

THE JOYFUL MESSAGE

EDITED BY A. E. BIRD

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THE NEW YEAR.

WILL this year be *your* last, *my* last? Think on this: about 70 people pass out of time into eternity every *minute*; 4200 every *hour*; or 100,000 every *day*; or 705,000 every *week*; or 36,000,000 or so every *year*.

Have you any sure warrant that *you* will not be among this vast number this year? Pause, ponder, pronounce: *Eternity, where?*

S. J. B. C.

A SOLEMN SENTENCE.

“THIS year thou shalt die”: was the solemn sentence passed by God on the lying prophet Hananiah, as recorded by the prophet Jeremiah in chapter xxviii. of his prophecy (see verses 15–17). Who can tell but what the same fate may be yours, dear reader, and that before the year you have just entered upon has closed, you may have passed out of time into eternity? May be you with others sat up on the last day of the past year to see the old year out and the new year in, and many have been the greetings received from relatives, friends and acquaintances, wishing you “a happy New Year.” Though they may have been sincere in their wish, you know that they have no power to ensure it, neither have you power to secure it. Have you found the secret of happiness? It is not to be found on earth, where everything lies under the power of sin. “Blessed”—or happy—says David in Psalm xxxii., “is he whose transgression is forgiven,

whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." If you have learnt to know God in forgiving grace, as David learnt to know Him, as disclosed in that lovely psalm, then you can be assured of a very happy New Year, for come what may, whether life or death, you can say with him, "Thou art my hiding place: Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance" (verse 7).

If you are still in your sins, and are wise, you will look the situation full in the face. Behind you lies the past with its dark record of sins, sins of childhood, and sins of youth, or girlhood, of manhood, or womanhood, and perhaps of old age. How terrible is the thought that this year may be your last on earth and that for every one of your sins you must give an account to God! "*Every one of us*," says the Scripture, "*shall give account of himself to God*" (Rom. xiv. 12). Mark, it says, "OF HIMSELF," not of someone else, and that "TO GOD": the God against Whom you have sinned, and Who must mete out to every sinner who comes before Him for judgment the just desert of his sins. Have you considered that solemn fact? In view of it can you, dare you go on in indifference when before this year closes you may be in eternity? Do not think that when you are stretched upon your dying bed that it will be time enough to give the matter of your soul's salvation your serious consideration; thousands have trifled thus, but they never had a death bed, and were suddenly

cut off without any warning. Delay is dangerous, this very day may be your last; then why put off till tomorrow, or some future day, what can be settled to-day? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2).

God is willing to bless you, Christ is waiting to receive you, the Holy Spirit is bearing witness to the value of His finished work and of God's acceptance of the work He did upon the cross (see Hebrews x. 12-17). Then come to-day! Eternal joys await you if you believe on the Lord Jesus Christ and are saved. E. E. NICHOLS.

A PRISONER FREED.

NICHOLAS I had become ruler of the mighty Russian Empire. Hardly had he ascended the throne than rebellion broke out, but in a short time he had crushed it, sending most of the conspirators to long terms of imprisonment in wild Siberia.

One of them, a colonel of the Guards, Batinkoff by name, was left for some unknown reason in the prison at St. Petersburg (now Leningrad) sentenced to thirty years' solitary confinement.

There he lay, the proud infidel, destined to years of silence and semi-darkness with no companion to share with him in all his suffering. In his concern for something to relieve the dreadful monotony, he searched his surroundings for a book, perchance, that might have found its way into that wretched prison. To his disgust he found a Bible.

In his despair, however, he sought to scan its pages, and it began to dawn upon him that the Christ of the New Testament could not have been a mere man. He read with wonder, "He that hath seen Me hath seen the Father"; "I and my Father are one"—and his summing up brought home the truth that Jesus must be God revealed in flesh. Further reading told him of the wickedness of man, the wrath of God and the reality of hell. His sleepless nights were now crowded with thoughts of his past—his sins, and of a future of eternal darkness awaiting him.

Isaiah then brought him new hope as he read of One "wounded for our transgressions," therefore for mine; thus he mused. He read that "God had laid on Him the iniquity of us all," and after three weeks of soul agony he rested on the finished work of Christ. Forgiven, cleansed from every stain, his soul was now filled with an unspeakable joy.

Many years after, a liberated man was seen leaving the prison with an old Bible under his arm. He thanked God for his long imprisonment. "I have found through it the one thing needful—Christ, my Lord. I was happier there than in the years of unbridled youth. I have brought my Bible with me. It will not leave me, just as He will not Whom I found through it—my best Friend, Christ my Lord."

Reader, do you know Batinkoff's Saviour? Do you value rightly the precious Scriptures which are able to make thee wise unto salvation? Search them. Believe their testimony, trust in Jesus Who is their theme from cover to cover,

and you will know the blessedness of the forgiven man.

“Blessed are they *whose iniquities* are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” (Rom. iv., verses 7, 8).

W. FINDLAY.

AN AGED CHRISTIAN'S TESTIMONY.

[Andrew Melvin was an old man of 91 when he wrote the following, dated February, 1910, to his granddaughter, telling of his conversion at the age of 26. He lived to be 93.]

AS a bird from her nest, as a sheep from its fold,

I wandered from God, although oftentimes told
That the path I was on led to death and despair,
Yet onward I went with a heart full of care.

For twenty-six years I had cumbered the ground,
I had been like the tree where no fruit could be found,

When a messenger met me, he said it was fair
I should tell all my secrets to God in a prayer.

Then homeward I went, my heart in despair,
I thought on the past, and the duty of prayer,
But the law seemed so heavy; its demands so hard pressed

That no burdened, sin laden, or weary could rest.

But the Saviour in love He was pleased me to
show

The ransom He paid; to the cross I must go.
'Twas there I found mercy, free pardon and
grace,

And then to my soul came unspeakable peace.

Sent by the abovementioned granddaughter—

M. CAITHNESS.

THREE GREAT CONVERSIONS.

GREAT, a word in common use, used to delineate the characteristic features in the lives of thousands of men and women. We read of *great* artists, painters, poets, writers, historians, preachers, etc., etc. But we can view this outstanding word in relation to God and everything associated with Him. I think, however, it would be more in consonance with our subject if we were to give the *comparative* and *superlative* degrees a place in the consideration of the marvellous movements of Divine persons. *Greater* and *greatest* are more enlightening and convincing. Everything connected with God *must* of necessity be greater in conception and performance than any creatures of finite limitations. The love of God is the *greatest* love, as also His power, His wisdom, His mercy, yea, all His attributes.

While the world in which we live and move has its distinguished men and women who aspire to pinnacles of highest esteem, many even attaining to hero worship; so God also has His men and women of great renown, whose personalities,

with their moral and spiritual features, are accurately presented in God's holy writings.

I now invite the reader's close attention to THREE remarkable conversions. It has been said that they are the *three greatest* known. Whether this be so or not, I must leave my readers to judge. To say the least, I think all will readily admit that they are very striking and of the greatest possible interest. The *first* that I would refer to is that of Nebuchadnezzar. It may not be generally known that there have only been *three* men named in history to whom God granted supremepower: power over all living creatures. They were Adam, Noah, and Nebuchadnezzar, but in the case of the last named, the fishes were excluded. There have been those who strove for it: Alexander the Great, Napoleon the first, and the late Kaiser. Temporary power only will God permit until the rightful King, the GREAT King and righteous Ruler comes forth to sway His subduing sceptre over the whole world, yea, the whole *Universe*.

Let us now briefly dwell upon God's actings with this great and proud Monarch Nebuchadnezzar. Listen to his boastful and proud assumptive words: "Is not this *Great* Babylon that I have built for the house of the kingdom by the might of MY power, and for the honour of MY majesty?" Ah! God had to bring him *down* to convert him, yes, *down, DOWN* to the level of the beasts. He lived with them, he was driven from men, he ate grass as the oxen, his *nails* became as eagle's claws. This continued until *seven* times had passed

over him (seven years), and he had learned that the MOST HIGH ruleth in the kingdom of men. When his *reason* returned to him, he then blessed the MOST HIGH, praised and honoured God, and acknowledged that those that walk in *pride* He is able to abase, and He *will* abase. God's dealings with this *great* one were extremely severe, but the after results were *great* and *grand*. We all have to be brought down, *down*, **DOWN**, so that our uncleanness, our self satisfaction, our *pride*, and additionally that in our flesh dwelleth *no* good thing. The world's maxim is, "When a man is down, keep him down; God's way of love is that when down to *raise* him up, and bring him into His family in sonship, to inherit and to enjoy *all* its holy privileges. Where I wonder are my readers in their soul history with God?

The *second great* conversion is the "*Dying thief*." Oh! what a scene was that on Calvary's hill—a scene that will live in the mind ever. Think reader, oh! think WHO it was that hung there. The Son of God. God *manifest* in flesh. The Creator of worlds, suffering the terrible indignity of being numbered with the transgressors, and HE was in the *midst*. Several times in the Scriptures we read of His being in the *midst*. It *must* be so. It is a divine compulsion. On *earth* and in heaven he will be in the *centre*. Intelligent myriads shall peal forth their harmonious praises in their *new* song to that glorious One, in the *midst*, God's glorious Son. Oh! what a transformation scene that Calvary transaction reveals. *Three* sufferers. The one in the midst

is spotlessly holy. On either side is a *criminal*. Both these men, guilty, reviled Him, but one was divinely touched. Into that dark and murderous heart came a light from heaven. It awakened his conscience to reality, and *convinced* him that the superscription over the head of Christ was really true: "JESUS of NAZARETH, the KING of the Jews." King, KING! Now then is my opportunity. "Lord, *remember me* when Thou comest unto THY Kingdom." Not a moment should assurance be lacking. "TO-DAY," said the dying Redeemer, "thou shalt be with ME." Where? "In paradise." The *first* astounding trophy of saving grace, the fruit of Christ's *great* sacrificial, atoning death. My dear reader! has heaven's awakening light reached your conscience and heart? Pause, *pause*, and let Jesus into your heart and life at *once*.

The *third* great conversion is that of *Saul* of Tarsus, who calls himself the "*chief* of sinners." This hardened and bitter opponent of Christ and His followers, filled with rage and deep-seated hatred, intent upon destroying them, when *suddenly* a light from *heaven*, above the brightness of the sun, struck him to the earth. He hears a *voice*; it was the voice of Jesus, saying, "*Saul, SAUL, WHY* persecutest thou ME?" *Me, ME.* Yes, those whose lives thou art seeking are ONE with ME. "*I am Jesus* Whom thou persecutest, but rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister (servant) and a witness both of these things which thou hast seen, and of *those* things in the which I will appear unto

thee; delivering thee from the people, and from the Gentiles, unto *whom* now I send thee." What to do? "To open their *eyes*, to turn them from *darkness* to *light*, and from the *power* of Satan unto *GOD*." What will follow this mighty change? "Forgiveness of sins." Anything else? Yes, *yes*. "Inheritance among them which are sanctified." How? "By faith that is in *ME*." Personally I feel that the conversion of Saul of Tarsus is the *greatest* in human history. If *such* a man can be *saved*, then there is *hope* for *all*. Reader! if you are not converted, yield at once to God's loving attitude toward you. He is willing to receive the guiltiest. He will welcome every repentant and believing soul to His bosom of *eternal* love. Come, oh, come, unsaved one, even as you read these lines! In all affection, I appeal to you to turn to God. Never, *never* has a regret been heard of *one* having trusted in Jesus. If one, it was that they wished they had come earlier. Do not delay, I beseech you. Procrastination is the thief of *souls* as well as *time*.

The Lord is coming. Do not allow yourself to be too *late*, and being too late shut out in the darkness and gloom for ever and for ever.

"Seek ye first, not earth's aspirings,
Ceaseless longings, vain desirings,
But your precious soul's requirings
Seek ye *first*."

"Seek *HIM first*, then, when forgiven,
Pardoned, made an heir of heaven,
Let your life to *HIM* be given.
Seek *Him first*."

SIGNALS OF DISTRESS.

A SHIP was sailing down the channel, on the evening of the 1st of September some years ago, when the gale, which caused so many wrecks that night, overtook her.

The captain sought shelter for his vessel by running into Plymouth Sound, supposing he would find a safe refuge just inside the break-water. The danger there was almost as great, and he sailed further up the Sound, and cast anchor in, as he supposed, a secure place.

Such, however, was the fury of the storm, that before long the anchor dragged, and the ship was at the mercy of the rolling seas, and soon drifted on to a terrible ridge of rocks, and began to break up.

Finding all hope to save his vessel gone, the captain ordered rockets to be sent up to signal his danger to the people on shore. These flashed the sad news of a wreck to those on land, and many hastened to see what could be done to save the crew.

The lifeboat could not reach them in their perilous position on the rocks, so recourse was had to the rocket apparatus, and soon a well-directed rocket, carrying a cord with it, was fired, and fell across the ship; the cord was seized by the perishing seamen, and by it a stout rope was drawn on board, and securely tied; and the crew, one by one, were all safely landed.

The captain had tried all the means in his power to save his vessel, but without avail; at last he sent up his signals of distress. He

and all his crew were in danger of drowning in that angry sea.

Have you hoisted "signals of distress" yet, my reader? You are in danger, for you have sinned, and are not fit for the presence of God.

This world is like a frail bark, and will soon go to pieces on the rocks of judgment; and if you are not saved ere then, you will share this world's dark doom—the blackness of darkness for ever!

But if you own your need of a Saviour now; if from your heart the cry goes up, "Lord, save me," those signals of distress will be seen, and you will be saved—for the promise is, "Whosoever shall call upon the name of the Lord shall be saved." (Rom. x.)

This captain could not save himself, or his crew. *You* cannot save yourself. Loving hearts and willing hands provided the way of escape for them. A loving Saviour has died on the cross, and provided a way of escape for every poor sinner who calls upon Him.

E. A. GOODENOUGH.

"NO MERCY FOR ME."

TO say that you are "too bad" to be saved is to diminish the glory of the all-abounding grace of God and to limit the power of the all-cleansing blood of Jesus. It is as easy for the ocean to bear the five thousand ton merchantman upon her bosom as the downy feather from a sea-gull's wing. And since it is our *hearts* He seeks for, and since those to whom much is forgiven love much, be assured He is as willing

to welcome the worst as He is able to save the most sinful.

The writer once called at the house of a well-to-do business man, to see, if possible, his only daughter upon her dying bed. She was sinking without hope, and she knew it. The poor mother had tried in vain to sooth her daughter's fears by telling her there was no real cause for alarm as to the future; that though she had spent her last summer on earth amid all the gaiety of “the London season,” yet that she had been “such a pure-minded girl in it all.”

After considerable reluctance on the part of the parents, the writer was at last permitted to go upstairs to the sick-room.

The hired nurse being dismissed by the fond father, the visitor knelt down by the bedside, and cried from his soul's depths for the eternal blessing of this dying lady. Rising from his knees, he read a few verses from Romans v., dwelling a little on verse 8, “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

At this point the poor troubled one exclaimed, “Ah! you don't know what *I've* been, or you would not talk to *me* about God's love. There can be no mercy for me!”

To this the writer replied, “Miss —, I believe that if you saw yourself as God sees you you would think yourself ten thousand times worse than you do. But you have, I think, made a great mistake to-day.” The aged father looked inquiringly through his tears from the other side of the bed, as much as to say, What mistake has

she made? "Well," continued the writer, "I have not come these eleven miles to inquire whether you think you are sufficiently worthy for God to trust *you*, but to bring you the blessed news that God thinks *His Son* sufficiently worthy for you to trust *Him*. And upon this your blessing for eternity depends."

In a moment her countenance changed, as though a ray of heavenly light had just entered. Nor can there be a doubt that it was so; for her father wrote shortly afterwards to speak of his daughter's blessing, and said that she soon would be:—

"Where no cloud could arise to darken her skies,
Or to hide for one moment her Lord from her eyes."

The Lord give the rays of the glory of His grace to enter your troubled heart, too, dear reader, and give you to see that God is not looking for worthiness in you as to the past, nor for any resolve that you will be worthy for the future; but He has much to say to you about the worthiness of *Jesus, His beloved Son*. Look to *Him*. Trust *HIM*. GEO. CUTTING.

JESUS SAVES.

JESUS saves! Oh, glorious message!
Tell it o'er and o'er again;
There is mercy for the vilest,
Christ receiveth sinful men.

Hear Him cry as Calv'ry's Victor,
"It is finished!"—thus He died,
Every claim God's throne demanded
He, in grace, has satisfied.

This ascended glorious Saviour
Bids thee come and prove His grace ;
He will cleanse, forgive, and bless thee,
Take thee into love's embrace.

Wisely then make your decision.
Say, in triumph, " Christ for me ! "
Sins so many will be pardoned,
Thou from judgment wilt be free.

Portknockie, N.B.

W. FINDLAY.

THE SPIRIT LEVEL.

A BOY stood by his father, who was working at the carpenter's bench, and using his spirit level to see if the board he was planing was straight and true.

" Why," said the lad, " are you so particular, father—it's pretty straight, isn't it ? "

" ' Pretty straight ' won't do in carpenter work, my boy," said he, ' sighting ' along the board's edge, " nor will it do for God. Many folks own they are not as straight as they ought to be in their lives, but they say, ' We are doing the best we can.' But they do not test themselves by God's spirit level."

" And what is that, father ? " asked the boy.

" The Holy Scriptures, my son ; it is only they that can make the ' child wise unto salvation ' and ' the man of God perfect.' Read 2 Timothy iii. 15, 17—*read it.*"

The lad did, and he took God's spirit level as God's test of himself and his conduct and life ever afterwards.

[S. J. B. CARTER.]

GOD'S INVITATION.

ALL things are ready, come ;
 God hath the supper spread :
 Grace holds the open door,
 Where light divine is shed.

God calls us from within,
 All furnished is the place,
 To be for His delight,
 Where nothing is but grace.

There He displays His heart,
 That man with Him should be,
 For His own pleasure now,
 In perfect liberty.

The poor, the halt, the blind,
 Are brought within the door ;
 How great the supper is !
 Yet there is room for more !

His mansion must be filled,
 Grace must the triumph win,
 And God rejoices now
 As grace still calls us in.

It is a feast divine,
 There God has found His rest.
 With men He loves to dwell,
 With men supremely blest.

The invitation still
 Appealing to the heart,
 Comes from within the house,
 Calling from earth apart.

The test is in the call,
 Our motives are laid bare,
 Can we remain without ?
 The joy refuse to share ?

The honour is to-day,
 Accepted is the time,
 Grace sounds the blessed note,
 The privilege sublime.

A SOLEMN WARNING.

THERE died recently a man whose age was a few years over the allotted span. His death brought vividly to mind on the part of those who knew him intimately, certain incidents in his life—these incidents speaking very forcibly of the mercy of God, and His longsuffering, “not willing that any should perish, but that all should come to repentance.” At the same time it caused one’s thoughts to turn to King Agrippa’s reply to the beloved apostle in Acts xxvi. 28, “Almost thou persuadest me to be a Christian.”

J—, when very young, went to work with his father in a coal mine. One day, when thirteen years of age, he was busily engaged at work which his father had laid out for him. After some time the father told him to go and do something else, and he would finish that particular piece of work. No sooner had J— and his father changed places than a large stone fell from the roof, killing the father instantaneously on the very spot where only a moment before J— had been. This made a deep impression on the boy’s mind, but alas, like many other impressions made on the minds of men, it was soon covered up by the things of this world finding a greater place in his life!

Years rolled on, and J— is still working in the mines, a man of forty now. He and two of his brothers were working together one day, when one of the brothers said, “J—, if you come out of that, I will finish it.” The request was acceded to, when, very shortly after, a huge

fall took place, killing the one who had taken J——'s place, severely injuring the other, and leaving J—— himself but slightly injured.

This second occasion made a profound impression in the family circle, and brought quite a few godly friends to visit them. They used the accident to illustrate God's speaking, and directed the attention of the two who had escaped to the fact that God was speaking with the mercy-seat in view, and that, "The righteousness of God which is by faith of Jesus Christ *unto* all," was available for every one, but only "*upon* all them that believe" (Rom. iii. 22). It resulted in the conversion of the one who had been severely injured; "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21) being most marked with him. J——, too, was greatly affected by the second occasion of another being taken instead of him. For many months he swayed back and forward in an undecided state of soul; his Christian friends pressing God's mercy in connection with his marvellous escape from death. J—— assented to it all—even to the extent of saying that the Lord Jesus was worthy of the trust of every man. Yet despite this, and the added entreaties of the brother who had been recently converted, J—— said he would wait a bit, he would come to the Saviour some day. Reader, beware of procrastination!

J—— at this point in his history left the mines, and took up business on his own account. In this he prospered exceedingly well, and this no doubt was used by Satan to weaken the

impressions that had been left upon him. Yet at intervals for more than thirty years, when spoken to by Christians, he invariably said, "Yes, it's the best life and I mean to come to it." Then came the loss of a daughter who died trusting in Jesus. This too had an effect upon J——, who was pleased to say his daughter died in faith. Yet the sad effect was that it made him a little bit bolder when spoken to about his own soul. When spoken to by a friend in these terms, "J——, you see how happy a thing it is to die trusting in the Lord!" he replied, "Yes, and I mean to come to Him at the eleventh hour, I mean to get converted then."

Dear reader, what a sad effect this delusion has upon men—Satan persuading sinners that they have still a little while to enjoy themselves, and then at the last turn to Jesus. Are you one of such? If so, delay no longer. Heed God's glad tidings while you may. The commission which Paul received from the Lord still stands. He was sent to the Gentiles, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 18). How grand in its simplicity, and it may be yours by turning in repentance to God, and faith toward our Lord Jesus Christ! Would you not like to be brought to God with the assurance of sins forgiven; and then share in all that those who are already in the light are enjoying?

To return to J——'s history. At intervals when appealed to, he would repeat his former statement, "I will come at the eleventh hour." Well, he went out one morning to the market, returned in the afternoon seriously ill, and died early the following morning. How sad! His eleventh hour came, and he gave no indication that he ever accepted the Lord Jesus as his Saviour. There is no indication given in Scripture that that little while ever arrived for King Agrippa. "Almost (in a little) thou persuadest me to be a Christian." Reader, the present is yours, and remember that "Our Lord Jesus Christ . . . gave Himself for our sins, that He might deliver us from this present evil world" (Gal. i. 4). That is a definite end in view in giving Himself. Deliverance from this present evil world; so that we might be free to enjoy the inheritance which is connected with God's world, which as yet is not open to sight, but perfectly open to faith, so that its principles might control us now. Say no longer "in a little," but close in with God's offer of mercy *now*.

J. B. MASON.

WILL YOU BE THERE?

HAVING a few minutes' leisure, the writer recently looked over an old burying ground in one of our large cities. It was only possible to read a few of the inscriptions on the tombstones, some having disappeared altogether

by reason of age. Thoughts of wonder and joy, yet mingled with deep solemnity, filled our soul, as we contemplated the fact that "the hour is coming, in the which all that are in the graves shall hear His voice [the voice of the Son of God], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" [judgment] (John v. 28, 29).

The prophet Ezekiel of old saw in a vision a valley which was full of dry bones, and he asked the question, "Can these bones live?" Ah! nothing is too hard for the Lord. Many in this supposedly enlightened age prefer that at death their bodies shall be cremated in preference to the ordinary form of burial. Doubtless many think that such a procedure for ever terminates the soul's existence. But "every one of us shall give account of *himself* to God." God has decreed it, and who shall annul it?

Think of the teeming millions who will come forth in response to the voice of the Son of God. It is reported that about 36,000,000 persons die every year. Then think of the myriads that have died during the past 6000 years, from Abel onwards!

It might be well to state here that there is no suggestion in Scripture of a general resurrection, as many believe. There are clearly two resurrections—one of the just and the other of the unjust; in other words, at the first resurrection all true believers, those who have died in the Lord, will be raised, then after the lapse of a thousand years the second resurrection will take

place, at which all who have died unsaved will be raised. This is fully explained in Revelation xx. "But the rest of the dead (the unsaved) lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. . . ."

As we were contemplating the intense reality of all this, our attention was arrested by the following inscription on one of the most modern of the tombstones in this old burying ground:—

Sacred to the memory of
Julia Stewart, second daughter of Thomas Anthony and Harriet Stewart, born March 16th, 1830; fell asleep in Jesus, July 12th, 1847.

Thomas Howard Stewart, M.R.C.S., etc., born October, 1831; died December 21st, 1851.

Tell them all to come to Jesus.

Thomas Anthony Stewart, M.D., father of the above, died June 12th, 1873, in his 72nd year.
"Him that cometh to me I will in no wise cast out."

Those who lie buried in that tomb have long since departed to be with Christ, but the above testimony still remains, and has doubtless been read by a large number of persons as the years have come and gone.

"Tell them all to come to Jesus."

High, low, rich, or poor, of every tongue and clime. None are exempted. And Jesus Himself

has said, "Him that cometh to Me, I will in no wise cast out." Dear reader, have you come to Jesus? If not, do so now whilst a blessed welcome awaits you.

"Come to Him, sinner, come!
 Nor longer from Him roam;
 Come as you are in all your sin,
 Sad, guilty, helpless, lost,
 Tried, troubled, tempest-tossed,
 By Christ, the door, now enter in.

* * * *

"When the trumpet of the Lord shall sound, and time shall be no more,

And the morning breaks, eternal bright and fair;
 When the saved of earth shall gather over on the other shore,
 And the roll is called up yonder, I'll be there.

On that bright and cloudless morning when the dead in Christ shall rise,

And the glory of His resurrection share;
 When His chosen ones shall gather to their home beyond the skies,
 And the roll is called up yonder, I'll be there."

Friend, will you be there?

A. E. BIRD.

NAHUM i. 7.

THE prophet Nahum gives very striking and solemn warnings of judgment on apostate Israel—though ultimately for blessing—also on the nations who despised God's authority and glory; specially referring to Nineveh and the Assyrians.

I would like to record a little incident in connection with the seventh verse of the first chapter, a sweet and comforting verse for all time, and for all who make God their refuge.

It may well apply to the trusting saint in the darkest day, and in view of the impending judgments yet to fall upon this world; as well as to an anxious sinner who turns to a Saviour God and receives Christ as his or her Saviour.

Some time ago a Christian young man entered a London hospital to undergo an operation. On the morning of the day fixed for it, he received a note of cheer, and this verse was given him by the writer.

“The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him” (Nahum i. 7).

The operation was successful and the result good. Later in the day, when his mother was sitting by his bedside and he was recovering from the anæsthetic he called out with a loud voice, *“Praise the Lord, Nahum i. 7!—a striking witness to where his faith was resting, and a bright note of praise to Him Who gave the verse through the prophet.*

How many saints would gladly add their Amen to this simple testimony!

The way is open now for you, dear reader, if not a Christian, to trust in this Saviour God, and in Jesus—His sent One—as your own personal Saviour. Then you will be free to apply this verse to yourself, and say like my young friend, *“Praise the Lord, Nahum i. 7!”*

May you prove the blessedness of trusting such a God and such a Saviour for time and eternity.

“O taste and see that the Lord is good: blessed is the man that trusteth in him” (Ps. xxxiv. 8).

T. E. PURDOM.

A HOPELESS CASE.

WHILST passing through the streets of a large city, I was arrested by a man who was carrying a notice upon which was written,

“**CANCER—A HOPELESS CASE.**”

Such words as these drew forth feelings of compassion, and one felt one's impotency to aid such a case.

In the mercy of God, my reader may not be a victim of such a disease but, as a child of Adam, the Word of God describes your case as “having no hope, and without God in the world” (Eph. ii.).

Sin is the incurable disease that renders you hopeless, and death is consequent upon it.

Cancer may destroy the human body, but sin will destroy both soul and body. The Lord Jesus said, “Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear him” (Luke xii. 5). Blessed be God, He Who spoke these words on earth has dealt with the question of sin, “having been made sin” on the cross, so that God can righteously extend His saving grace and power to all who know their hopeless condition and own it before Him! Do so now, for His Name's sake!

“If it's the hopeless case Thou lov'st to meet,
It it's a sinner Thou dost run to greet,
Then 'tis for me to worship at Thy feet,
For me.”

A. E. DAVIS.

HIS LIFE FOR A HALF-CROWN.

AN eye-witness tells the sad story of a lad whose concern for a trifle cost him his life.

It was during the Great War. The fishing fleet was lying off the north coast of Scotland, when suddenly an enemy submarine appeared. The defenceless fishermen were at the mercy of the commander of the submarine and were obliged to obey his orders to abandon all the drifters save one, upon which the crews were to assemble. A short time-limit was set for this to be done, so with all speed they boarded the boat. One crew was leaving, when a youth in his teens, to whom doubtless his few possessions were valuable, turned back and went below to secure them. Before he had time to return, an explosion was heard—a shot had been fired into the vessel—and the poor lad was fatally injured. There was just time, before the crew left, to fetch him up and place him on the reserve boat, when it was found that all he had gone to secure was a purse in which was a half-crown. He died in hospital—a victim to a sad impulse to risk his life for a trifling sum!

Do you say, "What folly thus to risk his life for so little"? Yet is it possible that you are acting in regard to your immortal soul with the same lack of wisdom?

Is some trifle of time, some possession, so insignificant in comparison with eternal bliss, holding and keeping you from facing the great question of your eternal blessing? Are you imperilling your safety for some object to which you cling, but which is unworthy to be considered in the light of the great eternal issues?

The rich farmer of whom the Lord spoke in Luke xii. had "much goods laid up for many years," but had left God out of his life and plans. To him the solemn word was spoken, "Thou fool, this night thy soul shall be required of thee." That man regarded the things of this life as of first importance and lost them all through his folly. Do not lose your soul thus, but heed the warning, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The gospel presents Christ as Saviour and as an Object worthy of your confidence; so that instead of risking your soul for some trifling object which passes away, you may trust and know Him as great enough to meet your dire need, and satisfy your heart for all eternity.

F. S. MARSH.

A REMARKABLE TELEGRAM.

A TELEGRAPH CLERK was very anxious about his soul; he had listened to the Gospel on a certain Sunday evening, but found no peace for his sin-wounded conscience. He went to the office the next morning, and took his seat at the instrument. He had not waited long when a message came through, such a message he had never before received, and probably never did so again; it came like a voice from heaven, speaking peace to his troubled soul. As the needle swung backward and forward, he noted down the following words—

“Behold the Lamb of God, which taketh away the sin of the world.” “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (see John i. 29 ; Eph. i. 7).

It was addressed to a servant girl, who like himself was in soul trouble, and through it she found peace in believing. It also led the telegraph clerk into the light, for in relating the incident he said, “That Lamb of God, that redemption by blood, those riches of grace, went to my poor heart, and no one in the world could have had greater joy than I had that Monday morning.”

Anxious one, troubled one, doubting one, look away from self to Christ ; assurance comes not from within, but from without ; within there is nothing but sin and defilement ; feelings are false props to rest the soul upon, it is *the outward look that brings the inward peace*. Then simply look to the Lord Jesus Christ. He is sitting at the right hand of God consequent upon the work of redemption being accomplished. He has done all that God required to be done for the putting away of sin ; His is a finished work, God has accepted it, for He has raised Him from the dead, and crowned Him with glory and honour. He would have you resting upon the finished work of Christ as upon a solid and secure foundation, and in doing so you will find “joy and peace in believing” (Rom. xv. 13). “Behold, I lay in Sion a chief corner stone, elect, precious : and he that believeth on Him shall not be confounded” (1 Pet. ii. 6).

E. E. NICHOLS.

THOUGHTS.

THOUGHTS—THOUGHTS, how countless they are, how they come and go—*thoughts* of all kinds, some troublous, others glad and joyful. Great men say that this present age is more *thoughtful* than any that have been before. No doubt if we consider science, art, learning and the numberless inventions, this is so; but if we bring God in and His holy things, the age is a very *thoughtless* one. There are persons in the world who pretend to read *thoughts*, but God is alone the true *thought* reader. He “knoweth or understandeth our *thoughts* afar off,” yea, even before they enter the mind. “*My thoughts* are not *your thoughts*, saith the Lord.” “The Lord knoweth the *thoughts* of man, that they are vanity.” Then also, “The Word of God . . . is a discerner of the *thoughts* and intents of the *heart*.” So let, “the unrighteous man forsake *his thoughts*.”

From our earliest infancy we begin to *think*. At first our *thoughts* are largely produced by the objects seen around us, and then as we advance from infancy to childhood the faculty of reason becomes active, and the mind and heart then have very much to do in the creation of *thoughts*.

It is only during sleep that we stop thinking, but should we dream our *thoughts* are again active. Most of my readers, I judge, will be able to recall that most interesting incident in the life of the prophet Daniel in Daniel iv. 5, where we read that the *thoughts* of King Nebuchadnezzar troubled him. He had a dream, and as

none of his wise men could tell him its meaning, Daniel was called in, and by the wisdom and understanding which God gave him, he was able to make known to the king its solemn meaning.

At the beginning of this world's history you will remember that our first parents were placed by God in the garden of Eden. Very soon after they had entered it, Satan appeared to Eve in the *form* of a serpent, and put into her mind wrong *thoughts* of God. She *listened* to him, and through doing so disobeyed God, and then Adam listened to his wife, and he fell into the same sin. How very serious all this is! Afterwards we read that the wickedness of man became so great that God said, "*Every* imagination of the *thoughts* of his heart was only evil *continually*" (Gen. vi. 5). Think of that, "*evil continually.*" What was God to do under such circumstances? He decided to destroy man, and not only all *men*, *women*, and *children*, but all living *creatures*, birds of the air, and the *earth* also, with the *exception* of Noah, his family, and all that he was commanded to take into the ark. What a dreadful ending that was to the evil *thoughts* and doings that controlled the people of those days.

I can remember how greatly interested I was when first I was impressed with that verse in Proverbs xxiii., "For as he (any one) *thinketh* in his heart, so is he." I weighed it over and over in my mind, and then God led me to see that the ways and doings of our lives are formed

and governed by our *thoughts*. If you, reader, will reflect a little, you will, I am sure, agree with me that this verse is only too true. What we do is the result of what we *think*. First a *thought* steals into our hearts, then comes the desire to act, and presently we find our feet running to perform the *thoughts* and desires of our hearts. Let us ever bear in mind that God knows and understands our *thoughts*; yes, and even *before* they enter our hearts. I fancy I hear some reader saying, "Does He?" Will you please turn to Psalm cxxxix. 2 and you will prove this statement to be true. So you see there is no deceiving God.

Permit me now to say, that after we have trusted the Saviour, and are *sure* we *are* His, we are often troubled with evil *thoughts* that will crowd into our hearts. Do I hear someone say, "Ah! I know something about *that*"? Well, dear friend, all who know and love the Lord Jesus can sorrowfully endorse that statement. But what is to be done? I will tell you.

We must not give a welcome to these *thoughts*, nor allow them to pass into wrong *doing*, but at once confess them to the Lord and ask Him to help us by the Holy Spirit to displace them by *thoughts* of Himself, of His beauty, His perfections, His words, and by encouraging these we shall be helped to please the Lord in our daily walk and ways.

Let us all then be *most* careful as to what we *look* at, *read*, and *think* upon. For thus are *thoughts* produced, either good or evil. Let us pray that every *thought* may be brought

into captivity to the obedience of Christ (2 Cor. x. 5).

“Jesus! the very *thought* of Thee
With sweetness fills the breast;
But sweeter *far* Thy face to see
And in Thy presence rest.”

Malvern.

E. MAYO.

“ENTER YE IN AT THE STRAIT
GATE.”

MATTHEW vii. 13; LUKE xiii. 24.

ENTER NOW the open gate,
Ere you find you are too late,
Strait and narrow is life's way,
Don't delay another day.

“Are there few saved, Lord?” they cried;
“*Strive to enter*,” He replied,
Many will for access call
When the gate is closed to all.

Jesus is salvation's door,
He has life for evermore;
He's the Truth and only Way,
Leading on to endless day.

When the Master shuts the door
Thousands will His grace implore,
But in vain they'll knock, for He
Then will say, “Depart from Me!”

While the door is open wide,
Oh! be wise, for life decide,
Linger not in fear and doubt
Lest you find yourself shut out.

J. MEEK.

A SOLEMN MOMENT.

A FEW weeks ago a believer in the Lord Jesus in Argentina, South America, went with a man and his wife to a doctor in order to find out the nature of an illness which was slowly breaking up the husband. The doctor made a thorough examination of his patient, and after doing so spoke to the wife and friend apart, the husband having left the room. The moment was tense and one of great concern, but the doctor stated the case in a few words, saying that nothing could be done, as he had an incurable cancer and could only live a few more days.

During the last few days of his life the dying man was pointed to Jesus as Saviour, and amongst other Scriptures read to him, John iii. 16 was quoted several times, "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." His name was then substituted for the word "whosoever," and the verse again repeated to him several times. On being asked if he himself could put his name to that verse, he reached for a pencil which was near by on a table and said he would like to sign his name alongside the verse in his Bible, which he did, but after this he spoke very little until the day of his death, as he was in great suffering. We hope to see him in heaven.

How the case of this dying man reminds us that without Jesus as Saviour we have no hope; as God's Word says, "Having no hope, and without God in the world." But if we turn to

Him now during time's fleeting moments—for our life is but a vapour—He will be ours now and for all eternity. How blessed! If we do not trust the Lord Jesus as Saviour now, in this day of grace, a day is coming when we shall meet Him as Judge. How solemn, dear unsaved reader, if such should be your fate! Turn to Him now. "Behold now is the accepted time, behold now is the day of salvation." No one who has come to the Lord Jesus in truth has ever been turned away, as may be seen in the Gospels. Alas, many have turned away from the Lord Jesus; these cases are also recorded and will be revealed before the great white throne! May such never be your portion, dear reader, but turn to Him now, "For whosoever shall call upon the name of the Lord shall be saved."

In conclusion, the following Scriptures, which are referred to, are recommended for the consideration of any anxious soul. Read them quietly, prayerfully, alone before God, and our Father Who sees in secret will reward thee openly:—

John iii. 16; Ephesians ii. 12; James iv. 14; 2 Corinthians vi. 2; Revelation xx. 11, 12; Romans x. 9, 13; Matthew vi. 6.

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

*Nuevo Alberdi,
Argentina.*

S. P. PLANT.

**"DEATH . . . WHERE IS THY
VICTORY ?"**

I WATCHED beside the dying,
As nearer drew the foe ;
That dreaded "king of terrors,"
Who lays the strongest low :
E'en kings bow down before him,
The powerful and the meek ;
His slain are countless myriads,
The mighty and the weak.

I stood at the dark graveside,
Marked where the dead were laid ;
All had gone down in weakness,
To death their tribute paid.
Did I fear the great destroyer,
That vanquisher of men ?
No ! Jesu's word assured me,
"The dead shall rise again."

I knew Him Who had conquered
The great and mighty foe ;
Who o'ercame death by dying,
And laid the tyrant low.
Death met in Him its Victor,
He rose from out the grave,
And took His seat in heaven,
Almighty now to save.

E. E. NICHOLS.

An old negro once observed, "I know why dey calls 'em 'tracks.' Because dey tracks and tracks you till you get salvation."

GOLD.

ONE of our old friends for many years carried on the business of an assayer in the West End of London. Many people brought articles of gold to him which he would weigh and for which he would pay the current market price. All this gold was melted down and re-sold to the goldsmiths and various workers in gold. In the course of his long business career he had many curious experiences; one in particular was of a man who brought him a bowl of gold dust and wanted him to buy it. He took a sample of the gold dust from the bowl and applied the usual test to it and found it genuine and said to the man, "If you will leave the gold dust with me I will value it and pay you the sum it is worth, you can call again to-morrow when I shall have time to attend to it." The man left the bowl of gold dust but never came back again to claim its value. The bowl of gold dust was therefore put into the safe and left there for years. The time arrived when the gold not having been claimed, became the legal property of our old friend who held it, and he determined to melt it down and use the proceeds for a particular charitable purpose which he had always much at heart. When he began to put the gold dust into the crucible he discovered that only the surface of the bowl contained gold dust, the bulk of the contents of the bowl was *coal dust* and nothing more.

The man who originally brought this for sale was a deceiver and his fear of returning can be

well understood. Only the surface had answered to the test. The outward appearance looked right but it only covered up what was black and worthless. It may be that the reader of this incident has been trying to deceive people into thinking that he is a genuine Christian, a true believer in Christ. You may be able to deceive men but you cannot deceive God. "The fire shall try every man's work of what sort it is" (1 Cor. iii. 13).

Religious veneer is only an attempt to cover up a barren state within. Nowadays religious people are very keen on all kinds of outward forms and ceremonies. Ritualism is nothing at all but an outward show and tries to hide the sad fact that there is nothing spiritual in the heart. God requires that a man should be the same all through and that his outward conduct should follow from his inward state of soul based on his knowledge of God. In the death of Christ God has not only dealt with people's sins but He has taken the whole state of man into account. When Jesus died God brought the whole state of man to a judicial end in the judgment of Christ on the cross.

This side of the Gospel is, if one may so say, deeper than the forgiveness of sins, it goes to the root of the trouble in man—sin—and once this is apprehended instant relief is realized in the soul and a great deliverance from sin in the flesh is enjoyed.

The Holy Spirit is given to the believer that this joy might be maintained and that the one thus delivered might walk not after the flesh

but after the Spirit (Rom. viii. 2-4). God desires that you should know Him as He has been made known in the death of Christ. He is a Saviour God. He has Himself provided the way back to Him. The death of Christ, the shedding of His blood, His burial, His resurrection, His ascension and glory at the right hand of God all combine and focus the rays of their light and glory upon you that you might be attracted to Christ and thus be brought to know God, to serve Him without fear in holiness and righteousness before Him all the days of your life.

What have you to say to these things, my friend? Do not remain deceived yourself or try to deceive others, like the man with the bowl of coal dust. Come out into the light and confess all that you are to God, for, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John i. 9).

J. JAY.

THE JOY OF LIFE.

YOU'RE missing the *greatest* enjoyment of life
 If JESUS is nothing to you ;
 Where else can you turn, in a world full of strife,
 For that which is faithful and true ?

The nations are shaking and crumbling to dust,
 Their glory is fading away,
 Deny it you cannot, and face it you must ;
 On what is your hope and your stay ?

The Christian surveys, with a calmness divine,
The darkness that thickens to-day ;
In his heart already the Day-Star doth shine
To herald the incoming day.

His hope is secure and can never be moved,
And nothing can turn him aside ;
His faith's in a Saviour long trusted and proved—
Sure refuge whatever betide.

Oh ! do you not long for assurance like this,
To know that when this life is o'er,
'Twill be but to enter a region of bliss
Where pleasures abide evermore ?

To Jesus then bow, now rejected on earth,
But soon—it is God's own decree—
His Name will be owned for its glorious worth,
Which Name may be owned *now* by thee.

If still you refuse to acknowledge His sway,
His power will compel you to yield ;
Oh, come ! while in grace He is calling to-day,
E'er judgment its terrors must wield,

And prove for yourself that the purest of joys
Is found in the life that He gives,
Which neither the world nor the grave can
destroy,
Since JESUS in glory now lives.

A. BALMFORTH.

THE BIBLE.

THE Bible is the book for to-day. It is
God's Own Book, His perfect revelation.
It is His own very voice speaking to each one

of us. It is a book for every age, for every clime, for every class, for every condition, high and low, rich and poor, learned and ignorant, old and young. It speaks in a language so simple that a child can understand it; and yet so profound that the most gigantic intellect cannot exhaust it. Moreover it speaks right home to the heart; it touches the deepest springs of our moral being; it goes down to the hidden roots of thought and feeling in the soul. In a word it is, as the inspired apostle tells us, "Quick and powerful, and sharper than any two-edged sword."

The London of to-day, and the Tyre of three thousand years ago are mirrored with like precision and faithfulness on the second page. Human life in every stage of its development is portrayed by a master hand, in that wonderful volume which our God has graciously penned for our learning.

Human learning, however extensive and varied; human wisdom, however profound, cannot qualify a man to form a judgment upon the word of God. It is only by the Spirit who Himself inspired the Holy Scriptures that those Scriptures can be understood and appreciated. The Word of God must be received upon its own authority.

Infidelity undertakes to tell us that God has not given us a book revelation of His mind—could not give it. *Superstition* undertakes to tell us that even though God has given us a Revelation, yet we cannot be assured of it without man's authority, nor understand it

without man's interpretation. Now it is well to see that by both alike we are deprived of the precious boon of Holy Scripture. And this is precisely what the devil aims at. He wants to rob us of the Word of God; and he can do this quite effectually by the apparent self-distrust that humbly and reverently looks to wise and learned men for authority, as by an audacious infidelity that boldly rejects all authority, human or divine.

C. H. MACKINTOSH.

A MESSAGE FROM THE GRAVE.

IT is a simple gravestone in a provincial cemetery in England, but the message it gives is worthy of earnest attention. It is just this:—

“ I COMMEND MY SAVIOUR TO YOU.”

The circumstances connected with this unusual inscription are unknown, but they are not difficult to infer. Someone had proved the living power of the Saviour of sinners—JESUS! and had in living faith called upon Him, and known Him as “*my Saviour*”! Filled with a sense of His saving grace and power, she desired that, after she had been taken home, her testimony to the work and trustworthiness of her Saviour should continue.

Will *you* accept this commendation, and seek this Saviour? He came into the world to save sinners and is worthy to be trusted for your soul's salvation, and for your present and eternal happiness.

F. S. MARSH.

“HE IS EVERYTHING TO ME!”

A CHRISTIAN, who was lying in bed on the verandah of a hospital in one of our large cities, had recently undergone a severe operation. His attention was arrested by someone in the ward speaking of Jesus. A fellow-believer was visiting one of his workmates who was ill in the hospital, and as he spoke so tenderly of the One Who was so precious to him, the heart of the believer who was listening, was greatly cheered. Awaiting his opportunity, he beckoned to the speaker as he was about to leave the building, and said to him, “I heard you speaking about the Lord Jesus.”

“Yes!” said the visitor, “He is everything to me.”

“He is everything to me, too,” was the ready response of the Christian referred to above; and then followed sweet converse in regard to the One they both loved—such converse as is delightful to heaven (see Malachi iii. 16, 17).

How about you, dear reader? Can you say of Jesus, “He is everything to *me*”? Do you desire to make the acquaintance of One in Whom you can safely confide? Then turn in faith to Jesus. He will never fail you. He desires to become everything to *you* for time and for eternity!

“Thousands have fled to His spear-piercèd side,
Welcome they all have been—none are denied;
Weary and laden, they all have been blessed,
Joyfully now in the Saviour they rest.”

“WHAT SHALL THE END BE?”

HOW very frequently we hear the remark, “There is an *end* to this, or that,” and “There is no end to that!” also, “I wonder what the end of that venture will be?”

In the ways of God and according to the teaching of Scripture, the *end* of each one’s earthly pathway should be brighter than it was at the beginning. We all do well to heed that admonition in Psalm xc. 12, “So *teach* us to *number* our days, that we may *apply* our hearts unto *wisdom*.” Why? Because wisdom’s *ways* are *ways* of *pleasantness*, and all *her* paths are *peace*.

It is sad to have to relate that many a good beginning has had a sad and sorrowful ending. God desires that the ending of everyone’s life should be most happy and joyous. If the faith of our souls is not resting upon the *alone* object (Christ) in soul-saving blessedness, our *ending* will be dark and *hopeless*.

During fifty years of close observation, I have not read or heard of a believer in Christ, one who was truly saved, ever uttering one word of regret for having accepted Christ, but, as regards unbelievers, I have read and heard of many who when dying were painfully conscious that they were passing into darkness and despair; some cursing, others wishing they had not been born. Language fails to picture the stupendous contrast. What is *your* life, *my* life? “It is even a vapour that appeareth for a *little* time and *then* vanisheth away.” “We *spend* our years as a

tale that is told" (Ps. xc.). May I ask, my reader, how are you spending your years?

Balaam, the false prophet, said, "Let me die the *death* of the *righteous*, and let my *last end* be like his." Such an *ending* is the result of godly living. In a book recording the *last* words of two hundred men and women of renown, I have noticed particularly that the *leading* features marking their lives were prominent in their deaths.

Paul, writing in Romans vi. 21, calls attention to what they were when living in sin; he asks the question, "What *fruit* had ye then in *those* things whereof ye are *now* ashamed? for the END of those things is death." It is well to know there are two deaths spoken of in the Scriptures. The *first* is separation of the body from the soul and spirit for a time; the *second* is eternal banishment of body, soul, and spirit (the triune being) from God. The Christian departing this life does not *see* death because Jesus took its sting away in His dying. Blessed, blessed fact for every true believer! "O death, where is thy sting?" On the contrary the *unbeliever* leaving this scene does not *see* life. Is this so? Yes, sorrowfully true. John iii. 36 tells us, "He that believeth *not* the Son, shall not *see* life." *Life*, which is of God, and not *existence* merely. This life cannot be had or enjoyed apart from Christ. He must be *believed* on and *possessed*. May I ask the reader how he stands in the light of these verities? "He that *hath* the *Son* hath *life*: and he that hath not the Son of God hath not life" (1 John v. 12).

“The END of *all things* is at hand” (1 Pet. iv. 7). What a momentous *ending*! where will you be then? “What *shall* the end be of them that obey *not* the Gospel of God?” (1 Pet. iv. 17). “There is a way that seemeth right unto a man, but the end thereof are the ways of death.”

Moses said in Deuteronomy xxxii. 29, “O that they were *wise*, that they *understood* this, that they would *consider* their *latter end*!” If our days are to *end* restfully, happily, and hopefully, we must see that right outside of ourselves, and apart from every other fancied and hoped for blessing, Christ and His infinite merits are the rock foundation of our souls’ abiding confidence. Listen to this inviting word: “Come unto *Me*: *hear*, and your soul shall live” (Isa. lv. 3).

Come, *Come*, COME! for the glory of grace is ending,
Come, *Come*, COME! for the door will soon be shut,
Come, *Come*, COME, for the Lord Who died is coming.
Come, *Come*, COME! lest you linger and be lost.

Malvern.

E. MAYO.

WHAT HAS INFIDELITY TO GIVE ?

A YOUNG man, who had been brought up by a devoted God-fearing mother, turned his back upon the training he had received through her. Devoting himself to the study of infidel writings, his conscience became hardened until he became a professed infidel himself; and

he endeavoured, with much success, to instil his godless principles into others.

His mother, however, never failed to pour out her heart in prayer to God that He would arrest her son in his downward course, although he had already grown to manhood and was no longer under her charge. After she had experienced many years of deep exercise and sorrow of heart, she was rewarded by her prayers being answered.

It so happened that when her son had retired to rest one night, thoughts of his mother came vividly before him. He had long striven to shake off all restraint, but God was following him in her prayers, and on this occasion he could not dismiss the matter from his mind. He was impressed with the fact that although his dear old mother was greatly afflicted in body and mind, yet she was wonderfully supported by the comfort she received through continually retiring to her room to pray and read God's Word. He was also made conscious of the fact that she had a secret spring of joy and happiness of which he knew nothing; for, although he had sought pleasure in every way possible in the world, he remained unsatisfied in heart.

This caused him great concern, and, through the rich mercy of God, he was at length brought to repentance, and to accept the Lord Jesus Christ as his own personal Saviour.

Thank God! this man was led to turn from the error of his way in time, and to confess the emptiness and misery of such a course.

We may well ask the question, What has infidelity to give? How true are the words of a

faithful servant of the Lord, long gone to his rest : “ *Infidel man would fain take everything from us, but he can give us nothing vital and lasting in its place.*” He may ridicule the sacred writings, but he cannot produce or refer us to any book that can take its place. He would speak evil of the blessed Person of the Lord Jesus and His precious atoning work, but he cannot direct us to any one else to compare with Him. Infidelity has never imparted one single ray of joy and comfort to any needy soul. On the contrary, it has caused many an aching, broken heart, and brought down many grey hairs with sorrow to the grave.

What did it avail Voltaire, Paine, Newport, and any others who, in boastful pride, scoffed at Christianity? They scoffed whilst they were in health and strength, but how did they stand when called to depart out of this world into eternity? Alas! their closing moments were too awful to describe!

What did it avail M. Clemenceau, the late Premier of France, who died a few years ago? According to the reports, he died as he had lived—an atheist. Alas! such awaken to their senses when hope is for ever beyond their reach! This man took a delight in pouring contempt upon divine things even in old age; but before he died he was careful to give instructions that he should be buried in secret, at an hour of the night when nearly every one was asleep. Does that describe a person departing from this world in joy and triumph?

Now come with me to yonder sick chamber. There lies a poor sufferer in intense pain, but not

one word of complaint escapes her lips. She is full of joy and peace, longing to enter the presence of her precious Saviour, Whose succour and support she has experienced in a most wonderful manner during her long and severe illness. What is the secret of her joy in such adverse circumstances? Can the infidel account for it? Certainly it is quite foreign to him.

“JESUS!—He alone can give
Sweetest pleasures while we live;
JESUS ONLY can supply
Solid comfort when we die!”

But perhaps the reader may say, I am not an infidel. Nevertheless, it is possible to be moral, upright, and *even religious*, and still be unsaved. One may assent to the terms of the Gospel, and yet have no living, personal link with the Saviour.

Can you say, JESUS IS MY SAVIOUR, in the conscious sense that the One Who suffered for you on the cross, under the wrath of a holy, sin-hating God, is now in glory without your sins, and that life eternal is your happy portion? If not, your position is equally serious to that of the most callous and indifferent.

Oh! take your own befitting place as a poor, guilty sinner in the sight of God, and trust the blessed Saviour, the Lord Jesus Christ, Whom He has so graciously provided for you.

“TO-DAY, IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEART!”

“BEHOLD, NOW IS THE ACCEPTED TIME;
BEHOLD, NOW IS THE DAY OF SALVATION!”
TO-MORROW MAY BE TOO LATE!

A. E. BIRD.

“ WOULD GOD I HAD DIED FOR THEE ! ”

HOW very pathetic were the words of this broken-hearted father ! Through them we can see how deep was the love David bore towards his son. He had, as King of Israel, exercised his sovereign prerogative to pardon a murderer, and that his own tenderly loved son. After his crime, he fled from the presence of his father into a strange land.

Years rolled by, and he longed to come back. Deeper still was that father's longing to see his guilty son. But how could it be done ? David knew that God had said, “ Whoso sheddeth man's blood, by man also shall his blood be shed.” As God's representative on the throne of Israel, he knew that the death of Absalom could alone satisfy the claims of justice. Alas ! through the intrigue of Joab, and at the behest of the king, Absalom was recalled. He was permitted to dwell in Jerusalem, but not to see the king's face. Emboldened by this act of mercy, he demanded to see the king's face, though he showed no signs of repentance for his criminal act. Nay more, for he said, “ If there be any iniquity in me, let him kill me.” Tender paternal affection toward his wicked son prompted David to plant the kiss of forgiveness on that unrepentant face. But, reader, that act of forgiveness was an act of injustice, and left that unrepentant one with feelings of ingratitude towards the father who had forgiven him.

The following story is well known. Raising an insurrection, he even dared to try to

take his father's life and throne, but failed in the attempt. Fleeing from the armies of Joab on a mule, he was hung by his hair in an oak tree, and the very man who intrigued his return was the first to thrust him through with darts. The battle was over. Sent by Joab, the courier hastened to carry tidings to the king, who was waiting with longing heart to hear news from the field of battle. "Is the young man Absalom safe?" was David's first word. Oh, how he must have loved Absalom! But, learning that he was dead, he "went up to the chamber over the gate and wept, and as he wept, thus he said, O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son!" (2 Sam. xviii. 33). David realized, alas! when it was too late, that the only way by which the guilty son could be pardoned and set free was by his dying in his stead.

Oh, my reader, how blessed the contrast in the glad tidings God sends to you! How does He commend his love to us? Romans v. 8 gives the blessed answer. "Christ died for us." Yes, He died as the sinner's Substitute. This divine prerogative of God to forgive the sinner is not exercised by an act of power, or even mercy, though both are there. It flows out to a guilty sinner through the death sentence having been borne by Jesus Himself. Oh, how profound is the thought that God Himself, in the Person of Jesus, should, in matchless love, take the place of the guilty and die in his stead! Had David died in Absalom's stead, what an indisputable proof would have been given of his love, while at

the same time, what full satisfaction rendered to the claims of justice. In the death of the Saviour we see the claims of God's holy throne vindicated, justice satisfied, and love to the sinner fully displayed. God is perfectly satisfied with the sacrifice which Jesus rendered, and asks nothing of the sinner if, unlike Absalom, he turns to Him with a repentant and contrite heart. Reader of this little paper, cannot you for a moment stop and ponder this stupendous fact? The God against Whom you have sinned so long has, in Jesus' person, been to Calvary's cross and died for you; died as the sinner's Substitute; died that you might never taste death; died that you might live in all the cloudless favour of the God Who loves. Who could resist such love as this? Who turn away from such grace? May you yield now, while you are reading this, to love so amazing, and accept Jesus as your own personal Saviour, and thank Him for becoming your Substitute on the cross. J. H. LEWIS.

“ WASH AND BE CLEAN.”

(2 KINGS v. 13.)

NAAMAN made a terrible discovery when he found out that he was a *leper*, when

CONVICTION

as to his condition was brought home to him. We read that he was a great man, a mighty man of valour, but that did not avail him anything in this matter, for we also read these significant words, “ *but he was a leper.*”

Neither could any other great man of this world help him. A king sent him to a king with a magnificent present as the price of a possible cure, but it only brought out their utter impotency in the face of such a situation, and resulted in angry words. The king of Syria took a totally wrong view of the matter. The little captive maid of Israel had testified of the PROPHET, the man of God, but Naaman was sent by the king of Syria to the king of Israel, a man who was away from God, and as helpless as himself in this matter.

But the prophet heard of it and said, "Let him come now to me." Naaman, with all his retinue came and stood at the door of Elisha's house.

The prophet sent out a message to him, telling him exactly what to do. Naaman became angry, and quarrelled with the remedy suggested. The big man was offended and, turning away, would have returned to his home a *leper still*. The prophet was dealing with a leper who needed

CLEANSING,

not with the mighty captain of Syria's armies. Naaman, in standing upon his dignity, almost missed the blessing of healing. There may be one reading this who, perhaps, has been convicted of sin, but never yet *come down* to accept God's way of salvation. Conviction is not enough; you may be convicted of sin and yet lost for ever. We read of some who were convicted by their own conscience in the presence of the Lord Jesus, and who left Him. They went

out from the presence of the only One Who could meet their condition and save them, as indeed He would have done had they cast themselves at His feet. O, come down and let Him receive you just as you are—a sinner. Your status in this world counts for nothing in this matter. If you would be cleansed, if you would be saved, you must come as a sinner to the SAVIOUR.

“ THEN WENT HE DOWN.” Naaman had been ready to do some *great* thing, but how simple this was—wash and be clean! It is a way that makes nothing of me, and everything of God. “Some great thing” would make something of me, but God in His wisdom has ordered that it should be “not of works, lest any man should boast.” “He that glorieth, let him glory in the LORD.”

So Naaman goes down out of sight; he dips himself seven times in Jordan. There is complete obedience to the word of God. He comes up clean, his leprosy gone for ever. He then goes back to the door of the house of Elisha, and now we get

CONFESSION.

How different is his spirit and attitude now, and how different his words! Whereas he had said before, “Behold, I thought,” this time he says, “Behold, now I *know*.” He returned like the tenth leper in Luke xvii. to give glory to God. What wonderful assurance there is on his part not only as to the healing, but as to the Healer. And, dear reader, that blessed One Who stood upon this earth and said to the leper who applied

to Him for healing, "I WILL: BE THOU CLEAN," would cleanse you of all your sin, can and *will* make you clean in God's holy sight, if you just come to Him as you are in all your need. He says to you, "Wilt thou be made whole?" Dear reader, why not say to Him this very day, "I will"? Then, instead of saying "I thought," you, too, will be able to say, "*Behold, now I know!*"

Winnipeg.

C. DEAYTON.

I'LL END IT ALL TO-NIGHT.

GOD is performing miracles to-day as much as He ever did, and what a grand sight it is to see souls prostrate themselves at the feet of Jesus!

In a large Canadian city a servant of God was standing at a street corner earnestly beseeching men and women to come to Jesus. He said, "Christ and His finished work is the only hope for the human race."

The people stood around and listened. Amongst the crowd was Charlie —, an atheist, looking very miserable.

A Christian standing near spoke to him, and he replied, "I'll end it all to-night." Upon further inquiries, the Christian ascertained that this so-called atheist intended to commit suicide.

"You remind me of Judas," said the Christian. "When Satan got into Judas and he sold his Lord, Satan said, 'You'd better go and hang yourself.' Now, Charlie, Satan has had you a

long time and he wants to get you altogether. You'd better get out in the ring and confess Christ to-night."

As the Christian urged him to decide for Christ, one of the atheist's old companions came along, interrupted the conversation and took him away.

Late that night, however, the Christian's telephone bell rang, and upon answering it he heard the voice of Charlie on the other end of the line telling him that he had accepted Christ as his Saviour. Yes, this poor, erstwhile atheist had passed from death into life. The Christian praised the Lord and invited Charlie to come over and have dinner with him the following day.

Charlie kept the appointment, and they had a happy time talking about the Saviour, and C— was full of joy. "I've often wondered," said the Christian, "how the atheists feel amongst themselves." "Well," said C—, "I've been among them and spoken for them a long time, but all the time I was speaking for them against God and His Word, I felt within myself, *what a fool I was!*"

Now, instead of serving Satan, he is seeking to serve his new-found Master and bring others to the Saviour.

Reader, which master are you serving, Christ or Satan? Remember, there is no neutral position, and you cannot serve two masters. Atheism cannot give you anything, but Christ can give you hope for the life that now is, and that which is to come.

The blood of Jesus Christ, God's Son, cleanseth

us from all sin, and Christ is willing and waiting to save you now. Won't you let Him do so before you lay this aside ?

Beside Jesus there is no other Saviour, for "There is none other Name given under heaven among men whereby we must be saved."

Robert Ingersoll, one of America's greatest agnostics, with his brilliant intellect, could only say, before passing out of this life, that to him it was "a leap into the dark."

He wrote :—

"Is there beyond the silent night an endless day?
Is death a door that leads to life? I cannot say.
The tongueless secret wrapt in fate,
I do not know, I hope and wait."

The Christian can answer this question and say :—

"There is beyond the silent night an endless day,
Death is a door that leads to life in full display,
No secret now, the veil removed,
Jesus the Victor o'er death has proved
That He can keep in life renewed
All those who will but trust Him.

"So doubts and fears are all now gone,
A prospect bright above the sun,
No cloud to intervene.
A title too without a flaw
To mansions bright,
Through Jesus' blood and sacrifice."

This blessed and certain hope can be yours NOW if you will but trust in Him Who paid sin's penalty in His own blood.

O reader, where will you spend eternity? Decide this question: choose Christ, then your answer will be: "With Jesus in glory, to share

His joys and home for ever." . . . "And I heard a voice saying, Behold, the tabernacle of God is with men, and He will dwell with them . . . and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away . . . and He said unto me, write, for these things are faithful and true " (Rev. xxi. 3-5). Amen.

Toronto, Canada.

T. HOLLIDAY.

AN ANXIOUS SEEKER'S MISTAKE.

IN a quiet parlour in the South of England two persons might have been seen one afternoon in close conversation. One of them was a servant of the Lord, the other a youth not twenty years of age, but as anxious about his soul as he well could be. He had just dropped in for a little conversation about the one absorbing theme, viz., "peace with God, and how to get it." After a quiet talk, and before separating, both knelt down together and both spoke to God audibly. The youth said at the close of his prayer, "O God, don't stop working in me till I get peace." The Lord's servant immediately followed by saying, "And, O God, don't let him think that any amount of working *in* him will give him peace."

It seemed very evident that, like thousands of others in similar anxiety, this dear youth was expecting that the longed-for blessing, "peace

with God," would in *some* way be produced by the work of God's Spirit within him, instead of seeing that it depended entirely upon the finished and accepted work of the Lord Jesus Christ upon the cross. It is through faith in Him, Whom God raised from the dead after He had been "delivered for our offences," that we have peace with God—"PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST." It is through Him Who bore sin's judgment for us, and not *directly* through Him Who produces conviction within us, that our souls find solid peace. The latter *creates* soul-thirst, the former *quenches* it.

GEO. CUTTING.

ON WHOSE SIDE ARE YOU?

"**I** AM going. This is the fight that all lose."

Such were the dying words uttered by a famous field-marshal, a veteran soldier, one who had distinguished himself in many a battlefield, and consequently had been recognized with military honours. But now in his case a greater struggle between life and death was being waged, and the moment had arrived when the issue was settled, and, alas, the monarch Death claimed its victim!

Dear unsaved reader, are you aware that there was one Man on Whom death had no claim? As the willing Victim He could say, "I lay down My life that I might take it again" (John x. 17). He went into death's domain and vanquished

completely him that had the power of death, that is, the devil, in order to deliver them who through fear of death were all their lifetime subject to bondage (see Heb. ii. 14, 15).

Are you still under the enemy's power? You are if you have not taken sides with the One Who went into death as an Invader and came out of it as a mighty Conqueror. If you have joined allegiance with Christ then you *are* on the winning side; yea, more, on the side that has won.

The day in which we live is marked by much *indifference and empty profession*. The Word of God plainly states, "He that is not with Me is against Me" (Matt. xii. 30). The world has made its choice—that of a murderer (Luke xxiii. 18)—and has refused Christ. You are once again faced with the momentous question as you read these lines, as to whom *you* are going to choose!

Bow your knee in grace *now*, and acknowledge Him as *your* Saviour, or you must inevitably bow to Him in a day to come (as Judge), "For as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God" (Rom. xiv. 11).

Aberdeen.

F. W. CAMERON.

HAVE YOU COME?

A GLORIOUS invitation is given to all who labour and are heavy laden to come and receive rest from a most illustrious Giver. Does

the reader inquire Who that is ? It is none other than the One Who could address God as Father, saying, " I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes " (Matt. xi. 25).

None can fathom the mystery of that great and glorious Person. He is " the Son," Whom only the Father knows. The One in Whom He has found all His pleasure and delight. But He is known to faith as the One Who in wondrous grace and love stooped to Calvary's cross to suffer and die for sinners ; Who has triumphed over death, and risen victoriously from the tomb, and has taken His seat at the right hand of God. It was from His blessed lips these precious words once fell, as He surveyed that scene of human sorrow and need, where souls on every hand were bowed beneath the burden and weight of guilt and sorrow. " Come unto me, all ye that labour and are heavy laden, and I will give you rest " (Matt. xi. 28).

Have you come to Him and received that rest He freely gives to all who respond to His gracious call ?

During the Great War, when Belgium was overrun and desolated by German troops, a poor little girl whose parents were dead wandered about friendless and homeless, seeking for rest, but finding none. If she lay down to sleep she would wake in terror, fearing the desolators of her home and country were approaching. One morning, in her distraction, she heard the tramp of feet, and to her great joy saw a company of soldiers in khaki

uniform, which she instantly recognized as friends to her country. She rushed to the nearest soldier, who took her in his arms. She threw her arms round his neck, laid her tired little head upon his shoulder, and sobbing, exclaimed, "B'itish, B'itish," and then fell asleep. She knew she was safe in the arms of a British soldier, and there she found rest.

And what of you, dear reader? Has your weary soul found rest in Christ? If not, then come this moment to Him, He will take you into His loving arms—He suffered and died to save such as you—and there, like the little Belgian girl, in the arms of the strong soldier, you can enjoy all that is described by that one blessed word, *REST*.

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

May this be the language of your heart.

E. E. NICHOLS.

THANK GOD I MAD!

THE strange sentence at the heading of this little paper was spoken by a Kaffir boy many years ago. The writer had been invited by another Christian to ask the Kaffir boy what his thoughts were about Jesus. He replied, "Me

love Jesus ; other Kaffir boys say I mad, because I say I love Jesus ; I say, thank God I mad ! ”

Yes, dear reader, a poor black boy, yet rejoicing in the knowledge of Christ as Saviour. Where he had first heard of Jesus we were unable to ascertain, but he knew Him and could rejoice. How about you, dear reader, you have doubtless had many more opportunities than this poor black boy, and yet it may be you are still rejecting God's offer of mercy ? How true the words uttered by the Lord Jesus when here on earth, “ Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness ; there shall be weeping and gnashing of teeth.” Think of this Kaffir boy, poor in this world, but rich beyond all thought because he belonged to the Lord Jesus. Compare his opportunities and yours. This poor Kaffir boy will spend eternity with Jesus ; but if you still neglect “ so great salvation ” you will be shut out for ever.

F. W. DOLING.

THE DIVINE COMMAND.

OF old from Sinai's smoking summit God gave His law. His voice then shook the earth, and so terrible was the sound of it that the hearers entreated that the word should not be spoken to them any more. In that day God spoke

on earth, and there was no escape for those who refused His commandments, but to-day He is speaking from heaven.

He is addressing all men. Whatever your nationality, wherever your dwelling, you are included. It is in love God commands, for He will shortly judge the world in righteousness by the very One Whom the world rejected and crucified, the Lord Jesus Christ. Oh, sinner, repent now, and turn in faith to the Lord Jesus Christ, and so prove for yourself His saving grace and His heart of love.

When Paul preached from Mars' Hill, he pressed upon his hearers this commandment, saying, "God now commandeth all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead."

Of the audience some mocked; others said, "We will hear thee again of this matter," and certain others believed.

What is *your* answer, dear reader? What have *you* to say to this commandment? Oh, bow now to the decree! It will result in your eternal blessing.

"Turn thee now to Him, repenting,
Jesus as thy Lord confess;
And embracing Him as Saviour,
Joys untold thou shalt possess."

C. A. ABRAHAM.

Rock Ferry.

HOLD ON, OR LET GO ?

SAID a lady, "I was in doubt and fear about my salvation for a long while, holding on to self; but I had to let go.

"It took place like this: I heard a Gospel preacher representing the lost sinner as a wanderer on a dark night, who fell (as he thought) over the brink of a precipice. But as he fell, he clutched a bush and held on for dear life, as hard as he could. He heard people shouting 'Hold on! hold on!' and he did hold on.

("I said to myself, 'And so do I.')

"'But,' said the preacher (and I followed every word), 'the holder on felt his strength failing, and cried out, "I can't hold on any longer."'

("That's what I feel," I murmured.)

"Then a clear, strong voice of cheer from beneath him said (and I knew it was the voice of Jesus to me): '*Let go! Let go!*'

"And then I did let go. I let go," said the lady, "I let go of self-help, self-confidence, self-righteousness, and I fell into the arms of Jesus, and he saved me."

Beloved reader, are you listening to the false cry of some, "Hold on! Hold on!"? The Saviour says, "Let go! Let go!" Let go then, I say, and fall into His arms. You will not fall a yard, a foot, an inch, for the arms of His salvation are even now underneath and round about, ready to receive you—and never to let you go.

THE VALLEY OF DECISION.

"Multitudes, multitudes in the valley of decision"
(JOEL iii. 14).

WAS there ever a moment in the history of this world when this verse was more forcibly true? How many souls there are who, whilst being aware of their responsibility to face a holy sin-hating God, and whilst being fully conversant with the terms of the Gospel, still continue in the valley of decision without taking a definite step. Let us get to the root of the matter and endeavour to find why they are undecided. The Apostle James gives the reason in a few words: "Whosoever will be a friend of the world is the enemy of God" (James iv. 4). They appreciate worldly company, worldly pleasures and worldly surroundings, and it may be that they find they cannot go on with the world and be friends of God—so they remain in a state of indecision about these eternal considerations.

If you, my reader, are in this solemn position, it is to you that the following words are addressed. Let us weigh up soberly and before God what are the matters to be decided on, and let us see where they end.

Assume in the first place that you decide to go in for the world, what pleasures await you!—everything that could be possibly conceived, pleasures to satisfy every taste and condition of man. So you have "your fling," as men speak, for fifty years, probably more, at the most for

sixty or seventy, and what then? The pleasures of this scene are but for a season, and when your short life is passed and you are called upon to die, the question arises "What then?" You will then have to face God in the full weight and responsibility of your sins, be they many or few, and what will the world benefit you then? When you stand before the great white throne your mind will travel back to the moment when you made the fatal choice of deciding for the world instead of the Saviour Jesus, Whom God has provided. What a world it is when looked at in its true light—full of murders, warfare, crime and horror; governments falling, social corruption spreading, and on every hand crises, monetary and commercial. That is the world you have chosen, glossed over by fleeting pleasures, and this is where it has landed you. Such will be your thoughts in that dread hour.

Now let us follow the other decision that is open to you, namely, to believe in Jesus and so establish a righteous standing before God. It is true the world will have no place for you in its affections, "because ye are not of the world . . . the world hateth you" (John xv. 19), but what is the hatred of the world compared with the blessings which will be yours? Firstly, a sense of peace at having all your responsibilities met and full forgiveness of sins, through faith in the Saviour Jesus Christ. Secondly, God does not expect you to be down here unarmed, and hence He has given the Holy Spirit to indwell believers, and they can truly say, "Greater is He that is in us than he that is in the world." Then,

when the short span of your earthly life is over, there will be nothing before you but an eternity of bliss and happiness with God, singing the praises of the One Who has loved us, and washed us from our sins in His Own blood.

If you are still one of those in the valley of decision, we would plead with you to face these matters at once, and our desires are that you may be led to a right decision. As one of old has said, "I have set before you life and death, blessing and cursing; therefore choose life that thou . . . mayest live" (Deut. xxx).

L. P. TREVETT.

"I AM NOW GOING HOME TO JESUS."

JOHAN P— was called home at the age of fifteen years. He was in hospital for three months, during which time he testified brightly to the Lord Jesus, and to his faith in Him.

Just after his admission to hospital, the writer was visiting there and giving out Gospel books. John P— was known to me, so I went up to his bedside, where stood his sorrowing mother.

He held out his hand to me, and said, "I am very glad to see you; you must love me to come away here to see me."

"Well, John," I said, "your mother here loves you much more than I do; but I want to speak to you about One Who loves you much more than even your mother. Do you know Who that is?"

He answered, "Yes, I do—Jesus."

We spoke together of the matchless love of

the Lord Jesus so wonderfully expressed in laying down His precious life on the cross of Calvary, for us guilty, lost, undeserving sinners.

Though suffering much pain, the dear boy listened with intense interest. When I ceased speaking, he looked at his mother and said, "Mother, as soon as I am well again I will give my heart to Jesus."

I said to him, "John, why wait until you are well? Jesus wants you now."

For a few seconds he remained quiet, with an expression of deep thoughtfulness on his countenance; then looking towards his mother again, he said, "Mother, I will give my heart to Jesus now."

He immediately closed his eyes, and said, "Lord Jesus, will you take my heart? It is not worth much, but I do so wish you to take it, and if I die I will come home to be with You in Your kingdom in the glory. Please, Lord Jesus! Amen."

His mother was weeping bitterly, and much as I tried, I could not hold back my tears either (I could see patients in the beds close by deeply affected also).

He opened his eyes, and said to me, "Is that right?"

"Yes, John," I said; "the Lord Jesus heard every word you said, and He has answered your prayer."

He again looked towards his sorrowing mother, and said, "Mother, do not cry; for if I do not get well, and never come home to you again, you will know where I am; I shall be with the

Lord Jesus in heaven. Now, mother, don't cry, be sure you won't."

I shall never forget that scene; it was so affecting. His mother sat with him in hospital for several hours almost every day during the three months of his illness, and one day he said to her, "Mother, it would be beautiful if the Lord would just now send His angel and take both of us away together to be with Him in the glory."

As I sat at his bedside one evening, he said, "I want to tell you something."

"Well, John," I said, "what is it?"

"I want to tell you that even when I am suffering a lot of pain, I know that Jesus is here with me all the time, during the long nights and days. He is with me every hour. I know He is; I can feel Him near me."

On another occasion (about two weeks before his departure) he said to me, "The doctor says I might get home soon, but I don't know about that; anyway, if I never get well enough to get home again, I am *not afraid to die*, because I know that Jesus died for me, and death will just take me to be with Him."

"Yes, John," I said, "death is ours" (1 Cor. iii. 22).

At last came the end of his short life in this world, but the end was for him but the beginning of a fulness of joy with Christ that will know no end, where pain, weakness, sorrow, and tears are unknown.

Almost the last words he spoke were, "Mother, I am now going home to be with the Lord Jesus."

Will you come with me?" And shortly afterwards he was "taken Home."

If the reader is laid aside through illness, may you come to the Lord Jesus without further delay, as John P—— did, for He is appealing to you through your illness, so as to reach your conscience and win your heart.

It is recorded in Genesis xlii. 7, that Joseph made himself strange and spake roughly to his brethren, but we are told in verse 24 that "he turned himself about from them and wept." You may feel that God is speaking very roughly to you, and treating you roughly, too, but, oh, what a heart of love and infinite compassion lies behind His seemingly strange dealings! He gave His Son to die for our offences, and He was raised again for our justification. Words could not possibly express the deep feelings He has for you in all your sorrows, and His object is to reach your conscience and win your heart.

Suppose your illness were to result in your being called out of this world—and it may, and perhaps in a shorter time than you may expect—would it be for you to depart and be with Christ, which is far better (Phil. i. 23)? or would it be to come up before Him as Judge? In the sight of the Judge no one will be justified (Ps. cxlii. 2). But the one who trusts in Christ will not come into judgment (John v. 24).

If the reader is in health of body and mind, now is your time also to surrender to the Lord Jesus Christ. God is rich in mercy, and He wants you to be saved. Do not delay to come to Him, for death is here, and it may overtake

you suddenly and unexpectedly, giving you no more opportunity to avail yourself of the mercy of God.

What a great privilege it is to come to Jesus now, while one is in health of body and mind, and to be here the remainder of our days for His glory and praise, ready to respond without fear, should we be called to resign our life in this world, or to meet the Lord in the air, and be for ever with Him and like Him.

To try self-improvement or keeping of the law is of no avail, " For by the deeds of the law shall no one be justified in His sight " (Rom. iii. 20).

" But we are all as an unclean thing, and all our righteousnesses are as filthy rags " (Isa. lxiv. 6).

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

We entreat you to come now, for soon those solemn words will be uttered, " He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still " (Rev. xxii. 11). Then the day of salvation will have passed and that for ever.

A. ANGUS.

Who are the WISE? Not earth's great men,
And all the schemes that they devise!
God long ago has set His seal

On, " He that winneth SOULS is wise "!

E. M. T.

A LAST APPEAL.

AT the close of a series of Gospel addresses recently held in the City of London, a card bearing the above title was handed to each person before leaving the hall. A copy having been sent the writer by a Christian friend, we quote below the message printed on the card in question :—

“ The preaching is over. The preacher’s work is done. The question of your eternal blessing now rests with you. God has spoken. While you ponder over the ‘goodness of God which leadeth thee to repentance,’ we shall pray ; but it is *you* who must decide for Christ.

“ The words of some, who dallied overlong, are recorded in Scripture :—

“ ‘ The harvest is past, the summer is ended, and we are not saved ’ (Jer. viii. 20).

“ This series of preachings concludes to-night. Some have heard the word in faith and found joy and peace in believing, but some, alas ! are still unrepentant.

“ This is an added appeal. It follows you as you go on your way.

“ Wilt thou turn e’en now to Jesus ?
Find in Him each longing stilled ?
God invites thee, we beseech thee :
Why remain with heart unfilled ? ”

We earnestly trust that such an appeal may have been used to arouse many who up to that time had not definitely decided for Christ. And now to you, dear reader, we would make this further appeal. The day of grace is fast drawing to a close. This little Gospel magazine has

reached you consequent upon much prayer on the part of the Editor and many of the Lord's people who earnestly desire that blessing may follow its circulation. It has come into *your* hands. How are you going to treat the message it contains? It may be the last message that will ever reach *you*. Oh, the wonderful long-suffering of God! But soon the *last* Gospel message will be delivered by His servants, the *last* Gospel booklet or tract will be given away, the *last* loving appeal to souls will be made, and then the day of grace will have closed for ever and ever! Oh, whilst yet in time, turn to God in repentance and trust the Lord Jesus Christ for your soul's eternal blessing. Delay not! "Behold *now* is the accepted time; behold *now* is the day of salvation." "Wherefore the Holy Spirit saith, TO-DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS."

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

A. E. B.

THE GOSPEL.

IN the earnest hope that the reader may get some help from this paper, the writer has been encouraged to set out a few simple thoughts with regard to the "Gospel of God . . . concerning His Son Jesus Christ our Lord" (Rom.

i. 1-3), and God's desire for the blessing of His creature man. For it is written, "this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 3-4).

THE CONDITION AND NEED OF MAN

If we inquire as to the condition and need of man, it is plainly set out by the Apostle Paul in his Epistle to the Romans (chapter iii. 23), where he writes, "For all have sinned and come short of the glory of God"; and again in chapter v. 12, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." These two verses sum up concisely the whole condition of man.

THE SOURCE OF BLESSING AND THE REMEDY

If again we happily inquire as to the source of blessing, and the remedy for the ruined condition of man, we find that God Himself is the source of the Gospel (or "Good News") and that it concerns His Son Jesus Christ our Lord, "Who gave Himself a ransom for all" (1 Tim. ii. 6).

This is confirmed in the Epistle to the Hebrews, where it is written, "Forasmuch then as the children are partakers of flesh and blood, He also Himself (that is our Lord Jesus) likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14-15).

It is clear, therefore, from the Scriptures cited, and many more might be added, that as regards man he is by nature and practice a sinner, "Having no hope, and without God in the world" (Eph. ii. 12), having no power in himself to do or propose anything that can be done to meet his need; and it is equally clear that God has Himself undertaken on man's behalf to meet that need in order to clear him of all imputation of sin and to set him up in happy relationship with the very God against Whom he has so grievously sinned.

Having thus set out in general terms the position as regards God and men, let us examine briefly some of the headings under which God proposes man's blessing. The first we shall look at is:—

THE FORGIVENESS OF SINS

We have already seen that the penalty of sin is death ("the soul that sinneth it shall die"—Ezek. xviii. 4), and none can deny that death is stamped upon everything here, but, thank God, He proposes life for men—the soul, however, that has been forfeited by sin, can only be atoned for, and clearance of sins effected in the death of another, that is, by one Who is sinless; and God has provided this sinless Substitute in the Person of His Son Jesus Christ our Lord, the One of Whom it is said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ as of a lamb without blemish and without spot" (1 Peter i. 18–19).

Scriptures might be multiplied to prove the application of the work of Jesus on the cross to the need of the sinner, but two will suffice for the present purpose ; these are, " Without shedding of blood is no remission " (Heb. ix. 22), and, " The blood of Jesus Christ His (God's) Son cleanseth us from all sin " (I John i. 7).

If God's condemnation is that all have sinned and must die, and His judgment is that the sinner can only be cleared by the death of another, and that " it is the blood that maketh an atonement for the soul " (Lev. xvii. 11), the blessed God has Himself provided the only One (that is, our Lord Jesus Christ) Who could, and Who has, met the whole situation to the glory of God and blessing of man by His death upon the cross, accomplishing there once and for all the great work of redemption ; so that now in His name (that is, in the name of Jesus) forgiveness of sins can be, and is, proclaimed to all, the only condition in relation to the sinner being repentance towards God and faith toward our Lord Jesus Christ (Acts xx. 21).

CLEARANCE OF SINS

The question then that so frequently troubles souls is how they may know of a certainty that their sins are forgiven and will never again be held against them ; this question is anticipated and answered in the Scriptures under the thought of JUSTIFICATION, for it is written, " That He (God) might be just and the Justifier of him which believeth in Jesus " (Rom. iii. 26).

If Jesus were still on the cross, or still in the

grave, we might well question our position as before God ; but He is neither on the cross nor in the grave (in lowly grace He has been there), but it is a risen, glorified Saviour that is presented for the acceptance of faith. Jesus has been " raised up from the dead by the glory of (God) the Father " (Rom. vi. 4). He has not only been raised from the dead, but He has gone into heaven itself, there to appear in the presence of God for us ; He has " died unto sin once, but in that He liveth, He liveth unto God " (Rom. vi. 10).

Jesus has completed the great work of redemption, nothing more remains to be done, and so *surely* as He has made a clearance of sins once for all by His death and the shedding of His precious blood upon the cross, so *surely* are those who believe in Him clear of all imputation of sins. The righteousness of God demands that no imputation of sins can possibly lie against the believer in Jesus, and the love of God delights in the fact that the One (that is, Jesus) Who died for guilty sinners and was buried and rose again and is now a living Man in heaven, is the One in Whom those same persons cleared of all guilt, as believing in Jesus, are accepted of God. What could be more wonderful ? The righteousness of God is UPON all them that believe (Rom. iii.).

Many have been, and many still are, troubled with real anxiety of soul about this question of assurance ; but when once the fact of perfect and absolute clearance and forgiveness of sins is enjoyed, what peace and joy fills the heart, and a further feature of salvation is then experienced—

that is, *peace with God*; as the Scripture again says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

What doubts and fears were once the portion of the sinner, and what dread forebodings the very idea of drawing near to God aroused; but now with a purged conscience and every question settled, the forgiven sinner, now justified, can draw near to God with absolute confidence, in perfect peace, and with happy assurance, knowing that God's sovereign mercy has taken account of, and provided for, every need, and that now he is the object of the love of God.

Indeed, the Scripture quoted goes on to say that "*the love of God* is shed abroad in our hearts by the Holy Ghost which is given to us" (Rom. v. 5). What a wonderful contrast as between the old state and the new!

ONCE

Now

Afar off

Made nigh by the blood
of the crossWithout hope and
without GodFilled with peace and
joy in believing

Guilty sinners

Saved by grace

In death

In life

In darkness

In light

Enmity AGAINST God

Filled with love to God

Strangers

Fellow citizens with
the saints

In Adam

In Christ

Slaves to sin

Sons of God

Much more might be written, but this simple

little paper is only intended to touch the beginnings of Christian blessings and life, and to make an appeal to those who know not these joys, that there might be on the part of the reader a response to God's gracious invitation: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18); and to the invitation of the Lord Jesus when He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). And all who love our Lord Jesus in sincerity and truth echo with warm desire the words of the Psalmist, when he says, "O taste and see that the Lord is good; blessed is the man that trusteth in Him" (Ps. xxxiv. 8).

JOHN B. CARLYON.

St. Albans.

MAN'S LONG LADDER TO GOD.

A CONVERTED and intelligent Hindu, after listening to a learned discourse from a Romish priest, said, "You must be very high up in your Church, very near to God?"

"No," said the other humbly, "the Vicar is above me."

"And above the Vicar—who?"

"The Canons."

"And, above the Canons?"

"The Bishop."

“And above the Bishop?”

“The Archbishop.”

“And who is above him?”

“The Cardinal, of course.”

“And above the Cardinals?”

“The Holy Father—the head on earth of the Church.”

“And is anyone above him?”

“Yes, the Holy Son of the Virgin—the head in heaven.”

The Hindu was silent, but presently he simply said, “What a long ladder you have to climb to get to God.”

Then taking out of his pocket a little Douay Testament, he read aloud a passage, “Having therefore a great High Priest that has passed into the heavens, Jesus, the Son of God, let us hold fast our confession. . . . *Let us go therefore with confidence to the throne of grace, that we may obtain mercy*” (Heb. iv. 14, 16).

Said he, “I cannot climb your long ladder to God, but I can go *direct to God through Jesus, the Son of God*, for mercy, and obtain mercy. This I have done, and, to quote from your own Testament again, ‘I obtained mercy of God’ (1 Tim. i. 13).”

Dear reader, *have you?*

S. J. B. CARTER.

Thou hast made us for Thyself, and our hearts are restless till they rest in Thee.

(ST. AUGUSTINE).

“A MAN GREATLY BELOVED.”

A word given at the burial of the aged servant of the Lord, George Cutting, who was for many years Editor of “Tidings of Light and Peace.” Our brother fell asleep in Jesus on April 20, 1934, in his 91st year.

IT is fitting that we should consider these four words from Daniel x. 11 as applicable to our departed brother, for we can sincerely say that he was “greatly beloved.” He was, in early life, brought to know that he was loved of God. This gave him spiritual energy, and it produced a desire to make it known to others. We can now rejoice with thanksgiving that our God was able to use him to present His love to many needy souls all over the world, both by his words and by his pen. We thank God for it, and trace it all to the heart of God Himself. Our brother would have been the first to ascribe *all* the glory to our God. At the same time, we can recognize the principle that “them that honour Me I will honour.” He honoured God, and God honoured him. We acknowledge the goodness of God, not only in supporting and blessing him, but in giving him to see much fruit from his labours.

We feel the privilege that is ours in having part in this last service of love to our dear aged brother, in committing his precious body to the Lord in view of the resurrection day.

It is recorded that they that turn many to righteousness shall shine “as the stars for ever and ever.” The Lord will not forget the labour

of love that our brother has rendered to Him in turning many to Himself.

The place that he will have in the Father's House, as for ever in the enjoyment of the Father's love, to stand before Him in dignity and joy as one of the sons of God, will be the fruit of the sovereign love of God, of the redemption work of Christ, and of the gift of the Holy Spirit, for to God must be all the glory!

But he will also have his place in the Kingdom of our Lord Jesus Christ, where the Lord will be pleased to seal his faithfulness by the expression of His own approval, saying to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!" We do not claim perfection for him, for he would have repudiated any suggestion of absence of failure, but we can look back upon his life and say that he has given the Lord pleasure, for he devoted his life to Him, and already his service has been crowned by definite and known results.

We are assured that one of his cherished desires was that there should be a testimony at his burial to his Lord, to Whom he so delighted to bear witness. Perhaps this could not be better expressed than in the words of one of his own sweetest songs. Filled with a sense of the love of Christ, he wrote:—

" LOVE, proved on the cross of shame,
Love, worthy of God's great Name,
Love, eternally the same,
WINS a heart like mine."

Impressed, too, with the necessity for the death of Christ as the only basis of salvation (for "by grace ye are saved"), he continued:—

"GRACE, knowing my every sin,
Grace, dying to make me clean,
Grace, that ran to bring me in,
SUITS a heart like mine."

Then he enjoyed peace with God, and very few have carried, both in the heart and in the countenance, such abundant evidence of "the peace of God, which passeth all understanding." Even as we looked upon him in death, we were impressed with the calm peace which still rested upon his face. No wonder that he sang:—

"PEACE, still as the 'sea of glass,'
Peace, knowing the judgment's past,
Peace, that will for ever last,
CALMS a heart like mine."

Again, as to the joy that filled him (for despite all his trials, he was full of joy), he tells us the secret of it in his song:—

"JOY, fruit of a Father's kiss,
Joy, foretaste of heavenly bliss,
Joy, that springs from love like this,
FILLS a heart like mine."

And ere he finished writing this poem, he anticipated the few days then still left to him on earth, and in his desire to learn more of the love of Jesus he added:—

"LORD, while in this world below,
Still more of Thy love I'd know,
So shall sweeter praises flow
From a heart like mine."

Conscious that his spirit is in the keeping of the Lord Jesus, and looking forward to that day

when, with all the redeemed, he will be like Him, we leave his body in the Lord's care, until the resurrection morning.

May we be stimulated to follow in the same path, "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

F. S. MARSH.

At Sheringham,

April 24, 1934.

HOW LONG WILL YOU LIVE ?

WE happened one day to pick up an old stamp book which had been converted into a small scrap-book for children by pasting pictorial Scripture cards over the old pages used for advertising. On one page the card had been torn off, and there we read an advertisement relating to insurance matters. Five questions were asked, which the reader was requested to answer. In regard to the first four, he may not have found any difficulty, but respecting the last one, neither he nor anyone else could give an answer. It was as follows :—

"Can you say for certain how long you will live?"

It was because of the uncertainty of life that the reader was pressed to act without delay and insure his life. But what about the after-life? What office will undertake to insure you against the loss of your soul? Men insure their lives and

their property, but too often they neglect the most important matter—the salvation of the soul.

Reader, you know full well that you cannot tell how long you will live; this very day may be your last—death may suddenly overtake you; then where would you spend eternity? If unexpectedly called away from this world, would you pass out of it saved or unsaved, forgiven or unforgiven, in your sins or cleansed from them by the atoning blood of the Lamb of God? There are two ways of dying, according to Holy Scripture. It speaks of a blessed company in Hebrews xi. (verse 13): “These all *died in faith*, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth”; and in the previous chapter (verse 28), we read, “He that despised Moses’ law *died without mercy* under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” Have you seriously considered this solemn matter? If not, we beseech you to do so without delay. If you died this day, would it be “*in faith*,” or “*without mercy*”? It would be one or the other; if the former, infinite blessedness would be your portion; but if the latter, an eternity of woe, in the lake of fire, prepared for the devil and his angels, would be your awful doom.

E. E. NICHOLS.

WHO ARE THE WISE?

IT is to popular tradition and legend that we owe the story of three venerable patriarchs who, wise in the study of astrology, discerned that Christ was to be born, and made the pilgrimage to his birthplace to render Him homage. Mural decorations, pictures, and illustrations, have made us familiar with these three wise ancients, gorgeously appavelled and offering costly and artistic gifts.

The Holy Scriptures, however, do not support this account. It is not stated that there were three—only three. It is probable that there were many more. But we are told that they were *wise*. That is the important point, and every wise man will do as they did.

It is not natural wisdom that leads us Christward; it leads the other way. These men were constituted wise in that when light reached them concerning Christ they followed the light and did not rest until they reached Him. We are living in days of very great human wisdom, but it is very limited. Men say that they can measure the distance to the sun, yet cannot measure the moral distance between man and God. They can weigh the moon, but cannot weigh up the mass of their sins. Scientists grapple with the mysteries of the sun, and are blind to the glory of Christ, Whose light is above the brightness of the noonday sun. They dive to the depths of the ocean to discover its wonders, yet know nothing of the depths and marvels of the love of Christ.

They can hear voices carried from the other end of the earth, yet cannot hear the voice of Christ coming from heaven, the voice of the Saviour.

Wise days, indeed! But the world by wisdom knows not God.

But these men who travelled from the East were obedient to the star, the light of Christ. A greater light now shines in the Gospel concerning Him, and every soul who is wise will receive that light and move Christward, as they did. They recognized Him as King, as Supreme One, and gave Him that place even though there was no place for Him in the inn.

We have only to look round in this world to see that the world's wisdom has no place for Christ.

The light of Christ is already in the heavens, yea, that Daystar has even risen in the hearts of myriads of wise people who have been led to Christ—morally outside this world, it is true, yet Supreme and soon to reign as King. It is great foolishness to pass on unheeding the grave warning of God in regard to coming judgment; folly, too, to deceive ourselves and act as if we were not sinners by scorning His pardon, His forgiveness, His justification.

It is the height of blind foolishness to miss all that God in His bounteous grace offers to man in Christ, and the greatest act of folly to reject unheedingly such a Friend and Saviour.

Reader, add at least one to the number of wise men who inquire after Christ, and who do not rest until they have found Him.

“He is not far from any one of us.” He is nigh unto all them that call upon Him.

Winchester.

H. R. WILKINSON.

NEGLECTED SALVATION.

ON the 18th of January the British steamer *Oakford* ran aground off the Dutch coast in a heavy gale. Two lifeboats came to the rescue, one of which passed a rope to the crew, but they refused to make it fast, believing they were in no imminent danger; the other remained for some time by the steamer persuading the captain and crew to make for safety and quit the ship, but they declined with thanks, saying that their own boat was all they needed. With a final warning not to attempt to reach the shore by such means, the rescuers returned. In a few hours the storm increased and the captain with his crew of nine, now forced to rely on their own resources, putting off in their own boat, were soon swamped and all perished.

What an illustration we have here of countless precious souls who are pursuing their course through life, utterly heedless of the danger of their being lost. They hope to reach port in safety. They seem to be quite unconscious of the fact that sooner or later the storm will overtake them, and unless they avail themselves of the proffered help by means of the lifeboat which has come alongside, they must inevitably be lost.

Perhaps someone who is reading this has occasionally been made uneasy as to the security afforded by this great world system, which, like some leviathan of the deep, is carrying its complement of passengers, but such fears have been allayed by its apparent magnificence and by the ample lifeboat accommodation in case of emergency. Do not allow the "god of this world" to blind your mind any longer; listen to the voice of conscience and pay heed to what God says so plainly in the Scriptures.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12).

"He that trusteth in his own heart is a fool" (Prov. xxviii. 26).

"It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27).

"The earth also and the works that are therein shall be burned up" (2 Peter iii. 10).

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

"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4).

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

"How shall we escape if we neglect so great salvation?" (Heb. ii. 3.)

You have been approached more than once with the offer of help from a source outside yourself or the ship that carries you; you have

heard of salvation and life through Jesus, the Son of God, Who has come alongside, yet up to the present moment you have politely refused the appeal to leave the ship and trust yourself to Him. All, without exception, who refuse Him must inevitably be lost, and all, without exception, who receive Him, and avail themselves of His way of life, are saved.

It may be you are saying you have too much on board to forsake, and that unless all your valued possessions go with you, you must remain on the sinking ship. What folly! "What shall it profit a man if he gain the whole world and lose his own soul?" Have you never considered what you will possess if you come to Christ? Far, far more than anyone ever relinquished in this world. Do not allow anybody or anything to rob you of what is offered you in the Gospel.

The step from the ship into the lifeboat will mean "repentance towards God"—that is, your unreserved acceptance of the verdict that you are in a hopeless condition; "and faith towards our Lord Jesus Christ"—that is, your entire reliance upon Him.

Think of those brave men who, at the peril of their lives, went out to rescue the crew of the *Oakford*, and their disappointment in returning without their freight of precious lives. Can you imagine what it means to the heart of Christ, Who laid down His life, that there should be so many who are blind to their need and refuse what He has done? What meaning in those words of His, "Ye will not come to Me that ye might have life." Oh, soul, ere it be too late,

step into the lifeboat and you will find the greatest joy and happiness of your life to be in the company of the Captain of your Salvation and of those who, like yourself, have availed themselves of such an amazing offer!

“So He bringeth them unto their desired haven.”

J. E. BULLOCK.

UNDER A CURSE.

HE was a very earnest young man, morally upright in all his ways, nevertheless a day came in his life when the shadow of *eternity* crossed his path and made him utterly miserable.

He felt how unfit he was to stand before a thrice Holy God, and his soul was full of deep concern.

In this condition, he walked the streets of a large Canadian city. It was Saturday evening, and he stopped occasionally to listen to the speakers at the various open-air meetings.

One of these speakers spoke largely from the Old Testament and urged his hearers to keep the law. Seeking for something to give relief, this hungry soul listened to the words.

After the meeting was over, the preacher spoke to him and persuaded him to join them, which he did. He gave his money and did many things to help on the cause, but the soul relief he craved for he did not obtain.

Most earnestly did he strive to keep the Sabbath, and live up to the requirements of the law, but with poor success. One day he opened his Bible and read these words, "*Cursed is every one that continueth not in all things which are written in the book of the law to do them*" (Gal. iii. 10).

As he read and re-read these words, like an arrow of conviction they pierced his soul, and he was full of dismay—appalling thought! instead of receiving the longed-for blessing he was *under a curse*.

Under a curse! Under a curse! kept ringing in his ears. Now in deepest despair he wanders along the busy thoroughfares of the city.

Passing a street corner, he heard three words:—

"It is finished."

He turned and listened. The preacher in earnest words out of a heart aglow with the love of Christ, told the fallen and the lost of that wondrous transaction, which was accomplished by Christ on Calvary's cross, when Christ Himself was made a curse for us. The preacher said the Gospel is not "DO," but a word of four letters—D-O-N-E.

With earnest loving words he urged upon his hearers to rest ONLY and WHOLLY upon Christ, Whose precious blood was shed when He bore our sins in HIS own body on the tree.

The words, brought home by the power of the Spirit, were like "cold water" to this thirsty soul. Eagerly he drank in the message, and before leaving that street corner he realized the meaning of those precious, *precious* words, "*It is finished.*"

He rejoiced at the thought that the One Who had finished the great work of redemption was now seated and crowned with glory and honour at God's right hand.

He was now free from the curse—he had obtained the blessing of the Lord which maketh rich; light and joy filled his soul, and instead of bondage he was brought to know the glorious liberty of the children of God.

There was joy in heaven that night; joy, too, on earth as we sang a note of praise to God on the street corner. Reader, what God did for this dear soul, He can do for you.

Jesus says, "I am the Door, by *Me* if *any man* (this means *you*) enter in, he shall be *saved* and shall go in and out and find *pasture*."

It is, "To him that *worketh not* but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Let me lovingly and earnestly invite you, yea, beseech you, to look away from yourself to that blessed glory-crowned Saviour at the right hand of God, Who says, "If *any man* thirst, let him come unto *Me* and drink."

"O 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?"

"The Father is calling, His language is *Come!*
His rich grace is bringing the wanderers home;
His heart is delighting the lost ones to bless;
His love is inviting the weary to rest."

T. HOLLIDAY.

Toronto.

ETERNAL GAINS FROM THE DEATH OF CHRIST.

SOULS are being constantly warned as to the uncertainty of life, and the realities of death and eternity. Death places the Christian "with Christ, which is far better," but for the unbeliever Scripture says, "after death the judgment." It is either one or the other.

Very often persons look forward to gain at the death of a relative or friend, but fail to realize what is offered to them through the death of Jesus at Calvary.

Many years ago our old messenger came to the office one morning with a West of England newspaper. Some friend had posted it on to him with an advertisement marked. It was one of the usual notices—if any relatives of so-and-so would send particulars to a firm of solicitors, they might hear of something to their advantage. He showed it to me and asked what I thought about it. I said, "William, if you have any claim, send on an application; you won't lose anything, and may possibly gain." He sent on particulars, and in due course he received a substantial sum from the estate of a relative who had died in Van Diemen's Land.

Now, dear reader, our old friend was in ignorance of the death of his relative, and also that he was entitled to benefit by it. You have heard, possibly many times, how that Jesus died at Calvary. How that He suffered there for sins, the Just for the unjust. How that He bare the sins of many in His own body on the tree. How

that He was wounded for *our* transgressions, bruised for *our* iniquities. Now, what is offered for your acceptance on the grounds of His death?—the forgiveness of *your* sins, salvation, justification, acceptance. Put in your claim *now* and all are yours.

“ 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.”

W. SIDNEY.

AN EVANGELIST'S TIME LIMIT.

“ **YET** a little while,” and our present opportunities will have become comforting contemplations or regretful reflections.

“ *Yet a little while,*” and the thousands within our reach to-day will be beyond the “ Glad Tidings ” FOR EVER.

“ *Yet a little while,*” and in the presence of “ The Lord of the Harvest ” we shall meet every one of “ His own ” ; and amongst them all that on earth we served acceptably, and all we *might* have served, but failed to do it.

“ **YET A LITTLE WHILE,** and He that shall come, will come, and will not tarry ” (Heb. x. 37). Till then may His Name be still our theme, His presence our comfort, His guidance our wisdom, His strength our power, His joyful “ Well done ! ” our exceeding great reward.

Let us remember His own blessed example,
 “*I must work the works of Him that sent Me,
 while it is day : the night cometh when no man can
 work*” (John ix. 4).

“ ‘ A little while ’—He’ll come again,
 Let us the precious hours redeem ;
 Our only grief to give Him pain,
 Our joy to serve and follow Him,
 Watching and ready may we be,
 As those that wait their Lord to see.”

GEO. CUTTING.*

* The above fervent appeal by our beloved departed brother, indicates in a most clear and concise manner, the evangelical spirit that was so characteristic of him. How refreshing in a day of indifference and lukewarmness such as the present ! May those of us who are the Lord’s be stirred up to serve Him more faithfully, and be imbued more with His divine compassions.—ED.

PASS IT ON.

WHEN the Lord has given blessing by a tract or little book,
 Do not leave it idly lying in some soon forgotten nook ;
 There are others to be watered, and hungry souls to feed ;
 So seek to spread the blessing that has reached you in your need,
 With its freshness yet upon you, ere the first glad glow has gone ;
 Let your heart look up for guidance, that your hand may *pass it on*.
 And the one from you receiving, blessing gaining, just like you,
 Can keep that blessing flowing and “*pass it on*” anew.
 If you would reap a harvest, then the seed must first be sown,
 So take this JOYFUL MESSAGE and gladly *pass it on*.

C. DICKENS.

Calgary, Canada.

A MOTHER'S PRAYERS ANSWERED.

AN aged Christian, who recently departed to be with Christ, was speaking to the writer a short time before her decease, in regard to her brother, G——, of whom she was particularly fond and whose conversion she had long prayed for.

The said G—— lay seriously ill, and began to pray in earnest, "God be merciful to me a sinner." His wife could not understand him when he told her he had been a great sinner, for as far as his manner of life and outward acknowledgement of God were concerned, his was an exemplary life.

Having been warned by the doctor to keep her husband quiet, Mrs. G—— would not send for the daughter from school, nor for his sister, who would have loved to visit him.

His mother was a child of God, and having no assurance that her son was prepared for leaving this world, she went to the house and told her daughter-in-law, she, as his mother, insisted on seeing her son. Having gained admission, G—— unfolded to his mother his miserable condition, and asked her, as he had refused Christ so often, if a person like himself could be saved at the last. She assured him that the few words of the thief on the cross, "Lord, remember me when Thou comest into Thy kingdom," obtained the blessing for him.

"Oh! did it?" he anxiously inquired. "Repeat it again."

His mother having done so, he then wanted to know the Saviour's answer.

It was told him : " To-day shalt thou be with Me in Paradise."

A flood of heavenly light entered the heart of the dying man as he drank in the glorious news, and not many minutes after this he entered the presence of his Saviour.

Dear reader, let me ask you affectionately, Where will you spend eternity ?

Will it be with Christ in glory ? Is such a glorious prospect yours ? A free pardon of all your sins will be assured you if you will now turn to God in repentance and accept the Lord Jesus Christ as your own personal Saviour.

If you are already trusting in the Lord Jesus, " hast thou *here* any besides ? " Think of them !

Those that turn many to righteousness will shine as the stars for ever and ever.

E. H. THROWER.

THE VOICE OF SORROW AND THE VOICE OF JOY.

IT is touching to consider that the first mention in Scripture of a voice is the voice of sorrow, the voice of the blessed God seeking His creature man, whom He had lost (Gen. ii.). " They heard the voice of the Lord God. . . . Where art thou ? "

All down the ages that sorrowing voice has been calling, and is still calling—calling *you*, dear reader, if you have never yet responded to it,

and raising the question of your sinful state. With what intent—to condemn you? Nay, but in order to bless you. He is a God Who delights to pardon and that abundantly (Isa. lv. 7). “Repentance towards God and faith in our Lord Jesus Christ,” will secure for you unspeakable blessing for time and for eternity.

In the case of Adam and his wife, how deep was the grief of the Lord God at their distrust and departure from Him! It necessitated their being driven out of that garden where previously the Lord God had taken pleasure in communing with them. Yet, in their being turned out, we can see behind this act of God, His mercy, lest they partook also of the “tree of life,” and lived for ever at a distance from their Creator, and that in an irremediable state of sin. Then we find that God made them coats of skin and clothed them. He provided the covering which involved the shedding of blood. How wonderfully grace and mercy rise above all our guilt is witnessed in the fact that at the time of their departure from God, He called them forth from their hiding-place, and they were given to listen to His marvellous words in regard to the coming One, the Saviour, the Man of God’s purpose and counsels!

“Soon as the reign of sin began,
The light of mercy dawned on man,
When God announced the blessed news,
The woman’s Seed thy head shall bruise.”

The next voice is that of Abel’s blood crying unto God from the ground (Gen. iv.). That blood was shed by one who just previously had turned

a deaf ear to the gracious voice of the Lord God, pleading and reasoning with him, speaking of a "sin-offering lying at the door," as it may be translated. But, alas, Cain refused to avail himself of this provision of God, and in anger slew his brother Abel! Again the voice of sorrow is heard: "What hast thou done? the voice of thy brother's blood crieth unto Me from the ground." Do you realize that the voice of the blood of Christ is speaking to-day better things than that of Abel (Heb. xii. 24), speaking of pardon and infinite blessing for every soul that will respond to it?

Come with me to Calvary; draw near with unshod feet and listen to the voice of the One Who hung there—the same One Whose sorrowing voice sought His creature in the garden of Eden. Oh! wonderful words, "Father, forgive them, for they know not what they do." Then hearken to that cry of triumph, "It is finished." He then bowed His blessed head and yielded up His Spirit, thus opening the door into eternal blessing. What amazing love!

Multitudes entered that opened door on the day of Pentecost; they let His voice sink into their hearts, so that they said in consternation, "What shall we do?" Has that cry ever come from *your* heart? What was the answer? "Repent and be baptized . . . in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The multitudes who entered that door on the day of Pentecost came into the most wonderful company in the universe, the assembly of God, where the

voice of praise, worship, and blessing is heard on earth. Have *you* come into it?

* * * *

A man with fierce self-will and determination was journeying to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord." Suddenly a light from heaven shone round about him, and he heard a voice—an angry, resentful voice, in keeping with his frame of mind? No, indeed, but a voice from the glory, a "still, small voice," saying in tender, gracious accents, "Saul, Saul, why persecutest thou Me?" He was not disobedient to the heavenly vision. That proud, insolent, overbearing man was brought down on his face to the earth to become a meek, humble, and devoted follower and servant of Christ to the day of his death.

Again, come with me down the stream of time. We find the same company which we saw in Acts ii. this time in heaven, the end of all things having come: "And I heard . . . the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! . . . let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." Will *you* be found amongst that glorious multitude in that day? All who love the Lord Jesus and delight to honour Him now here on earth will be found there. Their voice will swell that mighty chorus of praise, worship and honour to the All-worthy One. Will *yours*?

Lastly, let me take you to a most solemn scene,

on the threshold of eternity (Rev. xx. 11-15). Not a voice is uttered, no pleading voice speaking of mercy, no voice of praise and thanksgiving. A vast, silent multitude is assembled before the Great White Throne, in the presence of the One Who sits on it, from Whose face the earth and the heaven flee away; the same One Who spoke in tender, gracious accents when on earth, and to Saul of Tarsus from the glory. But in the scene before us the day of grace has passed for ever. Not one amongst all that vast host has a word to say for himself, however loudly he may have boasted and spoken against God and Christ when on earth in the day of grace.

Oh! we earnestly implore you not to wait till that day, when you will have to appear before Him; get into His blessed presence now, have all out with Him, from Whom nothing is hid, and hear His gracious voice of assurance: "Thy sins be forgiven thee, . . . thy faith hath saved thee, go in peace."

"TO-DAY, IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS!"

P. M. KINGSTON.

Bexley Heath.

**"FOURTEEN DAYS' GENUINE
HAPPINESS."**

FOURTEEN days' genuine happiness." What a confession! Were they the words of some poor struggler for existence, with broken health and blighted prospects, we might

not be surprised. But it was the confession of Abdabrahman, Sultan of Spain. He was fabulously rich. A palace and garden which he built cost £3,000,000. He was attended on the field by a guard of 12,000 horse, whose belts and scimitars were studded with gold. Everything that could possibly be obtained in this world to make men happy he possessed. But how different is the authentic memorial which was found in the closet of the deceased Sultan. He says : “ I have now reigned fifty years in victory or peace. Beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honour, power and pleasure, have waited on my call. Nor does any earthly blessing appear to have been wanting in my felicity. In this situation I have diligently numbered the days of pure and genuine happiness, which have fallen to my lot. They amount to fourteen. O man ! place not thy confidence in this present world.”

Were we wise we might profit by paying heed to the confession of this wealthy Sultan, though his words only prove the truth of the words of Jesus, spoken on earth, “ Whosoever drinketh of this water shall thirst again.” Yet how many millions of poor creatures who have not access to the wealth of Abdabrahman pursue with feverish haste that which, if possessed, cannot give genuine happiness. “ Wherefore,” cries the evangelical prophet, “ 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 ” (Isaiah lv. 2).

My reader knows that every draught from the world's sweetest cup only creates longing for more. And the next draught must be sweeter than the previous one, to avoid disappointment. Whatever be your greatest pleasure, and however often you drink at it, you will thirst again. Man's heart cannot be gratified there. But Jesus says to you, "Whosoever drinketh of the water that I shall give him shall never thirst for ever" (R.V.). Think, my dear reader, of these precious words. "Never thirst for ever." Never one unsatisfied longing but can be met by Jesus, this blessed Giver of living water. Not stagnant, but fresh, clear, and living, from the fountain Himself. Jesus, precious Jesus! Long have I drunk from this fountain. Not fourteen days, but fifty years of satisfaction have I found there. Oh, how exultingly can the believer speak of what he has found in Jesus! The first soul thirst for forgiveness of sins and salvation was quenched by Jesus! Then every other longing, far deeper even than this, has been met by Him. Positive happiness and satisfaction, which death itself cannot rob us of.

Well might the poor woman at Sychar's well say to Jesus, "Sir, give me this water that I thirst not" (John iv. 15). How Jesus hastened to gratify this desire, which desire, when gratified, could impel her to say to others, "Come, see a man which told me all things that ever I did: is not this the Christ?" Do you, my reader, desire this living water? The Lord's answer to you is, "If any man thirst, let him come unto Me and drink." Do not delay, then, in responding

to His own personal invitation to you, but come to Him now.

“ 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. H. LEWIS.

WILL YOU COME ?

“ *A certain man made a great supper.*”—LUKE
xiv. 16.

“ *Come ; for all things are now ready.*”—LUKE
xiv. 17.

“ *And he arose, and came to his father.*”—LUKE
xv. 20.

“ *And he was angry, and would not go in.*”—
LUKE xv. 28.

OUR blessed Lord and Saviour uses the most simple language in speaking of truths of the greatest importance to every soul. Truths that have a bearing on every man, woman and child and yet presented so simply and sweetly. What consideration he shows in speaking thus in order that all may know the feelings of His heart and the activities of His love !

“ **A CERTAIN MAN MADE A GREAT SUPPER.**”

All that God does in grace is great. The feast is prepared ; all that love and grace can do has been done ; and at supper time the invitation is, “ **COME, FOR ALL THINGS ARE NOW READY.**” What an expression of the grace of God in thus inviting others to share with Him what His grace has provided !

“AND HE AROSE AND CAME TO HIS FATHER.”

And oh, what a reception is given the moment the prodigal's face is turned in the right direction! The father *runs* to meet him, and falls on his neck and kisses him. All the compassion, the mercy, in the father's heart is poured on that prodigal. What an embrace! Such love and goodness thus expressed leads the one who had wandered to say—“Father, I have sinned.”

“There is JOY in heaven over one sinner that repenteth.”

* * * *

“AND HE WAS ANGRY AND WOULD NOT GO IN.” How very sad! Near enough to the house to hear the music and dancing. Near enough to inquire “what these things meant.” Near enough to hear, “Thy brother is *come*; and thy father hath killed the fatted calf, *because* he hath received him safe and sound.” “He was angry and would not go in: *therefore* came his father out and intreated him.” Oh, the grace of God! *He would intreat.*

Dear reader, how do you stand in regard to this? You have heard the Gospel message. Jesus has died. He measured and covered the distance implied in those words “until He find it” (verse 4). He went to Calvary's depths of suffering and woe. He bore all the wrath and judgment. He has been raised from the dead—God thus expressing His delight in Him. So that He can now say, “Come.”

Our desire is that you may arise and come, that you may know and prove and enjoy that

wonderful welcome that God gives to all who "come."

Do not remain outside within sound of the joy of that holy, happy sphere. Yet "he would not go in." Enter and enjoy all that God has provided with those whom His love has blessed.

Do not let *your friends* (verse 29) hinder you. Oh, solemn thought! So near, and yet *outside*, and angry at God's wonderful actings in grace!

Heed God's gracious entreaties and *Enter, Enter Now!*

W. G. TUCKER.

Plymouth.

THE PROSPECT BRIGHTENS.

ON opening a business letter one day, the first words that caught our eye were those which we have chosen as the title of this article, "*The prospect brightens.*" Yes, we thought, as we read it, for the believer this is most blessedly true, for he can say, in the language of the Apostle Paul in Romans xiii. 11-12, "For now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Every day brings him nearer to the desired haven, every minute lessens the distance between earth and heaven and hastens him onward to that blissful moment when he will no longer "see through a glass darkly; but then face to face"; when he will no longer know in part, but know even as also he is known (see 1 Cor. xiii. 12).

But what about the unbeliever? Does the

prospect brighten for him ? Alas ! no. It grows darker and darker, every moment bringing him nearer to " the day of judgment and perdition of ungodly men " (2 Pet. iii. 7). Satan may succeed in persuading him that things are not as bad as the pessimists say they are, that the crisis is passing, and that things are beginning to right themselves ; that before long a way will be found out of the present troubles and difficulties, that a new era is about to dawn, and that there is no cause for alarm or to look on the dark side of the picture. " The prospect brightens," says the old tempter and deceiver, " so cheer up ! brighter days lie ahead ; soon the goal of our hopes will be reached, and peace and prosperity will prevail on every hand." But what says Scripture ? " When they shall say, Peace and safety ; then sudden destruction cometh upon them . . . and they shall not escape " (1 Thess. v. 8). Be not deceived, " the day of the Lord so cometh as a thief in the night," it will come when least expected, just when the prospect seems brightest, suddenly, without warning, God will shake not only the earth but also heaven ; then all that *can* be shaken will crumble into the dust, and that alone which cannot be shaken remain (Heb. xii. 27).

Reader, what have you in view ? Is it the bright prospect of glory with Christ, according to Colossians iii. 4 ? or the prospect of the Christ rejecter's doom, and the blackness of darkness for ever ?

“HEAR, AND YOUR SOUL SHALL LIVE.”

(ISAIAH IV. 3)

“Faith cometh by hearing, and hearing by the Word of God.”—ROMANS x. 17.

“Take heed what ye hear.”—MARK iv. 24.

“Take heed how ye hear.”—LUKE viii. 18.

HAVE you heard of the God of glory,
Of His gracious and wondrous plan,
In that beautiful blessed story,
Of a Saviour for fallen man?
Do you know that this Saviour sought you,
As a Shepherd who seeks the lost,
Gave Himself as the sinner's ransom,
Though His blood was the priceless cost?

Have you heard of a sweeter Gospel,
Do you know of a greater love,
Than the love of a God Whose mercy,
Is as great as His throne above?
As you stand on His earthly footstool,
Where the Lord of creation died,
Have you found a more faithful Saviour
Than the Christ Who was crucified?

Have you heard of the Man in glory,
Have you pondered His lowly birth?
Though the Head of a new creation,
Once the meekest in all the earth;
Do you know that He came to save you,
From the bondage of death to free;
Bore the wrath of God's righteous judgment,
When He died on the cursed tree?

When you gaze on the stars of heaven,
Can you number those jewels bright,
Or the path of their orbits alter,
Which they traverse both day and night?
When you look on the mighty ocean,
As you stand by the rock-bound shore,
Could you silence the raging waters,
And becalm the loud tempest's roar?

Could you blot from a guilty conscience
 All the deeds of the bygone years,
 Or for sin make a full atonement,
 Though you water your couch with tears?
 He Who numbers and weighs the actions,
 And Who searches the heart and mind,
 Has provided in Christ a Saviour
 For a fallen and lost mankind.

The resources of human wisdom,
 And the toil of unnumbered years,
 Could not bind up the broken-hearted,
 Ever seal up the fount of tears;
 But the Lord in His sovereign mercy
 Came in love which the cross doth reveal,
 To remove ev'ry trace of sorrow,
 And the wounds of the spirit heal.

Have you thought on the fleeting shadow
 Of your days as the shuttle's flight,
 And the passing of souls immortal
 To the silence of death's long night?
 When the vessel of clay is broken,
 And the heart shall its beating cease,
 As the body to dust returneth,
 Will your spirit depart in peace?

Could your soul rest in words more faithful
 Than the word of the blessèd God,
 Who has spoken in sovereign mercy
 Ere He smites with an iron rod?
 Though the heavens and earth are passing,
 Not a word of the Lord shall fail,
 But despisers of God's salvation
 Shall for ever their loss bewail.

May you now find a peace eternal,
 And a joy that no tongue can teach;
 For a love that surpasses knowledge
 Is by faith now within your reach.
 He Whose Name is the theme in glory,
 Who is perfect in all His ways,
 Would your heart fill with joy o'er flowing,
 And your lips with a song of praise.

J. W. WILKINSON.

BENDIGO'S BLESSING.

BENDIGO was a notorious prize-fighter. He had long been in the service of Satan and was well acquainted with the prison walls. However, in spite of all his depravity, he could not get beyond God's outstretched arm of mercy; on the contrary, he was just a suitable case for a Saviour God to display the triumph of His grace. An evangelist, whom God was greatly using at that time, had him very much upon his heart, and he laboured much in prayer for his blessing. Finally he succeeded in getting him to come to the meetings, with the happy result that an arrow of conviction entered into poor Bendigo's soul. However, the preaching went on nightly, and still he remained convicted but unblessed. The most eloquent expoundings of the preacher did not help him or give peace to his sin-burdened heart.

God uses various instruments to achieve His ends and is wise in His choice. In this case it was to be a little lad that was to be used to bring light, peace and joy to this weary soul.

The congregation had dismissed, and the preacher, still burdened about poor Bendigo, took him to his own home. The children were about to retire for the night, and as was their custom they knelt down to say their prayers. The parents and Bendigo accompanied them in this.

Reginald, the eldest boy, commenced: "Lord, bless father." To the astonishment of all, Bendigo also said, "Lord, bless father."

"Lord, bless mother," said the boy. "Lord, bless mother," repeated the man. Thus they

prayed till at last, after mentioning all his friends by name, he said, "Lord, bless Bendigo."

"Lord, bless Bendigo," said the man.

Reginald: "But Thou canst save Bendigo."

Bendigo: "But Thou canst save Bendigo."

Reginald: "They say Bendigo is a very bad man."

Bendigo: "They say Bendigo is a very bad man, and IT'S TRUE."

Reginald: "Thy blood was shed for Bendigo."

Bendigo: "Thy blood was shed for Bendigo."

Reginald: "Lord, save Bendigo to-night."

Bendigo: "Lord, save Bendigo to-night" (said in deep earnestness).

They all wept. Another soul had yielded to a Saviour's love. Whilst they had called, He had answered, and the scene was soon changed from prayer to praise. Shortly afterwards dear old Bendigo was called home, but not before he had pointed several of his companions to His precious Saviour.

Dear reader, this little incident shows how a poor, helpless, hell-deserving sinner found mercy, and I would like to tell you that you must just come the same way as poor Bendigo. He came as a little child. He trusted in Him Whose precious blood availed to wipe out all his past history, however black.

Oh, I beseech you, get alone on your knees in the presence of God and settle the greatest transaction—your soul's salvation. Then you will be enabled to sing with triumph—

"'Tis done, the great transaction's done,
I am my Lord's, and He is *mine*."

W. FINDLAY.

BOTH "WITH CHRIST."

IN reading in **THE JOYFUL MESSAGE** the account of the burial of our "greatly beloved" brother, and servant of the Lord, Mr. George Cutting, I was reminded of a great joy that he was used of the Lord to bring to me in the conversion of my only sister. Living in a village near to a town in the North of Devon in which our dear brother was preaching, my sister had the opportunity of hearing the Gospel from his lips with happy and lasting results.

Some time after her conversion, she became almost blind, and later she was attacked with the dreadful disease of cancer, from which, after long and intense suffering, she departed to be with Christ on February 25th, 1918. During her illness she made great gain in the knowledge of the blessed One Who had saved her.

On visiting her I found her greatly rejoicing in the Lord, in perfect peace, knowing not only that her sins were forgiven, but knowing also that Christ had been made sin for her on the cross, and that He was living for her in heavenly glory, her heart rejoicing in the bright prospect of spending eternity with Him.

During her very painful illness, and in spite of, by this time, complete blindness, she could be heard by the villagers singing, and praising the Lord, in such a way that they were greatly impressed, with what results, eternity will declare.

Surely, such a blessed Saviour Who can produce such a happy state of soul in one under

such painfully trying circumstances is worthy of the confidence of every reader of these pages.

And what an incentive, too, for us all to continue in the blessed service of the Lord in seeking to further the interests of the precious Gospel of God. Our beloved brother never, to my knowledge, knew anything of the result of his service in the case of my sister. But they are now both gone to be "with Christ which is far better" (Phil. i. 23).

While we with them await the moment, now so near, when the "voice of the Lord" will bring about the rapture of His loved ones, both sleeping, and waking, let us seek to spread abroad the savour of that blessed Name which *alone* can produce such results, ascribing all the glory to Him Who is so worthy.

J. HANCOCK.

THE SOLDIER'S PARDON.

A PRIVATE soldier, serving in India, was brought before the Commander of the Regiment for trial and punishment for a military offence. The Colonel of the Regiment read over the prisoner's defaulter and crime sheets, on which were recorded many military offences. The prisoner was a good soldier when not under the influence of drink, and had proved himself very courageous in action. The Colonel did not want to discharge him from the Army as worthless and incorrigible. Turning to another officer he said, "This man has been awarded every kind

of punishment permitted by the Army Authorities, and even tied to a gun wheel and flogged, without results. What shall I do with this man?" The officer replied, "Try letting him off." The Colonel said, "I will pardon him this time, but this is his last opportunity."

The soldier was deeply affected by the gracious act of the Colonel; his stubborn heart yielded to grace, and leaving the Court in tears, he resolved never to appear again as an offender. Going to another Christian soldier in the Regiment (like the Phillipian jailor in the sixteenth of Acts) the soldier said, "What must I do to be saved?" Taking him to the Soldiers' Home he heard the Gospel preached from the story of the dying thief in Luke xxiii. Thinking if the Lord could forgive such a sinner he could also forgive him, he cried to the Lord for mercy, and with a penitent heart and many tears the glorious light of the redemptive work of our Lord Jesus Christ shone into his soul. Returning to the Barracks with the joy of salvation, he told his comrades he had found Christ as his Saviour; proving that there is nothing impossible with God—that the worst man in the Regiment had been converted. This man became a true servant of God, and was instrumental in years after in leading many souls to Christ.

Reader, this narrative is written that you might also receive blessing; perhaps you will say you were not so bad as this man. It is not a question of how good, or how bad you have been, for God's word says, "All have sinned and come

short of the glory of God" (Rom. iii. 23). "All our righteousnesses are as filthy rags" (Isa. lxiv. 6). God in His grace is willing to forgive you, and let you go free. "The blood of Christ His Son cleanseth us from all sin" (1 John i. 7).

Consider the answer of Peter (Acts ii. 38) to the men of Israel—who were guilty of the crucifixion of their Saviour and Lord. They said, "Men and brethren, 'what shall we do?'" The reply is available for every unsaved man, woman or child to-day. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Reader, do not procrastinate, if you are still unsaved. The Lord Jesus Christ is in glory at God's right hand, waiting to bless you. Come to him to-day with a repentant heart, acknowledging your sins, and you will receive the pardon. Then confess him as your Lord, and come into eternal joy and blessing which this world can never afford.

If you reject God's offer of mercy, remember your sins and offences are all recorded in heaven—for God keeps books (Rev. xx. 12), and you will have to stand before the Lord Jesus Christ as your Judge, unless you repent. There will be no escape and no pardon at this judgment, neither will there be another chance as some assert. Judgment is God's slow work, He is not willing that any should perish but that all should come to repentance. God is still lingering in grace. Accept His offer of pardon to-day, through believing in His Son and His redemptive

work on the cross. Do not delay, lest you find yourself too late eternally, and hear that awful sentence: “And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. xx. 15). Have your name recorded to-day!

New York.

W. F. KETTLE.

“A CROWN OF GLORY.”

ON the platform of a large railway station there stood a group of about thirty mourners waiting for the up train to bring the remains of one they loved and had honoured. The bearers were standing apart, their very gestures of indifference singling them out as such.

The train steamed in and drew up.

The coffin was placed on a truck, and escorted by a few of the mourners to a lift—and I saw it no more. Yet I shall never forget it, for it was **CROWNED BY A WREATH OF FADED LAURELS**. Faded already! and all the glory that won them left behind for ever by the winner!

O empty, earthly glory which all ends in death!

But, reader, there is another crown—

**A CROWN OF GLORY
THAT FADETH NOT AWAY**

1 Peter v. 4.

and there is also a glorious inheritance “incorruptible, undefiled, and that fadeth not away.” Will they be yours? Are they yours?

They are found in Christ, and if you know Him as your own Saviour, your riches are immeasurable, exhaustless and eternal.

But if not, then come to Him, while it is to-day, and receive, through His atoning work on the cross, forgiveness of sins and life eternal with that glorious inheritance which none who receive will ever lose for it is found in Christ, the Son of God.

He died and lives again. He is on high, seated at God's right hand and He is coming again.

Will you be among those who live for Him and serve Him "till He come"?

Instead of seeking earthly glory, instead of laying up treasure in this doomed world, seek to serve Him as your Saviour and Lord, and then lay up for yourself "a treasure in the heavens that faileth not" (Luke xii. 33).

How "blessed" is he whose "delight is in the law of the Lord," for Christ Himself is His "endless crown" and

"HIS LEAF ALSO
SHALL NOT WITHER"

(Ps. i. 1-3).

Reader, are you seeking an earthly crown from the hands of the world—the world that crucified the Lord of life and glory and gave Him

"A CROWN OF
THORNS"?

If you seek it, you may win it—but as surely as the one whose coffin with its faded wreath of laurels which I beheld in that northern station long ago, had left all this world's glory behind for ever, so surely will you, if you gain the whole

world, apart from Christ, leave all behind at the expense of your never-dying soul!

And what then?

E. ROBINSON.

THE GLORY OF THE GOSPEL.

THE Gospel has a glory all its own. Consider it carefully.

Christ freely proclaimed as God's all-gracious provision for man's deep necessity, is *the Gospel faithfully set forth*.

Christ thankfully trusted by repentant sinners, is *the Gospel rightly received*.

Christ openly confessed as one's own personal Saviour, is *the Gospel gratefully honoured*.

Christ borne witness to in the lives of His redeemed ones, is *the Gospel suitably adorned*.

Christ's promised return to take all who truly love Him to His Father's house above, is *the Gospel's rejoicing hope*.

Christ surrounded by countless myriads of ransomed worshippers, shining in His likeness before the heavenly throne, will be the GOSPEL'S CROWNING TRIUMPH!

But what of those who are *ashamed of the Gospel*?

To the heart of the true believer such a thing is really repulsive, and the reason plainly evident. The Gospel in its reality is God's glad news "*concerning His Son Jesus Christ our Lord*" (Rom. i. 3, 16). Hence, to be *ashamed of the Gospel* is practically to be *ashamed of Christ Himself*!

Instead of this, however, the heart breathings of the truly converted would be honestly expressed in the words of David :—

“ My soul shall make her boast in the Lord : the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His name together ” (Ps. xxxiv. 2, 8).

“ How excellent is Thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of Thy wings ” (Ps. xxxvi. 7).

GEO. CUTTING.

“ THERE SHALL BE NO NIGHT THERE.”

(REVELATION xxii. 5)

AT a recent conference of world religions in Chicago (so it is reported), the sacred music of the world was ransacked for a hymn that could be sung without offence to the delegates represented.

“ Lead, kindly Light,” written by John Henry Newman one hundred years ago, was chosen and accepted by Protestant and Catholic, Jew, Mohammedan, and Hindu.

Professing Christians and Christ-rejectors could, without giving offence to one another, join in singing this well-known hymn, which is the expression of a soul groping in the dark and crying for the light.

No wonder that it has found an echo in so many hearts, for as face answers to face in water, so does the heart of man to man ; and thousands

in nature's darkness, bewildered and perplexed, are saying :—

“ Lead, kindly Light, amid the encircling gloom,
Lead Thou me on ;
The night is dark, and I am far from home,
Lead Thou me on.”

If the light of the Gospel of the glory of Christ has not shone into the heart, great indeed is the moral darkness ; for, as the Apostle Paul reminds the Ephesian saints, speaking of their condition before that light had filled the vision of their souls, he says, “ *Ye were once darkness* ”—a darkness such as is prefigured in Genesis i. 2, when “ the earth was without form and void ; and darkness was upon the face of the deep.” But the Spirit of God hovered over those dark waters, and God moving in grace to accomplish His purpose said, “ Let there be light : and there was light.”

Although darkness was the result of disobedience, and death the penalty of sin, yet it was not His will that man should remain in darkness, and under the sentence and power of death. Through the tender mercy of our God, the Day-spring (or Sunrising) from on high has visited men, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace (Luke i. 78, 79).

A star directed worshippers to the Babe in Bethlehem's manger, to Jesus Who is the true Light, which lighteth every man that cometh into the world ; for in Him was life, and that life was the light of men. That Light shone in darkness, yet men comprehended it not, such was the moral darkness.

He Who is the Light of the world endured the suffering and darkness of the cross ; when, to faith, the transcendent light of the glory of His Person and the work of atonement there accomplished, shone out in all its radiancy ; for there, "amid the encircling gloom" of the judgment of God upon sin, was revealed the heart of God, Who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Of those who "were once darkness," but into whose hearts the light of the Gospel of the glory of Christ risen and glorified had shone, Paul could say, "Now are ye light in the Lord."

"And this is the condemnation, that light is come into the world, and men *loved darkness* rather than light, because their deeds were evil" (John iii. 19).

But to the soul that is seeking the light, perhaps like Nicodemus coming to Jesus by night, the Lord would say, "I am the Light of the world ; he that followeth Me shall not walk in darkness, but shall have *the light of life*" (John viii. 12).

So that none need remain in darkness ; the true Light now shines, "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 Cor. iv. 6).

Has that light found a place in the hearts of all who read this ? Instead of saying "the night is dark," can the reader say :—

“ This Light divine into my heart has shone ;
By faith I see,
The Lamb of God, the holy sinless One,
Who died for me ;
Through Him I know a day with glory bright,
No death to fear, nor doom of endless night.”

A crafty enemy would divert conscience-stricken souls who are seeking light, to the creeds, dogmas, and the practice of deadening ritualistic observances of formal religion, which have a form of godliness, but lack the power, since Christ alone is the Light of life as apprehended by faith in relation to His death and resurrection.

He has been set to be a light to the nations, that He should be for salvation unto the ends of the earth ; and the Lamb is the light of the city which has no need of sun or of moon to shine for it ; and where that Light is shining in resplendent glory there can be *no night*.

“ Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light ” (Eph. v. 14). And so having, through faith, the Light of life, be able to sing with the children of light :—

“ Redeemed by blood, through Christ my soul shall live,
When time shall cease ;
When death shall be no more, yet death shall give
Eternal peace ;
The Crucified is new creation’s light,
Beyond the grave, where there shall be ‘ *no night*. ’ ”

J. W. WILKINSON.

Bradford, Yorks.

GOLD.

MANY of the younger people in the England of to-day have never seen a gold coin such as was in general circulation before the Great War. The method of utilizing currency notes as a means of exchange instead of coins made of gold was adopted as a war necessity, and has since become the general usage. In the days when these coins were within everyone's knowledge and use, many wicked persons endeavoured (sometimes successfully for a brief space) to introduce and pass as current, worthless ones, deceiving and cheating thereby the unwary and the careless.

How this reminds us of Satan's devices (he is called the "Wicked One" in Holy Scripture); for when God has so plainly declared that He has real gold to pass on to men (forgiveness, justification, peace with Himself, life, salvation, pleasures for evermore, etc.)—to be secured by every repentant sinner who trusts in our Lord Jesus Christ, Satan brings in and circulates what is false—such as good works, new leaves turned over, fresh resolves, formal religion, etc., his object being to keep men away from God, and cheat them out of the genuine blessing that is within their reach.

The spurious coins referred to would eventually come under a banker's examination, and thus being weighed and tested according to the true standard, would prove to be dross, and not gold at all, and hence of no value. Dear reader, God has brought everything under His infallible test; Christ is the divine Standard, and the Scriptures

relate to us in language unmistakable how He is set upon the blessing of men. They declare to us also in equally unmistakable words that every other standard is false, and is the product of the effort of Satan to rob us of the blessing of God.

Romans iii. 23 says: "All have sinned, and come short of the glory of God."

Isaiah lxiv. 6 also says: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

These statements dispose once and for all of the false idea that there is anything good in ourselves that, developed and cultured by human education, can be worked up to the Divine Standard. We cannot approach God on this ground, nor can salvation be secured and enjoyed until this spurious thought has been rejected, and our true place taken before Him, as ruined, lost and undone sinners. Then, and then only, are we ready to receive with gladness the real gold—Christ as our Saviour, Lord, and Head.

In Ecclesiastes iii. 15 we read "God requireth that which is past." This exposes another false coin—the idea that we can, either partially or altogether, wipe out our past sins by any future improvement or amendment. God, Who is infinitely holy, could not overlook one sin; the cross of Calvary is witness to this, for He forsook Jesus there when He became the Sinbearer, to the end that repentant sinners might have all their sins blotted out.

The banker, knowing the standard by which to judge every coin, is the person we should

consult in the affairs of this life. What better can we do than rely on the plain words of Holy Scripture? It is in its pages we read of both the true and the false, and, while the banker is not beyond the possibility of error at times, Scripture testifies without mistake both as to the reliability of the good, and the worthlessness of the false.

The banker again would assure us that with a real gold piece, we could trust it to the utmost limit of its worth—it would not let us down. In this matter our illustration falls short, for the glad tidings of God is a presentation to you of a glorious Person, risen from among the dead, and ascended on high—**YOU CAN TRUST HIM WITHOUT LIMIT.** You could only draw on your coin as far as its value extended; but you can draw without limit on the fulness of divine grace as set forth in Jesus. He died on the cross that the sins of all who may believe in Him might be removed; and was raised from the dead that such believers may have the consciousness of being justified; and as Romans v. 1 tells us, “Therefore being justified by (or on the principle of) faith, we have peace with God through our Lord Jesus Christ.” This is the real thing; you have Christ Himself to save you and keep you, and be the object of your heart; He can be trusted indeed, and will never fail you. Reader, have you trusted Him for yourself, or are you still allowing Satan to delude you by what is false?

One word more. When the spurious coin is detected at the bank, it is rejected, and the person tendering it is called upon to give an

account of its being in his possession; in most cases he may be able to show satisfactorily that no blame attaches to him, being ignorant of its false character. You will have no such loophole if you trust for your soul's eternal welfare to what is false. The good news has been told you, the Holy Scriptures are within your reach; what is true and blessed is so plainly indicated therein that none need be deluded. Should you appear before God in a coming day, when you will have to give an account; and then present what is spurious (your own goodness, works, or piety, yet without Christ), it is YOU YOURSELF that will be rejected, and consigned to everlasting doom.

We would earnestly appeal to you to accept Christ now—and hence be in possession of the real gold.

P. A. FARRANT.

WHAT IT MEANS TO "COME TO JESUS."

THE following graphic illustration, which will long remain in the memory of all that heard it, was used by the late Mr. G. W. Ware in a Gospel address in London not long before he was "called home."

He said, "So often the appeal is made in the Gospel preaching to 'Come to Jesus,' yet to many it is a mere platitude—an expression which conveys but little meaning to the hearers."

Let me tell you what it means to "come."

A lady, suffering from a serious malady, had acted most unkindly towards her own physician—notwithstanding that he was the only specialist competent to treat her case successfully—and had foolishly put herself in the hands of one, under whose treatment she was rapidly growing worse. Her doctor had a great interest in her and longed to take up her case, knowing that he alone could effect her cure, but how could he do so while she still refused his aid ?

One morning, sitting at the breakfast table, he said to his wife, referring to this lady, “ She will have to come to me yet ; the present treatment is only hastening her death.”

As he was speaking, there was a telephone call. He lifted up the receiver and heard a faint voice, which he recognized as that of the very lady to whom he was referring. Speaking from her bed, she said, “ Doctor, I have treated you very badly. I have refused your treatment and insulted you, but I know now that no one can help me but yourself. I have now given up the wrong treatment, for I should never have entered upon it. Oh, doctor, will you forgive me and take my case ? I will put myself absolutely in your hands and trust you entirely, if you will ? ”

“ I will gladly do so ! ” said the famous physician. “ I will come to you immediately.”

* * * *

Reader, have *you* thus come to Jesus the Great Physician ?

THE ETERNAL POWER OF THE NAME OF JESUS.

THE following incident is associated with the name of one of the great Czars of Russia.

A soldier had compiled a list of all his debts, and underneath it had written, "Who can settle all *these* debts?" He slept, and on waking he found a name beneath—"ALEXANDER."

Our readers can possibly think of the names of many men and women who have done great acts of kindness; but good as these instances may be, none of them had power beyond *this* life.

No; there is only **ONE NAME** given among men whereby we must be **SAVED** (Acts iv. 12). **SALVATION** is an *eternal* blessing.

If you could write down all your liabilities in connection with God—all your sins, all your iniquities—and write under them, "Who is able to discharge all these debts to the satisfaction of a holy God?" only one Name could be written—the precious Name of **JESUS**.

When you find yourself a sinner under judgment "condemned already" (John iii. 18), death awaiting you, and judgment beyond it (Heb. ix. 27), who can save you? Only One, and He bears the glorious Name—**JESUS**.

We are all under condemnation, but the Name of **JESUS** across your death-warrant avails with God, and cancels sin's judgment. God will regard that Name for ever. Trust in **HIM**. Through faith in that Name you may, like the once helpless man at the Beautiful Gate of the

Temple (Acts iii.), leap up, stand before God, and walk here for His glory, which as a sinner you could never do.

May God give you to value rightly the precious Name of the Lord Jesus Christ, now exalted to the right hand of God in heaven ; the One Who has given effect to all the thoughts of God towards men, and given expression to all His grace and love by dying for sinners, and glorified Him in regard to all the righteous claims of His essential majesty.

L. O. LABETT.

TWO DEATH BEDS.

A STRIKING CONTRAST.

THE following lines are stated to be the last read as the request of a very eminent literary man, just before he died. His ashes are now laid in what is regarded as "the shrine of Christendom's notabilities," in this country—*Westminster Abbey*.

"One moment in annihilation's waste,
One moment of the well of life to taste ;
The stars are setting, and the caravan
Starts for the Dawn of Nothing—Oh, make haste !"

The following lines were quoted some years ago, by the writer at the death-bed of a very devoted Christian, whose name is "written in heaven," but who had no earthly fame : "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, is able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

A distinct reply came instantly, "*Oh! how blessed!*" and within one moment that soul was "WITH CHRIST."

I would desire to ask every reader of this contrast in outlook, whether he or she has in view to start, sooner or later, for the "Dawn of Nothing" (which is no dawn, but "blackness of darkness for ever"), when annihilation will be proved to have been a gross deception of the Devil; or the eternal blessedness of the "love of God" known "by faith in Christ Jesus our Lord?"

How sad to think any immortal soul, whether intellectually endowed or otherwise, should rest content with the enjoyment of what is strangely called the "Well of Life," for "One moment," and then to start for the "Dawn of Nothing," when for nineteen centuries it has been on record in the very words of One Who came down from heaven, "Whosoever 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," and all this to be had just for asking. "Thou wouldest have asked of Him, and He would have given thee living water," as the Lord Jesus said to the woman at Sychar's well (John iv. 10).

This world has no true Well of Life to offer *even for a moment*, but the Lord Jesus offers living water to whosoever will. "Whosoever will, let him take of the water of life freely" (Rev. xxii. 17). "Oh! make haste" and take it.

D. L. HIGGINS.

“I CANNOT GET AWAY FROM GOD.”

ON the deck of an outward bound steamer, *en route* for South Africa, paced a fashionably dressed young man. A life of prodigality had brought him to disgrace, and under the displeasure of his father, he is fast leaving behind him the scene of his sin, *but he cannot leave behind him his memory.*

Full of remorse, he seeks to drown the voice of conscience in the gay revelry ever present on board ship, and with boon companions in gambling and drunkenness to shake off his gloomy, morbid state; but *all in vain*, however, for *God* is speaking to that young man, and as the past forces itself upon his unwilling attention, he loathes himself and longs to be free from the slavery of sin. . . . It is Sunday, and in the far distance can be seen the outline of Madeira.

On deck, in the calm and quiet of a lovely evening is gathered a little band of young men who a few days before had left home and friends for the foreign mission field. As the sun goes down, little is said. They are thinking of loved ones left behind. But as darkness settles upon that fair scene, they sit and sing hymns that they know as being sung in far-away England. In the dim shade a young man stands listening, and as the last hymn is being sung:

“Abide with me! fast falls the eventide;
The darkness thickens; Lord with me abide!
When other helpers fail, and comforts flee,
Help of the *helpless*, Oh! abide with *me!*”—

the shadowy form draws near. *It is the poor wanderer*, brokenhearted as past memories fill

his soul, and as the last words die away, with low tones, broken by weeping, he tells the sad tale of his sin.

God has used the singing of that hymn to break his heart, and in confession of his sinful past he cries to God for mercy. Will HE refuse to listen? Nay; God's own loving hand had directed the steps of the wanderer, and here upon the high seas, brought him to repentance, like the prodigal of old (Luke xv.), and the pardoning love of the Father takes possession of that young man's heart.

Perhaps this little book may fall into the hands of some dissatisfied soul who has long sought to get away from God and the loving influence of those who have a genuine interest in the welfare of your precious soul. A young man or a young woman may be reading these lines who has often had the privilege of sitting under the sound of the Gospel, but maybe the time has come when you have left home to go into business. What are the desires of God's people for you? That you may prosper in your new sphere? Yes; but far and above all this, that God may follow and bring you to a saving knowledge of the Lord Jesus Christ. They know what you have often heard from the lips of those who love and serve the Lord, and it is their earnest desire you may be brought to think seriously of all the privileges you have had.

Now, as regards your future course relative to these all-important matters, what is to be? You are now in a position which enables you to choose for yourself. Which shall it be?

Christ, or yourself? His interests or your own? "Pleasures for evermore," or the "pleasures of sin for a season?" In deep affection and concern for your soul's eternal welfare, we would plead with you to pause and consider your ways! How do you stand in regard to a holy God? Is He unmindful of those heart-burning tears of a beloved father and mother, which have and are so often mingled in their prayers to God on your behalf? Shall they be passed over by you as of no account. Ah! you know there are many who will be anxious to know how you are getting on, who are longing to hear of some soul movement on your part, who eagerly await the good news that you have been brought to know God and to trust for your soul's salvation in the Saviour Jesus, Whom he has provided. Have you yet afforded them that joy? "There is joy in heaven over one sinner that repenteth"; joy too on earth, as those who love the Lord, delight to take account of the evidences of His work in souls.

Many years ago, one who had pursued a self-willed course, and lived a life of sin, received a letter from a friend who had a godly interest in him, in which he stated: "William, if you are determined to go to hell, *you shall wade through seas of tears and walk over mountains of prayers.*" Ah! is it not true that "The way of transgressors is hard"?

Think, too, of the slight upon God and His Son! 'Twas God Who gave Jesus to die for you. 'Twas Jesus Who suffered, the JUST for the unjust, to bring us to God. Shall the

unfathomable sufferings of Jesus under the weight of God's judgment against sin (which we merited) be passed by as a matter of no concern to you? God forbid! His love can melt the hardest heart—whether you have gone far on the "broad road to destruction," or whether you have just embarked upon it with the desire to "see life and have your fling," as people commonly speak. But remember, it is an intensely solemn matter to trifle in this momentous matter. "God is not mocked." Remember, too, that the longer you remain away from God, the farther you go on the downroad of sin, the more hardened does the heart become; it gradually becomes less and less impressionable to the heavenly rays of divine love. When Jesus was here upon earth there were those who beheld Him in His pathway of devotedness to God and men; there were those who heard the "gracious words which proceeded out of His mouth," who beheld Him as He hung upon that shameful cross of Calvary, yet their hearts remained unaffected, and so it is ever!

Yet still the Saviour waits in tender grace. He died to save you, to have you for Himself for ever! Are you saying, as some one said some time ago, in his desire to pursue a pathway of independence and shake off all restraint, "*I cannot get away from God*"? If such is the case, it is His goodness and mercy towards you. Were He to leave you alone, you would perish eternally in your sins. But He waits to bless you! Oh! let the Saviour in. "Behold *now* is the accepted time; behold *now* is the day of salvation"

(2 Cor. vi. 2). "To-day if ye will hear His voice, harden not your heart!"

"Time is passing, quickly passing,
 Soon will close salvation's door;
 Then the loving voice of Jesus
 Will be echoed nevermore.
 Now in mercy, Jesus lingers;
 Open is salvation's door."

"Oh, sinner, pause, lest by-and-by you cry,
 There might have been a place for me on high;
 There might have been the light of Jesus' face,
 If I had only hearkened to His call of grace."

A. E. BIRD.

"THAT'S MY PRAYER."

A POOR South African native, who understood Cape Dutch, and was feeling after God (Acts xvii. 27), was employed by a pious Dutchman, who was interested in the man's soul.

The first morning all the household assembled as usual, for family prayers, and the Dutchman, opening the big family Bible, began to read from Luke xviii.—"Two men went up to the temple to pray, the one a Pharisee, and the other a publican."

"Ah!" thought the man, "Now I'll learn to pray, if both these men pray alike."

The Dutchman read on: "The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are."

"No, I'm *worse*," muttered the coloured man, who had lived a vicious life.

"I fast twice in the week, I give—"

"I can't say that—I can't pray the Pharisee's prayer. I don't fast nor give," murmured the

Hottentot (and this time others heard him).

The Dutchman, however, read on : “ And the publican standing afar off— ”

Again came the interruption : “ That’s me, that’s where I am ; afar off from God, I’m the publican.”

“ Would not lift up so much as his eyes to heaven,” were the next solemn words read.

“ Neither can I,” almost sobbed the contrite voice, “ I’m too bad to lift up my eyes to God.”

“ But smote upon his breast.” “ Ay, I’ve done that,” came the response, “ I’m doing it now.”

“ Saying, God be merciful to me a sinner.”

As the prayer left the lips of the reader, the conscience-stricken sinner echoed it : “ *That’s my prayer,*” he cried, “ *That’s my prayer.*” And, there and then suiting his actions to his words, he kept smiting on his dark breast (as the Greek verb indicates the publican did), and crying out in anguish of soul : “ God be merciful (be propitious) to me a sinner.”

And God was merciful ; and when the man afterwards heard the simple Gospel from the lips of a visiting servant of God, he learnt how the vilest sinner who trusts in the propitiatory sacrifice of Christ, can rejoice that the blood of Jesus Christ God’s Son cleanseth from all sin (1 John i. 7).

Dear reader, you may not be a degraded savage, but whatever you are, you are *a sinner*, and thus like the Hottentot and the publican you need forgiveness. Have you got it ? Let your conscience answer. Have you taken the only place where God can meet and forgive the

sinner, the place where sin has put him—"afar off" from God? Do you know the blessedness of being "*brought nigh* by the blood of Christ"? (Eph. ii. 13). Can you say with the apostle, "*I obtained mercy*"? *Twice* he says it—1 Tim. i. 13 and 16. I can say it a hundred times if needful. Can you? Will you say it now, if not before, for the first time, "*I obtained mercy*"? Ay, and will you repeat it every day of your life here, and hereafter in eternity?

"Though thy sins be red as crimson
 Deep in scarlet glow,
 Jesus' precious blood can make them—
 White as snow."

S. J. B. CARTER.

LEFT ALONE.

LEF^T alone by God. Awful thought! Yet we read of such a case: "*Ephraim is joined to idols; let him alone*" (Hosea iv. 17).

Would you care to be left alone by God, dear reader?

Think of a blind man walking to the edge of a cliff, saying to one coming to his aid, "*Let me alone*"; or, a person drowning, saying to his rescuer, "*Let me alone!*"

I remember, years ago, finding a man gassed in a mine, and on being rescued from his perilous position, he was constantly saying, "*Do let me alone; I feel happy.*" He was unconscious of his awful danger. A few more minutes and he would have been in eternity!

God in love to your soul, has allowed this magazine to come into your hands, that you might

be brought to think solemnly how you stand in relation to Him, in order that you might turn to Him in repentance, and trust in the Lord Jesus Christ, the Saviour of His providing.

What is your attitude towards such Divine grace and goodness? In the light of all this, can you, dare you say, “*Let me alone?*” Nay; rather may the language of your heart be—

“Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd’st me come to Thee,
O Lamb of God, I come.”

J. LIGHTBURN.

THE INFIDEL CONFOUNDED.

A MAN of subtle reasoning asked
A peasant, if he knew
Where is the internal evidence
That proves the Bible true?
The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And simply answered, “HERE.”

“YOUR HOUR”; “THE SAME HOUR.”

(LUKE xxii. 53.) (ACTS xvi. 18, 33.)

THE words in Luke xxii. were spoken by Jesus to those who came to take Him on the eve of His crucifixion. He had been amongst them, the expression of all God’s perfect goodness, and the light of what God is in blessing towards man had shone in Him. He was the

dayspring from on high and had visited this very people to give light to them that were sitting in darkness and in the shadow of death, to guide their feet into the way of peace. Now, having completed His gracious ministry on earth, men are given a period, denoted by the words

“YOUR HOUR”

—a time of crisis—to express themselves regarding Jesus; He, Who in the very act of being taken, continues to show the compassion and goodness of God in healing the ear of His opposer. (See Luke xxii. 49-51). What a Saviour! What feelings of perfect grace are expressed in Him at such an hour! But alas! man's fallen condition manifests itself. With no appreciation of the light which shines in Jesus, proving how far man is away from God, his hour, according to the words of our Lord, is allied with the power of darkness. Hence, in fulfilment of the earlier words of Jesus, He is taken, led away and eventually delivered up into the hands of the Gentiles. Such is the wonderful way of God in order that man's eternal blessing may be secured: Jesus, given up by the determinate counsel and foreknowledge of God, is taken by wicked hands. What a display of wickedness in *man's hour*. What undeniable proof of man's need of a Saviour—Jesus is mocked, and insulted, and spit upon, and scourged, and killed! In wondrous grace He bears all this from men whilst in the act of giving Himself for them. He died for the ungodly. He Who is the image of the invisible God, died for those wholly unlike God.

How He shines in glory during *man's hour*; even at such a time the light of His glory streams into the soul of the dying malefactor, who, confessing his just judgment, pleads his needy cause and immediately receives the fullest assurance of blessing out of the unquenched goodness in Jesus. The words of Jesus give hope to the vilest who repents towards God and show the immense blessing secured for men by the death and resurrection of Jesus—“To-day shalt thou be with Me in Paradise.” The malefactor goes from the place of confessed just condemnation into the place of which Jesus is worthy—the scene of God's delight. Obviously he had done nothing to merit this, but he receives the blessing of God's grace, just as you may, by condemning himself and clinging to the Saviour.

The centurion, too, glorified God, saying of Jesus, “Certainly this was a righteous man.” He is indeed the Just One and hence is the One appointed to rule over men. Such a glorious death must have a glorious answer. Death could not hold Him, it was impossible. He must rise the third day. Death fled before His presence. He is the Victor and the victory is with God. A glorious triumph over *man's hour* and the power of darkness! Jesus is raised, lives and reigns supreme to deliver men from the power of darkness and the fruits manifest in that dread hour of *man's wickedness*—“YOUR HOUR.” What a Ruler, supreme in goodness to deliver you, that you might turn from darkness to light and come into all the blessings of God's Kingdom! Scripture describes

this glorious Ruler in a most attractive manner :
 “ *He shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain* ” (2 Sam. xxiii. 4).

What light and blessing now shine in Him towards you, dear reader, and how soon He would thoroughly change you, if you would let His beams shine into your heart. How soon ?

THE SAME HOUR !

What an encouragement that God has recorded in the Scriptures not only the blessedness of His Gospel—His glad tidings concerning His Son—but has been pleased to give us records of the deliverances of persons like ourselves from the authority of darkness. The power of evil has to give way before the name of Jesus Christ.

The damsel at Philippi indicates how the power of darkness was entrenched in an inhabitant of that city and her employment speaks for itself of the character of the place. Before the Name of Jesus Christ the evil spirit came out “ **THE SAME HOUR.** ” The power of His Name is brought into that city which is able *the same hour* completely to deliver from the power of evil and also change a man into a vessel of goodness.

The jailer at Philippi had his opportunity of expressing himself towards the servants of Jesus Christ—he thrust them into the inner prison and put their feet fast in the stocks. But, in their measure like their Master who healed His opposer, goodness is unquenched in them, and

when the jailer would have killed himself Paul cried out, “ Do thyself no harm.” That is just the attitude of God towards you—no harm. This light shone into the soul of the jailer at midnight, the power of darkness was overthrown ; he called for a light and said, “ Sirs, what must I do to be saved ? ” How clearly the answer rings out : “ Believe on the Lord Jesus Christ and thou shalt be saved and thy house.” God’s salvation is in the Lord Jesus and the servants spake to him the word of the Lord. He is attracted into the rule of the Lord Jesus and becomes subject and is completely changed, for “ he took them *the same hour* of the night and washed their stripes.” The goodness of God which had reached him, moves him to express it towards those through whom the knowledge of it had reached himself. He becomes attached, through God’s wondrous grace, to the Lord Jesus and to those who belong to Him.

May these few lines, dear reader, be used to open your eyes, if hitherto closed, that you may turn from darkness to light, from the power of Satan to God, and receive the forgiveness of sins and inheritance among the sanctified, through faith in the Lord Jesus. R. COLLECOTT.

THE grace of God in Christ exactly meets the sinner’s necessities. It needs a sinner to display itself upon. A spotless holy angel before the throne cannot taste that the Lord is gracious, though such may behold its wonders. But it is for sinful, rebellious man that the throne of grace is established.

“ For man, O miracle of grace !
For man the Saviour bled ! ”

H. H. SNELL.

"HIS WORK."

(DEUTERONOMY xxxii. 4.)

"Let Thy work appear unto Thy servants, and Thy glory unto their children."—PSALM xc. 16.

[The following lines were written consequent upon an occasion when a number of young people had confessed the Lord.]

LET us praise our glorious Saviour,
 We have seen His power to-day,
 We have proved His great salvation,
 Wondering, we have heard him say,
 "I will bless thee"—
 We have seen our Lord to-day!

We have seen His power winning
 Other hearts His love to know,
 Seen in them a sweet beginning
 Of the life of faith below,
 And its gladness
 Makes our hearts afresh to glow!

Praise we now in greater volume,
 Let us sing His glorious Name,
 Sing the love told out at Calvary:
 And its triumph wide proclaim—
 Love so wondrous,
 Tell it out, and spread His fame.

Yes! we'll sing in happy chorus
 As new voices join the song,
 Of His work completed for us,
 Praises sweet to Him belong.
 Praise the Saviour,
 Rightful centre of the throng.

Thus our hearts are found rejoicing
 As we see His saving power,
 And redemption's song we're voicing
 In this sweet and solemn hour.
 Thus with gladness,
 Sing we now and evermore.

ETERNITY—WHERE ?

THE official announcement of the death of the famous German Reich President was circulated in the following words:—

“THE REICH PRESIDENT PASSED INTO ETERNITY AT 9 O’CLOCK THIS MORNING.”

Solemn words indeed! The most solemn words that have ever been recorded of this well-known soldier.

Doubtless he had faced death and perils greater than many, or perhaps than most, but now he must face God, for we read, “Everyone shall give account of himself to God,” and he has “passed into eternity.”

One day it will be said of you, “So-and-so has passed into Eternity.” If that were true of you one day this week, may I ask the question in one word only—“WHERE?”

“Eternity! Eternity!
Where will *YOU* spend Eternity?”

Thank God, millions can answer the question, should they be called into Eternity, in two words—“With Christ.” Would that be true of you?

You may hitherto never have faced this solemn question as applied to yourself. If not, face it *NOW*. “All have sinned” is a well-known fact. May you be able, with David and the writer and many others, to say “*I* have sinned.” Conscious of having sinned against

God, you will be pleased to hear that God has provided a Saviour for sinners, and so a Saviour for *YOU*. But you say, "He died for all." Do you know, and can you say, "He died for *ME*"? How blessedly true it is that "Christ Jesus came into the world to save sinners." Are you a sinner? Then He came to save *YOU*.

Can you say now, "O God, I am a sinner, but I thank Thee for sending the Lord Jesus to die for me, to save me, and I here and now accept Him as my Saviour and Lord"?

"'Tis done, the great transaction's done,
I am my Lord's and He is mine.

Eternity! Eternity!
Saved through a long eternity!"

Coventry.

A. E. MAYO.

THE PRECIOUS BLOOD OF CHRIST

NEARING the end of a long life of sin, a man lay in the ward of a provincial hospital, in deep anxiety of soul.

The reality of Eternity, and the solemn fact that he would soon have to meet the God against Whom he had so grievously sinned, filled him with terror. He knew of no Christian friend to tell him God's way of salvation, but he ventured to confide in a poor neighbour who was visiting him. He was dying and was not ready to die, he told her, and what could he do?

At her request we hastened to his bedside, to find him in real distress, though almost too weak to express it. Warned by the ward

Sister that the visit must be limited to a few minutes, we said to the dying man: "Do not attempt to speak: listen to the message. The great God Whose presence you dread is willing to forgive all your sins, if you will turn to Him in repentance. His Word says, 'the blood of Jesus Christ His Son cleanseth us from all sin'; and Jesus said, 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

All too quickly the minutes passed, and we had to bid him a last farewell. He rallied slightly during that day, and with his little remaining strength said, as he referred to his morning visitor, "Tell him that I am going in, cleansed by the blood of Jesus!"

That evening he "went in" to join the blood-bought throng who will for ever sing, "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever. Amen."

This is but one of the many instances of the far-reaching and marvellous results of the death of Christ and the shedding of His precious blood. In Exodus xii. it is presented as

THE BLOOD THAT SHELTERS,

for God said to Moses, concerning the great Passover night and the blood of the lamb sprinkled upon the door posts, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you."

In Leviticus xiv. the unclean leper proved it to be

THE BLOOD THAT CLEANSSES,

for it is recorded that after that blood was shed for him and he was sprinkled with it, "he shall be clean." Again we repeat, "the blood of Jesus Christ, His Son, *cleanseth* us from all sin" (1 John i. 7).

In Leviticus xvii., following the wonderful description of the Great Day of Atonement which is given in the previous chapter, there is the momentous statement, "For the life of the flesh is in the blood: and I have given it you upon the altar to make an atonement for your souls: for it is

THE BLOOD THAT MAKETH AN ATONEMENT for the soul" (Lev. xvii. 11).

No wonder that the Apostle Peter emphasizes the truth by reminding the believers in Christ that "ye were not redeemed with corruptible things, as silver and gold . . . but with the *precious* blood of Christ, as of a lamb without blemish and without spot."

To those who have proved the shelter of that blood, who are cleansed by it, and whose sins are blotted out through the great atoning work of Christ, much more is said of its value. Ephesians ii. 13 says, "Now in Christ Jesus ye who sometimes were far off are MADE NIGH by the blood of Christ"; Hebrews xiii. 12 states that "Jesus also, that He might SANCTIFY the people with His own blood, suffered without the gate"; while the exhortation is given in

Hebrews x. 19, "Having therefore, brethren, BOLDNESS TO ENTER into the holiest by the blood of Jesus . . . let us draw near."

"Precious blood, whose full atonement
Bringeth us to God;
Precious blood, our song and glory,
Praise and laud!"

F. S. MARSH.

DR. VALPY'S VERSE

THE late Dr. Marsh, when on a visit at Tollymore Park, in the summer of 1837, told Lord Roden that a remarkable change took place in the views of his old schoolmaster, the well-known Dr. Valpy, of Reading, in his latter days, repeating a verse he had written as his confession of faith, not long before his death. Lord Roden requested Dr. Marsh to write out the lines for him, and then fastened the paper over the mantel-piece in his study, where it hangs still, now yellow with age.

Some time after Lord Roden had adopted this verse for the motto of his study, one of the old heroes of Waterloo, General Taylor, came to visit him at Tollymore. He had at that time preferred to avoid all discussion on anything of a religious nature. But whenever he came into the study to talk with his friend alone, Lord Roden remarked that the eyes of the old soldier invariably rested for a few moments upon the motto over the mantel-piece. At length he broke the ice by saying,

“Why, General, you will soon know that verse by heart.”

“I know it now by heart,” replied the General, with emphasis and feeling.

From the time of that visit a change came over his spirit and life. No one who was intimately acquainted with him could doubt its reality. During the following two years he corresponded regularly with Lord Roden about the things which concerned his peace, always concluding his letters by quoting the favourite motto. At the end of that time, the physician who had attended General Taylor wrote to Lord Roden to say that his friend had departed in peace, and that the last words which fell from his dying lips were those which he had learnt to love in his lifetime:—

“In peace let me resign my breath,
And Thy salvation see ;
My sins deserve eternal death,
But Jesus died for me.”

It happened in later years that Lord Roden told his story at the house of a near neighbour. A young relative of the family, an officer of the army, who had recently returned from the Crimea, heard it, but turned carelessly away. Some months later Lord Roden received the intelligence that his young acquaintance was in a rapid decline, and was desirous of seeing him without delay. As he entered the sick-room, the dying man stretched out both hands to welcome him, at the same time repeating those simple lines: “They have been God’s message,” he said, “of peace and comfort to my heart in this

illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost, the Comforter.”—*Life of Dr. Marsh.*

FRIENDSHIPS

GOOD AND BAD

FRIENDSHIPS. How familiar is the word, and quite as familiar are the experiences it represents! To be without a *friend* or *friends* is a desolate lot in life. To have a *true friend* is a most valuable possession.

Friendships are markedly of *two* kinds. Whether we are saved or unsaved we all delight in *friendships*. The choice of the friends we welcome and confide in rests with each one.

Every true believer is warned by the Apostle James to *avoid* the *friendship* of the world. Why? Because it is *enmity* against God. Harken! dear reader: “*Whosoever therefore will be a friend of the world is the enemy of God.*” This was written to *believers*. I fully believe, from a long life of observation, that this *friendship* has beguiled and carried away thousands of the Lord’s people from the path of faithfulness and loving service. Alas! it is too apparent the wide world over. The *friendship* of the world and that of the Lord Jesus will not coalesce. The distance between them is immense. It is this *friendly* dabbling with the world that has spiritually ruined thousands. With respect to companionships, it is a well-known fact that the stronger mind will control the weaker one.

One of the most powerful instances of the better choice is that of Moses. Two great *friendships* loomed before his heart and mind at a particular stage in his remarkable history. Viewed as the world views things, one was of the richest and most luxurious attractiveness. The other was one of reproach and painful experience. He pondered, reflected, weighed the whole position. Thank God! the die was cast in the right direction: "choosing *rather* to suffer affliction with the people of God, than to enjoy the *pleasures of sin* for a season." Yes, *only* for a SEASON. Then, *then*, TIEN, no pleasure again for ever and for *ever*. The decision of Moses was a thrice happy one, but what shall we say of Pilate's? Oh, what a moment that was for him! It truly meant his eternal choice, and alas, he made it! He had Christ on his hands on that never-to-be-forgotten day. "What shall I do then with Jesus Who is called Christ?" Shall I yield to Christ, or the *friendship* of Cæsar? The *friendship* of the world won the day, and alas, how awful were the consequences!

Reader, whose *friendship* do you desire or covet? Listen to the blessed soul-saving and delivering message—"The Joyful Message." Jesus, JESUS, is the *friend of sinners*. *Friendless* and forlorn we all were, until Jesus, the all-glorious One, became the "*Friend of sinners*." He became the Friend of sinners, and then as the Saviour of sinners He died for them. He "came not to call the righteous, but *sinners* to repentance." It is *only* sinners He came to *befriend* and die for. No other class has any

claim upon His *friendship*. Were we not *all* sinners, He need not have come from heaven to earth to suffer. Therefore our sinnership is our recommendation for His divine *friendship*, afterwards revealing Himself as Saviour in dying for us. He is the best of ALL friends, true and faithful, never deceiving and never leaving us.

“What a Friend I have found in Jesus !
Peace and comfort to my soul He brings ;
Leaning on His mighty arm, I will fear no ill or harm ;
Oh, the best Friend to have is Jesus.”

To believers He says, “Ye are MY friends.” To such He can unfold wondrous secrets in confiding love.

“I’ve found a *Friend*, O *such* a Friend !
He *loved* me ere I knew Him,
He drew me with the cords of love,
And thus He bound me to Him.
And round my *heart* still closely twine
Those cords which none can sever ;
For I am HIS, and HE is *mine*,
For *ever*—and for EVER.”

Can every reader say these lines from the heart ? I wonder ! He is the *friend* that sticketh closer than a brother (Prov. xviii. 24). Will you this instant make Him YOUR friend ? He satisfies every heart longing. Apart from being His, satisfaction and true happiness are not to be found. Be *real* ; see you are a *possessor* and not a *professor*. Matthew xxii. 12 tells us of one who crept into the wedding not having on the wedding garment. When the King came in to see the guests he was discovered. The King said to him, “*Friend*, how camest thou in hither

not having a wedding garment ? ” What answer did the man give ? “ He was *speechless*.” Christ is the wedding garment. Do you possess Him ?

“ Friend Who never fails nor grieves us—
 Faithful, tender, constant, kind ;
 Friend Who at all times receives us,
 Friend Who came the lost to find.
 Sorrow soothing, joys enhancing,
 Loving until life shall end—
 Then conferring bliss entrancing,
 Still in heaven the sinner’s Friend.”

E. MAYO.

THE AVERAGE MAN

SOME time ago I went to see a man who was dying of consumption. With the usual hopefulness of these sufferers, he expected soon to be about again.

“ And if God should see fit to take you, what then ? ” I inquired.

“ I am quite easy about that,” he replied. “ I have never committed any big sins ; I have been an average sort of man ; and the

AVERAGE MAN IS AS GOOD AS GOLD.

Oh, no, I have no anxiety about the future.”

I said a few words about the necessity of the death of Christ ; but to all appearances he was quite impervious.

Next day he was absolutely dying, and could not speak to me. I could only quote to him Paul’s words, “ This is a faithful saying and worthy of all acceptation, that Christ Jesus

came into the world to save sinners, of whom I am chief" (1 Tim. i. 15).

The result must be left with God. The words, "The average man is as good as gold," ran long in my mind. How contrary to what God says!

"*There is none that doeth good, no not one*" (Rom. iii. 12).

"*All our righteousnesses are as filthy rags*" (Isa. lxiv. 6).

"*I came not to call the righteous, but sinners to repentance*" (Matt. ix. 13).

If the average man is as good as gold, then Christ had no need to die; or He only died for the few who are *not* average men. But: "He gave Himself a ransom for ALL" (1 Tim. ii. 6), and "If One died for *all*, then were *all* dead" (2 Cor. v. 14).

Ah, it was necessary for Him to die for all of us average men, who are all average sinners, and as such must come under God's just judgment.

Thank God, if indeed all are proved sinners, Christ died for the ungodly.

C. C. ELLIOTT.

WHAT ARE YOU SEEKING ?

IN the year 1887, two men were prospecting for gold in Swaziland, South Africa, but they did not succeed in finding any.

They parted company, one of them, named H—, going further north into Rhodesia, still in quest of the same object, but in like manner meeting with no success.

About forty years later, these same two men met in an institution in Cape Colony, both of them blind and destitute as regards this world's goods.

One of them, H—, came to the institution long before the other, and through the mercy of God, was led to “seek the Lord while He may be found” (Isa. lv. 6), and thus through faith in Him and His finished work on Calvary, was brought consciously into the enjoyment of forgiveness; and then as receiving the Holy Spirit was enabled to enter into and enjoy the heavenly riches which God has for every believer in Jesus.

When the other man came to the institution, H— told him of the true gain he had come into and how through seeking “the Lord while He may be found,” he also might come into the gain of this; but apparently it had no attraction for him.

Dear reader, with earnest desire for your blessing, permit me to ask, “What are *you* seeking?” The riches of this world which come to nought, or the true riches of heaven which last eternally? God is now offering a full and free pardon to “whosoever will,” but to those who reject His gracious offer, the day is coming when men shall seek *death* but shall not find it (Rev. ix. 6). May this never be your solemn lot!

“*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. 26).

GROPING IN THE UNKNOWN

AN eminent statesman recently undertook a journey by aeroplane to a place at which he was due to attend a public function. Owing to the bad weather he encountered on the trip he was an hour or so late in arriving at his destination. Describing his flight, he said: "It was very misty, very foggy, and for a considerable part we were groping in the unknown."

He added, "That is a very good ecclesiastical and theological exercise, and one that I often take considerable delight in."

How is it with you? Are you "groping in the unknown" as regards God, your outlook obscured by the mists of theology and human reasonings?

If such is the case, there is no reason why you should continue so. Jesus has been here in order to make God known. He said, "I am the way, the truth, and the life: no man cometh unto the Father but by *Me*."

The youngest believer in Jesus knows more of God than the great statesmen and scientists if such have not faith in Christ. Men stumbled and still stumble at the lowly Jesus. They do not understand or realize that He is "the Mighty God" drawn near to them in grace.

If you desire to know God you must cast aside the reasonings of the human mind, and come to Jesus as a little child. He Himself said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the

wise and prudent, and hast revealed them unto babes."

Those of us who have been brought to know God through our Lord Jesus Christ can say from the depths of our hearts:—

"Our God Whom we have known,
Well known in Jesus' love."

Which is He to you—"unknown" or "well known"?

J. T. ELLIS.

THE DYING HIGHLANDER

(LINES ON AN INCIDENT IN THE BOER WAR.)

OUT on the veldt in the lonely night
A wounded soldier lay;
A surgeon answered his cry of fright,
And he searched 'mid the faces grey.
Glad at heart if he yet might be
A comfort to friend or enemy.

Over the boulders, here and there
He stepped, till he found his man,
And a quiver of sympathetic care
Throughout his pulses ran,
As he gently raised from its stony bed
That dying lad's unconscious head.

The kindly touch brought a gleam of light
Into the dying eyes,
Which scanned the surgeon's friendly face
In wondering surprise;
And the sufferer asked in tones of awe,
"Have you not been at my side before?"

"No! Do you say? Yet someone came,
As I lay on my rocky bed.

And he spoke such pitiful words to me,
With his hand upon my head.

What did he say? O sentence blest!

“Come unto me: I will give you rest.”

“Do you think it was Jesus—JESUS, sir?”

But reason failed once more;

And the kindly surgeon was fain to stay

Till the sufferer's need was o'er;

And presently on the midnight chill,

His voice rang out o'er the silent hill—

“Oh! see, He is there again,” he said,

“And He is beckoning me.

I am coming, Lord!” But as he spoke

His wounds broke full and free;

And his spirit went from its prison gates

To the city of glory, where Jesus waits.

“Do you think it was Jesus?” Ah! yes I do,

And I bless Him with all my heart

That He should be so near, so true,

To speak love's welcome, and peace impart;

So near to comfort, so swift to claim

That dying sinner, who knew His name.

He spoke to Abraham as a friend:

And Jacob held Him fast;

He cleared the eyes of a sightless man

Who called Him as He passed;

And now by the bed on the mountain side,

He comforteth those for whom He died.

Not often doth He appear to-day

In bodily form to bless;

But come, Lord, come! in some gracious way

At the end of my wilderness.

Be my call as clear, my trust as glad,

As that which was given this Highland lad.

TRUSTING JESUS

THE writer was on his way home from business one dark, wet evening last winter when a little girl, about four years old, came up to him, and putting her hand in his, said, "Please will you take me across to the other side of the street?"

He gladly availed himself of the privilege of taking the little one safely across the busy thoroughfare, at the same time being much impressed with the way the little girl "TRUSTED" him to take her safely across.

Dear reader, have you trusted Jesus in this simple, yet blessed way? In infinite love, He went to Calvary's cross, and suffered and died for you, and now He wants you to confide in Him. May the language of your heart be, "Lord, I am a poor, lost, guilty sinner. I cannot go one step more, and I cast myself unreservedly upon Thy mercy." Why not do so here and now? For—

"Blessed are all they that put their trust in Him" (Ps. ii. 12).

"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."

F. J. DEAYTON,

CHOICE OF PRISONER FOR ROYAL PARDON.

THE appearance of a Divine Person in this world showed definitely that, before God, man's condition was hopeless. This is shown in His words, "I am not come to call the righteous, but *sinner*s to repentance" (Matt. ix. 13). In the words of the Apostle Paul the same truth is expressed: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save *sinner*s; of whom I am chief" (1 Tim. i. 15).

Let any soul own his or her true condition before God, and there is immediate blessing; for God is faithful to His word.

An interesting illustration is afforded in the account of a certain royal personage visiting a prison, when permission was granted for the release of one prisoner. As he went around, he asked each one his case: "What brought *you* here?"

"Oh!" said the first prisoner, "my offence was *not* a very bad one—only a trifle; but the judge and jury were against me, and made my case out much worse than it really was: I did not deserve nearly so heavy a punishment as I

got." "This will not do!" said the prince. The second man made his case look still better; and the third said he was *not guilty at all*; he had been arrested and convicted on a false charge!

At last the prince came to a poor broken hearted looking man; and on asking, "Well, what brought *you* here?" the reply was given in anguish: "I was the greatest wretch that ever lived, and my punishment has not been half so great as it ought to be. You do not know how wicked I have been, and it is a mercy I am here at all!" "*That is the man for the pardon,*" said the prince.

So God's Word says, "*A broken and a contrite heart, O God, Thou wilt not despise*" [read Psalm lvi.]. Wherever there is real contrition, there is abundant grace to meet the felt need.

What infinite grace was seen in Jesus! In Him was seen the manner in which God approached men. "*For the Son of man is come to seek and to save that which was lost*" (Luke xix. 10).

Let everyone be assured that God is *righteous* in all that He does. He must be just, and *sin cannot be passed over lightly*. All had come under the judgment of God. Only Jesus, the righteous One, did God's will; and He it was Who bore the *judgment* due to sin. The sentence of death lay upon man; but Jesus died that a righteous way might be found for God's *blessing* on him.

The precious blood of Jesus speaks of better things than that of Abel, which only called for

vengeance. God is fully satisfied with the eternal efficacy of the death of His beloved Son, Christ Jesus the Lord. Because of His death, God will, by His grace, freely justify all who come to Him (Rom. iii. 19–26). Christ is now set forth as a mercy seat; and all who own their unrighteousness are welcome to draw nigh by faith in Him—“Jesus Christ, the same yesterday, and to-day, and for ever.”

However great a sinner you may be, He will receive you, even as He did when here upon earth. But to refuse His grace is to refuse the the only way of forgiveness for ever! May such grace win *your* heart, as it has so many more.

“Still He waits in grace transcending,
He for thee has tarried long;
Bids thee share in joys unending,
Join e'en now in heav'n's blest song.
Worthy Saviour!
Theme of all the ransomed throng.”

L. O. LABETT.

“CHRIST IS THE SAVIOUR OF SINNERS.”

“**A**RE you really serious,” asked some one of me, “in saying that God will condemn me unless I believe certain doctrines of the Gospel?”

I replied, “The doctrines are essential to salvation, otherwise we could not learn how we can be saved—but *Christ is the Saviour!*”

The lifeboat is at the side of the sinking ship ; and someone asks, " Are you really serious in saying I cannot be saved unless I believe in the lifeboat as the means of my salvation ? "

The fireman from the fire-escape enters the third storey of a house in flames ; and a half-demented woman exclaims, " Are you really serious in telling me I shall be burnt to death unless I get into the fire escape ? "

The doctor writes a prescription, and the sick man says, " Are you really serious in telling me that unless I believe in the prescription I must die ? "

Belief in the means of salvation is obvious, but it is not your belief that saves, but the Lord Jesus in Whom you believe.

Does the one rescued from the wreck thank the lifeboat, or the men who manned it ?

Does the one saved from the burning house thank the fire-escape, or the fireman who brought it ?

Does the recovered sick man thank the medicine he has taken, or the doctor who has prescribed it ?

Dear reader, your faith in the Saviour is the only means of your salvation, but the Saviour of sinners is the One Who waits to save. Doctrines do not save *per se*—they simply explain how you are to be saved. It is a Person Who saves—the One in Whom all the Gospel doctrines are personified and exemplified and made good.

“ NOW I SEE.”

AMONG the many tombstones that stand at the head of the graves in a wind-swept churchyard by the sea, there is a white marble cross which bears this short inscription :—

“ NOW I SEE.”

That is very true. The eyes that close with the weighty sleep of death upon them lose sight of earthly things and awake to realities. Withdrawn from a whirl of occupations, the departing spirit enters a solitude where knowledge is definite.

If a believer in the Lord Jesus Christ, eternal ecstasy begins at once ; for He takes His own to Himself, and in His company is perfect joy. Whatever was dim and indefinite before is such no longer—he is *with* Jesus. “ Now I see.”

If an unbeliever, there can be nothing but misery, for the Source of all mercy, God as Saviour, is unknown and uncared for, and there is nothing now to help to forget or to blind the eyes.

“ Now I see ”—the reality of the unavertable judgment of God.

Reader, while life and health are yet yours, we beseech you to put your trust in the One Whom Stephen beheld in Acts vii. 55, and to Whom even now many an eye is raised, believing Him to be there, and seeing Him by faith.

Every one who knows Him can speak of the preciousness of His love, that opens the eyes both of the body and soul, so that the enlightened one can say, “ Whereas I was blind, now I see.” “ Behold, I see . . . the Son of Man ”—Jesus.

L. J. M.

“I WILL IN NO WISE CAST OUT”

AND

“A LITTLE CHILD SHALL LEAD THEM.”

THE Governor of a certain prison said :—

“One Christmas Eve duty compelled me to spend the night in the prison. Early in the morning, as it was yet dark, I left the prison for my home. My pockets were full of presents for my little girl. It was a bitter cold morning, and I buttoned up my overcoat to protect myself from the cold wind that swept in from the lake.

“As I hurried along I thought I saw someone skulking in the shadow of the prison wall. I stopped and looked a little more closely, and then I saw a little girl, wretchedly clothed in a thin dress, her poor little feet thrust in a pair of shoes much the worse for wear. In her hand she tightly clasped a small paper parcel.

“Wondering who she was, and why she was out so early in the morning, and yet too tired to be interested, I hurried on, but I soon heard that I was being followed. I stopped and looked around, and there before me stood the same wretched-looking child. ‘What do you want?’ I asked sharply. ‘Are you the Governor of the prison, sir?’ ‘Yes,’ I answered, ‘who are you, and what are you doing here?’ ‘Please, sir, I have no home. Mamma died in the Poor House two weeks ago, and she told me just before she died that my papa, Tom Jones, was in prison, and she thought he might like to see his little girl. Please, can’t you let me see my papa? To-day is Christmas, and I want to give

him a present.’ ‘No,’ I replied gruffly, and started on. ‘You will have to wait until visitors’ day.’ I had not gone many steps when I felt a pull at my coat and a pleading voice saying, ‘Please, don’t go.’ I stopped once more and looked into the pained and beseeching face before me. Great tears were in her eyes, whilst her little chin quivered with emotion. ‘Sir,’ she said, ‘if *your* little girl’s mamma had died in the workhouse and her papa was in prison, and she had no place to go to, neither had she *anyone* to love her, don’t you think she would like to see her papa? If I was the Governor of the prison and she asked me to let her see her papa, so that she might give him a Christmas present, don’t you think that I should say ‘Yes’?’ By this time a great lump was in my throat, and my eyes were full of tears. I answered, ‘Yes, my little girl, I think you would, and you shall *see* your papa.’ Then, taking her hand, I hurried back to the prison, thinking of my own fair-headed little girl at home. Arriving at my office, I bade her sit beside the warm stove, whilst I sent a guard to bring No. 51 from his cell. As soon as he saw the little girl, his face clouded with anger, and in a savage tone he snapped out, ‘Annie, what are you doing here? What do you want? Go back to your mother.’ ‘Please, papa,’ sobbed the little girl, ‘mamma is dead. She died two weeks ago in the Poor House, and before she died she told me to take care of little Benny because you loved him so, and she told me to tell you that she loved you too. But, papa’—here her voice broke in sobs and tears—‘Benny died too, last

week, and now I am all alone, papa ; and to-day is Christmas Day and I thought, may be, as you loved Benny, you would like a little Christmas present from him.' Here she unrolled a small package she held in her hand until she came to a package of tissue paper, from which she took a golden curl and put it in her father's hand, saying, as she did so, ' I cut it from little Benny's head, papa, just before they buried him.'

" No. 51 was by *this* time sobbing like a child, and so was I. Stooping down, No. 51 picked up his little child and pressed her convulsively to his breast, while his great frame shook with suppressed emotion. This scene was too sacred for me to look on, so I softly opened the door and left them *alone*.

" In about an hour I returned and I found No. 51 sitting near the stove with his little daughter on his knee. He looked at me sheepishly for a moment, and then said, ' Governor, I haven't any money,' and then, stripping off his prison jacket, he said, ' Oh, don't let my little girl go out on this bitter cold day in a thin dress like that. Let me give her this coat. I'll work early and late, I'll do anything. I'LL BE A MAN. Please, Governor, let me give her this coat.' (It was a long time since he had spoken like this.) Tears were streaming down the face of this hardened man, his hard heart being broken up by the testimony of a weak child. ' A *little* child shall lead them.' I said, ' No, keep your coat, the little girl shall not suffer. I'll take her to my home, and see what my wife can do for her.' ' God bless you,' sobbed Jones.

“ I took the girl to my home and she remained with us for a number of years, and became a true Christian by reason of her faith in our Lord Jesus Christ. The father also became converted to God through that most wonderful testimony of his daughter who, though *only* a child, was used by God, in opening not only prison doors, but also the heart of the prison Governor. How blessedly true, ‘ *No wise cast out,*’ and ‘ *A little child shall lead them.*’ ”

“ Far away my steps had wandered,
Long in paths of sin I strayed,
Till my wayward heart deceived me,
And the world my trust betrayed ;
Then I cried, ‘ There’s none can help me,
None whose love can soothe my woe,’
When I heard a voice that whispered,
‘ Child, I loved thee long ago.’ ”

HEART-LONGINGS SATISFIED.

IN this world of disappointment and sorrow where can we turn for real satisfaction of heart? Can wealth or fame afford it? Let us hear the testimony of Solomon, who had abundant opportunity of procuring all that this world could provide for man’s comfort and enjoyment. Did it yield him the satisfaction he desired? Nay. He says:—

“ Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was the portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured

to do ; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun " (Eccles. ii. 10, 11) [For the full account read chapters i. and ii.]

What does this prove? That this world cannot afford true or lasting satisfaction to souls. How many will testify to the truth of this! Death casts its cold shadow upon all here. Have you not found it thus?

How blessed to be able to turn to One Who can afford true satisfaction of heart to all who will come to Him feeling their deep need, and who, owning their sinful condition in His sight, cast themselves upon His sovereign mercy! He has brought comfort to tens of thousands of sin-stricken hearts, and desires to do the same for you. This is why He came into this world, freighted with the whole wealth of heaven in His holy Person. This He loved to dispense on all hands. Take one single instance. In John iv. we have the record of that poor, sinful outcast of Samaria whom, wearied with His journey, He met at Sychar's well. She would come alone, at an hour when probably no one who knew her would meet such an outcast of society as herself.

But she was mistaken; for it was because the blessed Son of God had a definite purpose in coming. "He must needs go through Samaria." He had come from God, from the realms of light, in order to minister joy and satisfaction to her weary heart, to give her to taste of that "living water," so that she should never thirst again for ever.

And He would do the same for you, dear reader, as He did for her and for multitudes of others who eternally find their delight in adoring His precious and peerless Name.

“He satisfieth the longing soul, and filleth the hungry with goodness” (Ps. cvii. 9).

“Oh! taste and see that the Lord is good: blessed is the man that trusteth in Him” (Ps. xxxiv. 8).

“Now none but Christ can satisfy—
None other name for me;
There’s love, and life, and lasting joy,
Lord Jesus, found in Thee!”

“I looked to Jesus, and I found
In Him, my Star, my Sun;
And in that Light of Life I’ll walk
Till travelling days are done.”

A. E. BIRD.

NOTHING TO PAY.

IN a fishing village in the north of Ireland at the close of the last century there lay a young woman in the last stage of a fatal illness, wasted almost beyond the recognition of a life-long friend who had hastened to her bedside on learning of her condition.

They had been school companions and for a number of years afterwards the friendship continued. In the meantime one of them had been brought to realize her need of a Saviour, and had trusted in the Lord Jesus Christ for her soul’s eternal blessing. From that time she sought most earnestly that her former school

friend might also trust in Christ. Prayer was persevered in to this end, Gospel papers posted regularly to her, as well as personal appeals written, but without any apparent response for some years, when unexpectedly the tidings of a severe illness reached her, and it was with much concern she hastened to her friend's home about thirty miles' distant, only to find her not far from the end of her journey here on earth.

It was touching, indeed, the meeting under such circumstances, and as her widowed mother ministered to her comfort, she expressed her gratitude to her as one so undeserving. Her mother spoke tenderly, saying, "You were always a good girl, B——," but she replied, "No, indeed, mother, the worst in Ireland."

After a pause, she continued: "I was a sinner, and had nothing to pay." Then, after a further pause, she said:

" 'All that was needed
To do, or to pay,
Jesus has done
In His own blessed way.' "

And it just suited me, for *I* had nothing to pay."

It was an affecting moment, and her friend could only sink down on her knees, and from an overflowing heart return thanks to God for being permitted to hear such a confession and for answering prayer for this loved one's salvation.

She later expressed the desire for the Lord to take her to Himself, and asked her friends, did she think He would tarry long, and was assured He would not keep her a moment longer than

was necessary. They then repeated together the hymn, "*The sands of time are sinking*"; and how very appropriate were the closing lines!—

"I stand upon *His* merit,
I know no other stand,
Not e'en where glory dwelleth
In Immanuel's land."

Thus they parted never to meet again on earth, as the dear sufferer fell asleep in Jesus a few days later.

Should this little book fall into the hands of one who is seeking by good resolutions or means of one's own devising to merit the blessing of salvation, we would entreat you to cease from all efforts of your own, and rest for your soul's eternal welfare upon what Another has done for you—the One who suffered, the Just for the unjust, that He might bring us to God (1 Pet. iii. 18). Then you will also be able to say :

"I stand upon His merit,
I know no other stand."

★ ★ ★

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

M. HICKS.

GOLGOTHA

"Golgotha, that is to say, the place of a skull."—
MATTHEW xxvii. 33.

THERE Christ was crucified! He died at Golgotha, "the place of a skull." He Whose hand had measured the dust of that hill,

knew before time was that men would take those hands of His and nail them to a cross reared upon the peak of it. He knew that they would be eyeless to His suffering, blind to His glory, deaf to His prayer for them, speechless as to His praise, dumb as to His excellence, and deceived in ignorance as to why He was there.

If Satan, the god and prince of this world, has deceived men and holds them in darkness, the wonder of the cross with all its deep and blessed meaning is still before them in the mercy of God.

Christ crucified is still the only hope for men—the Christ Who suffered (not for His own sins, for He was sinless), but for ours; Who died that we might live, Who became subject to death that death's power should be broken, and Who shed His precious blood that we might be washed from our sins.

That cross of His towers up with its stupendous sacrifice and all its inestimable greatness, and from the solemn silence comes out to man the tender voice of the Saviour, "Father, forgive them, for they know not what they do." God will and does forgive men. In the face of that uplifted cross He can be just and the Justifier of him who believes in Jesus.

There is more at Golgotha than men imagine. The central cross divides between the sinner who repents and is forgiven, and the other sinner who derided Christ—between the one who confessed Him as Lord, and the one who scoffed at Him.

A lady once indignantly said that she would never go to heaven in the company of the thief, even if forgiven; forgetting that she would go to destruction in the company of the other, if unrepentant.

Men cannot afford to neglect the cross of Christ, for all their happiness and blessing depends upon it. Before Christ came, men were blessed in the faith of it, and now we are forgiven and justified in the light of it. They looked forward to it, we look backward to it, and all in the knowledge of Himself, the risen and glorified Saviour at the right hand of the Majesty on high.

God forgave sins in the past in view of Christ's death, and so was righteous. He forgives them now on the ground of that accomplished work at Calvary, and His righteousness is indisputable.

Reader, the Gospel, which is God's glad tidings to you, presents a living Saviour as Object for faith, and no one in the whole universe is so worthy as He.

It is amazing how men neglect the grace and compassionate love of God, but it is to their eternal loss.

Think of Golgotha, the place of a skull, and may your eyes be opened to all that is offered by the Saviour, Who once suffered there in love to your soul!

JESUS, THE SAVIOUR.

JESUS, blest and only Saviour,
 Perfect, spotless, holy One,
 Refuge sure for every sinner,
 Haven blest for all undone !

Leaving yonder realms of glory,
 Thine own place in heaven above—
 Dwelling once in grace amongst us,
 Wondrous was Thy stoop of love.

And in Thy most precious body,
 Here prepared for Thee below,
 God's rich grace, His love and favour,
 'Twas Thy joy mankind to show.

Yea, in bondman form—"the Sent One"—
 Holy vessel of God's will,
 Moving on through woe and suff'ring,
 Thou did'st all God's will fulfil.

Then at Calvary's cross, blest Saviour,
 God-forsaken and alone,
 For man's sin, his guilt and judgment,
 By Thy blood—Thou didst atone.

But from death now raised victorious,
 Every claim of justice met,
 On heaven's throne of brightest glory,
 Thou art crowned and rightly set.

Soon Thou'lt come again in triumph,
 Manifest Thy victory won,
 Fill both heaven and earth with glory,
 Glorious Victor!—God's own Son.

Sinner, come e'en now to Jesus,
 Come in all thy guilt and need ;
 He will save, and He will bless thee,
 Give thee joy of soul, indeed.

YOUR OPPORTUNITY—GRASP IT!

IN ancient Greece once stood a statue representing "Opportunity." No living being has seen that statue, and yet it is not difficult to know what it was like, because there still exists the base on which it stood. On that base is engraved what purports to be the record of a conversation between the statue and the visitor.

"What is thy name, O Statue?"

"They call me 'Opportunity.'"

"Who made thee?"

"Lyssipus."

"Why are you standing on your toes?"

"To show I only stay here for a moment."

"Why have you wings on your feet?"

"To show how quickly I pass by."

"Why is your hair so long on your forehead?"

"That men may grasp me when they see me."

"And why is your head so bald at the back?"

"To show that once I have passed no one can ever catch me."

Has not this statue a message for you, dear reader, as regards the question of your soul's salvation? You can perhaps look back to a preaching, a bereavement, an illness, in which you felt God was distinctly speaking to you. You felt your opportunity had come, but you missed it. Some paltry suggestion of the enemy of your soul caused you to let it slip. Take care lest you let your opportunity slip for ever and find yourself eternally banished from the Saviour's presence.

While God lingers in longsuffering mercy, He gives you the opportunity to come and prove His boundless grace, but the day of His grace is fast drawing to a close. The present moment calls for urgency. In Luke xviii. blind Bartimæus "*cried,*" and "*cried so much the more*": "Jesus, Thou Son of David, have mercy on me." He was in earnest. It was his opportunity and might pass for ever. He embraced it, received blessing, and glorified God.

Further, "Opportunity" says: "That men may grasp me when they see me." Do we not get this beautifully illustrated in the next chapter, Luke xix. Zacchæus sought to *see* Jesus. The crowd and his stature were great hindrances to him, but when a soul is in earnest, difficulties soon disappear. The whole picture is marked by urgency. He runs, he climbs, because Jesus was to pass that way. Jesus looks up and calls upon him to "*make haste,* and come down; for TO-DAY I must abide at thy house." Zacchæus realizes his opportunity, grasps it, and—beautiful words!—"received Him joyfully."

Finally, "Opportunity" says: "Once I have passed by no one can ever catch me." Solemn words these, as we apply them to the Gospel. There is a moment, not far distant, when the gospel story will no more be heard. This JOYFUL MESSAGE will cease to be published. The trophies of God's grace will be with Christ in unsullied light and bliss, but what of you? Your opportunities will have passed by for ever. There is a fixed unalterable position. "He that is unjust, let him be unjust still, and he which is filthy, let

him be filthy still ” (Rev. xxii. 11). Yea, more solemn still, to await a final destiny of unutterable sorrow and anguish with a lasting memory of lost opportunities (Luke xvi. 25).

Dear reader, “ Behold, now is the accepted time ; behold, now is the day of salvation ” (2 Cor. vi. 2). Do not say, like one of old, “ When I have a convenient season I will call for thee ” (Acts xxiv. 25). This is your opportunity—grasp it !

“ Thou would'st be saved,
Why not to-night ? ”

W. FINDLAY.

“ NOW WHEN THE SUN WAS SETTING ”

“ Now when the sun was setting, all they that had any sickness with divers diseases brought them unto Him ; and He laid His hands on every one of them, and healed them.”
—Luke iv. 40.

THE sun of God's wonderful grace has been shedding its rays of blessing on mankind for well-nigh two thousand years, yet alas ! are there not thousands in the world of to-day who are unaffected, unmoved by the “ grace of God that bringeth salvation,” and which “ hath appeared to all men ” ? (Titus ii. 11.)

Is it possible that you who have been born in this enlightened age, with all the boasted science and learning of the twentieth century, have not yet availed yourself of the golden opportunity which is offered you now, of a free and full salvation, without money and without price, at the cost of the precious blood of Christ, Who is

now at the right hand of God? Oh! if such be the plight of any who read this, we entreat you, as those who have a deep interest in the one priceless jewel you possess, your immortal soul, to withdraw now the blinds of unbelief and pride, and let in the life-giving rays of the glorious Gospel from which you have sought so long to hide.

The sun of divine grace is setting—yes, soon it will sink beneath a dark horizon never again to rise. Then the preacher's voice will cease its earnest appeal; then no one shall trouble you with a little booklet such as this, for the end of the day of grace will have arrived, and all those who love Christ will have gone to glory. "Behold, now is the accepted time; behold, now is the *day* of salvation" (2 Cor. vi. 2).

But what will be the destiny of the Christ-rejector, neglecter, or professor? One hardly knows how to enter on such a theme; yet, if you were blind and on the brink of a fearful precipice, would it be kindness not to tell you of your danger? Much more, then, are we responsible to warn you, ere it be too late, that if still unsaved you are in danger of finding your everlasting portion in the darkness of an eternal night, in the awful solitude of a Christless eternity, without one solitary ray of hope. But it need not be so. While the sun is going down we would fain bring you to Jesus like those of old, that you might know what it is to find your eternal joy and satisfaction in the only One Who is worthy of your trust, either on earth or in heaven. If you have never had any room in your heart for Him

up to the present, we can assure you He has always had, and still has, room for you, for has He not said, "Him that cometh to Me, I will in no wise cast out" ? (John vi. 37).

Ere the day of grace passes away for ever, He would sound in your ears another welcome, and we repeat it with solemn emphasis and with all affection: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest" (Matt. xi. 28).

"Come, for night is gath'ring quickly
O'er this world's fast fleeting day.
If you linger till the darkness,
You will surely miss your way.
From the world and its delusion
Now our voices rise as one,
While we give God's invitation,
Heaven itself re-echoes 'Come.'"

J. D. STENHOUSE.

A COMMON DIFFICULTY

AN earnest young man, known to the writer, had been for some time in real exercise before God as to his soul's salvation. At times he felt assured that he did believe; at others he was all unsettled about it. In nearly all such cases—and how great their number!—too much is made of faith *in itself*, and too little of the object of faith. The gospel presents *Christ* before the soul. His blessed Person and work are held up for the gaze of faith. Now, while you cannot magnify too highly the importance of *faith in Christ*, yet the moment you get occupied with your "believing" you are making too much

of what *you* call "faith." *Faith in your "believing"* and *faith in Christ* are two different things. The former is not what God calls faith at all. It is only a species of self-occupation which necessarily robs the soul of blessing and comfort. The Spirit of God has a holy jealousy, that, when salvation is sought, CHRIST ALONE should be the object of the soul's satisfaction and confidence. True faith is that which relies wholly upon Christ, and upon the Spirit's testimony concerning Him.

The young man referred to was employed in a house of business in one of the Midland towns. As he sat at breakfast one morning the writer, knowing something of his difficulties, asked him the following question: "Suppose, when you get to the office this morning, you find a notice to this effect fixed upon the door: 'All in Mr. ——'s employment who have any confidence in their master can take a day's holiday to-day.' Suppose this to be a genuine announcement, signed in your master's handwriting, could you *honestly* return home and take your day's holiday?"

"I could," he said, with emphasis.

"Well, then, God says that 'whosoever believeth' in Jesus 'shall receive remission of sins.' Are you not sufficiently assured of your confidence in Him as honestly to claim, upon the Spirit's testimony in the Word, the remission of sins?"

You see, dear reader, that this young man had only to think of the kind of person his master was, and thus, knowing him as thoroughly trustworthy, he could, without a moment's hesitation,

claim the holiday on those terms. Have you no faith in the Lord Jesus Christ?

Do not think of your faith as though *that* was your saviour. It is the work which Christ did for sinners, and the loving welcome which all get who come to Him, that the Spirit of God brings before a conscience-stricken sinner. May my reader follow the example of another young man who, after a long time of weary wavering between self as an object and Christ, at last came to this point, "If God has so loved me as to give His Son to die for me, then He must have considered His Son to be a Saviour worthy of my heart's confidence; and *my heart's confidence He shall have.*" Henceforward, for him, the matter was settled, and he is now privileged to bear the glad message of salvation to others. So may it be settled for my anxious reader before he or she lays down this paper. GEO. CUTTING.

YOUR FOUNDATIONS—ARE THEY ROCK OR SAND?

BUILDING is referred to very early in Scripture. God Himself was the *first* Builder. In Genesis ii. 22, we read: "And the rib, which the Lord God had taken from man, builded (see margin) He a woman." Then in Matthew vii. 26, 27, the Lord Jesus calls attention to *two* builders. One was *wise*, the other *foolish*. The Lord again introduces the thought in Luke xiv. 28, by stressing the necessity of a builder counting the *cost* ere he *begins* to build—an appeal that

should come with impressiveness to every heart. Every one of us is building upon either Rock or SAND—which is it? If on the *Rock* the building will stand unmoved by the wildest storm, *but*, if on the *Sand*, the building will be carried away when the floods of judgment assail it. Every wise builder counts the cost ere he commences to build. What will it *cost*? The Lord said that such a builder would sit down *first* and *count* the *cost*. This, in trade usage, is called estimating. Sit down *first*, said the Lord. Yes, **FIRST**. This calculating feature is indispensable in the business world. The minutest care has to be exercised in arriving at the *cost* of any structure, in order that real profit may result for the contractor. Just so: it is most important that in the building of every kind of structure, a sure and solid foundation should be *first* laid.

These characteristics demand observance by all of us in considering our soul's truest welfare. Are we all confident of our *foundations*? Can every reader say from the heart—

“ On CHRIST the *solid* Rock I stand,
All *other* ground is *sinking* sand ” ?

Whether realized or not, each of us is building on one or other of these two foundations. The apostle wrote to the Corinthians these words: “ For other foundation can *no man* lay than is *laid*.” *Is laid! Is laid!* Yes, what is it? “ Which is JESUS CHRIST.”

The contractors of buildings have to meet competitions. This fact necessitates most diligent care on the part of the “ estimators.” It is likewise so respecting Eternal considerations.

God's *Rock* foundation is Christ. Satan has countless structures of imposing appearance, but the foundations are on *Sand*. The world of industry reckons in millions to-day; God in His world has out-calculated all the misleading calculations of men. God did not wait until the fall to decide what was to be done to provide for man's re-instatement. No, *no*, NO. The *cost* of redemption was truly and blessedly estimated. The divine Architect had His plan clearly outlined, and the grand result will be manifest when the magnificent building—now proceeding—is completed. Christ's assembly with its enchanting loveliness and beauty will display the *perfect* estimation of its cost in the gift and death of Christ. The measure of a gift is always determined by *what* is given, and *how much* it costs to give it. Well, God gave His SON. It is far greater to give a Person than any mere material thing.

Just here I would call attention to the Taj Mahal in India, which is more magnificent than St. Paul's or St. Peter's. Its cost was exceeding great. It is symmetrical, and composed of choice marble, ivory, gold, and dazzling gems. It was erected by an Indian Prince to commemorate his great love for his departed wife. The cost was fabulous. *But*, remember: given the architect, builder, riches, mines, another monument could be reared that would surpass even this, but we can never *duplicate* a person. God did not give a world of gold, or priceless gems. God could have rolled worlds along and sacrificed them for the sakes of men, and it would not have cost

Him anything, but He gave His *only* Son—His well-belovèd. Who for? Ungodly enemies, hostile to His will. He, *He* is God's Rock of Ages. Are you, reader, one of the living stones in Christ's building? If not, you may be. Its divine features and beauty will hold spell-bound the whole universe. Everything there will display eternally the infinite wisdom of the divine Architect, Estimator, and Builder.

Reader, are your soul's foundations secure and solid? If not, they will totter, crumble, and fall, when the terrible storm of God's righteous judgment bursts upon the world. Pause! Consider! Time is on the wing! Is it Christ or not? The fading pleasures of this judged world, or the pleasures for *evermore*, and those in a scene of holy joy and rapturous delight? What is *your* choice?

E. MAYO.

A LIFE-SAVING DEMONSTRATION

ONE sunny morning in August, when at a seaside resort on the East coast, my attention was suddenly arrested by a loud voice calling through a megaphone, to the effect that a life-saving demonstration was to take place in a few moments at such-and-such a spot. A great crowd immediately collected.

From where I was seated I could see a bather swim far out to sea. There he assumed to have got out of his depth, and, struggling violently in the water, called loudly for help. From the shore another swimmer plunged quickly into the water,

and made for the drowning man. Oh, the speed of the swimmer! Would he reach that poor helpless creature in time?

Yes, he can now be seen placing both arms under the perishing one, and the cable that was around his own waist is quickly being hauled towards shore. How the onlookers clapped and cheered! That poor helpless one was safely landed, and artificial restoration applied.

A vivid picture arose before me. I cried out in my heart, "I thank Thee, Lord Jesus." I was that poor lost one, going down to the depths of hell. Who would save me? Who could redeem my soul? One there was Who alone could do it. He did not advise me to try and get to shore, by the best means I could. No, He in His great love and pity came right down to my lost condition. He withstood all the adverse elements. He bore the punishment that was due to my sins, and washed them away in His Own most precious blood.

"Without shedding of blood is *no remission*" (Heb. ix. 22).

He took from me the fear of death and safely landed me on resurrection ground for time and for eternity. What a Saviour indeed!

"Oh! what a Saviour is Jesus the Lord!
Well may His Name by His saints be adored!
He has redeemed them from hell by His blood,
Saved them for ever, and brought them to God."

Have you, dear reader, ever come as that lost one, and thanked Him for laying down His life on Calvary? Thus only are you safe for eternity.

M. DEAN.

THE REBEL'S SURRENDER

SITTING in his study reading, a prominent business man heard a commotion downstairs. Going down, he saw his wife in a swoon; the door was open, and, looking on the steps, he saw a bent and blood-stained bicycle.

Proceeding down the footpath, he saw a boy, to whom he called, "Boy, whose is this bicycle?" "Your son's, sir." "Where is my son?" "Don't know, sir; there was an accident and they took him away in a cart."

His wife revived, and he commenced to 'phone the hospitals, and nearly every hospital seemed to have a boy who had met with an accident. Then began the weary search of the hospitals, and at last he found one where there was an accident case, and the description seemed exactly to fit his son.

Going down the ward he approached a little cot, and a little hand went up and a voice said, "I's here, papa: I's so glad you've come. Doctor says I's very sick."

"Oh, Willy," said the father, "you'll soon be all right, and we'll take you home."

"No, papa; Doctor says I's very sick." The father tried to comfort his child, but he had nothing to comfort him with, for he had given up what he called religion, and had even stopped his children from going to Sunday School. Now he knows not where to turn, or how to comfort his dying child.

While talking to his son, the child said, "Papa, the Sunday School teacher used to tell us that

when we get into trouble, to tell Jesus, and I's done that, papa, and He's been with me all the while."

The father's lips were silent as he held Willy's hand. Then the little voice said, "Pray, papa, pray!" "I can't, my boy, I don't know how to pray." "Pray, papa, pray; I's so sick!" "I can't pray, Willy. I don't know what to say."

"Papa, kneel down, and I'll tell you what the Sunday School teacher taught us."

The father knelt down by the cot with Willy's hand in his. "Papa, teacher told us to say, 'Our Father, Which art in heaven,' " and the father repeated it. "'Hallowed be Thy name'" and he said it. "'Thy kingdom come,'" and he repeated it. "'Thy will be done on earth as it is in heaven,'" and the father could not say it.

"Say it, papa, I's so sick," but the father was silent. "Quick, papa, say it; I's very sick." The tears burst from the father's eyes, his stubborn heart bowed, and after Willy he said, "'Thy will be done on earth as it is in heaven.'"

As he finished those words, the little hand fell limp and Willy was gone. Jesus had taken him home.

"But," said the dear father afterwards, "the Jesus Who took my boy away came to live in my heart and life." Now, instead of speaking against Jesus, he is a living witness for Him.

Reader, may I ask, "Have you bowed the knee to Jesus? Have you owned Him as your Lord, or are you still in rebellion against Him, like the man in our story?"

God, in His love for him, had to allow the accident and speak to him through the lips of his dying boy.

Perhaps many a time the Lord has knocked at your heart's door ; but hitherto you have resisted all entreaties and steeled your heart against the appeal of His love.

Once more He appeals to you. Listen !
 " Turn ye, turn ye, for why will ye die ! " Again He says, " Deliver him from going down to the pit, for I have found a ransom."

Thank God, Jesus, God's Son, gave Himself a Ransom for ALL. He paid the price in His own blood. He went into death, but God has raised Him from the dead, and He now sits at God's right hand, a living victorious Saviour.

Who can tell ? This may be the Saviour's last appeal, and Jesus may invite you no more. Oh, I plead with you, don't turn a deaf ear to His entreaties, but here and now bow your knee to Jesus and own Him as your Lord.

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

" Louder and sweet sounds the loving call,
 Come, wanderer, come, enter the festal hall ;
 ' Room, Room, still Room,
 Oh, enter, enter now.'

This night the gate may close and seal thy doom,
 Then the last, low, long cry—

' NO R-O-O-M ! NO R-O-O-M !'
 Oh, woeful cry—' NO ROOM ! ' "

T. HOLLIDAY.

Toronto.

RESTLESSNESS OR RESTFULNESS ?

WHILE standing on the promenade of one of our well-known seaside resorts, watching the waves with their ceaseless rolling, I thought how much they resembled the restless condition of those who are going on with the unsatisfying pleasures of this world, without God, careless and indifferent as regards the eternal welfare of their souls. The Word of God says: "The wicked are like the troubled sea," etc. (Isa. lvii. 20).

In contrast to this, hearken to the appealing words of Jesus: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

Dear reader, which class are you amongst?—The Restless—"having no hope, and without God in the world" (Eph. ii. 12), or, The Restful—knowing Jesus as your own personal Saviour? Time is short. "The coming of the Lord draweth nigh" (James v. 8). If undecided, "Choose you this day whom ye will serve." The Lord Jesus has died for you, and He is waiting to receive you.

B. DIFFEY.

O, IF YOU ONLY KNEW!

“And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. . . . Thou knewest not the time of thy visitation.”—LUKE xix. 41-44.

O IF you only knew!
That this is now the day
When God in mercy will receive
All who His call obey:
For now He calls in love,
And lingers still for you,
To-morrow may be just too late;
O, if you only knew!

O, if you only knew!
The doom which all must dread
Who are not sheltered by the blood
When God shall raise the dead;
The day of wrath is near,
When men receive their due;
And sinners then will plead in vain:
O, if they only knew!

O, if you only knew!
That Christ alone can save;
For He Who came to seek the lost,
Is risen from the grave;
From glory Jesus now
In mercy calls to you;
All who believe He will receive;
O, if you only knew!

O, if you only knew!
That now in Jesu's face
Is seen the light of love supreme,
The glory of His grace;
The blessed Son of God,
The Holy One and True,
Upon the cross once gave Himself,
And bore the wrath for you.

O, if you only knew!
That in His peerless Name
A pardon is proclaimed to all
Who now this mercy claim;
That if you come in faith,
And in repentance true,
A joy and peace beyond all thought
May now be known by you.

O, if you only knew!
The day is drawing near,
When Christ will come to claim
His own,
In glory to appear;
For those who wait for Him,
Whom men on Calv'ry slew,
Perhaps to-day the Lord may come:
O, will He come for you?

“O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.”—LUKE xiii. 34-35.

“And he was angry, and would not go in: therefore came his father out, and entreated him.”—LUKE xv. 28.

J. W. WILKINSON.

Bradford.