severity "on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. i. 8-10).

"How shall we escape, if we neglect so great salvation?"

E. E. NICHOLS.

“WHAT IS TRUTH?”

JOHN xviii. 38

PILATE, the Roman Governor, greatly puzzled by the prisoner whom the chief priests had brought to him, and astonished at the Lord's answers to his questions, addressed this further question to Him: “What is truth?” How much depends on the answer we may give to this short sentence!

There stood before Pilate in that blessed Person the truth itself.

Our natural desire is to arrive at the truth of everything in this world and in this life.

We long for certainty, which cannot be secured to us even about the things that happen day by day and year by year.

I saw a small book lately with the title, *What is man?* the author seeking a solution of the mysteries of life; a real search after the truth as to mankind: his origin, his nature and his future, but, alas! leaving God out as revealed in the Bible wherein the truth lies.

God's precious Word supplies the answer to all who are willing to accept the Scriptures as God's revelation to us.

The truth we want for salvation, pardon and eternal life is all in a Person, and that blessed Person stood before Pilate, ere He passed on to Calvary to accomplish all for God and man.

In the eighth chapter of John's Gospel the Lord Jesus says to His disciples, “And ye shall know the truth, and the truth shall make you

free" (verse 32); and in verse 36 He says, "If the Son therefore shall make you free, ye shall be free indeed."

What is truth as to man is that he is a sinner, away from God; unfit for His presence. Man believed the devil's lie at the beginning, and thus sin, death and distance from God came into this world. Such is the truth about you and me, dear friend, in our natural unconverted state.

What is truth as to the Second Man, the Saviour, the Son of God?

Listen to His words in John xiv. 6: "I am the way, the truth, and the life."

All we need is in this glorious Person. The way to heaven; the way to God the Father is in Him. He is the truth, we learn the truth in Him. He is the truth about the Father. He has declared Him. He has revealed the Father to us.

He has made known God as seeking your salvation and mine.

John in his epistle says, "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John iv. 14).

In Christ we learn the truth about ourselves, in that He came as God's sent One to suffer and to die for us, that we might be pardoned and secured for eternity. He is the truth, in life, in death, in resurrection and in glory.

He says, also in John xiv. 6, "I am the life." What a Person to trust! What a Saviour to believe in! He is the way to the Father, the truth about the Father, the life from the Father.

How blessed to be bound up in the same bundle of life with such a Person!

Pilate's question is answered for us now though, alas! Pilate remained in the darkness of unbelief.

Hasten, then, to Jesus, dear reader! Make sure of your eternal portion in Him! A dear relative of mine near the end of his life said to me, "I'm in Christ and that's everything!"

He Himself is the truth. To be out of Christ is to be still in your sins and on your way to judgment.

Believing in Christ as our own personal, present and precious Saviour we receive the Spirit Who is called the Spirit of truth in John xvi. 13. He has come since Christ has been glorified, to guide us who believe into all truth.

Why remain an unbeliever for another hour when such fulness of blessing is secured for all who believe in Him?

"Jesus is worthy *now*
All homage to receive,
Oh! sinner, to the Saviour bow,
The *truth* believe."

T. E. PURDOM.

THE GOODNESS OF GOD.

PSALM lii. 1; PSALM xxxi. 19; PSALM cvii;
TITUS iii. 3-7; ZECHARIAH ix. 17.

THE word in this first verse of Psalm lii is to all men, it is to you. I do not know your private history or your circumstances, but I do

know that your heart hungers for *goodness*. Where is it to be found? There is only One good and His goodness endureth continually. If your thoughts of Him are hard and rebellious, His thoughts of you are good and kind and gracious. God loves you and would have your poor, empty, unsatisfied heart filled with the knowledge of His goodness. Blessed is the man who trusteth in Him. How can you trust Him and know Him? By letting His goodness enter into your heart. By seeing that His goodness and kindness are so great towards you, His heart of love so interested in you, that He has sent His beloved Son into this world, to suffer in your stead, and bear the judgment of sin on your behalf. God's goodness to you was expressed in Jesus—that blessed Person Who went about doing good! Every town, every village, every house He entered, received of that goodness. All who came to Him in their need were relieved and went away with the heart filled with that goodness. He healed the sick, rebuked the fever, cleansed the leper, gave sight to the blind, unstopped the deaf ears, made the dumb speak, healed the broken-hearted, raised the dead. But Jesus is no longer here. He went to the Cross to suffer and die for you; and now He is in heaven seated on His Father's Throne, waiting for the day when His sceptre will hold sway over all the earth. The heart of God yearns over you, and He graciously entreats you to accept His free provision, in order that you may never pass into the darkness and distance of a lost eternity.

Are you trying to make the world yield you some goodness to satisfy? Are you trying to wring some sweetness from its fair appearance? What does God say of it?—"Foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." How can a world of that description give you goodness? This sevenfold evil is God's own true judgment of man's natural heart. Will you go to a world of indifference to God; a world of disobedience—rejecting His claims; a world of pleasure, under the delusion of Satan; a world cruel and heartless; a world where hatred underlies its pleasant surface? Or will you come to God Whose kindness and love towards you have been so perfectly declared in the gift of His Own beloved Son? He would hide you in the secret of His presence, and comfort and rejoice your heart in the sweet embrace and warmth of His love.

See Psalm cvii. Are you wandering in the wilderness in a solitary way, finding no city to dwell in? Are you lonely and miserable, your heart hungering for you know not what? Does the glitter and the whirl of this world's attractions fail to deaden the aching of your poor desolate heart? This is a solitariness and a loneliness which God alone can dispel, a void which the love of Christ alone can fill. Nothing else can give you rest. Are you hungry and thirsty, your soul fainting in you? Is there a weariness and tiredness which you would fain overcome with the goodness you seek here? Do you sit in darkness and the shadow of death,

bound in affliction and iron, rebelling against the words of God? Is your heart filled with bitterness because it is proving the failing water of this world's fountain, because it is finding out the worthlessness of its gloss, the emptiness of its bubbles?

“Then they cried unto the Lord in their trouble and He saved them out of their distresses. He brought them out of darkness and the shadow of death and broke their bands asunder.” “O, taste and see that the Lord is good: blessed is the man that trusteth in Him.”

Let God's goodness envelop you! Open your heart to Him and let the sunshine of His love pour in! Come just as you are! It is not to make yourself better, it is not to look for good in yourself, it is not to reason; it is to trust Him and come. Tell Him *all*. He will not reproach you, there will be no frown, there will be nothing but love. He will tell you of the kindness and goodness that were ever in His heart toward you, of His longing to bless you and make you supremely happy. He will direct you to Christ your Saviour and Redeemer.

Then, knowing the greatness of His goodness He will lead you to know the greatness of His beauty! (Zech. ix. 17.)

Oh! why remain in the distance—cold and unhappy, when such a God waits to bless you love you, satisfy you eternally?

L. G. JONES.

SOME THINGS SEEN AT THE CROSS

- The maintenance of man's guilt.
- The maintenance of God's righteousness.
- The measure of God's love.
- The manifestation of God's heart.
- The means of man's Salvation.
- The motive of all Service.
- The measure of separation from the world.
- The melody of heaven.

E. CALTHROP.

Calvary ! O Calvary !
Mercy's vast unfathomed sea ;
Love eternal, love to me !
Jesus, we adore Thee !

“Unto us a child is born,
unto us a son is given:
and the government shall
be upon His shoulder: and
His Name shall be called
Wonderful, Counsellor,
The mighty God, The ever-
lasting Father, The Prince
of Peace. Of the increase
of His government and
peace there shall be no
end.”

(Isaiah 9. 6, 7.)

The Joyful Message

THIS BOOK.

THOUSANDS of little books, similar to the one you have in your hand, dear reader, are given away in the world every day. It is one of the means that God uses to bring to the notice of guilty men the glad tidings as to the blessed fact that He is toward them in grace, and will receive all who in repentance acknowledge their sinful condition, and trust in the Saviour He has provided. This blessed Saviour, the Lord Jesus Christ, has died on Calvary's cross in order that the sin question might be righteously met, and, having exhausted all the judgment, is risen and glorified, God now proclaiming both His complete satisfaction with the work done, and His readiness to justify freely the one who believes in Jesus (Rom. iii. 26).

We may ask, then, what becomes of the multitudes of Gospel messages in little book form that are thus distributed? Some, we are sorry to say, are like the seed that falls by the wayside (Matt. xiii.), some like that which fell in stony places, others among the thorns, none of which produce anything for God, or bring any happiness into the soul. Many, however, come under the notice of needy souls who are thankful to know that God is not against but for them, and how

sweet and blessed the joy that comes to such in the realization of sins forgiven, and peace with God through trusting in the Saviour of Whom the booklet speaks ! Reader, what are you going to do with THIS book ?

Many years ago the son of a renowned Burmese chief was led to trust in the Lord Jesus by means of such a little book. He had occasion to visit a place some hundreds of miles from his residence, and while on this visit the wife of a missionary taught him to read, and the little book in question was, first his lesson-book, and then in God's wonderful mercy was used to his conversion. He returned to his home rejoicing in his Saviour, and was used for the blessing of many others in that dark and heathen land, as he gave testimony to the grace of God that was also available for them.

What a favour from God that such a messenger as this little book has reached YOU ! God has Himself ordered that it should be so, and it is another evidence to YOU of His intense desire that YOU should be saved. How serious, then, to reject or despise the message it brings, for if in the favour of God YOU have been privileged to peruse it, YOU will have to give an account to Him in a future day as to what YOU have done with it, and how treated its Divinely-sent message ! The possession of THIS BOOK, then, dear reader, places upon you a solemn responsibility, and while we entreat YOU to receive NOW the precious Saviour of Whom it speaks, and so come into the present enjoyment of all the riches of the grace of God, we are constrained at the same time to warn YOU as to the

consequences of ignoring its appeal. Time is fleeting, death is hovering at your door, judgment awaits you if you die in your sins ! God waits in longsuffering mercy to bless you, and you will remember THIS BOOK in eternity ; if receiving its message, to praise His Name for ever for the blessed news it brought you ; but, solemn thought, if rejecting, to spend the same “ for ever ” in bitter remorse that such grace had come so near you in testimony, and you had set it aside and lost it for ever.

WHAT, THEN, WILL YOU DO WITH THIS BOOK ?

P. A. FARRANT.

“ HE WILL CARRY YOU THROUGH.”

HOW frequently the prophet’s word, “ A little child shall lead them,” has been fulfilled in the experiences of souls !

A true instance of this occurred, not long since, in one of the large towns in the Midlands.

An aged woman lay dying in a back bedroom of a public-house in a poor district. The shadow of death—and after—had darkened her spirit and her sin-stained conscience told her that it was not well with her soul ; while the tremendous reality of eternity filled her with dread. Tears of repentance told of her soul-distress and no one could meet her anxiety.

Several days passed thus, when a Christian, hearing of her distress, obtained permission to visit her. To his surprise, however, she looked up brightly and said :

“What do you think happened yesterday? I was lying here in great trouble about my soul when my little grandson, eight years old, came in from school and ran upstairs to see me. When he noticed that I was weeping, he said, ‘Why, granny, what is the matter? What are you crying for?’”

“‘Because I am dying, and I am not ready to die,’ I replied.

“The little fellow stood in perplexed silence for a few moments and then said brightly:

“‘Don’t cry, granny; ask the Saviour to help you. He will carry you through!’”

She added that like a flood of light the little boy’s remark brought back the long-forgotten truth learned in her childhood, when she heard of Jesus, the Saviour of sinners, and of His precious blood that cleanseth from all sin.

“So I asked Him to save me,” she concluded, “and He *will* carry me through.” And He did! for two days later she passed happily into His presence—“absent from the body, present with the Lord”—a trophy of the mercy of God, led to the Saviour by a little child.

* * * * *

That Christ is a living Saviour, at hand to respond to the cry of distress, is one of the greatest truths of the Gospel of God. He said, “him that cometh to Me I will in no wise cast out,” and He has been faithful to that word.

Every troubled conscience may find rest, and

every weary heart satisfaction in Christ, the only Saviour, and join in the song :

“ Now, none but Christ can satisfy,
None other Name for me.
There’s love and life and lasting joy,
Lord Jesus, found in **THEE!** ”

F. S. MARSH.

HUMAN SPECULATION, OR DIVINE ASSURANCE ?

“ **B**EHOLD, I *thought*,” said the proud and angry Naaman, when he heard the prophet’s message indicating God’s way of cleansing for him—“ Behold, I thought, He will surely come out to me,” etc. He was angry and would have returned home a *leper still*, for the remedy suggested to him was so different to his own thoughts. He would like to have *done* some great thing, but God’s salvation is “ not of works, lest any man should boast.” How simple this was : “ Wash and be clean.” It is a way that makes *nothing* of man, and *everything* of God. How well it was for Naaman that he listened to the gentle persuasions of others ! We read, “ Then went he *down*.” There was full surrender and complete obedience—“ he dipped himself *seven* times in Jordan . . . and he was clean.” How good to see him now as he returns to the door of the house of Elisha ; how different is his spirit and different his words ! It is no longer, I *thought*, but, “ Behold, now I *know*.” Before it had been speculation and that on a wrong line ; now it is the certainty of one who has proved the power of the word of God by simply obeying it.

In the ninth chapter of John we read of another who could say, "I *know*." He simply obeyed the words of Jesus, and said, "A Man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash: and I went and washed, and I received sight." The Jews would speculate and question regarding it, but he said, "One thing I *know*, that, whereas I was blind, now I see."

The Apostle Paul, speaking of the time previous to his conversion, says, "I *thought it right* to do many things *contrary* to the Name of Jesus"; afterwards he says, "I *know* whom I have believed," and he is found no longer contrary, but in blessed accord with and happy obedience to the One Whom, following *his own thoughts*, he had once bitterly opposed. It is striking to note how many times in his epistles he says, "I KNOW."

Dear reader, there are many instances in Scripture, and indeed in actual existence around us to-day, which show the folly of merely human speculation regarding these things, and, on the other hand, the blessedness of having full assurance of faith in GOD. Paul could say, "I believe God." And with what power does he speak to Felix who, though he is convicted and trembles, procrastinates to his eternal loss; and to the King Agrippa, who is *almost* persuaded, but did not accept, as far as we know, that which was so faithfully presented. Both Felix and Agrippa have long since passed off the scene, and their opportunity of salvation gone beyond recall, but how is it with *you*? Are you on the

shifting sands of human speculation? or maybe you have been convinced of the truth of these things, but never yet surrendered to the Lord Jesus Christ. The blessed God is presenting ONE MAN and one Name for your consideration. He has only one way of salvation, and that is on the ground of the finished work of Christ. "But *this* man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God" (Heb. x. 12).

"Through *this* man is preached unto you the forgiveness of sins" (Acts i.).

"There is *none other name* under heaven given among men whereby we must be saved" (Acts iv. 12).

Thank God, many can say to-day :

"On Christ the solid Rock I stand,
All other ground is sinking sand."

May you be given to accept this, God's way of salvation, and, instead of saying, "Behold, I *thought*," may you be able truly to say, "BE-HOLD, NOW I KNOW."

Winnipeg.

C. DEAYTON.

SPIRITUAL EYESIGHT NEEDED.

"THESE are my gods," said a heathen, as he pointed Augustine to his idols—"where are thine?"

Said Augustine, "I show you not my God, not because I have no God to show you, but because you have no eyes to see Him."

S. J. B. CARTER.

THE UNWELCOME GUEST!

FAR back in the dim, early history of Egypt there was a strange, weird custom. At the most gay and sumptuous banquets the guests were reminded of their mortality by a slave carrying round a mummied *corpse*, and whispering to each guest: "Such as this thou must *soon be*." Then, according to Herodotus, the great national dirge was sung:—

"Great ones surely go to their graves,
 Ended their task and their race;
 These men are aye passing away
 And youths are aye taking their place.
 Each one in his turn draweth breath—
 Each one in his turn seeth death."

Modern society, in its hundred and one different festivities, ignores death. Far from reminding its followers of death's grim presence, we find that, only the other day, when a guest fell dead at a ball, the fact was kept from the other guests till the next day. Thus thousands try to drown the thought of death, in pleasure, till they find out to their dismay that they must face it, and afterwards, *judgment*, and then *eternity*!

Only simple trust in Christ, Who has the keys of death and Hades, can enable us to face the future with God-given confidence and peace!

"Death comes down with noiseless footsteps
 To the hall and hut;
 Think you, death will tarry knocking
 Though the door be shut?
 Jesus, waiteth—waiteth, knocking.
 But the door is fast;
 Grieved away the Saviour goeth—
 Death breaks in at last."

S. J. B. CARTER.

JESUS! O NAME OF HEAVENLY CALM!

JESUS! O Name of heavenly calm,
Whose fragrance ages but increase!
Thine, Lord, the crown, the fruit, the palm,
Thy victories ever those of peace;
What love and grace Thy Name contains,
And all that's dear to God remains!

Heaven's sweetest accents breathed the word
To faith's receptive ear and heart;
What wondrous message then was heard,
That Thou with men would'st take Thy part!
From sins to save, to yield Thy breath,
To prove, blest Saviour, love to death.

Jesus! All meekness, righteousness,
All gentleness, all love divine,
All truth and grace, all holiness,
Shall in Thy Name for ever shine!
Yet on the cross 'twas held Thy crime,
That name of JESUS; Name sublime!

Flows through Thy Name salvation's tide;
No other name will God respect:
For Thou His Name hast glorified,
With Thee all grace does He connect:
By Thee alone can man be blest,
In Whom both God and men can rest!

L. O. LABETT.*

* Copies with music and words obtainable from the Author, "Valetta," Alexandra Road, Ryde. 1½d. each; 9d. per doz., post free.

THIS MAN—THAT MAN.

FROM the very outset of time MAN has been conspicuous in all the numberless events composing human life. His origin is clearly given us in Gen. ii. 7. This inspired word is a solid incontrovertible *fact*, altogether reliable; entirely free from the senseless theories, guesses, and vain conclusions of scientists so called, and self-deceived philosophers. There is *one* book, and one book *only* that can be absolutely relied on to furnish all the light, knowledge, and understanding sought for by every honest and inquiring soul, and that priceless book is the BIBLE.

ONE Man stands out in majestic prominence in that blessed book, abounding, yea, and superabounding over every other man the world has ever seen and known, or ever will see and know. He is destined to be manifested to the whole universe as supreme; the *only* man competent to take the Universe in hand, control, order, govern, and reign in righteousness and peace; exercising His benign sway over all intelligent beings, both in heaven and over earth, also subjecting Satan and his host to His sovereign will. "Truly this Man is the Son of God" (Mark xv. 39).

Certain officers answered in John vii. 46, "Never man spake like *this* man." That word *never* is a most *emphatic* one.

The chief *priests*, the *rulers*, and the *people* said, "Away with *this* Man," but Pilate said, "I find no fault in *this* man." NO FAULT!

The dying thief said in those last soul-piercing moments, "THIS Man hath done *nothing* amiss."

After the Lord had quelled the storm, the disciples *marvelled*, and said, “What *manner* of Man is *this*.”

Dear reader, pray observe, “*Through* THIS man is preached unto you the *forgiveness* of sins” (Acts xiii. 38). How has this been brought to pass? We are told in Hebrews x. 12, “But *this* man after He had offered ONE sacrifice for sins, for ever sat down on the right hand of God.” A glorious confirmation of the last words of Jesus on the cross, “IT IS FINISHED.” *This* man is the *only* Man in Whom our salvation is to be found. Who says so? God says so. Where? In Acts iv. 12; “For there is none *other* name under heaven given among men whereby we *must* be saved.” Yes, *this* Man, and *this* Man *only*.

Then kindly note what the Scripture says: “Blessed is *that* man that maketh the LORD his trust” (Psa. xl. 4). Be sure you do not trust your precious soul’s salvation to any other person, or thing, seeing Jesus *alone* can save.”

Simon remarked in Luke vii.: “*This* man if He were a *prophet*, would have known *who* and what *manner* of woman *this is* that toucheth Him; for she is a *sinner*.” A sinner! Can He receive such? “*This* Man *receiveth* sinners” (Luke xv. 2). He desires to enter your heart and life. Will you let Him?

“Jesus knocks, is knocking still;
Yield to Him at once thy will;
He with joy thy heart can fill:
Open wide the door!”

A FOURFOLD DELIVERANCE.

THE *Name* of the Lord Jesus Christ delivers us from the names of men.

The *Person* of the Lord Jesus sets us free from the persons of men.

The *Word* of Christ delivers us from the words of men.

The *Work* of Christ delivers us from all dead works of our own.

J. A. VON POSECK.

WHERE THE "IF" REALLY IS

SOMEONE came to Jesus and in faltering accents said, "*If* Thou canst do anything" (?)

At once the Lord took his "if" and put it back where it came from, and where we should ever put it—in *us*, not in *Him*. "*If thou* canst believe, all things are possible."

Oh! doubting one, let Christ pluck the "if" out of your faithless heart, as well as put it back out of *His* into yours. Then will you cry, "Lord, I believe, help Thou mine unbelief"—and He will!

S. J. B. CARTER.

For whom have you decided ?

TWO friends were walking together; one was a believer in the Lord Jesus Christ, and had been speaking of the blessedness of what Christ has to give. As they parted the one asked the other, whom she had decided for. She replied, with feeling and emphasis, "*Christ.*" Blessed decision! This gives joy to the heart of God. He has "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. ii. 9-11).

Have you bowed to Him, and confessed Him Lord? To bow and confess Him in the day of grace brings to the believer salvation (see Rom. x. 9). To be compelled to bow (as every unblest creature will be) will end in eternal judgment. If undecided, face this important matter now, and may your never-to-be-regretted choice be CHRIST!

E. E. NICHOLS.

“We preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus’ sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the Face of Jesus Christ.”

(2 Corinthians 4. 5-6.)

expressed his determination that it should never happen again.

But alas for human resolutions ! Before long he left the village, found his way to the capital and, like the prodigal, spent all he had in riotous living. After some week's absence he once again appeared at his sister's house. But this time the door was closed ! We can imagine the feelings of the sister and her husband, who did not take this step in anger but in love for his soul ! God honoured their faithfulness and answered their prayers, and our young friend found himself shut up to God alone. Every human door was closed against him, but a Divine door stood open, and another prodigal went in. A Saviour God was there to receive him, and the sublime story of Luke xv. was once again enacted in human life, even as it is still being enacted every day. From that moment the power of sin was broken in the life of T. A., who still lives, a monument of God's saving grace.

SIN is a terrible power and Satan a fearful reality. No amount of “mind-training” can fortify a soul against sin, for we carry it in our own bosom. It may express itself in different ways ; with some as “the will of the flesh,” with others as “the will of the mind”—or both. But the thing is there, and the consequences are terrible and eternal. The wages of sin is death. *Sin* brings *death*, not only as a result but as *wages*. Wages are something *earned*, hence it puts the result on the ground of *responsibility*. Much might happen to us which we had not earned, but when death comes we have earned

it. Death is God's *penalty*; it does not come simply in the course of nature or as the operation of a moral law, but as God's *penalty*. We have earned death, but none could earn life. This can only be ours as a *gift*. "The gift of God is eternal life through Jesus Christ our Lord."

Reader, how do you stand in relation to this question? Where will you spend eternity?

A Saviour God invites you to participate in eternal joys. Christ died for you, that your sinful life and state might not prove your eternal ruin, but become an occasion for you to turn to Him and taste His mercy. His precious blood cleanses from all sin. His death has met every claim of the Divine throne and has expressed the love of God.

His door is still open. No other door avails. When His door is shut—and it presently will be—what hope then? The same Gospel of Luke that tells us of the Father's open door (chapter xv.) also tells us of a closed door (chapter xiii. 25). Happy they who arise and go to the Father to receive His embrace, the best robe, the ring, the shoes, and to be brought into the house where Divine Persons dwell, to be the cause of joy in heaven and to share that joy for ever!

WHITWORTH LUMB.

THE SEARCH FOR WATER.

A YOUNG prince, parched with thirst, was eagerly looking round everywhere for water. He had, in his keen interest in the chase,

become separated from his followers and now with his favourite falcon that had returned from its long flight he searched the barren waste in vain. At last he espied the glittering of a little rill that was slowly trickling over a rock and, dismounting from his steed, took from his saddle a golden goblet into which the water dripped as if to mock his burning thirst. Such a draught seemed to him at that moment of more value than the costliest wine. At last the vessel was full and he raised it to his lips, when suddenly the falcon on his hand struck at the cup and dashed its rare treasure all upon the sand. Long did it take him once again to fill his goblet from the feeble stream, and as again he raised it to his parched lips the watchful bird struck the cup with its forceful wing and all the water was lost in the hot sand as before. The Prince, defeated in his purpose and twice baffled, in anger hurled the bird on the ground, where she lay in death at her master's feet. Again he prepared to slake his thirst from the scanty rill when, descending from the crags, one of his servants cried, "Do not drink, do not drink! At the source of these waters lies a huge dead snake, and all the streamlet is poisoned!" The prince dropped the cup from his hand and cast one look upon the faithful creature at his feet, whose dying struggles were almost past. Many a mile homeward he rode in silence, thinking of the way his life had been spared and of the treatment he had meted out to his faithful falcon.

As we read this story we cannot refrain from warning men, women and children that the

streams of this world have all been poisoned at the source by that old serpent the devil and Satan, and that the pleasures of this world have been polluted by sin, and that instead of satisfying the heart they only make it crave for more. In the beginning of man's history on the earth, Satan, the serpent, instilled doubts into the mind of man as to the goodness of God, and the result was that sin was brought into the world by the one man's disobedience, and death in the world is the direct consequence of sin. Sin and death go together. All this happened at the beginning of man's history on the earth, therefore if the source is poisoned the whole stream is poisoned. Every river is connected with its source.

You can see well enough that the woman in the fourth chapter of John's Gospel had been drinking of the poisoned stream, and instead of being happy her heart was unsatisfied. Jesus meets her at the well and speaks to her of the living water that he had to give. He said to her, "He that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 13-14). The woman asks Jesus for this water, and it is then that He has to disclose to her that she had been drinking at the poisoned stream. She is altogether exposed, her state is laid bare. She had come to the well in the burning heat of the day. It was 12 o'clock mid-day when Jesus began to speak to her. She had come to

draw of the water that perishes and had found One, the Son of God, the Saviour of the world, who could give her living water so that she would never thirst for ever. She left her waterpot, she had had her soul thirst quenched; she had found the One in Whom satisfaction alone is found, she could now go to the men of the city and say to them: "Come, see a Man which told me all things that ever I did. Is not this the Christ?" The streams that flow from Him are life-giving and pure. "In Him is no sin." It is this stream that we desire the reader to drink from, so that he or she may live and not die.

The sparkling potions that appear bright enough in the jewelled cups of this world are all drawn from the sin-infected streams that flow through the body of the serpent; they promise to assuage the thirst of poor ruined man, but instead are discovered to be cups of death. How glad any reader of this paper should be if some kind and faithful friend has attempted to dash from his or her hand these poisoned cups of death! God Himself often turns men from their purpose so that they might live and not die. He has sent into the world His beloved Son that we might live through Him. If you come to the Lord Jesus Christ just as you are in all your need, you will find in Him an infinite satisfaction for time and eternity. His death is the only way of life. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son that

whosoever believeth in Him should not perish but have everlasting life" (John iii. 14-16).

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

J. JAY.

WHAT IS MAN? WHAT IS HIS DESTINY?

WHAT IS MAN? Is he merely an *animal*?
 When he dies, is that the end of him?

There are many that sincerely wish that death would cause their non-existence, that they might be annihilated. Is it not such thoughts that are the support of *cremation*?

I knew a man—a professed Christian—who made provision in his will that after his body had been cremated, his ashes were to be scattered to the winds at a certain country spot he had been prone to visit frequently. Doubtless, he thought that that would for ever end his *individuality*. What a delusion! The entertaining of such a thought is beneath Satan's proposal. Scripture alone is the *reliable* informer of the eternal destiny of man. The Bible and the Bible *only* can furnish *indisputable* knowledge as to the true and living God, the great Saviour (God's beloved Son), the Holy Spirit, the origin of man, and all the things attendant upon his eternity, whether of happiness or woe.

Does death end all? A thousand times NO. Conscience says NO. An account of the deeds done in the body has to be rendered to God. Multitudes drift along down the broad road, merrily enough, but what shall the harvest be? "God is not *mocked*, whatsoever a man *soweth* that shall he also *reap*." This principle holds good whether we are saved or lost. The body seems to command the attention of the masses. What minute attention is given to it—its health, its clothing, its appearance, and in many other ways that space forbids mentioning.

A few years ago a coloured Christian gentleman was preaching the Gospel in Princes Street, Edinburgh. He was a medical student at the University. During his preaching, he said: "Since I came to this country I have noticed that everywhere I go, people appear to pay great attention to their *bodies*, but little attention to their souls."

The Lord Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his *own* soul?" (Mark viii. 36.)

I would like to ask every reader, can you make yourself *believe* that death ends all? Do be absolutely convinced on this stupendous question. Rest not until your soul is illumined by a glorious future of eternal *bliss* with Christ. The contrast to this must be eternal *misery*. There is no *middle* position. God willeth not the death of a sinner. He has proved His inestimable love in the gift of His blessed Son, so that none need *perish*. Let this soul-stirring verse sink deep

into your *inner* consciousness: "There is *none other* name *under* heaven given among men whereby we must be saved." What, then, reader, of *your* destiny?

Malvern.

E. MAYO.

REPENTANCE AND FAITH.

IT is extremely touching to see to what great lengths Divine Persons have gone, and are prepared to go, in order to bring man into eternal blessing. In this regard the present day is a most striking witness—since it is the period in which God, at such great cost and sacrifice to Himself, is now making known by the Gospel that He is prepared to grant repentance to men everywhere (see Acts xi. 1-18).

God is able to grant repentance in virtue of the fact that all that is due to His Own throne and glory has been secured in the death of the Lord Jesus Christ. He has in this way opened a door of hope and blessing in His great concern for the eternal welfare of His creature man.

But more than this—it is also recorded that He commands (or, enjoins) all men everywhere to repent (see Acts xvii. 30-31). What a God we have to do with—not only providing, in His mercy, such a favoured moment, but even enjoining us to take advantage of it!

Then another amazing truth is brought to light in 2 Peter iii. 9, "God is longsuffering—not willing that any should perish, but that all should come

to repentance." Think again, beloved reader, how He has waited until now upon men in such patience, as must be simply astonishing to any thoughtful person!

It may be He has waited until now for you to come to repentance. Is it so? The day of grace will not continue indefinitely. What wisdom therefore to avail yourself of it whilst it is yours!

Then, lastly, and not without wonderful significance, God has indicated in His Word the joy it is to Himself, to heaven, to the angels, to see one sinner repent (see Luke xv.). Have you yet ministered this joy to God, by turning to Him in repentance? To all such God would direct their attention to a Saviour, in Whom men might trust and find every want and need of their souls fully met. These two great realities are open to you now—"Repentance toward God, and faith in our Lord Jesus Christ."

W. B. HARRIS.

GEM THOUGHTS.

Selected by S. J. B. CARTER.

IF *thou seest* anything in thyself that feeds thy vanity, look a little deeper and thou shalt find enough to humble thee.—(*Quarles.*)

* * * * *

If you would overcome any besetting sin that assails you, look away to Jesus for power

to cultivate the grace that is opposed to it.—
(*J. B. Stoney.*)

* * * * *

Our moral influence on others is the precise equivalent of our *own* moral worth or worthlessness.—(*J. N. Darby.*)

* * * * *

How we grow (1 Cor. viii. 2)—

“When but a tiny boy in age,
I deemed myself almost a sage;
But now I’m old, let me be styled
In knowledge just a little child.”

(*From the latin of aged Owen.*)

CONVERTED MILK.

A MILKMAN was in the habit of freely adulterating his milk with water. His customers, of course, suffered thereby; but the vendor of milk and water, if suspected, was not detected. At length he was converted to God, and immediately gave up watering his milk. As he had very good cows, his milk was now so rich and good that every one was commenting on it, and one lady said to him—

“Whatever has happened to your milk? It used to be so poor, and now it is so rich and creamy.”

“Oh! ma’am, I’ll just tell you how that is. The Lord has converted my soul; and so, ma’am, as a consequence, my milk got converted too.”

“Jesus only.”

“*They saw no man, save Jesus only.*”—

MATTHEW xvii. 8.

ONLY Him the vision filling,
Rapturing the heart ;
Only Him ! “Chief of ten thousand,”
He alone my part :
Only Him ! God’s well-beloved,
Fairest of the fair ;
Only Him ! What need of others ?
All I want is there.

Only Him ! In Whom is centered
All the Father’s love ;
Only Him ! Who now exalted,
Fills the heavens above :
Only Him ! Whose name excelleth,
To Whom all must bow ;
Only Him ! the peerless Saviour,
Crowned with glory now.

Only Him ! No room for rivals
Where He reigns supreme ;
Only Him ! From earth to heaven
He the heart doth wean :
Only Him ! God’s blessed treasure,
Given in grace so free ;
Only Him ! Is “Jesus only”
All in all to thee ?

E. E. NICHOLS.

“ I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

(Romans I. 16-17.)

The Joyful Message

A TRANSFORMATION SCENE.

HOW very frequently we have heard the expression, "Wonders will never cease." This proverb is absolutely true, and has been proved to be so in countless instances. While in Nature her numberless wonders are most striking, greatly impressive, and incomprehensible, we can say, and that emphatically, that the wonders of God's grace and actings in the spiritual realm are still more marvellous.

Nothing is *too* hard for God's intervention and power. No question is too difficult for Him to answer. No problem is too great for Him to solve.

Is it not a matter for self-condemnation that we are all so prone to turn to men and their assertions, their boastful knowledge, and proud discoveries, rather than listen to God? Does this not prove the perversity and wilful trend of man's mind and ways? We are slow to admit that God's *ways* are not *our* ways, nor *His* thoughts *our* thoughts. Had not God graciously and considerately revealed Himself in measureless love and boundless grace, *all* mankind would have been terrified and afraid of Him. The Apostle Paul says: "Knowing therefore the *terror* of the Lord we *persuade* men."

The longer I live, the more I am amazed that so many professing Christians, learned University scholars, great preachers occupying prominent positions in the varied circles of religion in Christendom, should allow themselves to turn aside from God's *only* book, the Bible, to the frothy, mystifying, and misleading utterances and writings of men.

I heartily thank God that many infidels (so called), evolutionists, and even spiritualists have in their last hours been brought to see that their beguiling theories had no solid rock foundation, and were led to rest their weary, undying souls on God's rock of SALVATION, CHRIST.

I was much cheered in reading of the conversion of a famous preacher, of world-wide fame, Dr. Charles Berry, of Wolverhampton. He had for a long while been one of the Higher (destructive) Critics, and Modernists. "One night," he said, "there came to me a Lancashire girl, with a shawl over her head, and with clogs on her feet." This was near Manchester.

"Are you a minister?" she said.

"Yes!"

"Then I want you to come and get my mother in."

"Is there no one nearer than I?"

"Oh! yes, but I want *you*, and *you have got to come.*"

"I did all I could to get out of it, but I saw it was of no use. I had to dress and go. I found the place was a house of ill-fame. I perceived a poor woman dying, and I sat down and talked to her about Jesus as our beautiful *example*. She

looked at me out of her eyes of death, and said : 'Mister, that's no good for the likes of me. I don't want an example ; I'm a *sinner*.'

"There," said Dr. Berry, "was *I face to face with a poor soul dying and I had nothing to tell her. I had no Gospel.* I then thought of what my mother had taught me and I told her the old story of God's great love in Christ's dying for sinful men and women, whether *I* believed or not."

"Now you are getting at it," said the woman, "THAT'S WHAT I WANT ; THAT IS THE STORY FOR ME." "And so I GOT *her* in, AND I GOT IN MYSELF." "From *that* night," added Dr. Berry, "I have had a full Gospel of God's salvation for *lost sinners*."

Yes, oh, yes ! my reader, what the poor sinful woman needed was a SAVIOUR, and not an EXAMPLE. Have you got in ? Jesus said, "*I am the door : by Me, if any man enter in, he shall be saved.*" Then I pray you enter *in immediately* without another moment's delay.

"Yet there is room ; *still* open stands the gate—
The gate of *love* : it is not *yet* too late ;
Room, room, still ROOM. Oh ! enter, enter NOW."

Malvern.

E. MAYO.

A REMARKABLE CONVERSION.

HAVING seen some extracts from a letter written by Dr. Cyrus Ingersoll Scofield (author of notes in the well known Scofield Bible), a lawyer in the city of St. Louis, Mo., U.S.A., giving a brief account of his conversion to God,

the story is told with the hope that others, who may have felt their condition to be beyond mercy, may be led to turn to God and seek Him while He may be found.

Dr. Scofield wrote :—

“ Great opportunities had indeed been given me, and for years I made them my own. But slowly, insidiously, the all but universal habit of drink, in the society, and among men of my time, overmastered me. I was not a victor in the battle of life, but a ruined and hopeless man, who despite all his struggles, was fast bound in chains of his own forging. I had no thought of Christ, other than a vague respect, the survival of a family influence. There was no hope that in a church I might hear and believe the Gospel, for I never attended church.

“ And then Jesus Christ took up the case. Men were beginning to turn away from me, but the Lord of glory sought me. Through Thomas M’Pheeters, a joyous, hopeful man, Jesus offered Himself to that wreck.

“ It was a Bible conversion. From a worn pocket Testament M’Pheeters read to me the great Gospel message, John iii. 16 ; v. 24 ; x. 28 ; then Acts xiii. 38, 39. When I asked, like the Philippian jailer, ‘ What must I do to be saved ? ’ he just read them again, and we knelt down, and I received the Lord Jesus as my Saviour.

“ And, oh !—put it into the story—put it big and plain—instantly the chains were broken, never to be forged again, the passion for drink was taken away,—put it INSTANTLY. Make it plain. Do not say, ‘ He strove with his drink-

sin and came off victor.' He did nothing of the kind. Divine power did it wholly of grace. **TO CHRIST BE ALL THE GLORY.**

“Yours in His love,

“C. I. SCOFIELD.”

It may interest many to know some further details as to this conversion to God and His triumph over the power of sin and Satan under which Dr. Scofield had been so long enslaved. One day a business friend, named M'Pheeters, called on Scofield in his office, and on the conclusion of their business matters M'Pheeters rose to leave, but with one hand on the door handle, he said, “I have been wanting to ask you a question that I have been afraid to ask, but now I am going to.”

Scofield said heartily, “I never thought *you* afraid. What is the question?”

M'Pheeters replied, “I want to ask, why are you not a Christian?”

This was not expected, and after a silence he said, “Does not the Bible say something about drunkards having no place in heaven? I am a hard drinker.” “You have not answered my question, Scofield,” the other replied; “Why are you not a Christian?” “I have been a nominal Episcopalian, you know,” said Scofield, “but I do not recall ever having been shown just how to be a Christian. I do not know how.”

M'Pheeters sat down, taking from his pocket his well-worn Testament, and read verse after verse, as stated above, finally asking, “Will you accept the Lord Jesus as your Saviour?”

“ I am going to think about it,” Scofield replied. “ No, you are not,” answered the other ; “ you have been thinking about it all your life. Will you settle it NOW ? ” To the trained mind of the lawyer, the straightforward question carried conviction, and by the power of the Holy Spirit Scofield was brought into the light. After a silence, he looked into the face of his friend, and said, “ I will.” The two men knelt together, and there was joy in heaven over the repentant sinner, as he confessed the Lord and accepted Him as Saviour. He proved to be a true monument of mercy, and for years he was used to the blessing of many others.

May the same blessing be claimed by you, my reader, and though you may have felt that your case was too hard, and your sin too great for pardon, yet the same Saviour God is waiting to be gracious, and you may prove, as Scofield did, the greatness of the love that sought and found such a one as he was.

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

THE RAILWAY GUARD.

MANY years ago, wanting to reach a town by a certain time for a preaching, I obtained leave to travel in the guard’s van of a goods train.

As we sped along, I tried to get a word with the guard as to his soul, and spoke of the goodness of God. “ Don’t tell me, God is good,” he

replied. "My wife is ill, and the children too, and I'm always in debt. That would not happen if God were good."

I hardly knew what to reply, but spoke of Jesus and the cross of Calvary, and ended by saying, "Perhaps you are suffering these things because God is good and wants your soul." I said no more, as it seemed impossible to break through his hard thoughts.

A year went by, and I was travelling up to Cambridge, by train, and as we drew up at Hitchin, I leaned out of the window, and close by saw a railway official. He caught my eye, and said, "Good evening." As he spoke, there came back to my mind the guard's van. I recognized the guard to whom I had spoken.

"Oh! Good evening," I replied. "How are you?"

"Quite well, thank God!"

"Thank God," I said, "this is a different story!"

He drew near, and said, "*God laid me thirteen weeks on my back with rheumatic fever, and it brought me to my senses.*"

He told me of the change in everything, the home looked after, the money no longer wasted, and the mercy of God in restoring health and happiness in the family. What a change, too, in his face! No longer the scowl of being offended with God, but the happiness of knowing that God *was* good all the time, and was dealing with him that he might truly learn the value of the Name of Jesus, as Saviour, Shepherd, Friend.

Perhaps some of my readers may be having

similar thoughts as to God, and yet all the time the pressure, the trial, the sorrow, may be God's *best* way of acting to touch your soul and secure your praise and thanksgiving for Himself, and secure happiness and rest for yourself. It is the "*goodness of God that leadeth thee to repentance,*" by whatever means He sees best to effect it.

A. J. H. BROWN.

THATCHED IN THE SUMMER.

IN a fishing town in the North of Scotland an old fisherman lay dying.

He was in great pain, which distracted him, and prevented that quiet meditation which had been his joy, for Christ was known by him as a personal Saviour and Friend.

An acquaintance who was visiting him asked as to his readiness for eternity. The old man replied with a sigh of relief—

"THANK GOD! I THACKIT MA HOOSIE IN THE SIMMER TIME."

He had watched the construction of the crofters' cottages with their thatched roofs, and had observed how futile it would be to attempt to thatch them during the winter gales. They must be prepared in the summer so that they might be unmoved by the fierce blasts of the winter storms.

In the summer time of his life he had turned to God in repentance and faith in our Lord Jesus Christ, and he had long enjoyed the certain hope of a blissful eternity with Christ in glory. Now

that the winter had come and the tempest was roaring about him he was not dismayed. His house was secure ; his soul was at rest.

Redeemed by the precious blood of Christ, and assured by the word of God, he found rest and peace in his last hours.

Sad, beyond description, would have been his case had he neglected his soul's salvation while in health and strength, for he might then have had to join in the sad cry : "The harvest is passed, the summer is ended and we are not saved."

To you, dear reader, it is still the summer time. God's Gospel is still being proclaimed, and to you it can still be said—

"Behold now is the accepted time ; behold now is the day of salvation." F. S. MARSH.

"YOUR SAVIOUR IS MY SAVIOUR TOO."

SUCH were the words a little girl wrote to her mother.

While on holiday she had been to the preaching, and the Lord had spoken to her young heart, and she opened it and let Jesus in. She experienced too much joy to keep it secret, so she left a little note on the dining-room table addressed to mother.

Imagine mother's joy and surprise on reading these words : "Dear mother, your Saviour is my Saviour too." Mother was quickly at the bedside of her daughter with tears of joy, wanting to know how it all came about.

"Oh, mother ! it was when we were on holiday

at S——, at the preaching, and I gave my heart to Jesus there and then.”

Dear young reader, have you given your heart to Jesus? Do you think you are too young for the Lord to take notice of you?

We find in the 1st Book of Samuel that the Lord took account of Samuel from his birth, but Samuel knew not the Lord. There came a time when the Lord called Samuel, but there was no answer; he knew not the Voice of the Lord. But Eli directed Samuel what to say.

The Lord spoke again, for He knew Samuel had been directed, just the same as the Lord knows *you* have been directed.

“Samuel! Samuel!” He was obedient to the instruction he had received.

“Speak, for Thy servant heareth.” And he opened his heart to listen to the Voice of the Lord.

Will *you* open your heart as the little girl and Samuel did? The Lord told Samuel wonderful things. Yes, and He told the little girl wonderful things too—how *He* came into the world to save sinners. He went to the Cross and shed His precious Blood. He died and rose again. He is now in the Glory a Prince and a Saviour. When the little girl heard that story no wonder she wanted mother’s Saviour to be hers too.

Reader, “Jesus lingers still, ’tis for you He waits.” How wonderful! Jesus waits for *you*. “Behold, I stand at the door, and knock” (Rev. iii. 20).

Are you going to keep Him waiting?

Samuel opened his heart and the little girl opened hers. Why not *you*? H. V. THORP.

XERXES' TEARS.

WHO has not heard of Xerxes' tears? Consumed with pride and ambition, the Persian Monarch led his enormous army into Greece. Herodotus tells us that this vast array of ships and men numbered some three million warriors. As this huge host was crossing the Hellespont, and the king, from off a marble throne, erected on a high hill, was reviewing it, he suddenly turned aside and wept. Why? "Because," said he, "in a hundred years all these will be gone."

A hundred years! Ah! in a hundred hours! myriads of them were laid low in death.

Behold Xerxes again! This time he is seated on the rocky promontory of Mount Ægaleus, overlooking the bay where one of the greatest of naval battles was fought. Alas! Aristides and Themistocles, the Greek admirals, outwitted Xerxes' captains, and soon his broken galleys told the tale of utter defeat.

"A king sat on the rocky brow
Which looks o'er sea-born Salamis;
And men by nations lay below,
And ships in thousands—all were his;
He counted them at break of day,
But when the sun set—where were they?"

Xerxes' tears—do they not appeal to us? Who of us but feels something of the awe-inspiring thought that overwhelmed him? Can we look at a crowd without the thought of human mortality oppressing us? The transitory nature of all things mundane has often been the sentiment of the poet, the riddle of the philosopher, the

sermon of the moralist. Yet, withal, how startling it is! A hundred years hence—where shall we be? In Eternity? Yes, but where shall be our eternal destiny? The voice of the Son of God has declared: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.” “We know,” says Paul, “that if our earthly house of *this* tabernacle be dissolved, we have a building of God . . . eternal in the heavens.”

Reader! Let me ask you the somewhat prosaic, but intensely important question, “where will you spend your eternity?”

“There is a day of grace for man
 To save the soul intended:
 But he who wastes the precious span
 Must face a God offended!
 No hope the lost then dare avow,
 When shame o’erspreads the guilty brow,
 And mercy’s day is ended.”

S. J. B. CARTER.

“OUT OF THE MOUTH OF BABES.”

A MOTHER was putting her little boy of two and a half to bed, and, noticing he was very sleepy, she told him that the Lord Jesus would excuse him his prayers as he was so very tired. But the child said: “Mummy, John must say his prayers or he won’t be well.”

Surely this beautiful utterance from the lips of a child so young and tender in years should make us realize the *importance* of prayer if we are to be *spiritually* “well.” C. KEARSEY.

Gleams.

HE who is a Christian in little things, is not a little Christian.

Proud hearts and lofty mountains are always barren.

Embracing the world is like embracing the snow—it quickly evaporates.

“*Come . . . take . . . freely,*” is the inscription God places over the fountain of life.

Acts xvi. 33.—The Philippian jailer was an unconverted heathen, an awakened sinner, a would-be suicide, a trembling penitent, an anxious inquirer, a believing, confessing, grateful, rejoicing, serving saint, all in *one hour*. “He took them the same hour,” etc.

S. J. B. CARTER.

“Unto Him that loved us, and washed us from our sins in His Own blood, and hath made us Kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.”

(Revelation I. 5-6.)

The Joyful Message

WHAT INDUCED HIM?

THE following lines were found written on the inside leaf of the Bible belonging to a young man, who died suddenly :

“ Shall I tell you what induced me
For the better land to start ?
’Twas the Saviour’s lovingkindness
Overcame and won my heart ! ”

In this case the call came unexpectedly, but, thank God, it found the young man ready! Had he put off the momentous question of his soul’s salvation to a death-bed, as many do, trusting to an eleventh-hour conversion, Satan would have cheated him of his soul. Had he left the important matter until old age, it would have meant the loss of God’s blessing for ever. But the call, though so sudden, found him fully prepared—prepared to enter eternity, and for him it was a sudden departure “ to be with Christ, which is far better ” (see Phil. i. 23).

And what about you? Have you faced this all-important question? If death suddenly snatched you away, could it be truly said of you that you have made your choice, that the Saviour’s lovingkindness won your heart, and that it was His wonderful grace, His matchless love told out in the gift of Himself, which induced you to make a start for the “ Better Land ” ?

Was this young man's assurance, and prospect of heaven, based upon anything he had done? No, indeed! A letter written by him several years ago tells the secret. In it he said: "What wonderful love was His, to find such a one as myself, so deeply sunk in trespasses and sins, and to bless me with all the riches of heaven." His trust was in Christ, and in Christ alone. He knew before his death something of the value of the precious blood of Christ, and rested his soul by faith on that blessed statement, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7), and knew that on the ground of the finished work of Christ, God for Christ's sake had forgiven him.

The following, entitled "Rest Yonder," was found in his pocket-book after his departure:—

*"This is not my place of resting,
Mine's a city yet to come;
Onward to it I am hastening,
On to my eternal home.*

*"In it all is light and glory,
O'er it shines a nightless day;
Every trace of sin's sad story,
All the curse has passed away.*

*There the Lamb, our Shepherd leads us,
By the streams of life along;
On the freshest pastures feeds us,
Turns our sighing into song.*

*"Soon we pass this desert dreary,
Soon we bid farewell to pain;
Never more be sad or weary,
Never, never sin again."—(B.)*

E. E. NICHOLS.

A CALL FOR DECISION.

AMID the countless number of words in daily use, the word "*Decision*" figures conspicuously. In every phase of earthly life this word "*Decision*" is brought into marked evidence. The busy house-wife is "deciding" daily regarding the many things pertaining to the home. In the arena of politics it is dominant. In the industrial and commercial spheres it holds a prominent part. In the widening area of education and school curriculum it commands attention; but I greatly regret to say that in the domain of true and Scriptural religion and even outward profession it is sadly lacking in prominence. The Lord said, "Narrow is the way, and few there be that find it."

In all Gospel testimony the unconverted are called upon for "*Decision*." Let us consider some Scriptural examples.

In Genesis xxiv. 58, Abraham's servant is sent forth to seek a wife for his son Isaac. The damsel is asked by her relatives, "Wilt thou go with *this man*?" And she said, "I will go"—a noble "*decision*"; a typical incident as a powerful Gospel appeal to-day.

JOSHUA put another serious question, which meant great things: "Choose you this day whom ye will serve." The people said, "We will serve the Lord."

I would like to refer to other instances, but space forbids. I cannot, however, refrain from pointing out that impressive one in Hebrews xi. 24-26: "By faith Moses, when he was come to

years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

This grand "decision" looms great in the records of God's heroes. In Acts vii. we are told that Moses was forty years of age, when this vital resolve was made. He was surely old enough to count carefully the cost. Undauntingly and courageously he made the "*decision.*" He first *refused*—refused a position in the world that thousands would envy. No brighter future was ever presented to a young man. What step would he take? The outlook was a brilliant one, filled with fascinating associations. He paused. What a moment! Next to *refusing* he *chooses*. *What?* "To suffer affliction with the people of God." What controlled his choice? The future. He had "*respect* unto the *recompense* of the *reward.*"

Reader, what decision will you make?

I remember reading some years ago a striking incident which comes in aptly just here. A servant of the Lord had paid several visits to a sick and dying man. On these occasions he read the Scriptures and prayed, but the man did not yield to the loving appeals made. The next visit he paid he was pained at the man's mentality, so he arose to leave the room. He halted as he held the bedroom door in his hand half open, saying, "My friend, I am now going. This is my

final visit. I shall not come again. I ask you for the *last* time, *Will* you or *will* you *not* accept Christ *now*, this *moment*, as *your* Saviour ? ” A moment’s pause. The sick man woke to the solemnity of the appeal and plaintively replied, “ Yes, I *will*, I **WILL**.” The long-looked-for and prayed-for “ *decision* ” was made, and Christ was his everlasting portion. What, then, will *you* do with Jesus who is called Christ ?

“ DECIDE for Christ *to-day*,
And God’s salvation see ;
Yield soul and body, heart and will,
To Him Who died for thee !

“ DECIDE for Christ *to-day*,
Thyself thou can’st not save ;
Helpless and guilty, dead and blind,
No longer judgment brave.”

Malvern.

E. MAYO.

“ I HAVE IT ! I HAVE IT ! ”

JUST as the year was drawing to its close I had a strange and impressive dream, in which I was led up a narrow staircase by some unseen guide, and was soon standing by the death-bed of a young man, once strong and powerful but now wasted and dying—one whom I had never seen before ; and, in my dream, I felt that God had sent me to deliver His message of full and free salvation through simple faith in the Lord Jesus, and His finished work, to this departing soul.

I then awoke, but could not forget the dream. On the morning after I took a walk along the

pretty woodland path called the "Scotchwells," near our home. As I walked along, a lady, whom I knew by sight, but not to speak to, stopped suddenly before me and asked me if I would go as *soon* as possible and see a young man whom she knew, and he was dying!

I consented at once, as the dream of the past night was still fresh in my memory. "And surely," I thought, "this might be its fulfilment." That afternoon I started off, but the weather was very stormy, and it was almost dark at four o'clock; but, heedless of the dashing rain and driving wind, after some inquiries I found myself at the right house—a very lowly dwelling. The door was opened to me by the sorrowing wife. Although a complete stranger to me, she gave me a warm welcome, and then led me up a narrow staircase, the *same* I had climbed up in my dream the night before, and soon I was standing by her young husband's bedside. Yes, there lay the very young man I had seen in my dream, once powerful, but now only a living skeleton; helpless as a little child, his once strong arms were thin and wasted, his ashen face and sparkling eyes told too plainly the rapid strides disease and death were making on his frail body.

I was informed that only a short while ago, he and another fellow-workman were sent out from England to help build a lighthouse, off the Cape of Good Hope, and through exposure to the weather, only half fed, and often passing through rough seas, they both fell ill; and since then, poor W. G—— had developed consumption,

and he returned to his home, only to die! His wife went downstairs, and I sought to know how it was with his soul. I asked him at once if he were enjoying settled peace within. He shook his head and feebly whispered, “I have no fear of death itself, but I long to know that peace that passes understanding.”

I then read portions of God’s Word to him, praying for guidance to speak the right one to him. Suddenly this text was given me, as a message from God to the man’s soul. I bent over him, and told him to listen *very* earnestly to these words: “He that *hath* the Son *hath* Life, and he that *hath not* the Son of God *hath not* Life.” I repeated these words once, twice, yea thrice, looking at him earnestly. There was silence, and then, never shall I forget the joy which lighted up that dying man’s face. He raised his feeble hands, clasping them together, and cried out with a *loud voice*, “*I have it! I HAVE IT!*”

I could not speak for joy, but fell on my knees by his bedside, and poured out my thanks to God for letting in such a light to his darkened soul, and revealing Jesus as the *Gift of Life* to him. What a change had taken place in those few moments! He was “out of darkness” into light; out of *self* into Christ!

His face was wreathed with smiles, as I repeated over again to him, “It is Jesus only.”

I painted those words on a little card and hung the text on the bed-rail, where his eyes rested on them, until faith was changed to sight!

A few days later I was asked to come and say “Good-bye.” I saw he was strangely altered,

but with the peace of God *stamped* on his face. I knelt, and amidst the broken-hearted sobs of those who loved him, commended his passing soul into God's tender keeping. He knew my voice, and pressed my hand as I whispered in his ear for the last time, "It is Jesus only, William." Then he passed to his eternal rest, with his head leaning on his wife's shoulder.

While standing by his open coffin, his weeping widow told me of the *wonderful vision* her husband had seen, on that first afternoon I had gone to visit him, when the light penetrated into his soul.

After I had left him he called his wife, and told her that when I knelt in prayer giving thanks, there streamed over her, and all round the room a glorious, heavenly light, dazzling in its brightness, though darkness and rain were without. He said he feared to tell me of it when I rose up, but told his wife the moment after I had left. Surely the entrance of God's Word giveth light.

May this true experience encourage God's children to go forth and work while it is *day*, bearing the precious seed of Life Eternal to hungry souls, and God will water it and cause it to bring forth fruit to His praise and glory!

N. STANNARD.

THE DAY OF GRACE.

O DAY of wondrous blessing,
 Since God's beloved Son,
 The glorious One long promised,
 Blest "Son of Man," hath come :

The One of Whom each prophet
And seers of old all spoke,
Resource of Jew and Gentile,
Man's great and only hope.

At God's own time appointed,
On earth Christ did appear,
Dispensing every blessing,
Dismissing all man's fear :
And, oh, surpassing wonder !
He e'en to death did go,
Sustaining there God's judgment
Incurred by man below.

And now by God exalted
At His right hand on high,
He lives—a blessed Saviour
For all both far and nigh ;
God's glory all secured,
Man's need all fully met ;
Now is the time to trust Him
Who waits your soul to bless.

Yes, day of wondrous blessing,
Of God's rich, boundless grace,
When all His love and favour
Shine forth in Jesu's face :
But soon the night is coming,
The day of grace shall set ;
And all who've Christ rejected
Must meet sin's awful debt.

Come, then, repent, confess Him,
Whilst 'tis salvation's day ;
Blest day when God is giving—
And there is naught to pay ;

God's righteousness and blessing
 In Christ towards all is shown,
 Avail thyself now of Him,
 His peerless Name now own.

W. B. HARRIS.

A BRAND PLUCKED FROM THE BURNING.

T— **M**— was twenty-six years of age and over six feet in height, a picture of virile manhood, until, stricken down by the "white scourge," he was reduced to a mass of gaunt weakness. He passed away in the arms of the writer. An hour before the end came, apparently too weak to speak, he had listened to the prayers and words of the writer, only the pressure of the hands signifying that he followed and understood what was said. Suddenly the one hand was withdrawn, and lifted towards heaven; and to the great joy of those who stood around his bed, in a clear and distinct voice, that we never thought to hear again, he cried—"LORD JESUS, PARDON ME!"

Then looking up to the Lord for guidance, one quoted the Scripture: "*For whosoever shall call upon the Name of the Lord shall be saved*" (Rom. x. 13).

Whilst the grace of God that carries with it salvation was magnified in plucking this young man as a brand from the burning, we would nevertheless urge upon the reader the danger and solemn risk of procrastination. As you have so much to gain by heeding the warning

tendered you, we would earnestly beseech you to face your *past*, and get it *settled*. Face your *future*, and get it *assured*.

The only one who can settle your *past*, and secure your *future*, is JESUS! And in the doing of it, He can bring you into the good of a victorious *present*. For He "was delivered for our offences, and was raised again for our justification" (Rom. iv. 25).

F. TART.

Bilston.

ONLY ONE EXCEPTION.

IN the Bazaar of Mirzapore, a town on the banks of the Ganges, about thirty miles west of Benares, a servant of the Lord was preaching the Gospel of the grace of God.

A well-dressed Mohammedan stepped forward; by his dress he appeared to be a head servant in some gentleman's establishment. With some indignation he said, "Sir, you have stated that all men are sinners, and you have taken great pains to prove it; but, sir, your assertion is not true! For although I admit that there are many sinners and also include myself among them, yet there are exceptions. My late mistress, who is gone to England, is one of them. She was without sin! During the long period that I lived in her service, I never saw her angry, and never heard her speak an unkind word to any of her people. She had morning and evening prayers with us in Hindustani; she established schools, clothed the naked, and comforted those who suffered."

When he saw that the preacher was interested, and inquired for her name, he became quieter and informed what her name was, and still continued to speak of her virtues with enthusiasm.

As he finished, the evangelist asked how Bebee M—— had expressed herself when in prayer, and what opinion she held of herself.

To this he replied that she always spoke of herself as if she had been a great sinner, whereas we all knew that she was sinless.

“Well,” the preacher asked, “do you think she ever uttered a lie?”

“No! never!” he indignantly rejoined.

“But if she said she had been a sinner, and you believed that she meant what she said, she must have looked upon herself in that way in the sight of God; although you were unable to detect sin in her. This leaves God’s word true, that ‘All have sinned.’ There was but one holy sinless One on this earth, and He was Jesus Christ.”

The subsequent history of this Mohammedan favours the hope that he was eventually convicted of the truth and believed the Gospel.

But let our reader weigh well the words of the Lord Jesus Christ: “I came not to call the righteous, but SINNERS to repentance.”

Sinners are the only people who need a Saviour, and they are the only people that find salvation. May our reader realize this, and come to the Lord Jesus Christ without delay.

“Behold NOW is the accepted time; behold NOW is the day of salvation.”

L. O. LABETT.

Stumbling Blocks

TRYING

IF you listen to the voice of the tempter you may hear him whisper, "It is true your life in the past has not been at all the thing, but turn over a new leaf and *resolve*, with the help of God, to do better in the future." But God will never help you to keep good resolutions. God offers you Christ as a SAVIOUR. "God helps those who help themselves" is a worldly maxim, but it is not the Gospel. "God helps those who help others" is Christianity, but till you are saved you must learn that not only are you unable to help others, but you cannot help yourself. In a word, you must learn that you are helpless. In the Gospel God saves. You do nothing. The Saviour has done it all. The work was all His own.

What is the use of forming good resolutions? You know from experience you cannot keep them, for you have often made them before, only to break them. "The carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh *cannot* please God" (Rom. viii. 7, 8). They may really want to, but the evil within is too strong for them. They "CANNOT please God."

Alas! how many anxious souls have stumbled at this "stumbling block." The truth of God convicted them, and they wanted to know how matters could be settled between their souls and God; but they determined to "make a fresh start." What was the result? Bitterness and ashes. I would urge you, then, to abandon *trying*, and embrace *trusting*. Both these roads begin with Tr, but they *end* very differently: one ends in perdition; the other in Heaven. Which are you going to follow?

S. J. B. CARTER.

“Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be Sin for us, Who knew no sin ; that we might be made the righteousness of God in Him.”

(2 Corinthians 5. 20-21.)

The Joyful Message

“SHOW ME THE DOCTOR.”

HOW many there are who only appear to make heaven a place of refined, natural enjoyment, a place “where everlasting spring abides, and never-withering flowers,” where the ranks of its inhabitants are not thinned by disease, where no foe disturbs the rest, and no jarring note mars the music. Christ is not in their thoughts, for He has never found a place in their hearts.

Ask a true believer “What will it be to be there?” and he will answer, “To be with Christ.” Christ will be seen, *His* voice will be heard; only those who love *Him* will surround the Lamb and sing His praises. Every true believer has truest sympathy with the old saint who said, “I would rather have Christ in my chimney-corner than have all heaven without Him.” It is the blessed Person, to Whom we owe our all, that will attract and engage our hearts there. The following incident will illustrate this.

Mr. — was a man of much intelligence, vigour, and many engaging qualities. He had a loving wife and several bright, beautiful children; but with all these joys he had one dreadful trial—he was blind from his birth.

An eminent French surgeon while in this country called upon him, and, examining the blind man with much interest and care, said to

him, "Your blindness is wholly superficial; your eyes are naturally good; if I had operated upon them twenty years ago, I think I could have given you sight; I may possibly be able to do so now, though it will cause you much pain."

"I can bear that," was the reply, "if you can but enable me to see."

The surgeon operated upon him, and was gradually successful; first there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose—he had smelt one before, but had never seen one; then he looked upon the face of his wife, who had been so true and faithful to him; and then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears.

He then exclaimed, "Oh, why, I have seen all of these before enquiring for the man by whose skill I have been enabled to behold them! *Show me the doctor!*" And when he was pointed out to him, he embraced him with tears of gratitude and joy.

Dear reader, would the presence of Christ be heaven to you? Or, granting you the companionship of the fairest and best of earth's great ones, the enjoyment of the most refined pleasures your mind could conceive—sights most enchanting, sounds most thrilling—would a Christless heaven satisfy you? If, as a poor, hopeless, guilty one, you have been given to know the cleansing value of His precious blood, to taste the reality of His dying love, *nothing* could satisfy you short of seeing His blessed face, and uniting with the

myriads of His redeemed ones to sing His praises. Thank God, fellow-believer, that prospect is ours; and not far off the day when all shall be realized. Happy people! GEO. CUTTING.

A GOOD CONFESSION.

THE writer's father, who is now with the Lord, was returning to his home one day in a tramcar in a large town in the south of England. The car was fairly full of passengers and, whilst waiting on a loop for another car to pass, the following incident took place.

A middle-aged man, evidently a working-man, rose at one end of the car and, taking off his cap, said in a trembling but audible voice: "I beg you to listen to me for a moment, ladies and gentlemen, as I have something I *must* tell you. For many years I have been a great sinner, but yesterday I made the greatest and most blessed discovery in my life. I found One Who is able and willing to save me from all my sins and He has done it. He is the Lord Jesus Christ, the Son of God. He is *my Saviour*, and I am telling you this to-day because I KNOW HE WANTS TO BE YOUR SAVIOUR TOO."

The dear confessor of Christ sat down with tears streaming down his face. There was a profound silence for a moment. Then, "Praise the Lord, He is my Saviour too," burst from the lips of the one referred to at the beginning of this paper; and, "Thank God! I have known Him for years," said an old lady whose face had

lightened up at this bright confession of the Saviour's name.

The rest of the passengers looked down upon the floor, and for the remainder of those few moments the only voices heard in the car were those three as they spake of Him.

This mention of the glorious Name of Jesus revealed two classes in that tramcar that day. It seemed as if a flood of light from heaven had filled it, bringing to light those who rejoiced in that peerless Name, as well as those who shrank from it.

Dear reader, to which class do you belong? Does *your* heart leap with joy at the mention of the Name of Jesus, or are you still a Christ-rejecter and indifferent to His tender entreaty of mercy? Oh! trifle not with His appeal as He says to you to-day, "Turn ye, turn ye . . . for why will ye die?"

And those of us who love the blessed Saviour, may we be more ready to confess Him before men, for He has said, "Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in heaven."

Winnipeg.

C. DEAYTON.

A MESSAGE FOR YOU.

GOD has many ways of speaking to men so that He may arrest them in their downward course and that they may be made conscious of their need of a Saviour. A remarkable case of God speaking to a man and bringing him

into blessing came to my notice some time ago, and with the earnest desire that the incident may be used to the blessing of some unsaved soul I will relate the story as I remember it.

On board a ship a Christian man was seeking to make known his Saviour and was handing to his shipmates some Gospel booklets. He offered one to a rough, burly man, employed as a diver, who when spoken to about his eternal welfare severely threatened the Christian as to what he would do if spoken to again on such matters. Taking the tract the diver tore it in pieces and threw the fragments overboard.

Shortly after this the two men met again, but this time the diver greeted with joy the former object of his scorn. The diver was now a saved man and he was eager to make known the fact. The look on the man's face bore testimony to the truth of his statement, and when asked for an explanation he replied :—

“ The day after you gave that tract to me I was diving and whilst at work I noticed a shining object projecting from the shell of an oyster. Thinking that it might be something of value, I went down to pick it up and found that it was a fragment of the despised tract. On it were the words, ‘ PREPARE TO MEET THY GOD ’ (Amos iv. 12). The message came like an arrow to my conscience, and realizing that in my sinful state I was *not* prepared, there and then on the bed of the sea I cried to God for mercy, and I received the knowledge that my sins were forgiven.”

Reader, God warns you in like manner—“ PREPARE TO MEET THY GOD ! ” To-day He offers

you pardon full and free on the ground of the finished work of Christ, accomplished on Calvary's cross. By taking your true place as a guilty sinner before God and accepting by faith the Saviour Whom He has provided, you can be clothed in all the fitness God requires, and be *fully prepared* to meet Him. You will then know that your sins have been blotted out from the sight of a holy God by virtue of the fact that Christ bore them in His own body on the tree. This blessed Saviour Who went into death came out of its stronghold in triumphant resurrection, witnessing that the work of redemption had been fully accomplished.

Friend, let me urge you to accept God's offer of mercy **NOW** ! If you refuse it, and pass into eternity unsaved, you will stand before the great white throne and hear your eternal doom pronounced by the One Whose mercy you have refused.

“ ‘ All things are ready.’ Come !
To-morrow may not be ;
O sinner, come, the Saviour waits
This hour to welcome thee.”

F. S. LYNES:

A PERSONAL SAVIOUR.

IT is a never-to-be-forgotten moment in the history of a soul when for the first time Christ is known as a *personal* Saviour.

It is said that the celebrated Bishop Butler was very uneasy when dying, and in moments of

special anxiety and restlessness thus expressed himself: "Though I have tried to avoid sin and to please God to the utmost of my power, yet from being conscious of my constant weakness, I am afraid to die."

"My lord," said his chaplain, "you forget that Jesus Christ is a Saviour."

"True," replied the bishop, "but how shall I know that He is a Saviour FOR ME?"

The chaplain replied, "It is written, 'Him that cometh to Me I will in no wise cast out.'"

"True," said the bishop, "and I have read that Scripture a thousand times, but I never felt its full value till this moment. Stop there, for now I die happy."

What a wonderful comfort and stay for the soul! Until he had this Divine and happy assurance, we can well understand that this dear man could find no rest.

And, dear reader, until *you* know the Lord Jesus Christ as *your* Saviour, *you* can experience no true happiness or rest.

It is our delight to assure you that this glorious Saviour is still available *for you*. He Himself has accomplished all the work necessary for your soul's salvation.

Do not doubt His desire or readiness to save you, but trust Him now without reserve. Unrest and uneasiness will give place to untold joy; and from an overflowing, thankful heart, it will be your delight to exclaim:

"The Son of God, Who loved ME and gave *Himself* FOR ME."

A. E. BIRD.

THE PEERLESS NAME.

“*A Name which is above every name.*”

THAT Name—the Name of Jesus—

Like ointment sweet and rare
Most precious is, and glorious ;

None can with it compare.

With every grace 'tis fragrant,

Like music to the ear ;

It fills the heart with gladness,

And banishes all care.

It yields both now and ever

A savour all Divine ;

Blest Name above all others :

Lord Jesus, it is Thine !

E. E. NICHOLS.

THE TELEGRAPH MESSAGE

AND ITS EFFECT.

“**A**RE you prepared to die ?” was the message flashed over the telegraph instrument to a young man in a telegraph office in Dover some years ago.

We read in Job xxxiii. 14, 15 :—

“*For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed ; then He openeth the ears of men, and sealeth their instruction,*” etc.

The story is as follows. When the young man was a lad he had an impressive dream. He dreamt that he reached the gates of Heaven, crept inside and found the place almost full to the door. No one appeared to see him enter, as they were all rapturously engaged with something in the front. Realizing that he was a sinner and that he had no title to be there, he feared someone would see him and turn him out. Suddenly all stretched forth their hands and commenced to sing, but the lad knew not the language of Heaven. Then he awoke. He had been spoken to by God.

Two profound impressions had been made upon this lad, namely, that he was a sinner and had no title to Heaven; and that Heaven was nearly full.

Time went on. He had been taught at his mother's knee to pray that simple prayer: "Gentle Jesus, meek and mild," etc. But the dream caused such deep concern that he now started to formulate his own prayer, and for a long time his one request was: "Oh God! spare me to see the light of another day."

One night, however, after having prayed thus, feeling the burden of sin more heavy than usual, he got out of bed and knelt down again, and prayed the same prayer.

In process of time, at the age of fourteen, the lad started work training to be a telegraph clerk, and in his new surroundings he soon forgot God and the prayer to see the light of another day. But God had not forgotten. He never does.

Reader, you may depend upon it, the occasions when God has spoken to you will be brought

back to your remembrance. Indeed, He is speaking to you now through the pages of this book which you hold in your hands. "TO-DAY, if ye will hear His voice, harden not your hearts." Do not leave it until you are in the position of the man brought before us in Luke xvi. to whom it was said, "Son, remember that thou in thy lifetime . . ." and so realize when too late that there is a great gulf fixed.

Ah! God had not forgotten this lad's prayer. Some years had passed. He was now a full-fledged telegraphist and God was going to speak again. It came about in this way. The young man was alone on night duty, and about 1 a.m. the telegraph instrument commenced to tick. His attention was arrested, when the message came over the wire spelt in a most deliberate manner: "ARE YOU PREPARED TO DIE?"

The message went home like a dart to his conscience and heart. The prayer he used to repeat flashed through his mind, and falling on his knees there and then he owned his sinful condition in the sight of God and cried to Him for salvation. The young man gave his heart to Jesus, confessing and owning Him as his Saviour and Lord.

Friend, are *you* prepared to die? It may be God has spoken to you on many occasions. Do not turn a deaf ear, for you carry your memory with you wherever you go. Turn to Christ *now*, for "Now is the accepted time; behold now is the day of salvation." •

“**ARE WE BLIND ALSO?**”

(JOHN IX. 40.)

THE above question was asked by men who did not want Christ. They were religionists, yet they were rejectors of the One Whom God had sent to them. Alas! how many persons in this day are in the same serious position.

A Christian lady was giving away Gospel books, and she offered one to a man who said, “No, thank you! I have a religion.” The lady wisely replied, “*I have CHRIST.*” The word went home to the man’s soul. He came to Jesus and left his religion.

In this chapter (John ix.) we have brought before us a man who was blind from his birth. The disciples asked Jesus, “Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be manifest in him” (verses 2, 3). Here we have portrayed the true state of man as away from God, and only Jesus can meet his case. He alone can meet *your* case, dear reader. How blessed to know that He is available to-day as when He was here upon earth!

Jesus said, “I must work the works of Him that sent Me, while it is day: the night cometh when no man can work.” Then “He spat on the ground, and made clay of the spittle” (speaking as it does of His incarnation) “and anointed the eyes of the blind man with the clay. And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.”

The man obeyed the word of Jesus, and received his sight. The Gospel is preached unto *you* that *you* might obey the word of Jesus. Is it nothing to you? It was nothing to these proud, hard-hearted Pharisees. Their true condition was manifest—they “loved darkness rather than light, because their deeds were evil.” They professed to be near God, but in works they denied Him. If this paper should come into the hands of such a person, we beseech you to turn from such a profession and come to the light. Come to Jesus! Do not say, like the Pharisees did, “Are we blind also?” How solemn was the searching answer they received! “Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth” (verse 41). They definitely closed their eyes against the light. How unspeakably solemn!

Dear reader, may *you* no longer refuse the Saviour’s gracious pleadings, but come to Him now whilst still He waits to bless.

“Oh! Come to the Saviour, He’s calling to-day,
How long wilt thou linger? His Voice now obey:
He’s speaking from heaven in love to thy soul;
His blood He has given: wilt thou be made whole?”

R. CASSELLI.

THE SEED AND THE SOIL.

“*By the wayside,*” the seed gets *no hold*.
“*On stony ground,*” the seed gets *no root*.
“*Among thorns,*” the seed gets *no room*.
“*Into good ground,*” the seed gets *all!*

S. J. B. CARTER.

Stumbling Blocks

REASONING

AM I one of the elect? Indeed you are if you savingly believe on the Lord Jesus Christ, but not otherwise. God offers salvation to ALL, but if you refuse it and are lost, that is your fault. You will never be able to plead the doctrine of election to God as the cause or the occasion of your everlasting ruin.

If you desire to make any progress in the knowledge of God you must begin by learning the A B C of the Gospel alphabet, and the blackboard on which God writes His A B C is the cross of our Lord Jesus Christ. Cease, then, to try and fathom "the deep things of God." Get into the shallows—the simple Gospel. Paul "reasoned out of the Scriptures," it is true, but never *about them*. It is useless to do so. You cannot understand Election, New Birth, the origin and existence of Sin and Satan, or the mysteries of the Incarnation and the Atonement. These doctrines are not *against* reason, but *beyond* reason. They are matters of *revelation*, not matters of *reason*. "Through faith we understand," says the apostle. That is God's order. Why reverse it, and say, "When I understand, then I will believe?" Do not ignore the fact that you are a fallen being—a blind sinner (2 Cor. iv. 3, 4). It goes without saying that a man cannot see without eyes. Nothing but faith can give spiritual discernment to the soul.

Here is a man struggling in a bog. Another comes along and wants to pull him out, but the man wants to reason with his would-be saviour as to how he fell in. What folly! And what folly it is for you to reason as to how you came to be what you are, and where you are, when the fact is that you are lost, but Christ is ready to save you!

S. J. B. CARTER.

“See that ye refuse not
Him that speaketh.

For if they escaped not
who refused Him that
spake on earth, much more
shall not we escape, if we
turn away from Him that
speaketh from heaven.”

(*Hebrews 12. 25.*)

The Joyful Message

ONLY TRUST HIM.

ONLY trust HIM. HIM. How blessedly this word stands out as indispensably necessary to every soul that is to be saved! TRUST Him. Only HIM. "There is *none other* name under Heaven given among *men*, whereby we MUST be saved." The eternal destiny of every soul depends upon this Name.

There are countless names prominent in the world—both secular and religious. In eternal concerns you can afford to dispense with them *all*, but not with the name of *Jesus*. It is the greatest name of renown, and the whole universe will be made to bow to it. Of *all* names it is the *sweetest* and most *enchanting*. The name means the Person, God's blessed Son. The universe of bliss will rest *absolutely* upon His incomparable Person. He is infinitely beyond the *full* knowledge of every creature. Trust *in* Him. Trust *on* Him. "In His name shall the Gentiles *trust*."

It would be impossible to live in the world were it not that *confidence* had to be *placed* in one another. Alas! it is often *misplaced*, and disaster follows. Many Scriptures both *warn* and encourage this principle of *Trust*. The Apostle Paul knew its soul value; he said, "I know *Whom* I have *believed*, and am *persuaded* that He is able to keep that which I have *committed* unto Him against that day." He

believed, he was persuaded, he committed, or fully trusted; trusted for eternity. "Blessed is the man that trusteth in Him." Salvation is in a person and not in a religion. "Life is found alone in Jesus, only there 'tis offered thee." Be sure, reader, you trust in the right person and work.

I have been myself much helped by a sad event which happened some years ago. A pleasure steamer named the *Princess Alice* with 500 or 600 souls on board voyaged down the River Thames for a day's outing. On her return in the evening she unfortunately collided with a coaling vessel. Although the shore was so near, sad to relate nearly all on that ill-fated steamer were drowned.

When the impact occurred a gentleman observed a boy near him crying loudly, "Save me, sir, save me, sir." Feeling compassionately for the boy, he said, "Will you promise me to do one thing?" "Yes sir, I will." Then get on my back, put your arms around my neck and hold me tightly, do nothing more yourself, and I will save you." The gentleman with his burden then plunged into the river and both reached the shore safely. That boy trusted his life to the word of his rescuer. Reader, do thou likewise and salvation is thine. Trust, TRUST alone in Christ, the great and only Saviour.

"Only trust Him, only trust Him,
Only trust Him now;
He will save you, He will save you,
He will save you now."

CHRIST ENGRAVED ON THE HEART!

“WELL, yes, sir, I have had a long, rough time at the front. I have known what it is to be in the trenches at Ypres for ninety days without being once relieved. At the outbreak of the war I belonged to the Somerset Light Infantry, which was one of the first regiments to go out to France. And what is more, I am one of the six sole survivors of the original battalion of 1300 strong that left T— in August, 1914. I have never been wounded, though I have been in all the big battles.”

Such were the words of this soldier to me, as he was on his way back to France.

“Well, my friend,” I said, “God has been very good to you in sparing your life, while 1294 of your comrades have been hurried into eternity!”

“Yes, indeed, He has, and I attribute it all to my dear old mother’s prayers. You saw her at the station saying good-bye, didn’t you?”

“Yes, I did. How greatly favoured you have been in having a godly mother! How much you owe to her prayers! Come now and tell me, what response has there been in your heart to this blessed God, Who has been so kind to you, and whose goodness you acknowledge? Have you responded by receiving, as your own personal Lord and Saviour, Jesus Who died for you?”

“Well, sir, I am a believer in it, you know”; and with an evident amount of pride, he uncovered his breast, upon which was tattooed in red and blue Indian ink, a large figure of Christ on the cross. “There, sir,” said he, “you see I am a believer in it.”

“ Ah ! my friend,” I replied, “ that is no gain to you. There is no saving virtue in that. You can be lost for ever with Christ tattooed on the skin, but if you will be eternally saved, He must be engraved by the Spirit of the living God on your heart.”

Oh ! what paltry things will not man cling to. With what pride and satisfaction will he not trust in some little deed, or some kind action, as if there were sin-atoning virtue in that ! How the enemy of souls will seek to turn men away from a simple trust in Christ alone, and His atoning sufferings, as the only hope of salvation ! As I entreated this dear man to turn away from such vain things and to rest wholly on the Lord Jesus for salvation, so would I plead with you, dear reader, to do the same. Could I save myself by any means of my own devising, I should have no need of a Saviour. But since I cannot save myself, neither from my sins, nor from the judgment of God so richly merited, how much I need a Saviour ! This Saviour God has provided. Indeed ! He Himself is the Saviour.

We read in Luke i. 47 that Mary said : “ My spirit hath rejoiced in *God my Saviour.*” Can you say this ? He is a Saviour for all, because He died for all, but only those who have personally received Him can say, “ *God my Saviour.*” Here the heart can rest. A crucifix tattooed on the breast is a poor thing in which to trust, but *Christ* possessed in the soul by faith, is salvation.

May you, beloved reader, be found among those who can “ rejoice in *God my Saviour !*”

J. H. LEWIS.

THE ATTRACTIVENESS OF CHRIST.

PSALM xlv. 1, 2 ; LUKE vii. 36-50 ; viii. 43-48 ;
xxiii. 39-43.

ALL who love the Lord Jesus Christ will admit that the Gospel brings before us the attractiveness of Christ. As a Man here upon earth, He was ever attractive to God.

There were men in Old Testament times in whom very attractive features were discernible. Take Joseph, for instance—one of the most perfect types of Christ. What attractiveness there was in him in his walk and ways ! What wisdom, grace and tenderness marked him in the way he dealt with his brethren !

Then there was Moses, the chosen leader of God's people. He was one of the greatest men of the Old Testament, a man whose outstanding ability was only equalled by his meekness and self-effacing humility.

Another most attractive character was David, the shepherd-king, the " man after God's own heart," who bound men to him in affection, so that they followed him in his days of rejection and exile, and were ready to lay down their lives at his bidding.

But great and attractive as these men were, not one of them was perfect. The Lord Jesus Christ must stand alone in all the solitary dignity of His peerless Person. He was a Man of another order, " holy, harmless, undefiled, and separate from sinners." When He entered upon His public ministry, God testified to His appreciation

of His beloved Son by opening the heavens upon Him and declaring : " Thou art My beloved Son ; in Thee I am well pleased."

Now it is our desire to indicate how *we* come into the appreciation of Christ, so that we can say with the Psalmist, " I speak of the things which I have made touching the king. . . . Thou art fairer than the children of men."

In the passages in Luke's Gospel, indicated at the head of this paper, we have instances recorded of persons who turned to Christ in their need as those who were *attracted* to Him. What drew them in their need was the discovery of the love that was in His heart towards them.

So we find that " a woman in the city—a sinner," wended her way to the house of Simon, the Pharisee, conscious of her need, and conscious that Jesus Who was there that day was the only one who could meet her need. How comely is this woman's attitude ! (chap. vii. verse 38). Jesus accepted her repentance, her tears, her anointing. He had no word of reproach for her ; indeed, He vindicated her before self-righteous Simon and before the company. He did not minimize her sins, which He said were many ; but it was only to call attention to the fact that they had been forgiven.

In chapter viii. we have brought before us a woman conscious of her weakness. She had no strength. All her efforts to be healed had proved fruitless, but she was attracted by the power and grace of Jesus. The woman touched but the hem of His garment, " and immediately her issue of blood stanchcd."

In chapter xxiii. we have one, in his last moments, attracted by the same blessed Person,

and who in his extremity turned to Jesus. The dying malefactor had learned in himself that "the way of transgressors is hard," and that "whatsoever a man soweth that shall he also reap." What could he do to save himself? Nothing; his hands were nailed to a cross of wood. But there was a SAVIOUR at his side; he could *look*, and he could *ask*. What faith marked this poor, dying thief! He confessed Jesus as Lord, recognized Him as King, and asked to be remembered in the Kingdom. How magnificent is the Lord's gracious answer: "Verily, I say unto thee, To-day shalt thou be with Me in paradise." He was not kept waiting.

Jesus will not keep *you* waiting. If you turn to Him now in your deep need, owning your true condition, you will find an immediate answer. He is able, and He is willing. Your guilt may be great, but He died to save you. He stands ready to bless and to forgive.

C. LEFLAIVE.

THE NAME OF JESUS.

MAN'S Question.—"When shall He die, and His Name perish?" (Ps. xli. 5.)

God's Answer.—"His Name shall endure for ever: His Name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed" (Ps. lxxii. 17). "I will make Thy Name to be remembered in all generations: therefore shall the people praise Thee for ever and ever" (Ps. xlv. 17).

The Holy Spirit's Witness.—"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. ii. 9-11).

The Christian's Response.—"Thy Name is as ointment poured forth" (Song of Songs i. 3). "Blessed be His glorious Name for ever: and let the whole earth be filled with His glory. Amen and Amen" (Ps. lxxii. 19).

Reader! Have you added your "Amen" to what God has done, and to what He has decreed?

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

Precious Name! the story telling
 Of His humble birth;
 Of His lonely pathway, trodden
 Here on earth.

Precious Name of Him the Saviour,
 Come the lost to save;
 In His grace for ruined sinners
 All He gave.

Precious Name of Him Who suffered
 On the shameful tree;
 Gave Himself the willing Victim,
 Spotless He!

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

Precious, peerless Name of Jesus,
 None can tell its worth;
 Sweetest Name there is in heaven
 Or on earth.

ON THE BRINK OF ETERNITY.

A CHRISTIAN friend was on duty as a coast watcher along a part of the south coast of England.

During his patrol he saw a figure on the edge of a precipice. Approaching cautiously he found it was that of a man, and inquired what he was doing at such a dangerous spot and at such an hour of the night.

"It is like this," said the man, "I've come here to do away with myself. I've left my wife and family at home with very scanty belongings; I've not been able to provide for them, and think the best thing to do is to end it all."

My friend assured him that would by no means be the end. God would have to be met, and *who* could stand before Him unprepared?

Inquiries were made as to the man's past history.

"Well, 'tis like this," he said, "I was once a Sunday School teacher and believed in God, but one day the secretary of the Slate Club, with whom I had entrusted my money, ran away and I lost all. I was left penniless, and I said I would never bow the knee to God again; and if you had not arrested me I should have been a dead man by this time."

The seriousness of his position was put before him, and it was suggested they should kneel down and pray to God for mercy. This was done and good advice was given the man, who was sent home to think seriously of what had transpired. Money was given him to take home some goods to his wife and family.

A few days later he was visited. His home was, indeed, a scanty one, but, oh, what a difference in the man! He had faced the question of having to meet God and had received forgiveness at His hands.

The last my friend heard of him was that his delight was to speak in the open air of the saving power of the Lord Jesus Christ.

Reader, how terrible is the lie of Satan! How he deludes souls! "Get rid of yourself and avoid meeting God!" But *all* will have to meet Him! "For it is written, As I live, saith the Lord, *every* knee shall bow to Me, and *every* tongue shall confess to God. So then *every one of us* shall give account of *himself* to God" (Rom. xiv. 11, 12). But why not *now* in this day of grace? He desires to enrich you *now* with all the blessings of heaven!

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

Poole.

W. WARREN.

DISOBEDIENCE TO A KING.

IN one of his campaigns, Frederick the Great of Prussia, to prevent his whereabouts being betrayed to the enemy, ordered all lights in his camp to be extinguished at a certain hour. The penalty for disobedience was to be death. The king occasionally passed through the camp at night to see if his order was strictly carried out.

One night he observed a light in one of the tents, and, entering it, he found, seated at a

table, an officer closing a letter. Questioned how he dared thus disregard the king's command, the officer replied that he had been writing a letter to his wife. The king ordered him to open his letter and to add these words: "Before this letter reaches your hands, I shall have been shot for disobeying an order of the king." The sentence was harsh, but the crime was great, risking as it did the lives of thousands. How awful to that officer was the penalty for that one act of disobedience, and how terrible the sorrow it brought upon his family! There the story closes, for as far as is known there was NO MERCY with the king, and the sentence was duly carried out.

Terrible as the foregoing incident was, let it now serve as illustrating the far more sorrowful and disastrous story of man's disobedience to the command of God! Man's first act of sin was that of **DISOBEDIENCE TO GOD**. It was not a harsh command given at the instance of the ravages of a devastating war to ensure the safety of an army. No, it was the way God desired to establish and maintain His just rights in relation to the man whom He had created for His pleasure. He had set man up as blessed with everything that an all-wise and faithful Creator could give. Yet in spite of such goodness, man listened to the lie of the intruding adversary, Satan, with the awful result that Adam disobeyed God. "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that *all have sinned*" (Rom. v. 12).

Now, thank God, this story does not close with the execution of the penalty, for the God, against Whom man by disobedience has sinned, is **RICH IN MERCY** (Eph. ii. 4). He has provided a Deliverer and Saviour, Who is no less a person than His own beloved Son, Christ Jesus, Who “became **OBEDIENT UNTO DEATH**, even the death of the cross” (Phil. ii. 8).

The finished work of Christ is the righteous basis upon which God can meet a poor, repentant sinner, in mercy and with full forgiveness.

The blessings of the Gospel are received on the principle of “**THE OBEDIENCE OF FAITH**” (see Rom. i. 5; xvi. 26). That is to receive in simplicity what is so fully presented in the Glad Tidings, through faith in the Lord Jesus Christ.

Myriads have obeyed from the heart the testimony of the Gospel, and, being saved, they rejoice in praising their glorious Saviour, Who died for them and rose again! Will you be with them?

On the other hand, how solemn to be among the number regarding whom the solemn question is raised, “What shall the end be of them that **OBEY NOT** the Gospel of God?” (1 Peter iv. 17); and again, that yet more solemn announcement that, “The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that **OBEY NOT** the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power” (2 Thess. i. 7-9).

W. J. DOBNEY.

Stumbling Blocks

PRAYING

HOW needless it is to pray for salvation when God is *offering* that to all.

True, you are told to “strive to enter in at the strait gate”; but this does not mean striving with God, but with yourself—your thoughts, doubts, pride, fears, and other things that would act as “stumbling blocks” in the way of your coming to Christ.

You are told not to pray, but to *receive*. “As many as received Him, to them gave He power to become the sons of God” (John i. 12); not to ask, but to *take*—“Whosoever will, let him take the water of life freely” (Rev. xxii. 17). Why stand and knock when the door is wide open, and all who will may enter in? (John x. 9).

Oh! seeking soul, let “Self-help” die, and breathe into God’s ear that word “Lost.” Say: “Lord Jesus, I have been resolving, trying, praying, seeking, but now I cease from my vain endeavours and, as a lost sinner, wayward and wayworn; helpless and hopeless; trembling yet trusting, I rest in Thee and on what Thou hast done, Thou Saviour of the lost.”

Then will He draw near and fold you to His heart of infinite love; place you on His shoulders of omnipotent strength and bear you rejoicing to His home of ineffable bliss (Luke xv. 4-7).

S. J. B. CARTER.

“Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”

(Acts 13. 40, 41.)

The Joyful Message

CERTAINTY.

WE would say to the reader of **THE JOYFUL MESSAGE** that a Christian is one who has *certainty*. “We speak that we do know” (John iii. 11). In this world of *uncertainty* would you not like to be able to say, **I KNOW** ?

We know, because we bow to the authority of the Holy Scriptures, and as believing on the Lord Jesus Christ we have received the gift of the Holy Spirit.

Now, as knowing the certainty of what we speak we would say to you, dear reader, there is “a Saviour, Jesus” (Acts xiii. 23). How greatly you need Him !

Think of your sins ! It may be you feel they are many, like the woman of Luke vii., of whom Jesus said, “Her sins which are *many*.” But He also said to her, “Thy sins are forgiven” ; and through this same blessed Person to-day is preached unto *you* the forgiveness of sins. And, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation” (Rom. x. 9-10). **WE KNOW** the blessedness of this ; would *you* not like to experience the same joy ? You can, by believing on this Saviour, Jesus, and confessing Him, Lord.

Those who love this precious Saviour are called to walk in a path of holy separation from this world where He has been rejected, and thus have the glorious privilege of living here for His pleasure "until He come." Yes, He is soon coming to take to Himself all His own. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv.). And, after this world has come under His judgment, He will come in His glory to reign over "the world to come whereof we speak," and we shall be with Him! Will you be there? Have such unspeakably blessed realities no attraction for you? Oh! Come *now* and join us in this glorious certainty and prospect, by accepting Jesus as *your* Saviour and Lord.

You may say, "What if I do not believe?" Well, if you delay until it is too late (God grant that you may not!) *we speak that we do* KNOW, you will die in your sins, and "It is appointed unto men once to die, but after this the judgment." Then when the Lord comes for His own, you will be left in your grave, while He reigns for a thousand years and we reign with Him. For "the rest of the dead lived not again till the thousand years were finished." After that you will be raised to stand before the great white throne, of which it says, the dead were "judged *every man* according to their works . . . and

whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx.). That will be *your* existence for Eternity if you die in your sins!

All those who belong to Christ, after having reigned with Him, will have their part in the new heaven and new earth, the tabernacle of God will be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Reader, what I have said, we *know*, and I close with the words of Moses the man of God: "I have set before you life and death, blessing and cursing; therefore choose life."

E. C. RYLAND.

"THAT'S WHAT I WANT!"

THE following is told regarding the late Dr. Chalmers, one of Scotland's foremost theologians.

One day, while out on his pony, visiting in an outlying district, he was caught in a Scotch mist, and very soon lost his way. Realizing the futility of trying to find the path, he dropped the reins on to the pony's neck, and, looking up, simply said, "Oh, Lord, take care of us!"

The pony walked on for some little time, and then the doctor saw a light in the window of a cottage. He made for the door, and, a girl having answered his knock, he asked if he could have a shelter for the night. "Yes," said the girl, "but you will have to sit beside the kitchen fire. You will get the pony into a shed at the back of the house."

Dr. Chalmers thanked the girl for her kindness, and remarked that any shelter would do on such a night.

The doctor made himself as comfortable as he could by the fire, and after sitting there some time a door opened, and a Roman Catholic priest came out.

After the girl had shown the priest out and had returned, Dr. Chalmers said to her, "My girl, is there any one sick in that other room?" "Yes," replied the girl, "mother is through there, and she is dying." "Can I see her?" asked the doctor. "Oh, yes," the girl replied; "but come quietly."

Dr. Chalmers entered a small bedroom, and found a woman in the last stages of consumption to whom the priest had administered the last rite of the Catholic church.

Bending over the poor emaciated frame the doctor repeated the words: "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The woman indicated that she heard him, and again he repeated these precious words. After he repeated them the second time the poor woman, with an almost superhuman effort, raised herself up, and said, "Oh, God, that is just what I want, and the priest never told me," and with a smile she passed into the presence of the One Who shed that precious blood to win your heart and mine.

Dear reader, with all affection let me ask you, Are you resting on the precious blood of Jesus as your hope for eternity? Its efficacy is known perfectly to God, and in accord with His valuation of that precious blood so will our place in heaven

be determined. On our side there has to be a personal appropriation of that blood to the heart and conscience, to meet the need of the heart, to remove guilt from the conscience and assure us of a place in the presence of Divine glory and joy throughout the endless ages of eternity.

Time is short, death is busy. Procrastinate no longer, but as you are, where you are, and now, trust that glorious Person Who shed His precious blood on your behalf, and eternal joy will be yours.

“Oh! trust Him now, trust Him now,
 Jesus died your heart to win,
 His life He gave, you to save,
 Trust in Him just now.”

R. PYPER.

SELF-CONDEMNATION.

A SINGULAR case was once brought before a certain English Judge, Baron P. An infant had been found in its cradle, evidently murdered. The police had done their utmost to discover who had committed the crime. At last an elder girl of the family, after terrible anguish of conscience, and after a period in a convent with the idea of salving her distress, confessed to the deed. In a way unnecessary to relate, she had secretly killed her infant brother.

Brought before the judge, she was urged to plead “Not guilty,” in order that the case might be tried. But no! Persisting against all appeal, she pleaded “*Guilty.*”

The judge himself was affected. He could see

that she was conscious of standing before a higher tribunal than the one he represented, and murmured, "*Guilty before God.*" This prisoner's honest confession was the means of the judge's conversion.

Well for the person who, conscious of his or her true condition before God, has been brought to confess, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Psa. li. 4). Such a one will seek the solitude of the Saviour's presence, and find in the Lord Jesus Christ One Who not only can relieve pain of conscience, but give an assurance of heart only thus found.

How is it with *you*, dear reader? What of the question of *your* sins? The truth proves that we are *all* "guilty before God" (Rom. iii. 19). Have you *owned* it, or are you still rejecting His mercy?

L. O. LABETT.

**"WE DON'T KNOW WHAT MAY HAPPEN
BEFORE NEXT SUNDAY!"**

THE above words were uttered by a young lady at the close of a Gospel meeting.

The word, under the hand of God, had searched her, but she hesitated to commit herself by confessing Jesus as her Saviour and Lord. Seeing her hesitancy, her companion suggested waiting until next Sunday. She said, "No, I can't; we don't know what may happen before then."

"Well," said her companion, "leave it until to-morrow night."

"No, I dare not," was the reply.

At that juncture the preacher came along, and,

learning of the companion's dangerous counsel and her reply, he said, “You are quite right, young lady, delay is dangerous; we do not know what a day may bring forth. God's day is NOW. ‘NOW is the accepted time; behold NOW is the day of Salvation.’”

Happy soul! She definitely yielded to the claims of Christ, accepting Him as her Saviour and her Lord.

Have you done that, dear reader?

Maybe there was a time when you had a desire to confess Him, but you held back for further consideration — “a more convenient season”—and the desire has waned.

We would plead with you to get the question of your soul's salvation settled NOW, lest the desire never return again.

God says, “My spirit will not always strive with man” (Gen. vi. 3).

So, dear reader, Come *Now*.

H. V. THORP.

SATISFACTION.

EVERYWHERE, in all matters pertaining to our circumstances on earth, everyone is most anxious to obtain *satisfaction*. It matters not what particular phase of life we consider. It enforces its demands in the domestic life of the people. It intrudes into the purchasing happenings of all departments of commercial life, as also in the momentous problems which confront the government of nations. Yes, the

masses shout aloud for *satisfaction*. With very many their ardent desires are doomed to *disappointment*.

We will now leave the transient concerns of earth, all of which must quickly pass away, and give the more earnest heed to the powerful yearnings of the *soul*. No lasting peace or true joy can ever be experienced unless the soul can receive *Divine certainty*. We must know from *God's side* that *satisfaction* has been established *for ever*.

There are thousands who listen to the Gospel message who would find instant relief for their soul trouble, if only they viewed the question from *God's side*, and turned away from their own way of looking at it and from their own puny and deceptive reasoning. God's abiding facts as unveiled in the Holy Scriptures should be implicitly relied upon. A "*Thus saith the Lord*," ends all controversy for *faith*. It is necessary in connection with the salvation of the soul to perceive clearly and to be definitely assured in heart that God is eternally *satisfied* with the great and glorious work of His Son at Calvary, and if God is satisfied, then we all should be also. My reader may say, "How can we absolutely know whether or not *God is satisfied*?" Well, one great outstanding fact is that when Jesus said, "*It is finished*," everything that God's holy throne demanded in *righteousness* in order to furnish everlasting *satisfaction* was an accomplished fact. Proof of this was that the veil of the Temple was rent in twain from the top to the bottom, not from the bottom

to the top. *God* could thus come out to *man* in blessing, and *man* could fearlessly approach *God* in blessed acceptance.

Further, Divine assurance is rendered by the astounding sight that met the gaze of the whole universe. When Jesus died, Adam's whole race, under the eye of God, was morally dead. Scripture says, "If one died for *all*, then were *all* dead." What must happen? This: *God must* raise His Son from among the dead. He did so and crowned Him with glory and honour, the convincing and eternal witness of the *perfect satisfaction* that God had in that death of deaths.

Do let everyone firmly lay hold of this soul-satisfying truth. The *resurrection* of the Lord Jesus is the *basis*, the righteous and true *foundation* of all blessing for God's universe of bliss; *without it* all would be an eternal blank, and a pall of darkest gloom enshroud our spirits.

God is satisfied, are *you*?

Malvern.

E. MAYO.

JUSTIFICATION.

WE are justified:—

1. *Judicially* by *God*—its *Source* (Rom. viii. 33).

2. *Righteously* by *blood*—its *ground* (Rom. v. 9).

3. *Instrumentally* by *faith*—its *principle* (Rom. v. 1).

4. *Declaratively* by *resurrection*—its *witness* (Rom. iv. 25).

5. *Morally* by *works*—its *practical evidence* (James ii. 24).

“Justification of life” (Rom. v. 18) means that by virtue of the death and resurrection of Christ, the believer has a life against which no charge can be made.

S. J. B. CARTER.

CALVARY!

CALVARY! What hallowed memories concentrate upon that wondrous place where our Lord was crucified! A Divine Person, God's own beloved Son, suffered there at the hands of men, and was forsaken of God when bearing His righteous judgment on account of *our* sins. Alas! that so many are familiar with the details of the crucifixion and sufferings of Christ, and yet their hearts remain unaffected and insensible to the greatness and glory of His Sacred Person, with no living attachment in affection for Him.

I may say that “He was taken by wicked hands and crucified and slain,” but when I realize consciously in my innermost soul and confess “’Twas *my* sins nailed Him there,” that it was *for me* He suffered, bled and died, what an entirely different view it gives me of that deeply solemn occasion!

In this connection an incident comes to my mind which will serve to illustrate this.

A lady and her husband were sitting in a room one evening whilst their little child, who was about four years of age, was interesting himself in a picture-book containing Bible stories. The

little fellow presently came across a representation of Christ on the cross, and looking up into his mother's face, he inquired, "Who is this?" She explained the picture to him, and after drinking it all in, he tenderly asked his mother, "Did *you* nail Him, Ma?" This unexpected question sent an arrow of conviction deep into her heart. She could not at first give the dear child an answer; then she tried to set the question aside, but the little boy again said, "Did *you* nail Him, Ma?"

That night both the mother and father were greatly troubled and could not sleep. The question, however, went home to their conscience and heart, and, taking their true place in repentance towards God, they found joy and peace in believing on the Lord Jesus Christ.

Dear reader, is this glorious Saviour *yours*? Has your heart been melted by the contemplation of His holy, unfathomable sufferings? Every sin I have ever committed, every thought and movement of my natural heart, which is enmity against Christ, caused Him untold sufferings and anguish. When we realize this our hearts are bowed in wonder and reverent adoration.

"'Twas mighty love's constraining power
That made Thee, blessèd Saviour, die;
'Twas love in that tremendous hour,
That triumphed in Thy mighty cry.

"'Twas all for us—our life we owe,
Our hope, our crown of joy, to Thee;
Thy suff'ring in that hour of woe—
Thy vict'ry, Lord—hath made us free."

THE BLESSED STORY.

I HEARD the blessed story
Of Jesus *crucified* ;
How once He left the glory home
And here at Calvary died.
I saw by faith the judgment fall,
By faith I heard His cry,
And knew for me He suffered shame,
For me He stooped to die.

I heard the blessed story
Of Jesus *glorified* ;
How He by dying met the foe
And all his power defied.
I saw Him then ascended high
Upon His glory throne,
I knew His victory set me free,
His triumph was mine own.

I heard the blessed story
Of Jesus *satisfied* ;
When every ransomed tongue shall swell
The praise of Him Who died.
I'll see Him then by all acclaimed,
I'll triumph and adore,
And know the sweetness of His love
When with Him evermore.

A. J. H. BROWN.

Stumbling Blocks

HOPING.

ARE you saved? "I hope so." What do you base your hope on? What ground have you for hoping?

The Prince of Wales hopes to be on the throne some day, but his hope rests on the fact that he is the eldest son of the King, and thus he has a legitimate claim to the throne. Now, it would be very foolish for me to express a hope that I should ever be the King of England. I have no right nor title to the throne. It is equally folly on your part to hope that you are saved, when you know you cannot give a solid reason for such a hope. True, the believer has the hope of going to heaven, but it is on the ground that he is already a child of God, and hence an heir of glory (Rom. viii. 16, 17).

I do not hope, but I *know*. "These things *have I written* unto you that believe on the Name of the Son of God," says the Apostle John, "that ye may *know* that ye have eternal life" (1 John v. 13).

How do I "*know*" that I "*have*"? Simply and solely because "*it is written.*" I believe what God says. It is enough. I rest on His testimony (1 John v. 9, 10); and as another has said, "I often tremble on the rock, but the rock never trembles under me." The blood makes me sure; the Word makes me safe.

It is often regarded as humility to doubt "what God hath said," and presumption to believe; but the reverse is the truth. Suppose you see me enter a railway carriage. You come to the door, and inquire, "Where are you going?"

"Don't know," is my reply.

What would you think if I talked like that?

And what can I think if a traveller to Eternity tells me he does not know where he is going, and further, holds to the soul-destroying error that "nobody can know"? How different is the voice of Scripture, which says, "*We know . . .*"; We are always confident . . .; "We believe and are sure" (2 Cor. v. 1-6, 8; John vi. 69).

S. J. B. CARTER.

“If thou shalt confess
with thy mouth the
Lord Jesus, and shalt
believe in thine heart
that God hath raised Him
from the dead, thou shalt
be saved. For with the
heart man believeth unto
righteousness; and with
the mouth confession is
made unto Salvation.”

(Romans 10. 9, 10.)

The Joyful Message

A WELCOME HOME.

HOME — *Home* — HOME. What hallowed memories linger around this enchanting word, so very *familiar* and loved by one and all in the civilized lands of the world. Some countries have not the word, nor are their modes of living or surroundings entitled to the word.

James Howard Payne, the man who wrote the well-known poem, "Home, Sweet Home," suffered many years of self-imposed wandering, and to him "*Home*" was a haven where he could never rest. He died at Tunis a penniless man, and was buried as solitary as ever under a lone pepper tree. The heart-affecting words of his own song had evidently lost their charm for him. Is it not a lamentable fact that thousands are wandering over the world, who never enjoy in a domestic experience the joys of home? But a more solemn aspect is presented in this consideration — so many of them are wanderers from God, wanderers in a restless and deceiving world. All that men may secure in possessions, and sinful pleasures under the sun can never, no, never, fill the aching void in the human heart. Innumerable records will confirm this statement. God has so ordered it that only the heart's possession of Christ can furnish solid satisfaction and true happiness for ever.

My dear reader, are you alive to the fact that *God* wants you, *Christ* wants you? The Holy Spirit would attract you to both. Then heaven yearns for you. Angels would rejoice at your coming home to God. God *gave* His only begotten Son (oh! the cost) not only to save you from eternal woe, but to bring you, and all who believe, *home* to Himself. To know and enjoy everlastingly the ecstatic joys of His holy presence; to be ever before Him in all the Divine perfection of Christ. The door of Salvation is *wide* open *now, to-day*; it may be closed against you to-morrow. "Make haste, make *haste*, and enter while you may." Long-suffering love *waits*, wanderer, for *thee*. Oh, hear the sounds of heaven's sweet melody; oh, *come*, the Father's love *believe*.

Most will remember that one day when the Lord Jesus was on earth He cried, "Come unto Me," and "him that *cometh* unto *Me*, I will in no wise cast out." As illustrating the Father's waiting and welcoming attitude I will relate an incident which I have recently read. It is a simple, but an affecting one.

A boy was seen one dark night at the midnight hour creeping slowly up the steps of a handsome residence, now utterly dark and quiet. He took from his pocket a little *key*, and with it unlocked the door and entered. He warmed himself at the register, then started up the stairs, oh, so carefully. Feeling his way to the door of a certain room, he turned the knob. It was unlocked, and the boy quietly stepped in. The street light shone upon a dainty bed all

ready for an occupant, a dressing gown lay on a chair near the bed, also a pair of slippers before it. The rest of the room was in darkness. With a great cry, the boy fell on his knees by the bedside. He was not a burglar, no, no, only a home-sick boy, stealing home under cover of night to die. Two years before, he had knelt by that bed when his angel mother had died. At that time he thought his father was stern and cold, so he ran away to live as *he* liked. While wandering from place to place a much *forwarded* letter reached him one day. It contained nothing but a tiny latchkey of the *home* door. He had carried that key in his pocket for months, and at *last* it had drawn him back to his home so *far* away.

The following morning the father opened his son's door, as he had *ever since* he had sent the *latchkey*. He really expected nothing, it had become a habit with him, so this morning he opened the door as *usual*. Thinking his eyes had deceived him, he started back when he saw the *loved* form of his son in the bed asleep. How thin and worn was the face. When the father fell on his knees, the boy opened his eyes. "Father, I have come home to *die*. I have been so wicked, *wicked*, can you forgive me?" he sobbed. Quickly the father replied. "Forgive you, my boy? indeed I can, and—God, have you *asked His* forgiveness?" "Yes, father, that is what I wanted to tell you before I die." "Die?" and as the father gathered him in his arms he said, "Die, when I have just found you? no, indeed." "But, father, the doctor of the

hospital said that I could not live long." When the family physician had looked the boy over, he promised him a complete restoration to health if he would obey him strictly, and told him he would yet be the stay of his father's old age.

A short time after this, the boy turned to his father and said, "Father, I would never have come home by daylight, and if you had not sent that latchkey, I would not be here to-day. When I was out in the *cold stormy* night, I could not *resist* the comfort at the end of that key."

Does this incident describe in any wise the doings of any reader? Wanting to have your *own* way, and see something of life? Away from *home* influence and the loving counsel of godly souls who love you, to learn the ways of sin and folly? The pleasures anticipated have not been lasting, and your life is far from happy; are you not dissatisfied and heart sick?

The boy referred to grew tired of his life, and longed to return *home*, but how could he? Would his father welcome him? *One* day the tiny latchkey of the *home* door reached him. This reminded him he still had a *home* and could return if he so desired. He knew *now* he would be welcome, welcome to rest, peace, and *forgiveness*. This boy did not *see* his father, did not receive a word *from* him—just an envelope containing a tiny key. That was *enough*. He knew what his father meant. That boy went *home* just as he *was*, confessed to his father and received an abundant entrance into his father's home and love. Reader, will you come *home*?

“COME!” the Father’s house stands open
With its love, and light, and song;
And returning to that Father,
All to *you* may now belong;
From sin’s distant land of famine,
Toiling ’neath the mid-day sun,
To a Father’s house of *plenty*—
And a Father’s welcome ‘COME.’”

Malvern.

E. MAYO.

MIGHTY TO SAVE.

IN the Gospel God sets before us One Who is mighty to save. He is the only One in Whom God could rest, for He Himself laid help upon One Who is mighty, even the Son of Man Whom He made strong for Himself. In order to appreciate this mighty Saviour, the Lord Jesus Christ, we need to take account of Him in His pathway here as He travelled in the greatness of His strength.

He was superior to everything here. He overcame all the power of evil. There was not a single case of bodily suffering nor of moral degradation which He could not meet. He “went about doing good and healing all that were oppressed of the devil, for God was with Him.” He saw the awful state into which men had fallen as in the thralldom of Satan. So the Lord Jesus came into this world, into flesh and blood conditions, 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.”

Dear reader, if you are still unsaved you are under the power of Satan (little though you may think so), and you need a Saviour—One Who is mighty to save. One Who *can* save you and *will* save you if you will come to Him just as you are in all your need. He has overcome Satan. He met him in the wilderness, in Gethsemane, and on Calvary's Cross, yea, even in death itself, and totally defeated him. On the third day the disciples gazed into the tomb; they saw the place where the Lord lay, but He had risen. The Lord of Life became subject to death, "but God raised Him up, having loosed the pains of death, because it was not possible that He should be holden of it." Thus Satan was defeated and his power broken. Here was a Man Whom Satan could not claim, against Whom he could not prevail.

And now having overcome the strong man, the Lord Jesus is spoiling his goods. Even in the hour of extreme suffering on the cross, when Jesus endured all the hatred of man and the fierceness of the wrath of God, He was mighty to save, for in answer to the dying thief at His side, He said: "To-day thou shalt be with Me in Paradise."

Oh! do come to Jesus now. He would have you prove the greatness of His strength and the power of His love—that love which led Him to endure that shameful cross for you and for me.

"Jesus, the Saviour, is mighty to save;
Jesus hath triumphed o'er death and the grave."

“**TAKE HEED HOW YE HEAR.**”

1. **A SPONGE** sucks up good and bad, but all runs out again—the *thoughtless* ear.
2. A *sand glass* passes through one ear and out the other—the *careless* ear.
3. A *strainer* lets out the good and retains the bad—the *critical* ear.
4. A *sieve* lets go the chaff and retains the grain—the *gracious* ear.

S. J. B. CARTER.

“**TO-DAY.**”

ISAIAH lxi. 1, 2 was being read by Jesus in the synagogue at Nazareth, when He closed the book and said, “*This day* is this Scripture fulfilled in your ears” (Luke iv. 21). The acceptable year of the Lord, the present period of grace, is that in which the God of all grace finds pleasure, saying, “I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time, behold *now is the day of salvation*” (2 Cor. vi.). “*To-day*, if ye will hear His voice, harden not your hearts.” To-morrow may be too late. “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” To one, God said, “Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?” He thought within himself not only of to-morrow, but of much goods laid up for many years. All

his plans were frustrated and he was summoned to give an account of himself to God. "So is he that layeth up treasure for himself, and is not rich toward God." "What shall it profit a man, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Dear reader, the salvation of your precious soul is too serious a matter to be put off. Come now and trust the Saviour of sinners. He is waiting to receive you.

Zacchæus sought to see Jesus, but when Jesus came to the place He looked up and saw him, and said, "Make haste, and come down, for *to-day* I must abide at thy house." Zacchæus came down and received Him joyfully. The people murmured, saying that He was gone to be guest with a man that is a sinner; as they also said on another occasion, "This man receiveth sinners and eateth with them." Jesus said, "*This day* is salvation come to this house . . . for the Son of Man is come to seek and to save that which was lost." A seeking Saviour found a seeking sinner, and both rejoiced.

Two malefactors were crucified, and Jesus in the midst. One of them railed on Him, saying, "If Thou be the Christ, save Thyself and us. But the other rebuked him saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed *justly*; for we receive the due reward of our deeds: but this Man hath done nothing amiss" (Luke xxiii. 39-41). This dying malefactor took his true place as guilty and was freely forgiven. "And he said unto Jesus, Lord, remember me when

‘Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, *To-day* shalt thou be with Me in paradise.’

Beloved reader, “What think ye of Christ?” If you have never come to Him, *come now*. What a welcome awaits you! “There is joy in the presence of the angels of God over one sinner that repenteth.” “Let us eat and be merry: for this my son was dead and is alive again; he was lost and is found. And they began to be merry.” (Luke xv. 24.) There is no end to that joy. It is unspeakable and full of glory.

“Praise eternal to the Father,
Praise eternal to the Son;
Praise, throughout the age of ages,
In one universal song.”

“And He closed the book.” Just look again at Isaiah, chapter lxi. 2. The next clause of that verse is, “and the *day of vengeance* of our God.” When the present day of grace has run its course, Jesus will again open the book, for He alone is found worthy to open it. (Rev. v. 5.) Then it will be to bring in “the DAY OF VENGEANCE.” In *that day* “the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ.” Oh, be entreated, dear reader, to flee from the wrath to come, for the time is short! “*To-day*, if ye will hear His voice, harden not your hearts.” He is still saying, “Come unto Me.” His last invitation in Rev. xxii. 17, is—“And let him that is athirst come. And whosoever will, let him take the

water of life *freely*." Eternal issues hang upon your decision *now* in *this day* of salvation !

Melrose.

W. STEVENSON.

**"WHEN I SEE THE BLOOD, I WILL
PASS OVER YOU."**

THE testimony to the Blood, in the Holy Scriptures, is of all importance, for there can be no blessing for mankind apart from it. "Without shedding of blood is no remission" (Heb. ix. 22).

It has been truly said that the blood is for the eye of God, and, indeed, it is so in the text at the head of this paper. The blood was to be put on the two side posts and upper door posts of the houses of the Israelites, so that the destroying angel should not touch them when passing through the land of Egypt, to slay all the first-born of the Egyptians.

Then in Leviticus xvi., on the great day of atonement, the blood was carried inside and sprinkled on the mercy-seat. There it was that which met the holy eye of God.

Now in Abel (Gen. iv.) we have one who recognized the necessity of the blood, and that there could be no approach to God apart from it. It is said in Hebrews xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous . . . and by it he being dead yet

speaketh.” Cain, in contrast, brought a bloodless offering, an offering of his own labours (of the fruit of the ground), disregarding man’s fallen state. The movements of the blessed God towards Cain are very instructive, and the words God addresses to him are full of deep meaning. “The Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin [or, a sin offering] lieth at the door” (Gen. iv. 6, 7).

My dear reader, are you seeking to obtain salvation by your own efforts or by your own works? Salvation has been secured for us by Another, the Lord Jesus Christ, God’s blessed Son, Who has annulled death, and as risen and glorified, has brought light and immortality to light through the Gospel. We appeal to you to cease from your own works and turn to God. Abel admitted the claims of God, that only on the ground of the blood could there be approach to God, and so Abel is said to be righteous.

The only sacrifice that is acceptable to God is the Sacrifice of Christ, Who, by His Own blood, entered in once into the holy place, having obtained eternal redemption for us (See Heb. ix.).

What blessing awaits the soul that comes to God on that ground!—not on the ground of works, because it is “*not of works*, lest any man should boast.” Jesus did the work when He shed His Own precious blood on Calvary’s Cross. There He cried, “It is finished.”

Well might the Apostle Peter speak of “the *precious* blood of Christ, as of a lamb without

blemish and without spot!" How precious, indeed, it is to God and to all His own! Is it *precious* to YOU, dear reader?

"*Precious, precious* blood of Jesus,
Jesus, God's Own Son,
Telling that the work is finished;
All is done.

"Though thy sins are red like crimson,
Deep in scarlet glow,
Jesu's precious blood can make them
White as snow."

R. CASSELLI.

**"THERE IS JOY IN THE PRESENCE
OF THE ANGELS OF GOD OVER ONE
SINNER THAT REPENTETH."**

THERE'S joy in heaven to-night
Among the angels there,
And heaven's own delight
Christ gives us now to share;
"Rejoice with Me," we hear Him say,
We share *His* joy this happy day.
There's joy in heaven to-night!
Another soul is won.
Salvation's glorious light
Into this heart has shone:
Our hearts are filled with heaven's joy,
The Saviour's praise our lips employ.
There's joy in heaven to-night
Within those courts above,
Made meet to dwell in light,
The kingdom of God's love:
Another heart brings grateful praise,
Joins in the song His saints now raise.

Winnipeg.

C. DEAYTON.

Stumbling Blocks

FEELING.

"**A**H," you say, "it is all very well to talk, but I want to *feel* saved." Now, *feeling* saved is the result of *being* saved. If you were in the top storey of a house, the lower portion of which was in flames, you *could not* feel saved, but if the fire-escape came along and saved you, then you would feel saved because you would be saved. Your *feeling* saved would flow from the fact that you *are* saved. And yet as to your soul you say, "I am not saved," and in almost the same breath add, "Oh, that I could feel saved!" Salvation is a big thing, and embraces much more than the certainty that we shall be saved from wrath (Rom. v. 8, 9), but it starts with that.

Here is a sick man; the doctor examines his case, and prescribes a remedy. The next day he comes again, and says, "How do you feel now?"

"No better," is the reply.

"Have you taken the medicine?"

"No."

"Why not?"

"Well, I want to feel better."

What would the doctor say? "Why, man! you are putting 'the cart before the horse.' Take the medicine first, and then you will feel better."

So say I. Take Christ, the sovereign remedy for all spiritual maladies, and comfortable feelings must be the *result*. "According to His mercy He saved us" (Titus iii. 5), Paul says, not according to our feelings. The woman with the issue of blood had to *touch* the hem of the Saviour's garment before she *felt* healed of her disease. The Israelites bitten by the fiery serpents had to *look* away from themselves to "the serpent of brass" before they *felt* in anywise better. The poor sinner, heart-sick and conscience-smitten, has to *believe* what God says ere he can *feel* eased of his sins. Faith is not the *inward*, but the *outward*, look. The place where "peace with God" was made is not in the heart of man, but at the cross of Christ (Col. i. 20).

"On Jesus' Cross this record's graved—
Let *sin* be judged but *sinner*s saved."

S. J. B. CARTER.

“**A**nd when they were
come to the place,
which is called Calvary,
there they crucified Him,
and the malefactors, one
on the right hand, and
the other on the left.
Then said Jesus, Father,
forgive them; for they
know not what they do.”

(*Luke 23. 33, 34.*)

The Joyful Message

THEIR HUNDREDTH YEAR.

THEY lived to their hundredth year—the one a humble believer who when a boy trusted the Lord Jesus as his own personal Saviour. The other was a thorough man of the world whose whole life was spent in sport and the acquisition of this world's goods. The writer knew them both. They were both born in the same year and in their hundredth year they died, but how arresting was the contrast in the departure of each of them!

The one who all his life had served the Lord Jesus, and ministered comfort and encouragement to thousands of His people, was filled “with joy and full of the glory.”

The other refused even to be spoken to of a Saviour God, and said deliberately that he did not want to hear about Him, and so far as is known, went out into the “blackness of darkness for ever.”

Friend! How about *you*? Where will *you* spend Eternity?

Thank God! though you may be an *unbeliever*, you may become a *believer* on the Lord Jesus Christ NOW! Christ has died and is risen again, and all this so that “through His Name, whosoever believeth in Him shall receive remission of sins.”

Not one person who has trusted Christ has been disappointed. He has never failed any. What encouragement for you to trust Him now! Will you now from your heart say—

“Jesus, I *do* trust Thee,
Trust Thee with my soul,
Guilty, lost and helpless,
Thou canst make me whole.

“There is none in Heaven
Or on earth like Thee,
Thou hast died for sinners,
Therefore, Lord, for me!”

Coventry.

A. E. MAYO.

**“HO! EVERY ONE THAT THIRSTETH—
COME!”**

(NOTES OF A GOSPEL ADDRESS.)

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David” (Isa. lv., 1-3).

“**WHAT!** Is the Gospel likened to a sale?”

Yes, that is clearly the comparison, and also the contrast, used by the prophet.

“But,” you say, “I thought that Gospel blessings were given away, not sold.”

And you thought rightly, too; and we trust you will never think differently. Gospel blessings

are free—“Everything is literally given away,” as earthly salesmen sometimes say, but say falsely, of their sales. And herein lies the contrast between the Gospel sale and all other sales, however much the goods may be sacrificed. Yet the comparison must not be ignored. God accosts the disappointed buyers in the world’s markets, and urges them to come and buy of Him, “without money and without price.”

THE ANNOUNCEMENT OF THE SALE.

Some sales are made known to the public by big, flaring posters; others, by a catchy advertisement in the papers; others, by sending round the crier with his bell. Now, God has His methods of letting people know of the good things He has to dispose of. Yes, He has His Gospel criers, and His Gospel bell, too.

“Ho! Ho! Ho!” we cry; and though some may bid us make a little less fuss, and be more conventional, yet such is the love of our hearts that we cannot refrain: we must strain every fibre and nerve of our redeemed being to arouse and arrest the attention of men.

“Ho! Ho! Ho!” we cry again, and again we ring the Gospel bell. “Ho, every one that thirsteth, *Come!* COME!! COME!!!”

“Every one!” That indicates both

THE UNIVERSALITY AND THE INDIVIDUALITY OF THE SALE.

“Every one!” Two tiny words which, whether we compound and parse them together or otherwise, are inseparable. “Every” means ALL, and “one” means EACH. Such is the universal

and yet individual invitation of the Gospel: it goes out to each and to all. Each is invited, all are included, none are excepted.

But now think of—

THE REASONS OF THE SALE.

Various reasons are given for various other sales: "Premises coming down!"—"Bankrupt stock!"—"Clearing out for new summer goods!"—"Fire salvage!"—"Leaving the district!" These and all kinds of reasons, true and false, are made. But for the Gospel sale God has only one reason, and that is His desire and delight to meet man's deep need. Every earthly sale has self-interest at the bottom of it, but God has solely the interests of His creatures at heart. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Ah! how many are thus described. Poor world! ye toil for gain, for rest, for fame, but the coveted prize eludes your grasp.

THE CONDITIONS OF THE SALE.

When a sale is about to be held, the first thing done is the reading of "the conditions of the sale," which conditions are sometimes complicated and exacting. Not so with the Gospel: its conditions are simple and easy.

First.—The sinner must feel his need.

Second.—He must come to God empty-handed.

You cannot get a shred of salvation unless you are both necessitous and receptive.

You must feel your need of God's grace before you can accept it—that goes without saying! But do you feel your need? Do you thirst?

If not, the Gospel is no Gospel to you. “They that are whole need not a physician, but they that are sick: I came not to call the righteous,” says Jesus, “but sinners to repentance.”

But perhaps you say, “I do thirst—I often thirst, I would give all I have to get a purged conscience and rest of heart.” Very well, but do not forget the other Gospel-condition. You must bid for Gospel blessings at the lowest figure, which is no figure—it is a cipher, it is a nought. The aim of false religious salesmen is to get people up to their prices, but the difficulty of the true Gospel-preacher is to get people down to his. Gold, silver, precious stones, cannot buy salvation: it is “without MONEY.” Nor can self-sacrifice, in all its multiplied forms, buy it, nor prayers, nor fastings, nor good works, and all that go to make the sum-total of human righteousness: salvation is “WITHOUT PRICE.” Yet—

THE ARTICLES OF THE SALE

are costly indeed. How munificent are the benefits which God confers for nothing.

Thirsty, are you? “Come ye to the waters,” is the word. Does gaunt famine gnaw at the vitals of your poor heart? “I am the bread of life,” says the Saviour, “he that cometh to Me shall never hunger.” Are you weak, fainting, sick, sad? “Come ye, buy and eat,” is the cheering invitation; “yea, come, buy WINE and MILK without money and without price.” “Hearken diligently unto Me,” cries the Voice of mercy, “and eat ye that which is good, and let your soul delight itself in fatness.”

Do you want more ?

“ Alas ! ” you say. “ I do. What of the future ? You said just now that God’s grace makes no conditions as to the future ; but it is the future—the FUTURE which racks me with doubts, and fills me with qualms. If I became a Christian I could not live as one.”

Listen to His assuring “ I will.” “ I will make an everlasting covenant with you, even the sure mercies of David.” “ SURE mercies ” mind ! How sure ? Because in His “ everlasting covenant ” of grace God pledges His WORD, on the ground of Christ’s WORK, that these mercies are everlastingly secured (Acts xiii. 34 ; read it—do !). You need *not* doubt the fulfilment of God’s covenanted word, and God’s acceptance of Christ’s finished work.

But now, for a moment, let us count, if we can,

THE PROFITS OF THE SALE.

Profits ! Are there any, when every article of sale is given away ? Indeed there are—eternal gains, not only for man but for God. What does He get in return for the royal bounty of His grace ? Loyal homage and loving service of grateful hearts and devoted lives. “ Behold,” says God, turning to the true David—“ Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel ; for He hath glorified thee ”

(Isa. lv. 4, 5; Rom. x. 20). Thus we have predicted the calling of us Gentile believers, and in the subsequent part of the chapter a magnificent description of millennial blessing.

One word more. Do not forget that

THE CLOSE OF THE SALE

is near—how near we know not. “**LAST DAY! LAST DAY!! LAST DAY!!!**” we sometimes read of some petty earthly sale. But God will not placard the heavens thus when the last day of the Gospel sale arrives. Yet He warns you to be in time. Hence the word: “**Seek ye the Lord while He may be found, call ye upon Him while He is near**” (verse 6). Up, haste, come—come to a Saviour-God, Who only can supply your soul’s eternal need. Tarry not, trifle not! Delay not, defer not! The last offer will soon be made, the last chance will soon be flown. To-day the voice of the Gospel-crier is heard all around, and the Gospel bell is ringing its glad note east, west, north, south. To-morrow both may be gone; and with them will go all hope for those who are left behind. Be not among that number. Seize ye your opportunity of blessing ere it pass forever away. “**Behold, now is the accepted time; behold, now is the day of salvation.**” “**Ho, every one that thirsteth, come!**” Come *now!* Come as a needy sinner! Come with eager step! expectant heart, empty hands! *Come! COME!! COME!!!*

Money and price ye need not to bring!
Why to your rags and your poverty cling?

S. J. B. CARTER.

SIGHT.

NATURAL AND SPIRITUAL.

SIGHT, NATURAL sight, how unspeakably precious is its possession. How, again and again, have we heard many speak compassionately of those deprived of it. Yet a great number of these blind sufferers claim that they can do very many things equally with those who have their sight. Nevertheless, these dear souls—all things considered—live in a world of darkness. They are unable to behold the beauties of Nature, clothed as she is in a thousand and more forms of enchantment.

Now the Scriptures draw a sharp contrast between *natural* sight and *spiritual* sight. A little quiet reflection will give every thoughtful person to perceive that of the two forms of seeing the spiritual is by far the most important.

Just here there comes to my mind a little episode in the life of Miss Fanny Crosby, the well-known evangelistic hymn writer. One day a friend was speaking to her sympathetically of her blindness. Miss Crosby replied: "I am so glad I was born blind naturally."

"Why, how can you say so?"

"Because the first I shall see with bodily eyes will be my precious Lord and Saviour."

How soul inspiring and heart encouraging to have such a testimony! We who possess bodily sight feel greatly humbled by such a remark, and it stimulates our gratitude to God for the blessing of *physical* sight.

Let us now consider that remarkable interview in John iii. that the Lord Jesus had with

Nicodemus. This man was a polished Jew, a learned master in Israel, and a man who held an exalted position in Judaism. He should have known that, though connected with a God-recognized religion, every true Jew was a born again person. The Lord quietly called his attention to this indispensable necessity. Whatever may have been the motives actuating this mighty visitor, the Lord immediately said to him: "Verily, verily, I say unto thee, except a man be born again (anew) he cannot SEE the Kingdom of God."

I can imagine my readers asking: How may I know that I am born again? and when? There are very few who could definitely decide the moment when the translation took place, but it is a simple matter to be well assured that the change has taken place in one's earthly pathway. How, then, may I know? I ask you, each and all, "Have you had a desire, an ardent longing to know the Lord Jesus as *your* Saviour, and to be in the sure possession of God's salvation? If you say, Yes, then I am quite sure you have been the subject of this supernatural action of the Spirit of God. *No one* has ever had, or ever will have, *spiritual* sight apart from Divine intervention. We read in Ephesians that "*we are dead in trespasses and sins.*" If dead morally, then God must of necessity come in. He must open our eyes (inwardly) if we are to look upon this new world of endless blessedness. The stating of this truth need not cause alarm of fear. It is a truth prevailing all through the ages since our first parents fell. Immediately they fell God

came in with His provision for recovery. *Sin*, having entered, man lost all claim upon his Creator for *ever*, but God in His infinite wisdom had foreseen what would happen, and at once brought the coats of skins which He had *made* wherewith to cover His creatures.

Space forbids extenuation, but in New Testament days, consider that desperate man, Saul of Tarsus. A violent, cruel hater of Christ and His people. On that Damascus road he was smitten down by that dazzling light from heaven. In a moment his *natural* sight was *darkened*, and *spiritual* sight was given. He saw what his natural sight could never have discerned, that the people of "this way" were linked up with Christ in glory. "Why persecutest thou ME?"

In this world sightseeing dominates largely the multitude. The world caterers are taxed to their utmost ability to provide a continuous round of attraction. Scenes are minutely studied, in order to provide a continuous round of exciting attraction. Such scenes as will demand observance by their dazzling brilliance, and draw out the acclamations of the spellbound onlookers. Many varied colours in light and dresses are adapted so as to overwhelm the gazers thereon. Let us dismiss such scenes, and give attention to a much more alluring and enravishing sight.

The natural vision retires into insignificance as the seeing heart looks upon the Lord Jesus. It is now, truly, by *faith*, but presently the believer will see Him as *He is*, and be *like* Him, *morally* and *spiritually*, and be with Him for *ever*. "Blessed are they that have not *seen*, and yet have

believed. This is as to His bodily presence. My Reader, are you in spiritual darkness as to these vital matters? If so, may the Lord give you instantly this spiritual sight.

There is a solemn passage in 2 Corinthians iv. 3. "But if our Gospel be *hid*, it is *hid* to them that are *lost*." *Think*, THINK on that. *Lost*, LOST. Why is this? "In whom the god of *this world* hath blinded the minds." Does Satan do this? Yes, "lest the light of the glorious Gospel of Christ . . . should shine unto them." How is such a doom to be avoided? By obeying the Gospel; by putting your soul trust alone in Christ, Who is in *Himself* the Salvation of God. Oh, say from thine heart, my reader—

"Jesus, I *will* trust Thee,
Trust Thee with *my* soul."

Malvern.

E. MAYO.

FREDERICK WILLIAM OF PRUSSIA AND THE CLERGYMAN.

A CLERGYMAN was commanded to preach his first sermon before the King, and he was promised a text. The clergyman was very anxious all the week. No text came, but go he must. Arriving at the Chapel Royal, he inquired if the message had been sent by the King. He was informed that he would find it in the pulpit—a piece of blank paper. Holding out the wordless text, he said, "Sire, you have indeed given me the truest subject that preacher ever had. You bid me make a sermon out of *nothing*. Out of *nothing* God made the world, out of you (when

you know that you are *nothing*) Jesus can make a saint of God. Out of me, who am *nothing*, the Holy Ghost can make a messenger to you from the King of kings.”

TAKE HEED TO THE WARNING.

AT many a railway crossing on the Southern Railway may be seen the following notice—

WARNING.

STOP, LOOK AND LISTEN,

BEFORE CROSSING THE LINE.

We have often thought when we have caught sight of this important notice, how applicable it is to those who are hurrying along the broad way leading from time into eternity, regardless of the fact that the wrath of God must overtake all who die in their sins.

Unsaved reader! At any moment you may have to face death, and

BEFORE CROSSING THE LINE

which divides time from eternity, we beseech you to

STOP

and consider how you stand in relation to God. Behind you lies the past, which can never be undone. The whole of your life's history is written in God's book. Think of it, the sins of childhood are written there, the sins of youth or girlhood, and if grown up, of manhood or womanhood, and

perhaps of old age. Oh, what a dark record, and how awful the thought that unless you seek and obtain God's forgiveness before passing out of this world, your portion must be with "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars . . . in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

In view of this we implore you to give the important matter of your soul's salvation immediate consideration. There is no time for delay; tomorrow may be too late! Many a man and woman have lost their lives through attempting to cross the railway line in front of an oncoming train, hence the warning placed at the crossing; and will you not take heed and

LOOK ?

Yes, look ahead, and consider what awaits you if you die in your sins. Christ alone can save you. He came into the world to save sinners, and His word to every needy sinner is, "*Look unto Me and be ye saved.*" He saved a thief who was crucified with Him, when He suffered for sins on Calvary's cross. He also saved Saul of Tarsus, who confessed himself to be a blasphemer, and a persecutor, and injurious, and the chief of sinners (see 1 Tim. i. 13-15); and He will save you, too, if only you look to Him in faith.

LISTEN

to what God says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine

heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9). And the Lord Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). He invites you because He wants you. If you come to Him He will put His arm of everlasting love around you and draw you to His once pierced side, that you may know and enjoy that blessed rest He gives to the sin-burdened and heavy laden, that come in simple faith to Him.

Should this little periodical fall into the hands of a procrastinator, we would, in closing, sound in his ears the solemn warning uttered by the Apostle Paul, as recorded in Acts xiii. : "*Beware therefore, lest that come upon you, which is spoken of in the prophets ; behold ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you.*"

E. E. NICHOLS.

THE OLD LOCK GATES.

MANY a day when I was young I have walked up the river near my old home along the tow-path, worn by the tramp of the horses which pulled slowly upstream the heavy barges laden with bricks or gravel, or more briskly kept pace with them as they floated empty down stream.

In one part of the river there was, and, I hear, still is, a lock through which the barges had to make their way.

The lock was merely made of wood : heavy timbers forming two sets of gates or leaves, slightly V shaped towards the oncoming stream.

The pent-up waters pressing against these gates forced themselves through the crevices worn in the timber, forming jets which shot forth, telling how great the desire of those waters to rush onward in their course.

At times I have seen those lock gates wide open and the full stream come flowing through.

Many a time in seeking to set forth the Gospel story, these lock gates have come to my mind.

In the Old Testament we read of God showing mercy and grace to one and another, and the wonderful book of Isaiah which so forcibly sets forth man's ruin and failure, abounds with gleams and rays of hope and blessing, and tells us of the love and grace of the blessed God. Like the jets in the cracks of the lock gates, we see by these expressions of blessing the pent-up waters of the grace of God, finding an outlet and telling by their beauty and force of the desire of the heart of God to come out in the fulness of His grace. Yet God is righteous and holy—men's sin and unrighteousness made it impossible for Him to come forth unrestrainedly toward men.

In the fulness of time the Lord Jesus came as the solver of the great problem, "How God can save, yet righteous be." In His Own Person He was great enough to set forth the heart of God, for He walked on earth in all the unction and power of all He was to do on the Cross of Calvary. Yet it was in His sufferings and His death that He met every question, declaring God's

righteousness, maintaining His holiness and setting free the heart of God.

The moment came when He could cry aloud, "It is finished," and God answered at once that wondrous cry by rending the veil of the temple from top to bottom, showing plainly that He was able now to come out to men, with blessing for *all*.

Thus I often think of the lock gates wide open now, no barrier to the rushing waters of the river, speaking to my soul of every question answered, so that the grace of God, no longer pent up but righteously set free, might in full flood tide come swinging through!

This was Peter's message: "To Him give all the prophets witness that through His Name *whosoever* believeth in Him shall receive remission of sins." This, also, was Paul's, "Be it known unto you . . . that through this Man is preached unto you the forgiveness of sins."

These messages are still in force. The lock gates have never again been shut. The river of God's grace is flowing free to all men. What a day of blessing for men, what a day of happiness for God! His grace no longer pent up but free to go out to all men.

May the Lord give us all to cast ourselves into this stream of grace, swim in it, as it were, learning more and more of Him from Whom it all flows forth, and of our Lord Jesus, Who alone could open the lock gates, remove the barrier and bring eternal joy and glory to God and to men.

A. J. H. BROWN.

The Joyful Message

ARRESTED—AT THE CROSS, OR AT THE THRONE?

SOME years ago whilst making a business call at the village of L—— in Oxfordshire, the writer was asked if he would call and see an elderly man who was dying, and who was apparently troubled in his soul at the thought of meeting God. Lifting up my heart to God for help, I called at the house, and was directed to the room where the poor man lay. He was indeed concerned as to his soul, and all he seemed to be able to say was, “My sins, my sins!” I noticed he kept looking to one side of the room to a picture on the wall, which seemed to have a fascination for him. This picture was a supposed representation of Christ upon the cross, and evidently it had been used to convict this dying man of sin, for, pointing to it he said to me, “He’s looking straight at me and telling me what a sinner I am; oh! my sins, my sins, what shall I do?”

This man, I learnt afterwards, had been a very wicked man, and, now that he was facing death and the judgment to follow, he was in soul agony, and the cross of Christ *arrested him*. Although it was but a picture, it suggested the cross of Calvary to this dying sinner and his conscience was troubled by it. I felt that God was speaking

to him, and that He was going to reach this poor man's heart. I spoke to him of the One Who had been to Calvary, of His taking the guilty sinner's place, the Just dying for the unjust, of the shedding of His precious blood which cleanseth from all sin. Still all I could hear, as I paused, was, "My sins, my sins."

I went on to speak of the Lord Jesus being laid in the grave, of His rising from among the dead and ascending to the right hand of God, and of the blessed God now commending His love toward us in that while we were yet sinners Christ died for us. He listened to all this most eagerly, yet cried out again and again, "My sins, oh, my sins!"

I prayed to the Lord for him right there by his bedside, feeling my own weakness in the presence of such an awful condition of soul. I left him, promising to call and see him again the following week if we were both spared until then.

It was my privilege to see that dear man once more, and oh, what a change! His whole countenance and manner were completely reversed from that of the week before. Instead of his cry, "My sins, my sins!" it was "My Saviour, my Saviour!" The One Who, in mercy, had convicted him of sin, had made known HIMSELF to him and spoken peace to his conscience and joy to his heart. He passed away a day or so after in peace and joy in believing. Like the dying thief, he was *arrested at the cross*, confessing his own true condition, and appreciating CHRIST.

Dear reader, what is the cross of Christ to you? Alas! to many it is nothing but an object

of derision and scorn. Think of the feelings of Christ as expressed in the words of the prophet, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow." We read of those who passed by His cross, reviling Him, wagging their heads. Indifferent and unrepentant, it was *nothing* to them. Paul, the apostle, thought so much of it that it was *everything* to him . . . he would glory in nothing else! (Gal. vi. 14). *What is it to you?* Many of us delight to sing,

"Oh, the cross of Christ is wondrous,
There I learn God's heart to me!"

In conclusion, let me add this solemn truth for your sober consideration, *those who are not affected by the cross, will be arrested at the throne.* (Rev. 20. 11–15.) There will be none passing by there wagging their heads; *there* they will stand, arrested to hear the awful judgment from that "great white throne." O soul, do not be indifferent to the cross of Jesus, do not slight the One Who suffered there for sinners, dying in their stead! Oh, think again of Calvary! There man's sin was fully exposed, but there also God's love was known and there He established His rights to come out *in mercy*. And the One Who, in marvellous grace, became obedient unto death, and that the death of the cross, is now exalted to the right hand of God, a Prince and a Saviour.

May you, like those of whom we have spoken, learn to appreciate rightly the cross of Christ, and being arrested *there*, where mercy and truth meet together, never have to stand at that awful

throne where judgment without mercy must be pronounced.

“Behold now is the accepted time, behold now is the day of salvation.”

Winnipeg.

C. DEAYTON.

**IF THE HAMMER SHOULD DROP!
WHAT OF MY SOUL?**

BY how many and various ways has the blessed God brought men to a saving knowledge of Christ as Saviour! As various as His almost illimitable creation abounds in diversity.

Yet the creation will pass with its excellencies and wonders, but His ways with man will redound to His eternal glory.

Has our reader yet become a subject of His power, have you yet become acquainted with Christ, Who is the power and wisdom of God? This question is a vital one, for it is by Him, the Lord Jesus Christ, that all His gracious work is wrought.

A workman in a large steel works in the North of England, had a converted wife who often prayed for her godless husband. He found his pleasure in evil and with evil companions, against his conscience and to the sorrow of his wife.

One day, as he was proceeding with his work, in connection with a steam hammer that had by some means got out of order, he had occasion to sit on the huge anvil, with the ponderous hammer suspended over his head.

Suddenly the thought occurred to him: "If the hammer should drop!" At the same time it flashed across his mind: "What of my soul?" He felt unwell, and pleading an excuse, he asked to be allowed to go home. There he fell on his knees, with his devoted wife, who prayed for him, and who then spoke of the One "Who came to seek and save the lost." His hard heart was broken, and his proud spirit subdued. Taking his true place as a condemned sinner, he then and there accepted Christ as his Saviour, and received the assurance of salvation.

Dear reader, if you are still without Christ may your eyes be opened to the seriousness of your position, and cause you to turn at once to God in repentance and faith toward our Lord Jesus Christ, for your soul's eternal blessing.

L. O. LABETT.

THE LINE OF DESTINY.

TH**ERE** is a word of great import, which is demanding attention everywhere and pressing an answer from everyone. That word is "DECISION." In matters eternal the issues are vital. The word enters into every phase of earthly life and being. It imposes itself in the *commercial* life of the world; the *political* life of nations; in all sections of the so-called religious world, etc., etc. Examples of its power are given us in the Scriptures. Moments occurred upon which hung tremendous issues. I can only refer to two, and I have selected these because of their solemn impressiveness and urgent appeal for action.

The first case is that of Elijah. What an epoch that was when *decision* was enforced as to who was the *true* God! Elijah as the “*man of God*” was fully equal to the occasion. The challenge was momentous, but the outcome superlatively grand and glorious. “If the *Lord* be *GOD* follow Him; but if *BAAL*, then follow him.” What a challenge was that!

The second instance is that of Moses. Attention is drawn to it by the Holy Spirit in Hebrews xi. 24. Moses was forty years of age when he made his great *decision*. It meant *decision* for life. It says, “By *faith* Moses, when he was come to years, *refused* to be called the son of Pharaoh’s daughter; *choosing* rather to suffer *affliction* with the people of God, than to enjoy the *pleasures of sin* for a *season*.” Pleasures of sin? Yes. But they are only for a *season*. What follows? An eternity of remorse and weeping.

There comes before me a remarkable incident which happened about sixty years ago. It forcefully emphasizes this far encircling word, “*Decision*.” There was a certain godly clergyman living in the south of England. He was well known in that day as a great soul winner. A gentleman who lived not far away had been a source of great literary help to him. One day as he mused, turning over things in his mind, he was arrested by the fact that he had not as a servant of Christ once spoken to his friend regarding his soul’s deep interests. He rose up, determined to pay a visit to his friend immediately. When he reached the house he was informed by the maid that her master was out in the garden.

Wending his way thitherward, he quickly found him. After the usual greeting he addressed his friend thus: "I wish to tell you how unspeakably grateful I am, sir, for the help you have rendered me, but I am very sorry that, as a servant of Christ, I have omitted to speak to you of your soul's salvation." Drawing a line across the garden path with his stick, he put over the line the letter *L* and underneath the letter *D*; *L* standing for *life*, and *D* for *death*. "I wish to ask you, sir, on which side of that line you are spiritually?" They both, at the gentleman's request, repaired to the house, and after expressing his thanks for the somewhat novel idea, he gave himself there and then to the Lord. After prayer they both went again down the garden, and the gentleman stood on the *Life* side of that line. This was a confession of his *decision*.

Reader, on which side of that line are you at this moment? If the *D* side, do cross over to the *L* side! Decide *now*! The issue as to your eternal destiny is before you. To *decide rightly* is a *decision* never to be regretted.

"Come over the line; it is *only* a step,
Jesus is *waiting*, poor sinner, for *thee*."

Malvern.

E. MAYO.

"NOT THE RIGHTEOUS."

(LUKE v. 32.)

"**I** CAME not to call the righteous, but sinners." These words uttered by the Lord Jesus Christ in reply to the criticism of the Pharisees and others, on the occasion of His

sitting down with a company of despised individuals known as publicans, are as full of appeal as they were those many years ago. While the self-righteous are offending heaven with their fancied goodness, thousands of poor helpless sinners repenting are causing joy in the presence of the angels.

You have probably heard the Pharisee's prayer when he thanked God that he was not as other men were, etc. There are many to-day doing the same. "I thank Thee, O God, that I am better than others. I am very religious and respectable. . . ." But, stop! Have you ever thanked Him for what the Lord Jesus Christ is? Have you ever thanked Him that you are still in time, and not in eternity past all hope of salvation?

But listen! Another voice. There is music in this voice. "God be merciful to me, a sinner." Whose prayer is this? It is that of a poor vile man, but best of all he knows it and owns it, and his prayer is heard in heaven. God will justify the sinner who puts himself in His hands.

Think for a moment of the prodigal in that far-off country. He had sunk deep in the mire of sin and a course of self-will that had reduced him to starvation and rags. Almost at the point of death, he said, "I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" And he arose and went to his father. And when he was yet a great way off the father ran to meet him, and very soon the loving arms were around the young man's neck

and the command was given, “ Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it, and let us eat, and be merry.”

And, sinner, at this moment if you will cry to God and own your sin He will make haste to bless you. Tell Him you are clad in rags of sin, and He will cover you with the robe of righteousness ; tell God you bow to His word concerning your condition, that you have nothing of yourself to plead, and He will show you Christ, the perfect One, and tell you that the finished work of Christ avails for you now and for eternity.

The thief on the cross realized the solemnity of his case. With but a few hours left on this earth, and behind him the terror of a life spent in sin against God and his fellow men, he has now to face death, and what was infinitely more terrifying to his soul than death, ETERNITY. What was he to do ? He appealed to the One of Whom it was said, “ a bruised reed will He not break, and smoking flax will He not quench.” To that prayer, “ Lord, remember me,” the answer came immediately, “ This day thou shalt be with Me in paradise.” The prospect of death was no longer a terror for he was going to be with his Saviour, in the glory.

Oh, look to Jesus now ! Hearken to His gracious words : “ Him that cometh to me, I will in no wise cast out.” Come to Him, just as you are, and know the untold joy of living here for Him, and the blessed prospect of an eternity to be spent with Him !

Gosport.

JOHN F. MARSH.

“WHAT IS YOUR LIFE?”

LO, I saw a vapour rise
 Slowly toward the azure skies,
As though loath to leave the place
Of its birth to live in space ;
And I watched it hover—curl—
By the zephyr's breath unfurl—
Glitter—tremble—melt away
Mid the lustre and the ray ;
And I marked it disappear
In the silent atmosphere,
Pass forever out of sight
In that still expanse of light !
Then a whisper came to me :
“ In that vapour thy life see !
'Neath yon canopy sublime,
Creature of the breath of time,
For a moment, here it shows
What it is, then upward goes—
Upward from earth's hopes and fears
To those shining far-off spheres,
From the shadow to the sheen.
Never more by mortal seen !
“ Thus thy life dissolves away
Vapour like ! How, none can say !
Deep indeed the mystery
Of its earthly history ;
Strange it comes and strange it goes
Yet thy soul both feels and knows
That the record of its past
Shall be all told out at last,
And life's issues meet with thee
In God's vast Eternity ! ”

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

THE Italian politicians listened spell-bound a short time ago, to the learned statesman, Signor Grandi, as in a masterly speech he told them of the dreadful plight in which the great nations now are; unemployment, discontent, lack of trade are found in every land, and no one can discover a remedy. The whole world is crying out for a leader, he said, a strong man who will set everything right.

A leader! Yes, that is what men want. They recognize that he would be the solution of their problems. God is offering a Leader even now, and this Leader is coming soon to set everything right. He will reign over all the earth, an earth where there will be no more death, nor sorrow, nor crying, nor any more pain. Would you not like to know Him now?

This Leader offers you salvation from the wrath to come and eternal life. He wants you to be with Him for ever, and if you turn to Him now, He will never leave you nor forsake you. “He gave His life a ransom for all.” The holy, spotless Son of God must die upon the shameful cross at Calvary if you and I were to be cleared from sin and all its consequences, and if the love of God were to be made known to us. Have you ever thought of this?

“Some day,” you say, “I shall follow that Leader, for I know He is the coming King, but I don’t want to wear His colours just now. He is not King yet and none of my friends follow Him.”

Oh! be warned in time. Another leader will arise, a man who will have power over all nations and will appear so much like what men desire that they will even worship him. The end of that leader will be complete defeat by the God he will blaspheme, and he will be cast into the lake of fire.

Do not put off your decision! You know only too well your helplessness without a Saviour, without a Leader. It is no use trusting in men, for they have acknowledged their inability to set things right on *earth*, how hopeless then to count on them to set things right for *heaven*!

Just turn to the Lord Jesus Christ and acknowledge to Him your powerlessness, how unfit for God's presence you are, and believe in Him as the One Who died for you. "While we were yet sinners Christ died for us." This is the only way in which to face the sorrows and sadness that press on us. The peace and joy that fills the heart of one who knows the blessed Lord Jesus and His love, passes all understanding and is unaltered by the circumstances around.

E. KILROE.

THE GREATEST SIN.

A DESPAIRING and wicked sinner came to a brother-in-law, saying he was *too bad* for Christ and recounting his many sins.

"You've left one out," said the brother.

"What is that?" was the despairing question.

"Refusing to believe on the Saviour God has provided for you," was the reply.

"He that believeth not God, *hath made Him a liar*" (1 John v. 10).

S. J. B. CARTER.

“WHAT IS YOUR LIFE?”

“**L**'HOMME respire, aspire et expire.” Some one has summed up man's whole existence here in this world in this trite and brief sentence. It means—man breathes, aspires and expires. A short life or a long one, it does not matter which, the expression covers everything. A man is born, he begins to breathe, as he grows up he has certain aspirations and often before they are accomplished he dies. There is nothing much to boast about in all this—“man dieth and wasteth away, yea, man giveth up the ghost, and where is he?” (Job xiv. 10). Where is he?—that is the solemn consideration. The implication in this question is that he will be either with Christ or with Satan finally. The future is settled in the present. They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of judgment. (John v. 28-29.)

Men live here as if there was no moral issue to their lives, God is not in all their thoughts. They do not prepare for the future, they leave God out of their calculations. Yet they will have to meet Him and give an account to Him. Life is but a vapour which appears for a little time and is gone.

How foolish men are to leave God out of their lives and not to think of the eternal welfare of their souls! Civilization, education, modern inventions, none of these things can alter the position of man as stated at the head of this paper, they leave him just where he was, a creature who is born, who breathes and who dies.

Will the reader face the facts, facts that cannot be denied, that he is a creature with a soul, with intelligence, with speech, with a mind, with a will, and responsible to his Creator. No creature in the human realm has ever fully glorified his Creator; "all have sinned and come short of the glory of God." Man is morally ruined and can in no way eradicate sin from his moral being, but there is no need to despair, there is a joyful message for all. God Himself has intervened in Christ and has dealt with the whole situation. The presence of sin in the world has been fully dealt with by God: Jesus has come into the world, a Man in Whom sin had no place. He has been made sin. He has taken away the sin of the world in His great sacrifice on Calvary's cross.

Not only has He taken away sin but He has gone further; death being here in the world as the consequence of sin has also been taken into God's account and Jesus went into death itself to break its power once and for all. So now the whole position of man is to be viewed in the light of the wonderful fact that hope for man is now to be found in Christ. Faith in Christ is the great thing. Wherever God sees this in the heart of a man He reckons that man righteous. I can have no faith whatever in myself, I am ruined; but Christ was never affected by Satan, Sin or Death, and all hope for man who is subject to these three things lies in Christ. I judge myself as a poor lost, helpless creature and discover the glad tidings that Christ has become Man to be a Saviour to man and to deliver him

from all that he lay under as a consequence of sin and death. Now I begin to *breathe* as one that is born again. I begin to *aspire* now to know better the One Who has brought me out of darkness into God's marvellous light, and as for the end, if I *expire*, it will be to be with the One Who loved me and gave Himself for me. And even now life of another order, eternal life, is my happy portion here. The whole position is changed for the believer.

If the reader does not know the blessedness and reality of these positive things let me add one word in closing—attend to the matter now! Turn to God at once! If you seek Him you will find Him near. The great base of your approach to God remains unaltered. “THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN” Repent and believe the good news now!

J. JAY.

SHE PUT IN HER CLAIM.

WE had been to the preaching, and afterwards at the supper table we were recounting the Lord's work in souls and the happy results of wholchearted open confession, remarking that the Lord only committed Himself to those who committed themselves to Him.

“Many believed in His Name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men” (John ii.).

The Lord judges the heart.

A young lady was present who had been to

the preaching and whose heart the Lord had touched. Suddenly in a loud voice she cried out, "And He's my Lord too."

It was spontaneous. The Lord said: "*Who-soever* therefore shall *confess* Me before men, him will *I* confess *also* before My Father Which is in Heaven" (Matt. x. 32). That was the young lady's open confession, so simple, so real, so precious to the heart of the blessed Lord. He at once takes account of such a confession.

Reader, Have *you* put in your claim? If not do so now, and say, "He is my Lord too."

Maybe—you say—"I believe," and think you are all right. Listen to what Scripture says of those that believe but do not confess Him: "Nevertheless among the chief rulers also many *believed* on Him; but because of the Pharisees they *did not confess Him*, lest they should be put out of the Synagogue: for they loved the praise of men more than the praise of God" (John xii. 42).

This is the spirit of God's comment on them and their belief.

Think of what it would mean to have your name confessed, as the Lord says, before *His* Father, and your name enregistered in Heaven as a *recognized lover of Christ*.

Confess His Name now and put in your claim!

H. V. THORP.

WHAT THE FEEBLEST CHRISTIAN CAN SAY.

IF any one had to be shut out of heaven because of my sins, it must be Christ, because He took them.—"*The Girdle of Truth.*"