

The Joyful Message

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WHY BE UNCERTAIN?

IN my work as a *Safety Officer*, in a large factory, we used to place in prominent positions the notice —**IF IN DOUBT ASK!**—for the guidance and benefit of our numerous employees. Uncertainty is a fearful thing.

The possibility of doing the *wrong* thing, which may bring with it consequences sometimes irreparable, is not conducive to peace of mind, and the longer we continue, the more we are enveloped in the cloud of uncertainty and doubt.

Let me, reader, take your thoughts from the things of this life, and the matter of your daily bread, and transfer them to how you stand with regard to **ETERNAL THINGS!**

Here, then, are three, about which it is of the gravest possible risk to be in doubt :

*Your past ! Your present !!
Your future !!!*

Here, too, is the reason for our solicitude. “ God requireth that which is past ” (Eccles. 3. 15). For “ *every one of us shall give account of himself to God* ” (Rom. 14. 12). It is inescapable.

“ *But this I say . . . the time is short* ” (1 Cor. 7. 29).

“ *Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away* ” (James 4. 14).

“ *The wages of sin is death* ” (Rom. 6. 23).

This makes your *present* a very precarious one, if you are unsaved.

Eternity lies ahead. Where will you spend it?

“ ETERNAL JUDGMENT ” (Heb. 6. 2)
is a divine reality.

Think of the words of the poet :

Eternity ! Eternity ! how long art thou *eternity* ?

Count the blades of grass that cover
All the fields the wide world o'er.
Or the grains of sand that gather
On a thousand sea girt shores.
Multiply them by a million,
And a million times again.
Ah! you've lost yourself in numbers,
And the answer is but vain.
Stop! and ask yourself the question,
What “ *eternity* ” will mean ?

Are you afraid ? You need not be. There is One who can settle your past, can lift the doubts and uncertainties of the present, and bring you into the enjoyment of a happy, peaceful, and dignified one, and who can set your feet in the path of the just, which is as the shining light that shineth more and more unto the *perfect day* (Prov. 4. 18). If in doubt, turn at once to the Lord Jesus Christ. He died for you. He arose again from amongst the dead, and is now waiting, at the right hand of the Majesty on high, to bless you.

*THERE IS PARDON FOR THE GUILTY !
BECAUSE THERE WAS JUDGMENT FOR
THE HOLY ONE !!*

Bilston.

F. TART.

DECISION (1 Kings 18)

I WANT to refer a little to the latter half of this wonderful chapter. I have been reading it, and feel that I have a message from God for *you*.

What a marvellous sight is here portrayed! Gathered together round about Mount Carmel is a mighty host representative of all Israel. They are being arraigned thus as those who are guilty of having forsaken their God, of having left God out, of having turned to Baal.

Now I want to appeal to you faithfully, to entreat of you that you will challenge your own self thus—Is it so with me? Have I left God out? Remember the Scripture says, “The wicked shall be turned into hell, and all the nations that *forget* God.”

Take a look back. Many of you have been brought up in Christian homes, with pious parents, by mothers who soothed you to sleep with “Safe in the arms of Jesus,” or suchlike lullabies, and among the first things you learned to lisp was the precious name of Jesus.

Where are you *now*, friend? Have *you* left God out? Have *you* turned to Baal? What I mean is— is there something that is taking the first place—God’s place—with you? It may be anything—money, fame, pleasure, a friend. Any of these, or a thousand others, but any of them helping to shut God out.

And now let us look back at what is happening at Carmel. All the forces of the enemy are mustered there, all that has ministered to the people away from God. All is being offered on the altar. Even the priests of Baal, those fair-weather, smooth-tongued friends are there. But this will not do for God. Cain

had tried this kind of altar before and had been refused—"without shedding of blood is no remission."

Now let us look at Elijah's offering. Will *it* be accepted? Everything for the natural eye is against it. But what does it speak of to God? Surely of another mount—CALVARY—and of another sacrifice—CHRIST. Will the fire come down to consume this sacrifice? Listen, then, as from out of those three hours of terrible darkness, when all the fiery wrath of God against sin was being poured out, there comes the agonized cry, "My God, my God, why hast Thou forsaken me? . . . But Thou art holy, O Thou that inhabitest the praises of Israel."

So He made purgation of sin. That the sacrifice was accepted we know, for having cried, "It is finished", He said, "Father, into Thy hands I commend my spirit: and having said thus, He gave up the ghost."

So the sacrifice is accepted. Redemption is accomplished. The proof of this is—Christ risen and ascended.

And now what follows? At Carmel Elijah's servant saw a small cloud, as a man's hand, arising out of the sea, but Elijah says, "There is a sound of abundance of rain," and, it says, "there was a great rain." Following Calvary's sacrifice, Christ's death, and rising again, we see—first a few gathered, then the sound, not of abundance of rain, but as of a mighty rushing wind, as the Holy Spirit came upon them.

What follows? O glorious triumph! O mighty result! Three thousand souls are converted.

Well might we turn our gaze from Carmel to Calvary, from Calvary to Heaven, and there see Jesus, crowned with glory and honour!

My friend, if *you* have been forgetful of God may you turn to Him now, and make a decision for Him while it is called to-day.

I tried the broken cisterns, Lord, but oh, their waters failed,
E'en as I stooped to drink they fled, and mocked me as I wailed ;
Now none but Christ can satisfy, none other name for me,
There's love and life and lasting joy, Lord Jesus, found in Thee.

Totnes.

W. RAYMONT.

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DO YOU KNOW THE HEART OF GOD?

IT is a very serious thing if you do not know the heart of God, as everything for you both here and hereafter depends upon what is in God's heart and His attitude towards you.

Many imagine God (if they think of Him at all) as a hard Judge, One who has laid down certain laws, and who will exact a terrible retribution for every infringement of His commands. Others think of Him merely as a merciful Being who will lightly pass over our sins and who is too kind to punish anyone. Both ideas are totally incorrect.

There are two moral qualities which it is said that God is,—*God is Light* and *God is Love*. Because He is light He will not suffer one sin to remain in His presence, nor can He allow the least sin to be passed over. But because He is love He has provided a righteous way by which *everyone may* escape the judgment due to their sins.

The whole heart of God came out at the Cross : on the one hand, His intense *hatred of sin*, inasmuch as He could not look at Jesus when He (who knew no sin) was made sin for us and had to endure to the fullest possible extent the wrath of God against sin, with no alleviation whatever ; but on the other hand God's *love to the sinner* was expressed in the most wonderful way in the gift of His beloved Son to die for us (see John 3. 16). And the Lord Jesus Himself in His marvellous self-sacrificing love expressed the heart of God to us—for we must ever remember that, though in the form of man (and man verily) yet He *was* God ; and in His every blessed action we see the heart of God revealed, culminating at the awful sacrifice of the Cross, when He endured for us such anguish as no human mind can ever fathom or conceive.

BUT THE GUILT OF HIS MURDER RESTS
UPON MANKIND. GOD WILL NOT PASS
IT BY.

What, then, is His attitude towards man to-day ?
“ *God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them* ” (2 Cor. 5. 19).

The day *must* come when He will judge the world in righteousness, and those who have refused to be reconciled to God through the sacrifice of Christ will be called to account for their participation in His rejection and murder ; but *to-day* the long suffering of God waits that there might be an opportunity for all to repent and come into the blessing. And how great is that blessing ! It is nothing less than that we should be associated with Christ as sons before

the Father's face—taken into that holy relationship *now* and enabled to know God as our Father (Rom. 8. 15, 16), all terror removed (for “perfect love casteth out fear”), and the soul brought into perfect peace—the peace of *God*. And for the pathway there is every possible provision—the shepherd care of Christ, who says, “My sheep . . . shall never perish, neither shall any man pluck them out of My hand”; the Holy Spirit given as power to live here for God; the fellowship of those who love the Lord, and even the ministration of angels.

I earnestly appeal to you as to whether you will keep sides with the guilty world that has murdered Christ and still rejects Him, or whether you will not bow your heart to Him **NOW**, accept Him as Lord, find salvation and peace in Him, and enter the company of those who love Him?

You may say, “How am I to do it?” It is so simple: “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved*” (Rom. 10. 9). And, oh! the intense joy that will fill your heart if you will but come to Christ! *Don't let the Devil or your own stubborn heart rob you for one moment longer of the divine blessings that God is holding out to you.*

Ipswich.

C. ROY WOODCOCK.

— : o : —

LAST WORDS

Blessed be God, though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God!

Dr. Preston (1628)

AN OPPORTUNITY TAKEN IN TIME

MANY years ago I was keeping house for my brother, who was a doctor. One day he came home very sad, and said he felt almost ill because he had just been to see a weak dying woman who had lately been ill-treated by her husband.

I said, "Oh! I should like to speak to her about her soul." He replied, "If you want to see her you must go tonight, because she won't live till morning."

He described the way. So I quickly put on my hat and coat and found my way to the rough field he described, which I had to cross diagonally; there were no lights: I was short-sighted, but I managed to come to the end of the wall he described and turned right to find the street. When I saw the right number on the house I knocked. A woman opened the door, and showed me a door at the foot of the staircase and asked me to walk up.

There I saw a much younger woman propped up in bed. I spoke to her. She listened earnestly and drank in all that was said. After a little while to my great surprise she gave thanks in a *loud* voice to the Lord, and expressed her joy. After a few minutes of prayer I descended the stairs, and closed the door. Her mother said, very sadly, "This is the fifth of my children that I have buried with consumption." I replied, "Over this one you need not grieve for she has accepted the Saviour and will soon be in His presence and with Him for ever."

That night the poor creature died, as my brother had said she would.

Yes, there was joy in the presence of the angels of God over one sinner that had repented.

E. ALLEN.

“ ONE LEAK WILL SINK A SHIP ”

“ ONE leak will sink a ship, and one sin will destroy a sinner.” So said Bunyan; and he said right, for he drew his conclusions from the word of God.

Man judges of sin by the way it touches or affects his fellow-man. God judges of it by His holiness, and by the way it dishonours Him; hence He has said, “ The thought of foolishness is sin ” (Prov. 24. 9).

The holiness of God has measured man by the just measure of the cross of Christ, and the sentence is, “ THERE IS NO DIFFERENCE : for ALL *have sinned*, and come short of the glory of God ” (Rom. 3. 22, 23).

Sin must be measured by the holiness of God, and by the cross of Christ. At the cross of Christ I learn that the holiness of God required the death and blood-shedding of Christ for one sin, just as much as for one million of sins. Nothing less than the death and blood-shedding of Christ would do to put away one sin, and nothing more was necessary to put away one million of sins. “ The blood of Jesus Christ His Son cleanseth us from all sin ” (1 John 1. 7); and whether you have committed few or many sins, forgiveness and justification are to be had alone “ through faith in His blood ” (Rom. 3. 24, 25).

Believe in Him who died for thee,
And, sure as He has died,
Thy debt is paid, thy soul is saved,
And thou art justified.

H. M. HOOKE.

OUR SAVIOUR GOD

(1 Tim. 2. 3, 4)

Sweetly falls the gracious message
Of the gospel's glorious sound,
Telling of relief from bondage
Both to small and great around :
Heaven's tidings now proclaiming,
Made available to all—
Will you not accept the offer
Of God's blessed, gracious call ?

Hearken to the glorious tidings
Of the wondrous grace of God,
How that Jesus died to save us
By His all-atoning blood.
God our Saviour is proclaiming
Free forgiveness now for all
Who accept the gracious message,
And who now upon Him call.

To the debtor in his bondage,
To the sinner in despair,
Comes the message of salvation
Freely borne upon the air :
Sweet evangel fresh from heaven,
From the very heart of God,
Telling of release from bondage
Through the Saviour's precious blood.

Let none miss the proclamation,
It is sounding out for all,
Every needy, helpless sinner
Lost and ruined by the fall
May rise up and claim the pardon,
In this sweet release be free,
While the message still is sounding,
'Tis the Spirit's call to *thee*.

Winnipeg.

C. DEAYTON.

THE WONDERS OF REDEEMING LOVE

RECENTLY among persons of learning and culture a discussion took place as to what might be regarded the greatest wonders of the present time. Many answers were given, but there are wonders greater and far exceeding in their blessing to mankind anything the human mind can conceive, even excelling the wonders of God's creation, great and marvellous as they are! This wondrous theme is beautifully referred to in the following ancient lines :—

How wondrous are the works of God,
Display'd through all the world abroad!
Immensely great! immensely small!
Yet one strange work exceeds them all.
He form'd the sun, fair fount of light ;
The moon and stars to rule the night ;
But night, and stars, and moon, and sun,
Are little works compared with one.
He roll'd the seas, and spread the skies ;
Made valleys sink and mountains rise ;
The meadows clothed with native green,
And bade the rivers glide between :
But what are seas, or skies, or hills,
Or verdant vales, or gliding rills,
To wonders man was born to prove,
THE WONDERS OF REDEEMING LOVE ?

J. Hart (1712-68).

Happy indeed are all who are in the blessed consciousness of the eternal redemption which is in Christ Jesus, and are included in that happy throng of whom it can be said :

“Ye *know* that ye were not redeemed with corruptible things, as silver and gold . . . but with THE PRECIOUS BLOOD OF CHRIST” (1 Peter 1).

“Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation ” (Rev. 5. 9).

“In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace ” (Eph. 1. 7).

Then gladly sing and sound abroad
The great Redeemer's praise,
The glories of the living God,
The riches of His grace!

A. E. BIRD.

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CONTROL

“ I SUPPOSE the likeliest remedy is some central and universally effective control. Through a painfully lengthy process of trial and error we are gradually creating machinery for this, in the various international organizations interested in the problem.

“Administrative machinery in itself is insufficient, however, and what is causing thoughtful people anxiety is the absence of a superlative power which will successfully co-ordinate the wills of peoples to use it. Surely some overwhelming wisdom and strength will raise its head above the hysterical political and religious factions, command attention and recognition, and lead the world to sanity, security and peace!

“This will come!” was the answer to these remarks.

“When and how?” was the rejoinder.

“Control is already the order of the day. In different countries it is exerted in different ways, in

some with violence, in others through pressure of majority political or religious opinion. Its main development is in the little things of life, wherein the full picture is not easily seen. A demoralizing process is working, however, frustrating initiative and individual character, which of course withers the only basis of a good society, a man's conscience. In spite of the best and highest intentions, therefore, scope is more than ever open to all that is worst in our nature and when such a power as you have envisaged arises, it looks as though the way for him will have been thoroughly prepared.

“ If you ask what this power will be and what the nature of his advent, our safest plan is to turn to the scriptures. Despised and so widely unsought as they are, they give a faithful and adequate answer. In Revelation 13 we read :

And I saw a beast rise up out of the sea . . . and the dragon gave him his power, and his seat, and great authority.

And all the world *wondered* after the beast. . . .

And there was given unto him a mouth speaking great things and blasphemies. . . .

And power was given him over all kindreds, and tongues, and nations.

And I beheld another beast coming up out of the earth . . . and he exerciseth all the power of the first beast before him.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by the means of those miracles. . . .

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

And that no one might buy or sell, save he that had the mark, or the name of the beast, or the number of its name.

“ Surely here is control indeed, to which there is no demurring voice. Even the symbolism fails to

obscure the striking description of the world in unholy unity under its God and Prince. Without a dissentient, deceived into a sense of peace and security, it will slavishly and wonderingly follow His emissary into direct rebellion against God. A harmony of iniquity will reign, such as only once before was achieved when the representative world concerted to put Jesus, the Son of God, on Calvary's cross. The nature of the alliance scripture is careful to explain in recording that there two inveterate enemies and wicked unscrupulous men, Herod and Pilate, became friends.

“This is the future to which the world is heading, this will be the prelude to sudden destruction.”

Reader, will you do yourself timely justice by pausing and taking time to consider these things? The trend of things you must feel, but the daily sufferance of them in the hope they will not last may carry you beyond your opportunity of escape and blessing.

The final climax of iniquity will be swift, primarily because the restraint of another authority and power will be temporarily removed. Every confessor of Christ will have gone to be with Him.

In the Person of Christ, the kingdom of God has drawn nigh, and through faith in Him it is seen, and its security known in the soul. This is what Christianity is. It is not an aggregate of ideals for reform socially, but a realm of divine authority vested in the Lord Jesus Christ. Simon Peter came practically into it when the Lord, here in manhood, touched him so convincingly in his everyday circumstances, he fell at Jesus' knees and said :

“Depart from me, for I am a sinful man, O Lord.”

Saul of Tarsus, an overbearing man and religious zealot, came into it when, interrupted by a light from Christ in glory, he fell to the earth and said :

“ Who art Thou, *Lord* ? ”

The Philippian jailor, that fanatical slave of a harsh regime, saw and heard its effects upon others whom formerly he had despised, and said :

“ Sirs, what must I do to be saved ? ”

The answer came to him, as it comes to you now if you wish deliverance from this growing darkness to know the blessing and control of the Son of God’s love. It is this :

“ Believe on the Lord Jesus Christ and thou shalt be saved ” (Acts 16. 31).

M. M. DAWSON.

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KNOWN TO GOD

A VISITOR to Belgium observed, among the many well-kept war graves, inscribed upon numerous headstones, oftentimes with a touching word underneath, the name and rank of many soldiers who fell in the first world war (1914–1918). There are also those to the unknown soldier and at the base the words : KNOWN TO GOD.

Have you ever considered that the name and life history of each one of us is fully known to God? This being so, how blessed is the portion of those who are known of Him as having turned to Him in repentance and faith toward our Lord Jesus Christ!

This brings to one’s mind an inscription on a tombstone in Bournemouth cemetery. Underneath the name is the following :

*As Unknown and Well-known
Departed to be with Christ
20 April, 1882
Aged 81
2 Cor. 5. 21*

Lord, let me wait for Thee alone,
My life be only this,
To serve Thee here on earth unknown
Then share Thy heavenly bliss.

The one to whom these words refer (though one of the greatest scholars of his day) sought no publicity but moved humbly in devoted service to his Master. Though unknown to the masses, he was well known to God.

In these serious and exacting times how many persons there are who seldom, if ever, give any consideration to the all-important matter of the eternal welfare of their souls! Yet how great are God's thoughts towards us!

I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil (Jer. 29. 11).

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5. 8).

Are you known of God as having on your part availed yourself of His *so great salvation*? If not, oh! do so now while there is yet opportunity. "Behold, *NOW* is the accepted time; behold, *NOW* is the day of salvation" (2 Cor. 6. 2).

Exmouth.

W. J. SETCHELL.

“ THE VICTORY ”

IT was winter time, more than sixty years ago, when on her bed in a pleasant room overlooking a quiet garden, an old lady lay weak and ill : everything that love could bestow was showered around the much loved mother, grannie, and friend whose closing days were brightened by visits from one and another of those who loved and knew her.

At her special request, shortly before she departed to be with Christ, a friend called at the house and he was pleased to have what was afterwards described as “ the privilege of seeing her.”

Soon he was beside the bed, and looking upon one who rejoiced to speak of the Saviour’s love and who knew that she would very shortly be with Him for ever—far from this passing world of sin and sorrow.

This he realized when, lifting her hand and pointing upwards, with an animated gesture, and bright look, she exclaimed, “ Going up! Going up!”

Reader, have you, like her, the assurance that when the time comes for your spirit to leave this world, it will *go up*—up into the presence of the Lord of glory? (2 Cor. 5. 8).

It is a serious question. Do not hesitate to face it if you never have before. The solemn alternative to “ going up ” is that final, awful *going down*—down into the place into which “ death and hell ” are to be cast—“ the lake of fire.” This is the “ second death ” (Rev. 20. 14).

From that place there is no escape : the torment is eternal as surely as the joy of salvation is eternal. (See Heb. 5. 9 ; 6. 2.)

It is a solemn fact : do not ignore it!

This aged Christian had not ignored it. She,

while still young, had heeded the warning word of God, and put her trust in Jesus, the Victor over sin, death and hell for all who trust in Him, whose precious blood alone atones for sin: for "it is the blood that maketh an atonement for the soul" (Lev. 17. 11).

The last words she was heard to utter were "Thanks be to God, which giveth us the victory" (1 Cor. 15. 57): words that she had often repeated, adding "He has given ME the victory!"

That glorious victory was hers through no fight of her own: it was hers through Another—won through the toil, suffering and death of Christ who, having abolished death for the believer by dying on the Cross, rose and ascended on high. There He is now seated, the living victorious One into whose presence she was soon to enter—her "hope of glory realized" as she so beautifully expressed it in a letter—one of her last—to her son abroad.

In her letter she had spoken of her increasing weakness of body and added—"the result of that will be by and by—**QUITE SURE**—'the hope of glory' realized!"

Reader, are you, too, "*quite sure*" that when your spirit is "absent from the body" it will be "present with the Lord?" (2 Cor. 5. 8).

What perfect peace of soul; what blessed assurance of victory—glorious victory of life over death is given to every believer in Christ through the efficacy of His most precious blood!

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15. 55-57).

Tysoe

E. ROBINSON.

A TRIUMPH OF GRACE

ONE Sunday afternoon at a Bible Class (consisting mostly of Service men) I noticed amongst the number a stranger in company with a well-known servant of the Lord. He listened very intently to all that was said on the subject under consideration, namely, "Excuses men make for not being a Christian."

At the close of the meeting I stood at the door shaking hands with those who were leaving. I offered my hand to the stranger referred to, and was surprised when he withdrew his hand and said: "If you knew who I was you would not shake hands with me."

I said, "God is no respecter of persons."

At once he said "I am ——." When he mentioned his name I knew he was the convict who had escaped from Dartmoor Prison some two years before and had, at that time, been away longer than any other man, over a week.

I offered him my hand again and asked him if he would stay and have tea with the friend who had brought him. We used to have tea together in the Coffee Bar adjoining the Meeting Room, between the afternoon Bible Class and the evening Gospel Service. With some surprise he consented.

After tea we were alone with him and he talked freely, telling how that when he escaped he broke into a house on the Moors, from whence he took clothing and food, etc. This house belonged to a well-known Christian in Plymouth, who interested himself in the case after the convict was recaptured. Getting in touch with the Prison authorities, he visited the prisoner, and finally arranged to give him

a new start in life, getting him work with a large contractor in Cape Town. This gentleman had booked his passage for the middle of the week, and brought him to the Bible Class.

Of course, one stressed that good resolutions would not be enough to carry him through. It needed faith in a living Saviour who had suffered and died for him on Calvary, and who would not only save him from his sins, but keep him in the hour of temptation.

The time had come to separate, so I knelt with him and prayed for him. At the close of prayer, when he stood up, with eyes filled with tears, he said, "Nobody ever prayed for me before."

Taking leave of him, he went to a Gospel service in the evening where he definitely accepted the Lord Jesus Christ as his Saviour, and openly witnessed to the fact.

He left England during the next few days and I saw he had a Testament to carry with him, for which I received a letter of thanks from him.

Later, the Boer War broke out and he joined the Army in South Africa. Letters were received from him from time to time, the last authentic message I received from him showed clearly that he continued to bear a faithful testimony to Christ.

R. A. N.

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LAST WORDS

By the grace of God, I am what I am ; not I, but the grace of God in me ; whereupon I give thanks to my God through Jesus Christ, who has been pleased to give me the victory.

Live in Christ, live in Christ, and the flesh need not fear death.

John Knox (1572).

TIME 1951-1952

IT seems hardly realisable that another year, 1951, has come and gone. As one writes, 1952 lies before us and is still very young, though by the time this appears in print two months will have already elapsed. What will the present year bring us and what shall the end thereof be?

In a Sunday School over sixty years ago one used to hear the lines :

Another year has passed away,
Time swiftly glides along,
We come again to praise and pray,
And sing our festive song.

Nothing better for us if our songs are the responses of true hearts welling up in praise and gratitude to God.

When the Lord Jesus was here He loved to hear the praises of His people and especially those of the young . . . “and the children crying in the Temple . . . Hosanna to the Son of David” (Matt. 21. 15-16). Delightful to Christ, but how terrible to read that the chief priests (the official representatives of the Temple Order) were sore displeased! But the Lord gave them the prophetic word: “Out of the mouth of babes and sucklings thou hast perfected praise” (verse 16).

We are thankful for so many of the young who join in the service of praise in this day. What a happy occupation! On the other hand it is sad to witness many who seem to have little if any interest in that direction even amongst those who have been nurtured under godly influence. We all need to be concerned as to this matter.

Is there any way of blessing apart from faith? None whatever. We often hear of people being

puzzled because they have often heard of distressed souls desiring to know the true way of blessing. The clearest of answers is given in Acts 16. 30-31. When the Philippian jailer implored Paul and Silas : ‘Sirs, what must I do to be saved?’ Paul replied : ‘Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptised, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.’”

May such peace and joy in believing be the happy portion of the reader!

J. F. GARLAND.

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THE FLYING ENTERPRISE

HOW often God speaks to men! Do we heed His speaking? Recently the world was anxious for the safety of the disabled *Flying Enterprise* and two brave men, Captain Carlsen and Kenneth Dancy. The position was critical. Many raised the questions, “Is she still afloat?” “Have they been saved?” Thank God the signal came, “Both safely aboard,” then finally as to the ship, “Out of sight.”

A few hours later the writer overheard this remark : “If they hadn’t left the ship when they did they would have gone down with her.” How true! They availed themselves of the opportunity to be saved. It was a matter of urgency and, dear reader,

the matter of your precious soul is of great urgency. It is a matter of life or death. Where do you stand? God has provided the opportunity for you to be saved. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2).

God has made provision in regard of your sins. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3. 18).

You remember the signal, "Out of sight"! Sunk! Do not leave it too late; take this opportunity and be saved. Trust in Jesus and His finished work and so prove the power of His "precious blood which cleanseth us from all sin."

R. J. BROUGHTON.

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"JESUS IS HERE"

A dying soldier's testimony

SEEKING to minister medical aid to the wounded after the battle of ———, I came across a young soldier dying from severe wounds. I spoke to him of Jesus, when he opened his eyes and exclaimed in a tone of the deepest feeling, "Oh yes, Jesus! He has had mercy on me, and has filled my soul with joy."

"But are you not in pain?" I asked.

"Yes, great pain, but I am so happy."

"Where are your friends?"

"Away far in the West; but Jesus is my Friend and *He* is here."

DR. C. J. DAVIS.

A MESSAGE FROM THE KING

“**D**EAR Sister, you are now 92 years of age ; maybe the blessed Lord will spare you a few more years and you will have a Message from the King.”

Such were the words I addressed to a dear aged Christian when visiting her. She seemed not to hear or if she did she did not directly comment upon what I said, but she exclaimed : “ How good is the God we adore ! ”

“ Yes, indeed ! ” I said ; “ shall we sing it ? ” We sang the hymn together with deep feeling :—

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

'Tis Jesus the First and the Last,
Whose Spirit shall guide us safe home ;
We'll praise Him for all that is past,
And trust Him for all that's to come.

Early the next morning she received *the Message from the King of kings* : “ Arise, my love, and come away.”

D. ERICKSTROP.

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“ DAYS OF YOUTH ” REMEMBERED

I SHOULD like to tell you of a dear old man, of about seventy years of age, who lived near me.

Until old age he had been in great bodily strength. But until cancer in the throat brought agonizing suffering, he had spent much of his time in the ale-house. In visiting him, I was struck with

his patient, quiet way, and had every reason to believe that, through this most trying ordeal, the Lord had brought him to a knowledge of Himself.

What transpired in his last week on earth brought Job 33. 19-25 before me—at least two features of it—“*Chastened also with pain upon his bed.*” “*He shall return to the days of his youth.*”

In the early hours of the morning, about a week before he died, he asked for a pencil, and wrote as well as he could a few verses that his mother taught him when only seven years of age. I afterwards copied them that you may have them :—

I always go to Jesus
When troubled or distressed,
And always find a refuge
Upon His loving breast,
I tell Him all my troubles,
I tell Him all my grief,
And while my lips are speaking
He gives my heart relief.

When full of dark forebodings ;
When flowing fast my tears,
He dissipates my sorrows
And hushes all my fears,
He comprehends my weakness,
Each peril I am in ;
Supplies me with the armour
I need to conquer sin.

When friends grow cold and faithless,
Who once were fond and true,
With careless heart forsaking
The old friend for the new ;
I turn to Him whose friendship
Knows neither change nor end,
And always find in Jesus
A never failing Friend.

E. L.

PERFECT PEACE

O the peace for ever flowing
From God's thoughts of His own Son,
O the peace of simply knowing,
On the cross that all was done.

Peace with God—for Christ in heaven
Object is of faith to me ;
Peace with God—the Lord is risen,
Righteousness now counts me free.

Peace with God—for Christ's in glory :
God is just and God is love ;
O how blessed is the story,
That we're brought to God above!

Jesus, Saviour, we adore Thee,
Christ of God, Anointed One!
We confess Thee Lord of glory,
Fruits of vict'ry Thou hast won.
A. P. Cecil (1841-1889).

THese verses, composed by the late Lord Adalbert Cecil, were repeated by him to his mother on her death-bed, and were used by God as the means of her conversion.

Probably no verse of Scripture was more preached from by him than John 5. 24 :—

“ He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.”

Some years ago these words brought peace to a dying man in one of our large hospitals, whose name was Andrew. Moved to pity by the distress of her patient, the nurse read to him from the gospel of St. John, and it was this verse that the Holy Spirit used

to reach his troubled conscience. "Tell my mother Christ saved me at the eleventh hour. Peace! Peace." Words uttered by Andrew before he lost consciousness for the last time. Deeply moved, and having promised her patient that she would meet him in heaven, the nurse went on for four long years, her heart filled with unrest.

One day, however, when she was still in doubt and darkness she went to hear Lord Cecil preach, and lingered behind to speak to him. He seemed unable to help her, when suddenly quoting to her this same text, the light also shone into her soul, and she herself "passed from death unto life."

E. E. C.

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"I CANNOT GET AWAY FROM GOD"

MANY years ago a young coachman was living in a gentleman's family in London.

He had good wages, a kind master and a comfortable place; but there was one thing which troubled him. It was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was that, whenever she came, she spoke to him about Christ and the salvation of his soul. "Mother," he at last said, "I cannot stand this any longer. Unless you drop that subject altogether, I shall give up my place, and go out of your reach, when I shall hear no more of such cant." "My son," said his mother, "as long as I have a tongue I shall never cease to speak to you about the Lord, and to the Lord about you." The

young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write, and could not follow him; and, though he was sorry to lose a good place, he said to himself, "Anything for a quiet life." His friend soon got him a place in a gentleman's stables, and he did not hide from him that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not be wiser to say less, and thus not to lose the opportunity of putting in a word in season? But she believed, in her simplicity, that she was to keep to the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season. And true it is, that the foolishness of God is wiser than men.

The coachman was ordered to drive out the carriage and pair the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door, when the master spoke to the coachman for the first time. He said, "Tell me if you are saved." Had the question come to the coachman direct from heaven it could scarcely have struck him with greater consternation. He felt terrified. "God has followed me to Scotland!" he said to himself. "I could get away from my mother, but I cannot get away from God!" And at that moment he knew what Adam must have felt when he went to

hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story, so often told him by his mother. But this time it sounded new—it had become a real thing to him. It did not seem to him then to be glad tidings of great joy, but a message of terror and condemnation. He felt it was Christ, the Son of God, whom he had rejected and despised. He felt for the first time he was a sinner. By the time the drive was over he was so ill, from the terrible fear that had come upon him, that he could do nothing more. For some days he could not leave his bed, but they were blessed days to him! His master came to speak to him, to read the Word of God, and to pray, and soon the love and grace of the Saviour he had rejected became a reality to him, as the terror of the Lord had been first. He saw that there was mercy for the scoffer and despiser; he saw that the blood of Christ is the answer before God even for such sin as his had been, and he now felt in his soul the sweetness of those blessed words, "We love because he first loved us." He saw that Christ has borne his punishment, and that he, who had tried to harden his heart against God and against his own mother, was now without spot or stain in the sight of God who had so loved him as to give for him His only Son. The first letter he wrote to his mother was to tell her the joyful tidings: "God has followed me to Scotland, and has saved my soul."

Sel.

INFIDELITY v. CHRISTIANITY

INFIDELITY has nothing to comfort or cheer the heart in life or in death.

When I was preaching in Quebec some years ago, I heard of a young woman who had been induced to give up Christianity for infidelity. But shortly afterwards a fatal disease brought her to her death-bed, where she was visited by one of her infidel friends, who said to her, "Hold fast!" But looking at him with scorn, she said, in the most withering manner, "You have taken everything from me, and given me nothing to hold fast by!"

Christianity puts before us a divine Person, and teaches the blessed certainty that through His glorious Person, and blessedly-finished work, all who believe in Him, and have faith in His blood, are forgiven; they have redemption through His blood, are saved by grace, are sealed with the Holy Spirit, are children of God through faith in Christ, are members of Christ's body, and are made meet for the inheritance of the saints in light. Such have no future but the glory; and whilst waiting with longing hearts for Christ to come and take them to His and their Father's home, they seek to live and act so as to please and glorify Him.

Oh! "What think ye of Christ?" Can you say of Him, "My spirit doth rejoice in God my Saviour"? Do be in earnest about your precious soul's eternal salvation; submit yourself to the Son of God, and everlasting life shall be yours now, and everlasting glory with Christ soon.

H. M. HOOKE.

SMALL THINGS AND GREAT

I NEVER had a greater sense of the smallness of things than when we were taking test flights through the south of the United States. We were up at an altitude of several thousand feet, and as we looked down from the plane, everything seemed to resemble children's toys rather than what they were in reality.

The thought came into one's mind that things of man's making were not so big after all. The only greatness was seen in the works of the Creator, which He had created for His own delight and pleasure. You would observe the stars, bespangling the heavens, the moon in its splendour at night, the countryside with all its grandeur and beauty, the palm-trees in many varieties with their shapely leaves and branches.

Of course you would observe the educational centres, the colleges and universities, where the intellectual minds of men hold sway, all needed in men's view for the advancement of science and the broadening of the natural mind, which in our day is brought into prominence, but all this is pressed into time. But the voice of the Creator is heard above the noise and activities of the creature, saying, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." But the sun, the moon and the stars bespeak His glory. He is not limited in His activities.

Men speak of the cosmic rays, the radar rays, which they have in their minds, pretended to encircle not only the earth, but the heavens, forgetting that "the heaven, even the heavens are the Lord's."

They are the greatness of things in sharp contrast to the smallness of things focused by men's minds. We would bid you to "Hear attentively the noise of his voice, and the sound that goeth out of his mouth" (Job 37. 2). Again, "Hast thou an arm like God? or canst thou thunder with a voice like him?" (Job 40. 9.)

Wake up, my friend, turn now to the Creator God, who not only spake, and it was done; and commanded, and it stood fast, but has brought in redemption, through the finished work of our Lord Jesus Christ, and whom God has exalted at His right hand to be a Prince and a Saviour. What He is, and what He has done is pre-eminently great.

Indianapolis.

E. I. EMERSON.

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ARE YOU READY ?

IN looking over the list of names of persons whose deaths were announced in one of the daily papers just recently, it was most striking to observe, among the *many* names of those who had died—for it was an unusually long list—what was so happily said, in respect of at least a few of them. At the same time, the list also freshly reminded one of the solemn fact of the prevailing character of death—there being not only those who had attained a ripe old age, as we often hear remarked—but also young ones. And then further, it was clearly indicated some had been taken following illness of one kind and another—whilst others had been taken suddenly—the result of accidents, and so forth. How

sobering all this is, and how important a matter it is to be ready at any moment, for life is, indeed, uncertain. It may be "many years"—but on the other hand it may be few. Who can tell?

Blessed be God, the Gospel of His Grace, now towards all, is in view of everyone of us being ready—ready to meet Him!

Alongside the names of the few already alluded to—those who had evidently trusted Christ as their Saviour, and with whom it was, indeed, well—the following reassuring words were given. Of one, it read—"Passed home, trusting in the Lord Jesus." Of another, "Fell asleep through Jesus." Of yet another—"Departed to be with Christ." Of an aged widow—"Safely gathered in." Of another, "When Christ, who is our life, shall appear, then shall ye also appear (or be manifested) with Him in glory." And one more—just the word—"peacefully." Of course, it may be that many others against whose names nothing was said, were also ready to die, having had to do with God while in health and strength. We trust it may have been so!

Little more need be added—indeed brevity becomes us in speaking of so grave and important a consideration.

How happy if we are prepared to die—having Christ as our Saviour; but how intensely sad, if we have not!

Reader, what of your precious soul—are *you* ready? God desires your blessing, and is concerned that you should avail yourself of it ere it be too late.

W. B. HARRIS.

SURE ANCHORING GROUND

(Extract from a Letter)

I AM sorry to hear that you are still tossed about with doubts and fears. Did you ever see a ship riding at anchor? Waves roll, and winds blow, and tides change, but the vessel is not carried away by any of them, nor by all put together.

Now, if I may speak of myself, my soul has found a sure anchoring ground. This ground is not to be found in my own merits, neither in good self, nor in an *improved self*. It is not even found in the *fact* that I am saved. It is in a real living Person that my heart can safely trust. It is in CHRIST HIMSELF—in Him who died for me and rose again.

Now *calmly* consider this :

MY FAITH AND HIS FAITHFULNESS

are so united that they cannot be divorced and faith still live. If His faithfulness could be weakened, *my faith* would at once sicken with it. Could *His faithfulness* die, my faith would instantly die also.

Just ask yourself then. Where does my faith seek rest? To whom or to what is it united?

Is it to Christ, or something in myself, or *of myself*? Which?

What the Apostles testified in their day was “repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20. 21). That is, they preached the *complete condemnation* of self, with *implicit confidence* in the One really to be trusted.

Should doubts and fears still arise, let me advise you to ask yourself two or three simple questions :—

Who is the one that I cannot trust?

Who is that has so thoroughly forfeited my heart's confidence?

Whom have I found to be so unworthy that, though I should *like* to trust Him, I really cannot?

Is it Christ? Impossible! You are looking at yourself instead of looking away from self to HIM.

May the gracious Spirit lead your troubled heart to Him, and set your self at perfect rest before Him.

GEO. CUTTING.

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A SAVIOUR FOR YOU

'T WAS love that brought the Saviour
Down from the courts on high,
To die for guilty sinners,
To God, to bring us nigh.

We, hopeless, lost and helpless,
Like sheep had gone astray,
Walking in nature's darkness,
Treading a self-willed way.

The Shepherd came to seek us,
For none but He could face
The darkness and the distance,
And take the sinner's place.

On Calvary's Cross He suffered,
Yes, there He sin was made,
Redemption's work accomplished,
And in the grave was laid.

Raised from the dead triumphant,
He waits in glory still—
A present living Saviour
For whosoever will.

In tenderness He calls you,
Why will you stay away?
He saves, and gives His Spirit
To all who Him obey.

A. ANGUS.

WITHOUT MONEY

YES, strange as it may seem in this day when **MONEY** is virtually the god of multitudes, the most valuable thing in life can be had “**WITHOUT MONEY.**”

It may not be possible to secure food, raiment, shelter, education and transportation without money ; but that which is more important and more interesting than all these is absolutely free.

Undoubtedly it will be agreed that the salvation of God is the most valuable thing in life. And, though at an infinite cost to God, that salvation has been provided as a free gift to man. This is evident from the words of the Apostle Peter to Simon : “ Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money ” (Acts 8. 20). God regardeth not the rich more than the poor (Job 34. 19).

And not only is this salvation to be had “ without money,” it is also

WITHOUT PRICE!

There may be those who will readily admit that it is impossible to purchase God’s salvation with money, but who at the same time insist that there is some sort of price to pay for it. To all such, the following Scripture should make it plain that salvation is without price : “ Being justified **FREELY** by His grace through the redemption that is in Christ Jesus ” (Rom. 3. 24).

“ Freely ” here means “ gratuitously,” “ without a cause,” “ for naught”. And “ grace ” means “ everything for nothing to one who deserves nothing but judgment”. The Lord Jesus Christ

paid the price of salvation. He "gave Himself for our sins" (Gal. 1. 4). The Son of God "loved me and gave Himself for me" (Gal. 2. 20). Because He paid the price—His precious blood—there remains no price for us to pay. We are justified "freely" and "by His grace." Furthermore, this salvation is also to be had

WITHOUT WORKS!

Most persons have difficulty in believing that salvation is without works. They seem to be satisfied that they cannot purchase salvation in any way, but they entertain the thought that they can work for it. Let all such consider the following passages :

"Not of works, lest any man should boast" (Eph. 2. 9).

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 4-5).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1. 9).

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3. 5).

"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3. 28).

Upon believing the Word of Truth, the Gospel of your salvation, you will receive the Holy Spirit. Possessing Him, you will be able to "be zealous of good works" (Titus 2. 14), and "maintain good

works ” (Titus 3. 8), and to perform good works which “ God hath before ordained that we should walk in them ” (Eph. 2. 10). But do not imagine that this is working FOR salvation. Salvation is “ without works ” ; but every person already saved, should be zealous of good works—not to be saved, but because he is saved. In addition to all this, salvation is to be had

WITHOUT WAITING!

It is difficult for many to believe that salvation is to be had without waiting. They are labouring under the impression that it is necessary for them to wait until they are better, or to wait for certain feelings, or to wait for certain sounds and sights. They imagine that they must wait for a “ more convenient season ”.

All such should be eager to know that the Scripture says : “ Behold, NOW is the accepted time ; behold, NOW is the day of salvation ” (2 Cor. 6. 2). It is not necessary to wait another moment to be saved. This present moment is yours : “ Believe on the Lord Jesus Christ and thou shalt be saved ” (Acts 16. 31). “ Today if ye will hear His voice, harden not your hearts ” (Heb. 3. 15). Will you have God’s salvation without money, without price, without works and without waiting ?

Salvation NOW this moment!
Then why ? oh ! why delay ?
You may not see tomorrow ;
NOW is salvation’s day !

Sel.

LIGHT AND DARKNESS

“ And the light shineth in darkness ; and the darkness comprehended it not.”—John 1.5.

HAVE you thought what kind of darkness this was? Was it heathen darkness? No. Where was it the light shone? Was it not in the land of all other most favoured by God? In the land of Israel? It was. The Holy Ghost describes this land, or rather the state of the people in it, as darkness. Think of it! The people that had the Scriptures—the people that had the very system of religion that had at the first been instituted by God—now, when the light is shining in their midst, as to their spiritual condition, darkness! Clearly then there is such a thing as religious darkness. Jesus—the Light of the world—says, “ Take heed therefore that the light that is in thee be not darkness.” “ If the light that is in thee be darkness, how great is that darkness.” What is your state, dear reader? Is it darkness? Of believers it is said, “ Ye *once* were darkness, but *now* are ye light *in the Lord*.”

J. R. BINNEY.

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FALSE HAPPINESS

False happiness is like false money ; it may pass for a time as well as true and serve some ordinary occasions, but when it is brought to the test we find its worthlessness, and feel the loss.

P. F. HALL

“ HE IS OUR PEACE ”

“ Behold the Lamb ” enthroned on high—
“ He is our peace ” ;
In Him we are to God brought nigh—
“ He is our peace ” ;
He who on Calvary’s cross has bled—
He who was numbered with the dead—
Exalted now o’er all as Head,
“ He is our peace.”

“ Complete in Him ” at God’s right hand—
“ He is our peace ” ;
Before the throne we boldly stand—
“ He is our peace ” ;
The blood-besprinkled mercy-seat,
His pierced side, His hands and feet,
Proclaim redemption’s work complete—
“ He is our peace.”

God finds eternal rest in Him—
“ He is our peace ” ;
That rest which was disturbed by sin—
“ He is our peace ” ;
We, too, by faith on Him repose,
Who did the Father’s heart disclose,
From which this full salvation flows—
“ He is our peace.”

As one with Him we rest secure—
“ He is our peace.”
Unchanging doth His work endure—
“ He is our peace ” ;
Now seated on the Father’s throne,
Elect and precious Corner-stone,
On Him we rest—on Him alone—
“ He is our peace.”

G. W. FRASER.

THE DEATH OF A KING

THIS country and indeed many others throughout the world were greatly shocked a few months ago by the sudden and unexpected death of His Majesty King George VI of Great Britain. His memory is much revered, and what is a matter of deepest thankfulness is that He was a true believer on the Lord Jesus Christ.

Now I want to engage your thoughts with the death of another King—"Jesus." When He was born in Bethlehem, three wise men journeying from the east enquired: "Where is He that is born King of the Jews?" When they discovered the place, they found Him cradled in a manger, and they worshipped Him, presenting Him with gifts of gold, frankincense and myrrh.

How wonderful was the pathway of Jesus as He moved about among men, doing good, and healing all who were oppressed by the devil, for God was with Him!

As we come to the end of that holy life of service of Jesus here upon earth we arrive at a time when we might again raise the challenge: *Where is He that was born King of the Jews?* The answer is: *At Calvary!* There, hanging on a Cross, between two malefactors, is Jesus, and a superscription is written over Him: "This is the King of the Jews."

How terrible was the treatment meted out to Him by those whom He had come to save! They say: "We will not have this man to reign over us."

Amidst this awful scene of enmity and bitterest hatred against the Saviour, however, there was one man—one of the malefactors crucified by the side of Jesus who recognized Him as King. He said,

“ Lord, remember me when Thou comest into Thy kingdom.” To have a kingdom He must be a King. Jesus answered : “ To day shalt thou be with Me in paradise.”

Once more let us ask the question : *Where is He that was born King of the Jews?* God has said, “ Yet have I set My King upon My holy hill of Zion.” And the apostle Peter would answer thus—“ This Jesus hath God raised up, whereof we all are witnesses.” Again the Scripture says, “ If thou shalt confess with thy mouth the Lord Jesus [Jesus as Lord], and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”

Oh! what a salvation! What relief! What peace! What joy! What liberty! Hallelujah, what a Saviour!

Christ died for all. Can you say—“ He died for me ? ”

See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Totnes.

W. RAYMONT.

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HOW A SPIRITUALIST DIED

HE called by appointment at half-past four. The man to whom I refer wished to see me on a business matter in connection with the sale of a meeting room where certain of the Lord's people came together.

He discussed the matter quite frankly and suggested that if he could not obtain use of the premises,

might he build another hall on a piece of spare ground adjoining? I asked him the purpose to which they would put the building.

His reply was that they were spiritists, and wished to have a hall in which they could hold meetings and seances, etc. He went on to say that they were quite good people, and that our interests would not be in conflict. He said that the Bible taught a lot about spiritualism, and further added that our Lord Jesus Christ taught us spiritualism.

I was amazed at these remarks, and replied that it was quite true the Bible refers to spirits, or spiritualism, but by no means sanctioned it. And I sternly repudiated that the Lord Jesus taught anything about spiritualism.

“ Oh!” he replied, “ we have made wonderful discoveries and we can speak to the dead.”

“ No,” I said, “ you do not speak with the dead : you speak with demons who impersonate the dead. You are deceived.”

I noticed that my visitor appeared to be breathing with difficulty, so I threw the window open, and invited him to a seat close by it. I rose to help him, but I could see that he was ill, and I called someone to help me. I gave him some brandy, but perceived that he was very ill, and sent for the doctor, who lived close by, asking that he would come at once.

Presently he arrived. By this time it was all too evident that the poor man was dying, and in a few minutes he expired. It was a solemn moment as the doctor and I stood by the dead man. I felt the Lord had put His hand in judgment upon one who had claimed His Lordship, and yet was trafficking with what was satanic. I felt also a sense of the mighty power of the Lord Jesus, who had gone up

higher than all heavens, angels and principalities and powers all being made subject to Him.

The doctor turned to me, and asked who he was. I said: "He is a stranger to me and called by appointment on a matter of business, but told me he was a spiritualist."

"A spiritualist, is he? Ah! spiritualism has enormously increased, and is accountable for the great increase of insanity in America."

"No, doctor," I said: "these people are not insane; they are possessed by demons." And the doctor agreed with me.

Reader, have you realised what awful power Satan has? All men, as a result of the fall, are beneath his power, but there are some foolish enough and wicked enough to put themselves under the power of wicked spirits. They will awake to their folly some day, but, alas! it will be too late for deliverance. It is apostacy to turn away from the precious truth of the Gospel.

But we are told that wonderful discoveries have been made, and that they can talk to the dead.

Discoveries indeed! It is no discovery: it is a hideous deception!

You do not speak with the dead; and I want to know by whose authority you have the audacity to attempt to speak with the dead. There is only one Person who has the right to enter Hades, that is the Lord Jesus Christ: He has the "keys," and woe be to anyone who assumes to trespass in that domain!

But you are not speaking with the dead at all: you are talking with demons who impersonate your dead. They know a great deal about them, and about you, too, as the emissaries of the Devil are set upon gaining the ascendancy over your spirit and

will. And once you put yourself beneath their power they will hold you in bondage—a horrible bondage—in which you will groan and cry by-and-by, but from which you shall not escape.

R. BESLEY.

In view of the alarming increase of this terrible abomination and its awful effects on those who place themselves under the authority of Satan, we have felt compelled to insert the foregoing article as a warning to our readers.

The Holy Scriptures do, indeed, refer in many parts to spiritism but only to condemn it unsparingly.

In Exodus 22. 18, God commanded that a spiritistic medium should not be permitted to live, and in Leviticus 20. 27, death by stoning was God's sentence on such.

Saul's loss of his crown and his untimely death were God's judgments because he asked counsel of one that had a familiar spirit, to enquire of it, instead of enquiring of God (1 Chron. 10).

Spiritism is one of the works, not of the Spirit of God but of the "flesh," and those guilty of them shall not inherit the kingdom of God (Gal. 5. 19-21).

The teachings of spiritism are "doctrines of demons." The rise and growth of this evil is one of the predicted signs of the "last days" and of the near approach of judgment (1 Tim. 4).—Ed.

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THE BIBLE

Seeming difficulties cannot invalidate its authority ; they should only teach us how finite are our minds, and lead us the more with patience and humility to seek the instruction of the Holy Spirit of God, who can cause all seeming difficulties to vanish. "Who is wise, and he shall understand these things ? prudent, and he shall know them ? for the ways of the Lord are right, and the just shall walk in them : but the transgressors shall fall therein."

S. P. Tregelles.

**“FOR THE WORD OF GOD IS
QUICK AND POWERFUL . . .”**

Heb. 4. 12

IN the month of August, 1950, my wife and I had been to three day meetings at M——, and on arriving at the station for L—— after the third day we noticed a large crowd gathered round a man who was addressing them. We had only a few minutes to spare, but halted on hearing the speaker using the name of God. Alas! he was only labouring to try and persuade his audience that there is no such a person as God and no such a place as hell.

Just at that moment the speaker got down from his stand and walked round the inner ring formed by his audience. Seeing this, I asked the Lord to bring the man near to me, and give me a word for him and the audience too. He passed quite near, and I laid my hand on his shoulder. The man stood still and was silent. He was immediately told that the God whom he was denying had something to say to him.

There was some little excitement amongst the audience as to what this would mean.

The writer told him that there was an occasion when the Apostle Paul was preaching at Athens, as recorded in Acts 17. He was called a babblers by the philosophers because he preached “JESUS AND THE RESURRECTION.” But the Apostle said to them : “ And the times of this ignorance God winked at ; but 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 ” (Acts 17. 30-31).

The writer warned him that if he did not repent of his wickedness and turn to God, judging himself and his infidelity, he would eventually be compelled to believe that there is a God, when it would be too late to ask for mercy ; and would be compelled by bitter experience to believe there is a hell, when it would be too late to escape its eternal torment.

We had never before seen the truth of the portion of Holy Scripture at the head of this paper more exemplified ; for the man stood speechless in the presence of the “ quick and powerful word of God.”

We had to leave then in time to catch the train to L——, as the infidel silently moved towards his stand.

The audience heard the word of God, as well as the man who had been addressing them, for it was spoken loudly so that all would hear.

We could only pray that it might bear fruit to God’s praise and glory, and their blessing. Some believed when Paul preached at Athens. May it be so also to the readers of this paper.

Man’s notions or unbelief and the fast rising tide of apostasy will not alter the word of the living God.

Jehoiakim, king of Judah, burned the roll on which were written the warnings of God through Jeremiah the prophet : but that did not hinder the terrible judgment that came on him when he refused to repent. (Jer. 36. 22–32.)

God is still a blessed Saviour, and desires that you should be saved. “ For whosoever shall call upon the name of the Lord shall be saved ” (Rom. 10. 13). “ Then shalt thou call, and the Lord shall answer ; thou shalt cry, and He shall say, Here I am ” (Isa. 58. 9). Call upon Him now for there is a terrible

time coming soon when it will be too late. "Then shall they call upon Me, but I will not answer . . ." (Prov. 1. 28).

A. ANGUS.

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"THESE WILL BE READ"

SOME time ago, when visiting the countryside, the writer met an elderly lady with a boy and girl accompanying her.

On offering them Gospel books they were willingly accepted and a request made for "one each for father and mother." The old lady then remarked "THESE WILL BE READ and not torn up," in an obviously sincere way. It was a pleasure to meet such a request and to hear such words.

Alas! there seems very little readiness to receive the proffered Gospel book or tract today. Many, one fears, are destroyed or never read; others are refused with a kind of indignation or contempt.

" . . . And if it (judgment of God) begin at us, what shall the end be of them that *obey not* the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4. 17-18). What a calamitous thing to disregard the word of God!

Amos 8. 11 reads: "Behold, the days come, saith the Lord GOD, that I will send a famine . . . not a famine of bread, nor a thirst for water, *but of hearing the words of the Lord.*"

"Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God" (Matt. 4. 4).

“ O earth, earth, earth, *hear the word of the Lord,*” was the cry of the prophet of old to God’s ancient people (Jer. 22. 29). Alas! the appeal was disregarded with disastrous consequences.

This same appeal is made to us today, for God is still speaking, not only to His ancient people, but to the whole earth. Thank God “ whosoever will may come.” He has provided Jesus as a Saviour for you.

“ Neither is there salvation in any other : for there is *none* other name under heaven given among men whereby we must be saved.”

J. F. GARLAND.

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“ RICH IN MERCY ”

Acts 2. 36 and Eph. 2. 4

GOD who is rich in mercy
And infinite in love,
Has been made known in Jesus,
The Man enthroned above,
Seated in heavenly glory,
A Prince and Saviour He,
The Nazarene who suffered,
And died at Calvary.

We speak of sovereign mercy,
The riches of God’s grace,
And of the radiant glory,
Shining in Jesus’ face,
We tell again the story,
So wonderful, yet true—
O may its deep, deep meaning
Come home in power to you!

For God has raised up Jesus
Exalted Him above,
A living, glorious Saviour—
O triumph of His love!—
That He whom *men* rejected
And crucified below,
God has enthroned in glory,
Salvation to bestow.

And God has given His Spirit
To be the Witness here
Of Jesus and His glory
Until He shall appear.
O see Him *now* enthronèd,
The rightful Lord of all!
Peace and salvation giving
To all who on Him call.

Winnipeg.

C. DEAYTON.

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A COSTLY TREASURE

THE various harvests of the sea are only gathered at the risk of human life. Divers who go after pearls and sponges, fishermen who bring food to our tables—all do it at cost to themselves. Are we not prone to forget this? If so, we may also forget that *the most priceless of gifts* comes to us at *the greatest of costs*. Salvation is only possible because the Lord Jesus died. How we ought to prize the gift! And how love the Giver!

D. F. ACKLAND.

HAVE YOU FORGOTTEN ANYTHING?

THE forgetfulness of the travelling public is becoming proverbial.

It was forcibly brought home to the writer as he took his seat recently in an omnibus owned by a company which operates its vehicles over a wide area where one lives.

Displayed in a prominent position, with a red “ ? ” imposed upon them, were these words :—

HAVE YOU FORGOTTEN ANYTHING?

The forgetfulness of its passengers is a source of anxiety to the company, and likewise of temptation to its employees. In some instances the things forgotten are trivial, whilst there are also losses of considerable value, which occasion great concern. Yet there are far more vital matters concerning the eternal welfare of our souls as to which there is very marked forgetfulness, and to which we wish to call your immediate attention.

What shall it profit a man, if he shall gain the whole world, and LOSE HIS OWN SOUL? (Mark 8. 36.)

Have you forgotten ?

Further, there is an appointment for men made by God Himself.

It is appointed unto men once to die, but after this the judgment. (Heb. 9. 27.)

Have you forgotten this ?

In the Gospel of Luke, chapter 16, we have a divine record of a man who cried for mercy *in eternity*, and the stern injunction of Abraham, “ Son, remember . . . ” (Luke 16. 24–25).

Salvation from your sins’ penalty and from the power and dominion of sin may be yours now through repentance towards God and faith in our

Lord Jesus Christ. For it is written : “ It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us ” (Rom. 8. 33, 34).

Reader, make this your present joyful portion!

Behold, NOW is the accepted time; behold, NOW is the day of SALVATION. (2 Cor. 6. 2.)

Bilston.

F. TART.

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NOW!

SOME months ago, waggon number 361208, laden with valuable fuel, left the Mountain Ash Colliery on its way to a town in Devonshire. During its journey it must have been in close contact with a believer on the Lord Jesus, for, on the reverse of a small ticket affixed to the truck were the words of Holy Scripture from Amos 4.12 : “ Prepare to meet thy God! ” Obviously the one who wrote those words on the label in question, had it pressed on his soul that the matter of preparation was urgent, for he added the word—NOW!

It is, indeed, an urgent matter. Another passage of Scripture (2 Cor. 6. 2) reads : “ Behold, NOW is the accepted time ; behold, NOW is the day of salvation.”

The time is short! If you have not as yet prepared to meet your God, do so now, simply by putting your trust in the finished work of the Lord Jesus Christ.

“ Believe on the Lord Jesus Christ, and thou shalt be saved ” (Acts 16. 31).

D. B. C. SYMONDS.

A WORTHLESS TICKET

AN insurance ticket, value for £2000, was found on the body of a man taken from an express train. It had cost one shilling, and only required the holder's signature to make it valid. A few seconds was all the time required to write the name, but through neglect it was not done, and the ticket was worthless, a mere piece of paper.

We regret to read of such things, and maybe some feel they would not be guilty of such costly neglect, but there are thousands of men, women, boys and girls guilty of a far more serious neglect.

God has provided a full and eternal salvation for our souls in Jesus. "There is none other name under heaven given among men whereby we must be saved." Well might the inspired writer exclaim: "How shall we escape if we neglect so great salvation?"

How perfectly He made known the love of God to men, and how fully He has made known the desire of God to bless according to that love! What sorrow, shame, and suffering He bore, as He moved in tender grace amongst men!

On Calvary's Cross He was crucified by wicked men, and during three hours of a darkness no eye could penetrate He bore the full judgment of a righteous God under which we lay. He alone could do so because He was sinless and holy. Are you resting in the finished work of the Saviour and joyfully confessing His Name as Lord, by the power of the Holy Spirit? Act now, for this present moment is yours. Eternity will hold nothing but remorse for the soul that neglects this so great salvation!

H. K. REID.

“WHOM SAY YE THAT I AM?”

SOME time ago, whilst in conversation with a man who called himself a sceptic, I was much struck with a remark he made when alluding to the Lord Jesus Christ.

Being rather puffed up with the knowledge he had, and after considerable boasting, which is usually found in these so-called sceptics, he tried to prove to me that his opinion of God was what every one's opinion ought to be.

I began to doubt whether he believed there existed a God, but that aroused his indignation ; of course, he believed there was a God, but he was at an utter loss to say anything true concerning Him.

The thought struck me, Where did he get his knowledge from? God has been revealed to me by His own Son, therefore I said to him, “What do you think of Christ?” “Oh,” he said, “He was a great *reformer*, but I do not believe He was the Son of God.” In a few such remarks I was astonished to find how the devil could so delude the soul.

Did you ever doubt the existence of God? Many would say, “Certainly not.” But did you ever doubt that *the Son of God* has visited this earth as a lowly man, and been crucified? Perhaps it might be said, “Why should I believe that He was the Son of God?” It can be told why: because God the Father says so. Twice when Jesus was upon this earth God acknowledged Him as His only-begotten Son. Hundreds of years before He came into this world as man, the prophets spoke of His coming, His ministry, His rejection, His death, His resurrection; and after He had departed, God the Holy Ghost testifies of His exaltation.

Why should we doubt His message? He came to do the will of God; He came not in His own name, but by the divine command of His Father, He took up a body that was prepared for Him in order that He might express in the fullest measure the love of His Father's heart.

Should we ever doubt Him? Never. Is He but a reformer? I once saw myself a lost sinner, on the high road to hell; I found out it was impossible to reform that which was lost; a *reformer* was no good to me, so I sought a *Saviour*, who is found in Jesus, and now I can sing:—

O happy day, that fix'd my choice
On Thee, my Saviour and my God!

Have you, dear reader, made this blessed choice? Listen to His blessed words, "The Son of man is come to seek and to save *that which was lost*" (Luke 19. 10). No word of reformation there. He knew all were past recovery; therefore He gave Himself the willing victim that you might escape the judgment that was due to all by sin.

Is not that worthy of your earnest consideration? Can you imagine a mere reformer dying for you because he loved you? With Jesus it was more than human love; it was divine, therefore perfect.

Yield your heart to Him; acknowledge Him as your Saviour and Lord; learn how He loves you and died to save you, then He will be no mere reformer, but a personal Saviour. If God can show His appreciation of Him, "*Thou art my beloved Son, in thee I have found my delight,*" we may enjoy Him likewise.

F. A. PENBERTHY.

TWO PATHWAYS

ALMOST everyone will remember it is recorded in English history the occasion when General Wolfe won the battle of Quebec, which appears was an outstanding victory won with a much smaller army than the French. It is also recorded that General Wolfe had an impression that he would lose his life. On the way down the river—the journey he took to reach the scene of the battle—he repeated to his officers the lines of a well-known poem, “Gray’s Elegy” (written in a churchyard), the particular verse ending with the line :—

“ The paths of glory lead but to the grave.”

While this has passed into history, accepted by men as an instance of heroism and earthly glory, yet, what an epitaph as to what the world’s estimation is of what is great—“ leading but to the grave!” *The grave*, the end of all earthly hope, ambition and prospect, with no possible hope beyond, for the grave is the final touch on the human side, no further outlook. How humbling and heart searching that at the very moment of victory and earthly glory it has to be acknowledged and accepted that all goes into death. Such is *that* pathway!

But another pathway has come to light—an actual reversal to the sad end of that distinguished General Wolfe—a pathway of which it can be said leads from the grave to the glory. This path has not a great place in the annals and history of this world, or of man’s greatness, but it is the path of One, the Lord Jesus, who left the glory, coming into this scene of sorrow and death, bringing the love of God, the grace of heaven to poor ruined, lost man, to give such

a prospect beyond this death-bound scene, to give a living hope beyond death.

To make this possible, His was a pathway truly in the perfection of obedience ; it did take Him to the grave but having accomplished redemption, and by His own finished, perfect offering—for He offered Himself without spot to God, the sinless, spotless Offering, and so glorified God even in the place of sin and finished the work given Him to do—on the ground of this : forgiveness of sins, peace, pardon, eternal life, the gift of the Holy Spirit, a place in the favour of God are all possible.

He Himself is now risen from the grave, death had no hold on Him, He is now in the glory. He is in the presence of God as Man, a glorious and triumphant Victor, a living Man in the brightest spot of the glory of God. See how Peter brings this before us in his epistle (1 Peter 1. 3, 4, 21). With General Wolfe all faded into the darkness of death, eternal gloom and distance from God. But through Jesus and His finished work we can have the assurance of eternal glory where sin and death can never come.

The vital question for each one is, Am I on the path that leads to the glory of God, opened up to us by the Son of God? Can I say with Paul, “The Son of God who loved me and gave Himself for me?” (Gal. 2. 20). Is not this an urgent matter which should be settled without delay? The door is wide open still and the word to all is, “Whosoever will.” For “Whosoever shall call upon the Name of the Lord shall be saved” (Rom. 10. 13).

Dawlish.

H. BANKS.

HAVE YOU MADE YOUR CHOICE?

MICHAEL ANGELO, the great Italian sculptor, painter, poet and architect, said in his brief will : “ I commit my soul to God, my body to the earth, my possessions to my nearest relatives. I die in the faith of Jesus Christ, and in the firm hope of a better life.” Such were the last words of one who had achieved fame and honour among men, but evidently saw something even greater than this brief span of life—a better life ; yes, indeed, where no death shadow ever can rest.

Life is what the believer has found in Christ. The great apostle Paul could say : “ The life I now live I live by the faith of the Son of God, who loved me and gave Himself for me.” Is this the kind of life you are living ? Trifle not with your precious, immortal soul, lest you lose it for all eternity ! “ For what shall it profit a man if he shall gain the whole world and lose his own soul ? ” If you die unsaved, remorse will follow you into eternity because you failed to act in time. Then :—

For ever to think, God's mercy is past,
And I into hell am righteously cast,
To weep o'er my doom which forever must last.

We say again, Don't think too long, but act now ! Turn to God in true repentance and faith in our Lord Jesus Christ. He has suffered, He has died, that you may live. Listen to the prophet : “ Turn ye, turn ye, for why will ye die ? ” Listen again, “ If our sins and iniquities be upon us, and we pine away in them, how should we then live ? ”

A warning comes to you : “ See that ye refuse not Him that speaketh.”

Indianapolis.

E. I. EMERSON.

A SHORT CUT TO HEAVEN

SOME years ago two preachers were visiting a small country town in the Cape Province and felt led to hold an open air meeting in the native "Location." By focussing the headlights of two motor-cars on the spot selected, the blackness of the night was sufficiently dispelled to enable a goodly crowd of natives to gather around to hear the word. They sang a hymn. The South African native loves singing and the audience joined in lustily and with harmony. Then came a solemn preaching of the gospel to which there was close attention, a native interpreting from English into Xosa.

The meeting over, the preachers were about to leave, when a young man came up and enquired whether they could tell him the short cut to heaven. The question seemed almost irreverent, but it was uttered in broken English and one look at the man's face showed that he was in desperate earnestness. The marks of tuberculosis were upon him ; he knew that soon he was to pass out of this life into that which lies beyond. The preachers sought to help him. They told him of the Lord Jesus. It is only through Him that any one of us can reach heaven. Religion will not save us, neither a good life, nor kindness to others. Salvation is all in a Person ; "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus. If we have Him we may be sure of heaven. The young native thanked them and disappeared into the darkness to seek his cottage.

A few days later the preachers received an urgent message to come to a dying man. Back they went to the Location, into a little cottage of corrugated

iron. There on the bed lay a dying native : it was the same man who a few days before had enquired the way to heaven. He was in deep concern as to his soul. They once more pointed him to the blessed Person who suffered on Calvary's cross, shedding His own precious blood in order that sinners might be freed from the burden of their sins. Then having prayed with him, they promised to call the next morning. Early the next day they were at his bedside. His black face was silhouetted against the snow-white pillow. It was emaciated by disease but radiant with joy. His countenance lit up with the joy which filled his soul. "Sirs," said he, with his hands clasped together in ecstasy, "I've got Him." There was no doubt as to his going to heaven. He had found the Lord Jesus and his heart was glad in the knowledge of a living personal Saviour.

There is but one way and that is Christ. He is the way and He is the door. There is no salvation in any other. Those that ask receive and those that seek find. If we knock it shall be opened to us. That young man was in real earnest and a seeking sinner and a seeking Saviour are bound to meet.

You may be an intellectual, you may be a capitalist, you may be among the poorest of the poor ; you may be dark, you may be white. One thing is certain, that you need a Saviour. Further, there is but One. Can you say with our native friend, "I've got Him" ? Christ Jesus came into the world to save sinners. He died to save you. Do not spurn the value of that precious death. He lives now at God's right hand, a Saviour. Would you find your way into life ? It is He who is the "Bright inlet to the light of heaven above."

Cape Town.

C. M. MENZIES.

ANDREW'S LAST NIGHT ON EARTH

IT was evening. The house doctor accompanying the surgeon had paid an unusually late visit to the male ward of the hospital ; and the surgeon was now preparing to leave when he met the nurse at the door. " It is a pity, Sister," he said, " but that fine young fellow at the top of the ward will be dead by morning. It's a pity, but we've done our very best."

Startled out of her usual calm she answered, " Oh! is that possible, doctor? But you told him he was 'doing fine.' And he is quite expecting to live."

" Well, he has put up a grand fight for life, and there was no use in depressing him. He will probably be unconscious in a few hours and never know he is dying." With these words the great surgeon went down the corridor.

The nurse stood for a moment hesitating : then she said to the house doctor : " Will you not tell him, doctor? His friends are all far away, and he may have something to settle, or some message to send. It is hard that he should not know. Do tell him."

" No, no, I shall not tell him. It is easier for him not to know," said the doctor. Then he added, " You can tell him if you like, Sister."

" Then I must," she said, but within herself she thought, " How can I? Will he believe me in face of the doctor's cheering words? Is it of any use after all to upset him? "

Still her first thought returned, " He may have something to settle, some message to send." She finished her evening duties, then with slow steps made her way up the ward, pondering how she was to impart her dread tidings.

The night nurse was already at her post, and the lights turned down in the ward, when she took her seat by the side of the one who, she now knew, was dying.

“This is kind of you to come and pay me another visit, Sister,” he said. “The doctor said I am ‘doing fine.’ Does he think it will be long before I can be moved? You will write to my mother, won’t you, Sister, and make the best of it to her.”

She was silent a moment, then she said gently, “I’m afraid the doctor made you think what is not true, Andrew. You are very gravely hurt. There is more danger than any of us thought at first.”

It was Andrew’s turn to be silent; then, as a look of dismay came into his eyes, he said, “You do not mean I am going to die, Sister?”

Her grave look and the tear that rolled down her cheek answered him.

Again there was a pause. He had been a strong man, had faced death over and over again on the battlefield, but this was different. It was night in a hospital ward, all was quiet with nothing to distract or take off the solemnity of knowing he had God and eternity to face. Presently, with quivering lips, he spoke only three words: “How long, Sister?”

She dared not hide from him the stern truth; and then came a low despairing cry, “But I can’t die, Sister, I can’t die! I am not ready to die.” The momentous question now engaged his mind, and he asked, “What must I do to be saved?”

She had said to the doctor, “He might have something to settle,” but she had thought of earthly things—the things of time. He had indeed something to settle, but it meant for eternity! And all she could answer was, “I don’t know; I am not saved.”

Then with pleading voice, he said, "Won't you pray for me? Do, pray!" But the sad answer came, "I can't, I don't know how."

What a moment for both of these souls! Both lost; both just finding it out! In the case of one the last grains of sand in life's hour-glass were fast running out, with the question unsettled, "What must I do to be saved?"

The nurse was scarcely less agitated than the dying man. Then, a Spirit-given thought, surely, came to her, as she said, "If it will be any comfort to you, I will sit up and read the Bible to you."

Andrew, caught at the suggestion as a drowning man might catch at a rope thrown out to him. "Do, do!" he eagerly said.

She turned up the light above his bed, enough to enable her to read, and took a Bible that was lying near. She hardly knew where to begin, but the Bible fell open at the Gospel of John, and in a low clear voice she read of one who came to Jesus by night. She read of that man's need and of God's love. She read slowly, distinctly, and he listened eagerly trying to grasp something to answer the absorbing anxiety of his soul.

Pausing a moment, she continued to read—of the woman who had her thirst quenched and her heart satisfied. Still there was no word from the suffering man, and his eyes besought her to go on. Finally she came to John 5. 24: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." She looked up as she finished reading this, and saw a change in his face—the haggard look of agony was disappearing, and he said, "Stop there, Sister—

light is coming in. I see—I see! Leave me alone, Sister ; but come back soon. Thank you. Oh ! thank you.”

Alone with God he remained for half an hour ; and when she returned his face was radiant : “ I have heard His word,” he said, “ I believe the Lord Jesus Christ bore my sins when He was lifted up, and He has received me—all guilty as I was. It is not death for me now, Sister ; it is everlasting life ; He has given it to me.”

After a minute’s rest he spoke again : “ Sister, will you meet me in heaven ? You can never say again you do not know the way.”

“ It isn’t clear to me. I can’t grasp it as you have,” she answered.

“ He knew I had no time left, and so He let the light in quickly,” the dying man said, “ but He will make it clear to you. Tell my mother, Christ saved me at the eleventh hour. Peace ! Peace ! ”

These were his last conscious words. The grey look deepened on his face, and very soon, as the surgeon had said, he had a slight convulsion, and then sank away with the Good Shepherd who had sought and found His lost sheep.

And what of the Sister, do you ask ?

The enemy plied her with doubts and difficulties of all kinds. She wondered how Andrew had such assurance, and could meet death so calmly, without a doubt that his sins were forgiven, while she was still tossed with doubts and fears. She did not recognize that he had looked to the Lord Jesus Christ—got a sight of His dying upon the cross for his sins ; and that had changed everything for him in a moment ; but she was looking at herself, and found nothing there but sin and misery.

In this state, four years rolled away—four dreary years; a ray of hope coming in sometimes, but quickly followed by darkness and despair. Then she became acquainted with a visitor to the hospital, to whom she opened her heart. This friend invited her to meet a servant of God, and to hear him preach—one that was much used in showing the way of peace to troubled souls.

The preaching was good, but it did not meet her case. They had some conversations but nothing seemed to touch her. Finally the preacher turned to John 5. 24: “Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

Suddenly the light broke in, and, like Andrew, she too said, “I see!”—and peace entered her soul. The same words that had met the dying man four years before now calmed every doubt and fear in her heart, and she could thank God that for her also all was settled.

Reader, is it settled with you? John 5. 24 is as much a message for you as for Andrew and the Sister. Will you receive it? *Sel.*

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**“THE EXCEEDING RICHES OF HIS
GRACE”
(Eph. 2. 7.)**

ON the outbreak of the American Civil War a man enlisted into the Southern army as a spy. Whilst spying out the Northern army he was caught and shown no mercy by the court-martial who sentenced him to be shot.

During his confinement awaiting the time of execution the guards brought him his rations. Every time they came to his cell he would call Abraham Lincoln all the most terrible names he could think of. The soldiers, had they not been required to feed him by military order, would have allowed him to starve in the prison for talking so unjustly of the president.

One day a Northern officer came to the cell. The prisoner, full of rage, thought his time was come to be shot. The officer opened the prison door and handed him a free pardon from Abraham Lincoln! He was at liberty to go to his wife and children. Someone interceded for him and obtained a pardon.

The man did not deserve a pardon but this is exactly what grace is—unmerited favour. You may have been a rebel against God up to this very hour, but if you are repentant and believe on the Lord Jesus Christ whom God hath sent, this free gift of salvation is awaiting your acceptance. Come, now, and bow before the mercy of God ; plead not merit but mercy. When and where sin aboundeth grace doth much more abound for God's great heart is filled with a desire to display the grace which pervadeth His nature and the wonders of His love.

The Lord Jesus has said : “ Him that cometh to me I will in no wise cast out.” His death and shed blood has secured this blessed acceptance. May you not spurn this priceless opportunity but say in the hymn-writer's words :—

Who is a pardoning God like Thee ?
Or who has grace so rich and free ?

For “ His mercy endureth for ever.”

Leicester.

J. L. FEAR.

COMMITTAL

O BLESSED Saviour, who didst go
To lowest depths for me!
Help me to serve Thee here below
And yield my life to Thee.

In every moment of the day,
In every movement, too,
Let me acknowledge Thy blest way
And seek Thy will to do.

For this I need Thy help each hour,
Oh! keep me, Lord, near Thee ;
Vouchsafe to me Thy heavenly power,
For hindrance then will flee.

My soul Thou hast redeemed by Blood,
Thy death has set me free ;
My Saviour Thou, my risen Lord—
Thine only now to be!

My ev'ry part I would commit
Entirely to Thyself :
My sight, my speech, my mind and thought—
Thyself for all my wealth.

My feet to walk in Thy blest ways,
My hands to do Thy will,
My mouth to sing Thy worthy praise,
Thy voice my ears to fill.

Let now mine eyes Thy glory see,
Fill Thou my heart with love,
This little while for Thee to be,
Then dwell with Thee above.

Exeter.

H. B.

“ A NAME WHICH IS ABOVE EVERY NAME ”

MAN'S QUESTION—

“ When shall He die, and His name perish ? ” (Ps. 41. 5).

GOD'S ANSWER—

“ His Name shall endure for ever : His Name shall be continued as long as the sun : and men shall be blessed in Him : all nations shall call Him blessed ” (Ps. 72. 17). “ I will make Thy name to be remembered in all generations : therefore shall the people praise Thee for ever and ever ” (Ps. 45. 17).

THE CHRISTIAN'S RESPONSE—

“ Thy Name is as ointment poured forth ” (Song of Songs 1. 3).

“ And blessed be His glorious Name for ever : and let the whole earth be filled with His glory ; Amen, and Amen ” (Ps. 72. 19).

THE HOLY SPIRIT'S WITNESS—

“ Wherefore God also hath highly exalted Him, and given Him a Name which is above every name : that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father ” (Phil. 2. 9-11).

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved (Rom. 10. 9).

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

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

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

Precious Name of Him who suffered
On the shameful tree,
Gave Himself the willing Victim,
Spotless He.

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

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

E. E. NICHOLS.*

* The beloved author whose pen had been employed in writing Gospel articles for the past 60-70 years, departed to be with Christ on May 7th, 1952, aged 86 years, after a long illness, and many years of failing health. He was preserved in brightness of spirit, rejoicing in the Lord.

“ ONCE I WAS BLIND, BUT NOW I SEE ”

A YOUNG man had suffered for many years from a direful disease, which gradually rendered his limbs immovable. One who had witnessed many cases of severe bodily suffering stated that he had never seen anything to compare with that with which this dear man was inflicted for so many years. Finally his sight also completely failed. When in this state it was that he called someone to him to write down from his lips the good matter which his heart was inditing, and he spoke as follows :

Once I could see, but ne'er again
Shall I behold the verdant plain,
Jewelled with flowers of colours bright,
Bathed in a flood of golden light.
The birds, the brilliant butterflies,
These all in *thought* before me rise ;
The shining rivulet whose song
Comes sweetly murmuring along ;
The sky, the clouds, the grass, the trees,
All waving, glancing in the breeze—
I see them pictured in my mind,
But *there alone*, for I am blind.

Blind, did I say ? How can it be ?
Since I, by faith, my Saviour *see*
Exalted on the throne above,
Beaming with *mercy, grace, and love*.
A view like this is better far
Than sun or moon, or glittering star,
Or glowing landscape, sunny skies,
Or sight that's *fair to mortal eyes*.
I THANK *my God* that He has put
A veil before my eyes, and shut
All earthly objects from my sight,
And *Christ* revealed in glory bright.
Henceforth my word shall ever be—
Once I was blind, but NOW I see.

R. P.

“ THE MOST PRECIOUS OF ALL NAMES ”

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

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

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

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

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

The mention of the name of Jesus opened the door of our hearts, and of our lips, too, and to our

mutual delight we found that to three of the six people in that railway compartment, the Name of Jesus was indeed the most precious of all names.

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

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

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

God Himself has taken care that that most precious Name shall never perish, for it is written in the Scriptures: "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: That at the Name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2.).

The Name He bore when here in grace on earth is the Name He bears in glory now. God could not find a sweeter or more precious Name wherewith to honour His own dear Son, and millions of those who know and trust Him as their Saviour can say with hearts aglow, like the lady in the railway carriage,

“ Why! that is the most precious of all names,” in its fragrance and sweetness, “ it is like ointment poured forth.”

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

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

St. Albans.

J. B. CARLYON.

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THE NURSE'S MESSAGE

The Blood of Jesus Christ, God's Son, cleanseth us from all sin.—I John 1. 7.

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

A comparatively young woman, the mother of a large family, had entered a well-known hospital on the south coast for an operation, but, alas! the disease was too far advanced for surgical skill, and the doctors were reluctantly compelled to admit that her days were numbered. However, the truth of the words, “ Man's extremity is God's opportunity,” was yet again to be proved. The poor woman was

moved to a large ward where she was cared for by a young nurse who was a believer in the Lord Jesus Christ. The great desire of this Christian girl was to speak to her patient of eternal realities, knowing she was about to pass out of this scene ; but during the four or five weeks that elapsed, no opportunity was given her, much to her concern. The days passed by and soon it was evident the end was very near ; the Chaplain was therefore summoned to administer the Last Sacrament. Realizing now that she was about to die, the poor woman cried out, " Why should I die? I have not been a wicked woman." These words were repeated several times, and soon the minister left this never-to-be-forgotten scene. Our verse of Scripture came before the nurse very simply, and stepping to her bedside, she said, " Mrs. O——, listen! I have something most important to tell you. God's Word says, ' The blood of Jesus Christ His Son cleanseth us from all sin '." The poor soul was quiet for a moment or two, then she held the nurse's arm, whispering, " Nurse, say it again, while I am conscious." The words were repeated and there was silence for a space of two or three minutes. Mrs. O—— then looked up, saying, " Yes, it's the blood of Jesus, and I am going to be with Him." Imagine the joy this afforded the nurse—what a response from a dying woman! During the afternoon she had all her children by the bedside and told them that she was soon going to be with Jesus, pleading with them to accept Him as their own personal Saviour in their early days.

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

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

Peace, perfect peace, in this dark world of sin?
The Blood of Jesus whispers peace within.

W. FLECK.

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IN WHICH RACE ARE YOU ?

The Sinner's Race

The Start.—Born in sin. (Ps. 51. 5.)

The Race.—All gone out of the way. (Rom. 3. 12.)

The Finish.—After death the judgment. (Heb. 9. 27.)

The Weighing Room.—Weighed in the balances and found wanting. (Dan. 5. 27.)

The Settling Day.—What shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8. 36.)

The Christian's Race

The Start.—Born of God. (1 John 3.)

The Race.—Looking unto Jesus. (Heb. 12. 3.)

The Finish.—Unto Him that is able to keep you from falling. (Jude 24.)

The Weighing Room.—Found in Him. (Phil. 3. 9.)

The Settling Day.—From henceforth there is laid up for me a crown of righteousness. (2 Tim. 4. 8.)

From an old volume of "Scattered Seed"

THE DIVINITY OF CHRIST

What think ye of Christ ?

THE controversy of the present hour seems to be particularly of this kind :—

Under the specious pretence that reason alone is competent to determine the measure of religious faith, a certain class of men (and in the garb of friends of Christianity, too) have presumed to analyse the several parts of revelation by this standard, and have peremptorily rejected every thing beyond the power of reason to account for, as impossible to have proceeded from God. Thus, with a rash and bold hand, they have torn from the gospel all the sacred mysteries of our holy faith, reduced the whole to a mere system of ethics, and degraded the divine Author of our salvation to a character no higher than that of a moral teacher ; the equal of Socrates or Confucius. Nay, to such an height hath this doctrine advanced, that one who hath the dangerous honour of pre-eminence in this opinion hath declared that the sentiments even of an apostle are invalid, and of no weight with him.

When errors of this fatal tendency spring up in the world, and come forth to the public under the sanction of distinguished names, we cannot be too much upon our guard to repel the seducing influence. **THE DIVINITY OF JESUS I CONCEIVE TO BE THE CHIEF CORNER-STONE IN THE EDIFICE OF CHRISTIANITY.** Remove this from the building and the whole fabric immediately totters. The foundation is shaken to the very centre. And then the great doctrine of atonement and expiation by the blood of Jesus falls to the ground, and all the rich promises of the gospel are done away. When

so vital a part of the gospel is attacked ; the Divinity of our blessed Lord palpably denied ; Himself classed among fallible men : it is impossible to regard such reproaches with indifference. How can any true believer hear, with unconcern, that blessed Person, by whose sacred name we are called, thus degraded and traduced ? Surely it must be our duty to come forward, and with becoming confidence assert the dignity of that Master under whose banner we serve.

(From a sermon preached in 1794 at Charles Church, Plymouth, by Dr. R. Hawker.)

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TWENTY YEARS OF SERVICE LOST

ON one of the Clyde River Steamers a Christian man, on his holidays, was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it that he feared such efforts did little permanent good. “ I am not opposed to such work,” he said. “ In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it.”

The tract distributor was somewhat “ damped ” by that remark coming from one who was evidently a Christian of many years’ standing. But he instantly remembered that his own conversion was brought about by means of a tract, which he had received when a lad of twelve, as he walked along the street one wintry night.

As he passed the door of a Mission Hall, a young man, standing evidently for the purpose of getting

passers-by to go in, handed him a tract, and asked him to go inside and hear the Gospel. He did go in and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety, he turned to the tract he received, read it, and was saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished he said, "May I ask where this most interesting event took place?"

The man named the street, the hall and the very night on which he got the tract, and was invited inside. The gentleman's eyes filled with tears; he grasped the distributor's hand, and said with great emotion, "It was my work many a night, when a young man newly converted, to stand at that door giving tracts and inviting passers-by; and well I remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that and gave it up, thinking such work was almost useless. Now, after twenty years, God has let me know that it was not in vain, and if he spares me to return to the city, I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it." But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker's account in the day of Christ had he continued in the service that the Lord gave him to do! — "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6. 9).

Ex.

THE HIGHWAY TO BLESSING

And a highway shall be there and a way . . . the wayfaring men, though fools, shall not err therein (Isa. 35. 8).

WHILST motoring when darkness had set in, and undertaking a long journey, some difficulty was experienced at times in finding the way.

Directing boards and signposts were none too many, nor were they too conspicuous. At a certain important junction, however, a signboard was at last observed, which certainly was most distinct, and plain, and clear! My friend, who was at the wheel, quickly commented favourably upon it, and his appreciative remarks brought to my mind there and then, the unmistakable clarity and simplicity with which the message of God's mercy and grace to mankind is clothed.

Nothing of an obscure or complicated character marks it : on the contrary the message of God's good tidings is so profoundly simple, and so very plain, that even a child may understand.

The great apostle of the Gentiles, wonderful preacher that he was, and Silas also, when asked by the jailor at Philippi, "Sirs, what must I do to be saved?" answered simply, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16. 30, 31). This reply, we venture to remark, did not leave the jailor in any state of bewilderment or uncertainty ; it was directing him just simply to the One and only Saviour, thus turning his attention from himself and all else, and fixing it on Christ ; upon Him who died for our sins according to the Scriptures, and who was buried, and

who rose again the third day according to the Scriptures.

Dear reader, let us point you to this same blessed Saviour, now at the right hand of God ; One who is there on behalf of all, and who is available to everyone who feels his need, and calls upon Him. This Saviour is the Saviour of God's providing—the One given of God for man's salvation and blessing. It but remains for us to put our trust in Him—the only Saviour, for "neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12).

W. B. HARRIS.

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A COMMON MISTAKE

MANY confound between salvation and the joy of it ; now salvation can never be lost but the *joy* of it may soon be lost.

The Psalmist said, "Restore unto me the joy of Thy salvation" (Ps. 51. 12). He asked not to have salvation restored, for when once God gives it, He never takes it away again ; what he asked and longed for was the *joy* of it.

If as believers we sin and think lightly of it, or fail to confess it to our heavenly Father, we forfeit communion ; but if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John 1).

H. M. HOOKE.

AN IMPREGNABLE ROCK

ALL attacks upon the Bible leave the divine volume just where it always was, and always will be, like an impregnable rock, against which the waves of infidel thought dash themselves in contemptible impotency.

There stands the word of God, in its divine majesty, in its heavenly power, in its beautiful simplicity, in its matchless glory, in its unfathomed because unfathomable depths, in its never-failing freshness and power of adaptation, in its marvellous comprehensiveness, in its vastness of scope, its perfect unity, its thorough uniqueness. The Bible stands alone. There is nothing like it in the wide world of literature ; and if anything further were needed to prove that the book which we call " The Bible " is, in very deed, the living and eternal word of God, it may be found in the ceaseless efforts of the devil to prove that it is not.

" *For ever, O Lord, thy word is settled in heaven.*" What remains, beloved reader, for thee ? Just this, " Thy word have I hid in my heart, that I may not sin against thee." Thus it stands. Blessed be His holy name ; and when we have His word hid in the depths of our hearts, the theories and the arguments, the reasonings or the ravings, the questionings and the conclusions, of sceptics, rationalists, and infidels, will be to us of less moment by far than the pattering of rain upon the window.

In view of the immense importance of the subject, and the special character of the moment through which we are passing, we feel profoundly thankful for an opportunity of bearing our feeble testimony to the power, authority, all-sufficing, and divine

glory of the “ holy scriptures.” “ Thanks be to God for his unspeakable gift! ”

C. H. MACINTOSH.

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THE CLOSING DAYS OF THREE ELDERLY WOMEN

SOME years ago I was in the house of a county judge, and was told by him that his mother-in-law wished to see me. She was elderly and confined to bed. On entering her bedroom I quickly found out the reason for her request. She was conscious that she would not be long in this world, and although a believer, she had not settled peace with God, and had some dread of death. I prayed with her, and then read from Holy Scripture what the Apostle Paul writes by the Holy Spirit about the Lord Jesus : “ Who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ ” (Rom. 4. 25 ; 5. 1). After a few words of explanation, divine light beamed into her soul, peace was hers, and all fear was gone. I saw her on several occasions afterwards, and her end was one of joy and peace.

On the same day I visited the mother-in-law of another gentleman. She, too, was elderly, and confined to bed. When speaking to her about her illness I expressed the hope that she was trusting in the Lord Jesus as her only Saviour. She immediately ordered me out of her room, saying that she did not

wish to hear anything about religion. I tried to impress her with the importance of being assured about her soul's eternal welfare. Alas! she only persisted that I would leave her room, which I did, but not without a word of warning.

One can only hope that she accepted Christ as her own Saviour, before she was called; but I never saw her again.

On the return journey homeward the same day I called to see another elderly woman who was over ninety years of age. She lived alone, and had been confined to bed for several years. She was cared for by kindly neighbours; her door was always on the latch. She was a believer in the Lord Jesus, knew her sins forgiven, and had no fear of death. As I entered, she was singing:

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!

She was blind, but knew my voice when I spoke to her. I said, "You seem to be very happy." "Oh, yes!" she said, "how could I be otherwise? My Saviour is always near me, and I am just waiting for Him to take me home to Himself."

We had prayer, and further conversation about the One we love, and I left her rejoicing in Him.

These three women are now gone out of this world. What about yourself, dear reader, for none of us know how soon we, too, may be called to face death? Both Holy Scripture and the history of mankind prove conclusively that we are only here for a limited period, some longer and some shorter. Even of Methuselah, who lived nine hundred and sixty-nine years, it is written, "And he died" (Gen. 5. 27).

We cannot deny the sobering fact that everyday happenings, and God's word, both constantly remind us of the brevity of our lives here.

The Bible clearly states, "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27).

The fact that death is on the human race cannot be denied; but some may be foolish enough to imagine, or even like the Sadducees, deny that there will be a resurrection, and judgment; but man's imagination or unbelief will not in the slightest degree alter the Word of God. As it is said, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24. 35). John 5. 24 clearly shows that the believer in the Lord Jesus will not come into judgment, because He has borne the judgment due to the believer. And should the believer be called to leave the world by way of death, we know from 2 Corinthians 5. 8, and other parts of Holy Scripture, that it is to be "absent from the body, and to be present with the Lord."

Believers, however, are not looking for death, but for the Lord Jesus to come and take them to be with Himself without dying, as we see clearly from 1 Thess. 4. 16, 17.

But to unbelievers, who continue in their unbelief, the Lord Jesus has said, "I go My way, and ye shall seek Me, and shall die in your sins: whither I go ye cannot come." And again, ". . . For if ye believe not that I am He, ye shall die in your sins" (John 8. 21-24).

How very important therefore that everyone should be assured of their future eternal security by trusting in the Lord Jesus, who bore the judgment of God due to sin! "He became the author of eternal salvation unto all them that obey Him" (Heb. 5. 9).

“How shall we escape, if we neglect so great salvation?” (Heb. 2. 3).

Do not be concerned merely about temporal prosperity and future comforts in this world, and neglect your soul’s eternal salvation. Luke 12. 16–21 gives a solemn warning as to this.

Life at longest is so brief,
Like the fading of a leaf ;
Judgment cometh as a thief,
Be in time!

A. ANGUS.

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THE WHOLE TRUTH

DISCUSSING the relative values of certain publications touching current events, an observant and thoughtful reader was recently heard to remark, “I always prefer the——, it is a journal which invariably gives a true and sober account of both sides of a matter, and rarely departs from doing so.”

Upon being acquainted with this interesting reflection concerning the said publication, it brought to my mind the infinitely more wonderful and unique writings of the Holy Scriptures—writings indited by the Holy Spirit of God, and penned by various men of God over a period of hundreds of years. They present, too, in an unbiased way, the whole truth relating to every moral question existing between God and men, and NEVER for one single moment depart from doing so.

How important it is thus to have the truth as set out in the Holy Scriptures—unvarnished and without the least trace of bias, for only in the presence of the truth are we enabled to weigh things up rightly and come to a sober and true judgment!

These holy writings present the truth and nothing but the truth. They remain the unchanging and abiding word of God, and should receive, therefore, the greatest possible respect, and command man's whole and most serious attention, for they come from Him who is the unchanging and eternal God. The whole authority of heaven lies behind them. Much of the so-called religious literature abroad to-day gives but part of the truth, resulting in wrong thoughts as to God, and also of man. God is presented falsely—His love being emphasized at the expense of His righteousness, thus weakening the true import of the great work of the atonement wrought out by the Lord Jesus Christ upon the cross, the only basis of all blessing. Man is also viewed as being capable of reform, and able of himself to work out and secure his own salvation. Man's wholly lost condition is denied. Both these lines of thought which are found, alas! in many writings of men all down through the years are grossly misleading. The Scriptures, on the contrary, affirm that whilst God is love, He is also just, "a just God and a Saviour." They tell us, how in the death of Christ, God's beloved Son, God has demonstrated both His righteousness and His love. They also show man to be a totally ruined and lost creature, in dire need of the salvation which only God can effect and provide.

Reader, we would urge you to bow to the truth thus revealed in the unerring and immutable word

of God. To do so will bring untold blessing. Beware, we beseech you, of the snare and influence of the subtle, erroneous writings and teachings of men, which, while containing a measure of truth, do not present the whole truth.

W. B. HARRIS.

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A SOLEMN WARNING

I HAD been visiting this man off and on for over eighteen months, more in the interest of the company in whose employment I was at the time, it being a part of my duty to call upon certain ones who were sick and report upon the cases. This man I was particularly interested in had a lingering illness, from which, according to his physician, he would never recover. He was an upright kind of man, irreproachable in character as far as men speak of, but before God he had no standing. I had ventured to speak to him on several occasions, bringing before him his great need of a Saviour, and that “All our righteousness are as filthy rags” in the sight of God, but he constantly refused to admit his lost condition before God.

Eighteen months had rolled away, yet still he was defiant. What opportunities he had discarded! At my last visit to him it could be seen he was fast sinking. The doctor had called just before and had stated he could do no more for him. I ventured, possibly my last chance to speak to him. I kneeled by his bedside to pray with him, but I had scarcely got down on my knees when he raised himself up on his bed with the little strength he had left, shook his fist at me and dared me to pray with him.

Instantly the light in his bedroom went out, which was just a glimmer, and I was left in darkness. Reaching for my hat I walked down the stairs into the street below. The words of the prophet Jeremiah came forcibly before me : “ Pray not thou for this people, neither lift up thy cry nor prayer for them, neither make intercession to me : for I will not hear thee.” Although the blessed God is favourable to men yet it is written, “ My Spirit shall not always strive with men.” Turn to Jesus now and let not present things rob you of an eternity of bliss.

E. I. EMERSON.

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GEORGE WHITEFIELD'S MESSAGE

A CHARACTERISTIC of Geo. Whitefield was that he made it his wont, wherever he stayed, to talk to the members of the household about their souls—with each one personally. But, stopping at a certain house with a colonel, who was all that could be wished except a Christian, he was so pleased with the hospitality he received, and so charmed with the general character of the colonel and his good wife and daughters, that he did not like to speak to them about decision, as he would have done if they had been less amiable characters. He had stopped with them for a week, and during the last night the Spirit of God visited him so that he could not sleep. “ These people,” said he, “ have been very kind to me, and I have not been faithful to them ; I must do it before I go ; I must tell them that whatever good thing they have, if they do not

believe in Jesus they are lost.” He arose and prayed. After praying he still felt contrition in his spirit. His old nature said, “I cannot do it,” but the Holy Spirit seemed to say, “Leave them not without warning.” At last he thought of a device, and prayed God to accept it: he wrote upon a diamond-shaped pane of glass in the window with his ring these words: “*One thing thou lackest.*” He could not bring himself to speak to them, but went his way with many a prayer for their conversion.

He had no sooner gone than the good woman of the house, who was a great admirer of him, said: “I will go up to his room; I like to look at the very spot where the man of God has been.” She went up and noticed on the window-pane those words, “*One thing thou lackest.*” It struck her with conviction in a moment. “Ah!” said she, “I thought he did not care much for us, for I knew he always pleaded with those with whom he stopped, and when I found that he did not do so with us I thought we had vexed him; but I see how it was, he was too tender in mind to speak to us.” She called her daughters up. “Look there, girls!” said she, “see what Mr. Whitefield has written on the window: ‘*One thing thou lackest.*’ Call up your father.” The father came up and read that, too: “*One thing thou lackest!*” and around the bed whereon the man of God had slept, they all knelt down and sought that God would give them the one thing they lacked, and ere they left that chamber they had found that one thing, and the whole household rejoiced in Jesus. It is not long since I met with a friend who preserved that very pane of glass in her family as an heirloom.

C. H. SPURGEON.

“DON'T BE VICTORIAN!”

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

A local preacher, who viewed with grave concern such a step being taken (particularly in view of the privileges that this so-called Christian country had enjoyed, and where the light of the Gospel had so long shone and been faithfully and clearly proclaimed), produced a Bible, and raised a warning voice as to the widespread neglect of the teaching of holy Scripture, and the increasing disregard for a day which had so long been revered as set apart for the worship of God.

Now, as regards the Gospel, many would taunt us that the old-fashioned gospel so earnestly proclaimed by our forefathers is out of date. Such as was proclaimed in the Victorian era, if you will, when such a wave of blessing from God passed over this land! Well, tens of thousands have gladly testified, and likewise do multitudes in the present day, that it is wonderfully effective—it is, indeed, the power of God unto salvation to everyone that believeth (Rom. 1. 16).

May you likewise prove its power to save your soul!

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

A. E. BIRD.

A RUDE AWAKENING

IN a little gospel hall in a South African city were gathered some 120 people, listening to a preacher who sought to bring home to his audience that religion in itself is valueless unless accompanied by real faith in the Lord Jesus Christ.

Among the hearers sat a religious young woman, whose life had been in every way exemplary. Early bereft of both parents, she had been educated in a Roman Catholic school, but was taken out thence by her brother and joined the Church of England to which their parents had belonged.

The subject under consideration was that remarkable chapter in the prophecy of Zechariah (chap. 3), where Joshua the High Priest stands before the angel of the Lord, clothed in filthy garments. The preacher sought to show in earnest words that even this High Priest, perhaps the most religious man in Israel in that day—a man to whose blameless character God Himself bears witness—even *he*, when brought into the presence of God's holiness, was found utterly unfit for that scene—"clothed in filthy garments"! How the light of God's glory shows up what we are! Though we may pass muster with our fellow men, "all our righteousnesses are as filthy rags" in God's sight (Isa. 64. 6). Outward religion without inward reality will never pass muster in the courts of heaven.

The subject of our story had come into the hall quite at peace with herself. It had never occurred to her that *she* required salvation, however much others around her stood in need of it. For three years she had been a zealous Bible seller, and almost every house in the town had been visited by her for

the purpose of providing the inhabitants with God's blessed book. She was known and respected by the Christian workers, not of her own Church only, but by those of other denominations as well, and none of them would have called in question the sincerity of her religion.

But as she sat upon that seat, the question arose in her mind: "What if *I* should be only clothed in filthy rags in God's sight? What does God think of me? When was *I* converted? Indeed, am I converted at all?"

And in response to these queries, the conviction began to grow upon her that she had never been converted; that she had religion, but not Christ; that she was indeed clothed in the filthy garments of unpurged guilt, and that she was travelling, as rapidly as time could carry her, to a lost eternity.

It was a *rude awakening*, but, thank God, her eyes were now opened to her true state before God. It is terrible to find out that all one has been trusting to for salvation is but a shifting quicksand, but it is better to make that discovery in time, when it *can* be remedied, than in eternity, where no ray of hope will ever reach the lost.

When the meeting was over, our young friend found her way with a number of others into the inquiry room, tears streaming down her face. She was in downright earnest, and would not leave the hall till she had solid ground under her feet. Wise girl! May she have many imitators.

It was now an easy matter for the preacher to set before her the finished work of Christ on Calvary's cross. How He bore our sins in His own body on the tree, so that we might be cleansed by His precious blood, and justified by simple faith in Him.

Eagerly she drank in the blessed news, and soon her beaming face told a never-to-be-forgotten tale. She was led to cast aside all confidence in her own righteousness and good works, and simply to trust in the One whose precious blood cleanseth from all sin.

By faith she was justified in God's sight, and, instead of being at peace with herself, she found peace with God through our Lord Jesus Christ, and her heart was filled with a joy hitherto unknown.

It was near midnight before the little company dispersed, rejoicing that God had made known His saving grace to more than one that night.

"It never occurred to me before that I needed to be converted," she said as they went along.

I wonder whether it has ever occurred to you, my reader, that you need this great change ; this passage from death unto life ; this turning from darkness to light, called conversion ? If not, may God awaken you, my friend, to a true sense of your need, and lead you to turn to Christ, the Saviour of sinners, who said : " him that cometh to Me I will in no wise cast out " (John 6. 37).

F. W. KINGSTON.

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THE GREAT COMMISSION (An Extract)

HOW do we know that every man in his natural, his unconverted state is blind ? Because, according to Paul's commission, the very first thing which the Gospel is to do for him is *to open his eyes*. This proves, beyond all question, that he must be blind. Paul was sent to the people and to the Gentiles—that is, to the whole human family—to

open their eyes. This proves, to a divine demonstration, that all are by nature blind.

But there is more than this. Man is not only blind, but he is in *darkness*. Supposing for a moment that a person has his eyesight ; of what use is it to him if he is in the dark ? It is the double statement as to man's state and position. As to his state, he is blind. As to his position, he is in darkness ; and when his eyes are opened, and divine light streams in upon his soul, he then judges himself and his ways according to God. He sees his folly, his guilt, his rebellion, his wild infidel reasonings, his foolish notions, the vanity of his mind, his pride and ambition, his selfishness and worldliness—all these things are judged and abhorred. He repents, and turns right round to the One who has opened his eyes, and poured in a flood of living light upon his heart and conscience.

But, further, not only is man—every man—Jew and Gentile, blind and in darkness, but, as if to give the climax of all, he is under the power of Satan. This gives a terrible idea of man's condition. He is the slave of the devil. He does not believe this. He imagines himself free—thinks he is his own master—fancies he can go where he pleases, do what he likes, think for himself, speak and act as an independent being. But he is the bondslave of another ! He is sold under sin, bound hand and foot. Satan is his lord and master. Thus Scripture speaks and it cannot be broken. Man may refuse to believe, but that cannot touch the fact. A condemned criminal at the bar may refuse to believe the testimony from the witness table, the verdict from the jury-box, the sentence from the bench ; but that in nowise alters his terrible condition. He is a

condemned criminal all the same. So with man as a sinner ; he may refuse the plain testimony of Scripture, but that testimony remains notwithstanding. Even if the thousand millions that people this globe were to deny the truth of God's word, that word would still stand unmoved. Scripture does not depend for its truth upon man's belief. It is true whether he believes it or not. Blessed for ever is the man who believes : damned for ever is the man who refuses to believe ; but the word of God is settled for ever in heaven, and it is to be received on its own authority, apart from all human thoughts for or against it.

This is a grand fact, and one demanding the profound attention of every soul. Everything depends upon it. The word of God claims our belief because it is His word. If we want any authority to confirm the truth of God's word, we are in reality rejecting God's word altogether, and resting on man's word. A man may say, " How do I know that the Bible is the word of God ? " We reply, it carries its own divine credentials with it ; and if these credentials do not convince, all the human authority under the sun is perfectly worthless. If the whole population of the earth were to stand before me, and assure me of the truth of God's word, and that I were to believe on their authority, it would not be saving faith at all. It would be faith in men, and not faith in God ; but the faith that saves is the faith that believes what God says because God says it.

It is not that we undervalue human testimony, or reject what are called the external evidences of the truth of holy scripture. All these things must go for what they are worth ; they are by no means

essential in laying the foundation of saving faith. We are quite sure that all genuine history, all true science, all sound human evidence, must go to establish the divine authenticity of the Bible; but we do not rest our faith upon them, but upon the scriptures to which they bear testimony; for if all human evidence, all science, and every page of history, were to speak against scripture, we should utterly reject them, and cordially, reverently and implicitly believe it.

Reader, your life, your salvation, your everlasting peace, blessedness, and glory, depend upon your taking God at His word, and believing what He says because He says it. This is faith—living, saving, precious faith. May you possess it!

C. H. M.

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TORN BIBLE LEAVES

THERE cannot but be blessing in reading God's Word if read humbly, trusting in God's grace.

I remember a case in Ireland where a Testament had been torn up and the leaves thrown to the winds. A poor man who found one of the leaves picked it up, and read: "*And Jesus said,*" "*And Jesus answered and said,*" and so on. He said to himself, "What! has the blessed Lord said so many things, and I did not know them?" Struck by these simple but solemn words, "*Jesus said,*" he went off to the neighbouring town and bought a Testament, was converted, *believed* what "*Jesus said,*" and was happy in a known Saviour.

J. N. D.

WHAT MEN THINK OF THE BIBLE

WHILE men are testing the Bible, the Bible tests them. While they are criticising it, the Bible is condemning them.

Tell me what the Bible is to a man, and I will generally tell what *he* is. This is the pulse to try—this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of the Spirit's presence when the Word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?

Thou truest friend man ever knew,
Thy constancy I've tried ;
When all were false, I've found Thee true,
My Counsellor and Guide :
The mines of earth no treasures give
That would this volume buy ;
In teaching me the way to live,
It taught me how to die.

J. C. RYLE.

LET IT BE NOW

“ How long halt ye between two opinions ? ”

LET it be now, the choice is before us :
Come while the Saviour so tenderly yearns ;
Let it be now, heaven's joybells in chorus
Ring out the tidings—a lost one returns.

Let it be now, if life is beginning,
Now on the threshold of days yet to be ;
Losing your life, a new one you're winning,
A life that will last through eternity.

Let it be now, though years have been squandered,
Living for this world in pleasure and sin ;
He will receive you though far you have wandered,
Grant you His Spirit—a new life within.

Let it be now, though life is declining,
Feeble the step, fast failing the sight ;
Why should you linger, hopeless, repining ?
Trust Him. He'll grant you at eventide light.

Let it be now! Come, helpless, believing,
Pleading His merits, in lowliness bow ;
Pardon and cleansing, new life receiving,
O, let it be now! Yes, let it be now!

S. J. HERSEE.

LIGHT AMIDST THE DARKNESS

A SERIES of letters were published in a daily paper recently bearing on the respective merits of Christianity versus Rationalism. One might as well say from the very start that the unbelieving mind of man is ruled out from the very beginning.

And one looked in vain for any testimony of worth, except for the closing letter when one was cheered to read the following concluding sentence :

“ Poor Huxley found reason and will power a sad failure in his life. . . . Be a rationalist? No, thanks! I have known Him and loved Him these 58 years ; have failed Him a thousand times, but can still sing, ‘ Thou, O Christ, art all I want, more than all in Thee I find ’.”

G. E. R.

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JESUS

A LONE—but never lonely
With Jesus ever near ;
Weary—yet not despondent,
With Him my heart to cheer.

He is a sure foundation,
He is a safe retreat ;
Oh, to be found like Mary,
Submissive at His feet.

J. REDMAN.

JESUS HIMSELF

I WOULD impress upon each reader of *Joyful Message* this fact that everything depends upon Jesus Himself for your eternal blessing, and not upon yourself or your efforts however great or well-meaning. It is Jesus HIMSELF that is our ransom, "Who gave HIMSELF a ransom for all" (1 Tim. 2. 6). No one else was great enough to do this for us. It was Jesus HIMSELF "who bore our sins in His own body on the tree" (1 Peter 2. 24). No one else could do this for us, but Jesus has done it. "He gave HIMSELF for our sins that He might deliver us from this present evil world" (Gal. 1. 4). The Apostle Paul could say: "Who loved me and gave HIMSELF for me" (Gal. 2. 20). "Hath given HIMSELF for us, an offering and a sacrifice" (Eph. 5. 2); and in Heb. 1. 3: "When He had by HIMSELF purged our sins, sat down on the right hand of the Majesty on high," and again in Heb. 9. 26: "He appeared to put away sin by the sacrifice of HIMSELF." When all was done on the cross, He said, "It is finished." How very important it is to know this, so that now we must simply turn to HIMSELF and accept HIMSELF and all that He has done for God's glory and our eternal blessing! It is not now a creed or a doctrine however good or correct. It is Jesus HIMSELF that saves and will bring us safe to His Father's House and to do this He is coming HIMSELF to bring us there. "I will come again and receive you unto MYSELF" (John 14). The Lord HIMSELF shall descend from heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4. 16-17). J. LIGHTBURN.

ALL OVER IN HALF AN HOUR

IN reading an account of the storm and floods which recently caused so much damage in parts of the West Country, when the West Lyn river burst its banks and, altering its course, devastated a large part of Lynmouth, I came across the following remark by one who was directly affected. Speaking of his own experiences and the effect on the building he was in at the time, he said, "The whole thing was over in half an hour." On that Friday evening this pretty town on the Devonshire coast, was, as is usual at that time of the year, full of holiday-makers seeking to enjoy themselves in one way or another, and half an hour later it presented a scene of destruction, with houses and hotels destroyed or extensively damaged, bridges washed away, and the swirling waters of the diverted river rushing through the main street of the town carrying with it uprooted trees and displaced boulders. But even worse than the destruction of property was the loss of life—a number being swept away by the flood before they had time to realise what was happening—and "the whole thing was over in half an hour."

Now these things are well authenticated facts, known by now far and wide, but how, in a very small way, they remind us of something that is still to take place—no less fact, but, I fear, not realized as such by many on the earth to-day. I refer to the time of which Scripture speaks thus: "When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thes. 5. 3). These disasters which have occurred from time to time in the history of the world are intended by God to speak to us in the way of warning, and we need to think about these things.

What a warning, too, as to the uncertainty of life! Perhaps you are looking forward to living a number of years and do not concern yourself very much with death and what comes after death, which Scripture says is the *judgment* (Heb. 9. 27). But how easily any one of us could have been in the number of those who lost their lives in the floods to which we have referred!

We do well to face the urgency of the moment, and if judgment is coming, as it surely is, to be sure we are not amongst those upon whom it will fall.

How can we be sure of this? It is manifest that if we are to escape the judgment of God, which we cannot do by our own efforts, we need a Saviour. Do you feel your need of a Saviour, dear reader? If so, I would point you to Jesus, the One who died at Calvary in order that you might be saved. There was one in the Scriptures who in face of what he thought to be certain death cried: "What must I do to be saved?" There were those who were able to answer him and give him the only reply possible to such an entreaty: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 26-31). And that is my message to you, it is just as simple as that, there is nothing to do but believe. Put your faith in that blessed One now, while there is time, for "*Now* is the day of salvation" (2 Cor. 6. 2)—not next year, or next week or even to-morrow, but now!

God is not a hard and unfeeling God, as some would have us think, but He is a God of tender compassion and love. If He allows things to happen which we may find difficult to understand, it is in love to souls, whom He would have to be warned in time, for He is a God who desires that all men should be saved (1 Tim. 2. 4) and has given the proof of it in giving His Son, our Lord Jesus Christ, to die for

us. Oh, dear reader, do not delay any longer, but just turn to Him now in simple faith and receiving Jesus as your Saviour, own Him as your Lord!

R. B. HAM.

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“ IF A MAN DIE, SHALL HE LIVE AGAIN ?”

JOB 14.14

EVERYONE who has read the book of Job will have been interested at the number of questions which are asked (about 300) by different persons and some by God Himself. They are especially interesting and instructive because they mainly arise from the exercises of a soul with God, in fact, we can say a soul that God has taken in hand for blessing, as the last six verses of the book clearly prove.

This fact is intended to give a bright ray of hope to the soul that it may realize there is nothing but blessing in the heart of God for man ; it is still, “ Whosoever will ”. How wonderful that God has set His heart upon man : but for that fact—and it is the truth—we could hardly face the question asked in chapter 14. This question that without doubt has been in many, many minds, countless numbers having asked it in the past, and doubtless it is in the minds of thousands living now, who would give all they possess to know for certainty a happy and sure answer to this vital question, for it has to be faced in the light of eternity.

How are we to arrive at the answer to this vital question ?

How did man come to be a dying creature? How is it that the sentence of death is upon us all? Men may try to explain it away as a result of natural causes in many ways, but the Word of God tells us, "Death passed upon all men, for that all have sinned" (Rom. 5. 12). It is the divine sentence upon a sinful state and who can escape it? This is sobering matter to reflect upon. All in this life is very, very short; eternity is very long, so we need to face up to it, to find the answer to this question.

A certain atheist was dying. His friends noticed he was uneasy and disturbed in his mind and questioned him, was he afraid to die? His answer was that he was not afraid to die but he was afraid of what came after death! The Scripture tells us, "After death the judgment" (Heb. 9. 27).

It seems indeed that the only solution to the question lies in the blessed God Himself, with whom we have to do, there is in Him and with Him a living hope, because He has raised up a blessed Man from among the dead, putting forth the might of His strength in raising Jesus out of death and placing Him, as Man, at His own right hand (Eph. 1. 9-21).

This involves the complete overthrow of the power of death and also the one who wields its power—the devil (Heb. 2. 14-15). This is indeed a living hope that the Lord Jesus has actually passed through death, having, too, glorified God completely as to the whole question of sin and sins by His finished work, done once and for ever. The value of His precious blood has met all the righteous and holy claims of God about sin and once and for all settled it so that there can now be no question raised.

It is clear that there can be nothing regarded as living as to this world, all goes into death; everything

is and can be blighted and touched by its dread power. But the blessed Son of God has gained the victory over it all and now is in the presence of God a living Saviour, and as Peter tells us, we can have this living hope (1 Peter 1. 3).

The question asked is a settled matter and every believer in the Lord Jesus knows the happy answer to his eternal salvation. Did not the Lord Jesus say Himself to His disciples, "Because I live ye shall live also"? (John 14. 19).

Dear reader, is this your happy portion? accepting God's wonderful answer, as we see it and learn it in a glorious Person in heaven, the mighty Conqueror over death, now in the presence of God as a living Man? There is no reason why you should not know and enjoy this soul blessing, in simple faith believing the testimony of God, by the Holy Spirit's witness, the great answer to this great question.

H. BANKS.

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THE CLOSING DAYS OF DR. ROBERT HAWKER

ROBERT HAWKER was a devoted servant of God who laboured for many years in Plymouth.

He was born in the year 1753 and departed to be with Christ in 1827.

An outstanding feature of his preaching was his insistence on the Personality and Godhead of the Holy Ghost and the glory of the Person of Jesus as in the Godhead.

In 1790 he preached a series of remarkable sermons on "The Divinity of Christ," and again in 1794 on "The Divinity and Operations of the Holy Ghost."

After a life of untiring service he was stricken with inflammation of the lungs and was unable to preach. This was on Lord's Day, March 25th, 1827.

He said to his daughter, "My dear child, I cannot go to-day to the house of the Lord, but this cometh of the Lord of Hosts who is wonderful in counsel and excellent in working; wisdom and power are His."

During his illness and decline in bodily strength, he was strong in the Lord and rejoicing in the prospect of a glorious immortality. To those in attendance he seemed to enjoy holy and uninterrupted communion with God and the Spirit.

After what appeared to be a refreshing sleep, he said to his daughter—"My soul is filled with joy, I am filled with glory."

He constantly repeated portions of Ephesians, chapter 1, and among his last words were—"In whom we have redemption, through His blood, the forgiveness of sins, according to the riches of His grace, yes, to the praise of His glory."

Those surrounding the bed of the dying saint witnessed a holy serenity in his countenance which spoke the inward aboundings of joy and peace through his faith in Christ Jesus.

He showed no bodily distress or signs of death and in the presence of his family—he had eight children—he literally fell asleep in Jesus. His physician who was present said he had never witnessed such a death before.

So much was this man of God beloved and revered that the shops of Plymouth were half-closed until the day of his burial. His mortal remains were consigned

to the tomb on April 13th, 1827, many thousands being present to witness to his love to God and to man. He died as he had lived, ever in communion with his God and in the joy of a holy intimacy with heaven. He was an habitation of God through the Spirit. The power of grace rested upon him.

Oh! how wonderful! Oh! how momentous the glorious truth of redemption through the Blood of Jesus! How solemn that it should be so slighted, and yet it alone is the basis of all blessing for our souls! Apart from it, there is no hope for anyone. Unless we are resting in the faith of our souls on this solid foundation we must perish in our sins and be raised again in our sins to endure God's righteous judgment eternally!

Myriads have lived and died in the faith of it. As regards the blessing of our souls we must all start here, and then the apprehension of the intrinsic value of the Blood of Jesus will be enhanced in our spiritual view as the days go by, and to live with Him eternally will afford joy unspeakable! Well might the apostle Peter exclaim: **THE PRECIOUS BLOOD OF CHRIST!**

May every reader of these pages prove its preciousness for His Name's sake!

Of all the gifts Thy love bestows,
Thou Giver of all good!
E'en heav'n itself no richer knows
Than the Redeemer's blood.

A. E. BIRD

WITH CHRIST IN THE VESSEL

ALf and I were shipmates. For years we were together and sailed the seas in various ships.

We were not only chums in the ordinary sense, but lovers of the Lord Jesus Christ, and endeavoured to make Him known on board and ashore. Nothing was allowed to stand between us and our service for our Master. To bear witness of His love and power was our chief delight.

We were a small band of Christians in H.M.S. ' *Endymion* ' who regularly met at 12.30 p.m. every day for Bible reading and for prayer in the evening hours, and after prayer we had our open-air meetings on the Forecastle among the men. This was always a thrilling experience. To stand among a crowd of shipmates, tell " The old, old story " and lead some of them to Jesus was the greatest joy of our lives.

During these years Alf and I became bosom chums and when the separation came it was a big wrench. He was drafted to H.M.S. ' *Rupert* ' and I was left behind. His ship was deputed to the duty of Guardship at Gibraltar. She sailed from Plymouth with a crew of about 400 officers and men. In the Bay of Biscay she encountered a terrific hurricane. Heavy seas struck and shook her from stem to stern.

The fore-part of the ship had a low freeboard and as she plunged into the waves the crew wondered if she would come up again. All hatches were battened down, no one could remain on deck.

The Captain, officer of the watch and helmsman kept the upper bridge and endeavoured to head the ship to the seas. The vessel would now be on the crest of a mountainous wave and then low in the trough of the angry sea. She lurched and rolled and

pitched hour after hour. Everything below was lashed, galley fires could not be kept alight, water got down into the boiler room, endangering the fires. Volunteers were called for to augment the stokers. As the water rose in the boiler room the ashes were washed into the suction of the pumps making it impossible to pump her out. Alf was one of the volunteers and soon grease, grime and salt water disfigured him almost beyond recognition.

For three days and three nights the ship wallowed in the seas and every man expected to find a watery grave. During all these experiences Alf's faith prevailed. Men were looking to him in their hour of peril. Was the Christ he served able to save the ship? Would Alf's God hear their prayer? Many a man lifted his heart to God and prayed to be saved.

The long hours moved slowly on, Alf was anxious to hear witness to the peace within him and to encourage his despairing shipmates. He then sitting astride the mess table, and raising his lusty voice he sang :

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 ties which naught can sever ;
For I am His and He is mine
For ever and for ever.

* * *

I've found a Friend, O such a Friend!
So kind, and true, and tender!
So wise a Counsellor and Guide,
So mighty a Defender!
From Him who loves me now so well,
What power my soul shall sever ?
Shall life or death, shall earth or hell ?
No! I am His for ever.

When he had finished this well-known hymn he struck up a great favourite with Christian sailors to which we always added a chorus :

Begone, unbelief, my Saviour is near,
And for my relief will surely appear ;
By prayer let me wrestle, and He will perform ;
With Christ in the vessel, I smile at the storm.

The One who once rebuked the winds and the waves and there was a great calm also showed His power and care for His loved ones on the occasion we are now considering, in causing the storm to subside.

Many times when the story of that perilous voyage is told, the men testify how hope and courage came to them through the hymns that my old chum Alf sang on the storm tossed ship in the Bay of Biscay. The one who gave me the details of this eventful voyage is now over 82 years of age. I heard him preach the Gospel 52 years ago at Gibraltar, and I can testify he is just as ready today to tell out, the *Old, Old Story of Jesus and His love.*

W. IRVINE

———— :o: ————

CHRIST THE GLORY OF THE GOSPEL

CHRIST *presented* is the Gospel preached.

CHRIST *trusted* is the Gospel received.

CHRIST *seen in His saints* is the Gospel adorned.

CHRIST *waited for* is the Gospel hope.

CHRIST *surrounded in heavenly glory* by countless myriads of redeemed worshippers will be the Gospel's everlasting triumph.

A saved one's rejoicing boast : “ I am not ashamed of the Gospel of Christ : for it is the power of God unto salvation to every one that believeth ” (Rom. I. 16).

GEO. CUTTING.

DOES INFIDELITY SATISFY ?

IN these days of so much infidelity, it is well to know what its votaries have to offer in the way of comfort and certainty as to the future.

Colonel Ingersoll, America's most noted free-thinker, delivered a flowery eulogy at the funeral of his brother, Ebon C. Ingersoll, who was buried in Washington, D. C., June 3rd, 1879. Particulars appeared in the New York Tribune on the following day.

Strangely, at *his own* funeral, some years later, a friend, Dr. C——, read the same oration, of which the following is a verbatim report.

The first part is pathetic reading indeed, and speaks loudly of the brother's *comfortless* outlook. Ingersoll said: "Whether in mid-sea or 'mong breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its hour is rich with love and jewelled with joy, will, at the close, *become a tragedy as sad and deep and dark* as can be woven of the warp and woof of mystery and death."

And this is all the outlook infidelity has to offer, but he continued :

"He added to the sum of human joy ; and were every one to whom he did some act of kindness to bring a blossom to his grave, he would sleep tonight beneath a wilderness of flowers. Life is a narrow vale to look beyond the heights. *We cry aloud, and the only answer is the echo of our wailing cry.* From the voiceless lips of the unreplying dead there comes no word ; but in the night of death, hope sees a star, and listening love can hear the rustle of a wing." . Dr. C—— added :

“ He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered, ‘ I am better now.’ Let us believe, in spite of *doubts and dogmas*, of fears and tears, that these dear words are true of all the countless dead.”

Flowery language truly ; but how destitute of solid comfort ! The life of Ingersoll might have been all that the speaker claimed ; yet, if those whose lives were poisoned and hopes blasted by his God-dishonoring teaching could rise from their graves, what a wail of anguish and bitter cursing would rise to the sky !

His body might have been beneath a “ wilderness of flowers,” but, we ask, What of the soul ? “ *Life is a narrow vale to look beyond the heights !* ” So, after all, the speaker recognises there is something beyond this present life. How important then to have something more than the “ torch of human reason ” to light our way !

How pathetic are the speaker’s words : “ *We cry aloud, and the only answer is the echo of our own wailing cry !* ” It bespeaks the impotency and despair man is shut up to where revelation is denied ! It reminds one of the words of the poet, describing man as

An infant crying in the night,
And with no language but a cry.

Is this the recompense infidelity offers in exchange for divine revelation—for the “ We know ” of the unerring Word (2 Cor. 5. 1) ? This surely is a frail bark in which to put out on a shoreless sea ! And the Doctor tells us : “ *From the voiceless lips of the unreplying dead there comes no word.* ” True indeed as to his fellow-unbelievers, for none can pass over that fixed gulf (Luke 16) to tell the horror of their gloom.

“*COME,*” “*GONE,*” “*FORGOTTEN*”

are the words of the Preacher (Eccles. 8. 10) as to the wicked dead. From the precincts of hell there “comes no word,” all is wrapt in eternal silence; living or dead, the followers of Ingersoll are “without hope.”

Yet the speaker continues: “*But in the night of death, hope sees a star, and listening love can discern the rustle of a wing.*” Is this a mere poetic flight? or shall we ask the Doctor and his fellows, “What star?” “What wing?”—their lips would be as unreplying as the “unreplying dead.” What miserable vaporings! What utter absence of comfort, yea worse—the *language of despair!*

Yet he hoped that Ingersoll’s words, “I am better now,” in spite of “doubt and dogmas” are true of all the departed!

Reader! are you willing to risk your *all*, by trusting the “torch of reason,” and thus pass out to the great beyond in the gloom and uncertainty of a godless night? Infinitely better is the position of the most simple believer in revelation. With such all is divine *certainty* since Christ has brought “life and incorruptibility to light through the gospel!” I ask you which is better, the uncertainty and comfortless doubts of infidelity, or the reassuring and comforting words of Scripture. “Fear not; I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death?” (Rev. 1. 17–18).

These are the words of Him who once was *dead* for our sake, but is alive for evermore, and from whose lips springs eternal hope, bringing certainty and comfort to those who believe His gracious words.

All that God is has been fully declared by Him—the Father’s love-gift to the world—who died, the Just for the unjust, to bring us to God. His resurrection from among the dead assures to those who receive Him a glorious future, a “ path of life,” with “ fulness of joy ” eternally. How blessed the portion of the believer who, dying in faith, is at once “ present with the Lord!” What comfort, as we stand beside the open grave with tear-dimmed eyes and sorrowing hearts, to hear the words of healing balm : “ As we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY ” (1. Cor. 15. 49-54).

And not alone in the hour of departure does Christ give peace and satisfy the human heart. Amid the various exercises, trials, and sorrows we are all familiar with, the love of Christ sustains, so that Paul could say, “ For me to live is Christ,” when manacled in a Roman prison, and in daily expectation of a violent death.

Compare this lofty utterance, dear reader, with the words of Lord Byron, once courted and flattered by the world, but left at last to die in poverty :

Count all the joys thine hours have seen,
Count all thy days from anguish free,
Then know, whatever thou hast been,
'Twere something better not to be.

And this from one who said he “ awoke one morning ” to find himself “ famous over-night! ”

After a mis-spent life, dying in retirement, forgotten and unloved, he wrote :

My days are in the yellow leaf—
The flowers, the fruits of love are gone ;
The worm, the canker and the grief
Are mine alone.
The fire that on my bosom preys
Is lone, as some volcanic isle ;
No torch is lighted at its blaze—
A funeral pile.

What terrible monitors are an accusing conscience and a disappointed heart! How empty, after all, are the world's honours, how fickle its favours! How inadequate to fill and satisfy man's heart made to find his true joy and happiness in God. The words of the Preacher are surely well spoken : " Vanity of vanities, all is vanity " (Eccles. I. 2). After he had tried the world in every form, Solomon's verdict was : " Vanity and vexation of spirit."

But our blessed Saviour has said : " Come unto Me, all ye that labour and are heavy laden, *and I will give you rest.*" (Matt. II. 28), and to a woman, wearied with a false world, He said : " 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 " (John 4. 13-14). Here the thirsting heart can rest, and drink of the streams of grace which *fully satisfy*.

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.

Reader, have you " fled to Christ for refuge ? "
If not, why not TO-DAY ? *Sel.*

PARDON SOUGHT AND OBTAINED

ALTHOUGH it happened some years ago, the passing out of this world of T—— M—— is still fresh in my mind. In early manhood he was stricken down with what proved to be a fatal disease.

I had visited him and spoken of the Lord Jesus, read, and prayed with him frequently, without any definite assurance that all was well with his soul.

One day I received an urgent call to his bedside. When I arrived it was clear the end was near so, taking his hand in mine, I asked him if he knew me ; a pressure of his hand was the answer.

So bending over him, I repeated several times slowly and distinctly the words of 1 John 1. 7 : “ . . . and the blood of Jesus Christ his Son cleanseth us from all sin,” lifting up my heart in prayer to the Lord to bless the word.

His eyes were closed, and his tenure of life was near its end, when the silence of the sick-room was broken by this prayer from the lips of the dying man :

“ LORD JESUS PARDON ME! ”

They were the last words he spoke on earth. Shortly after this he died. As I left the bedside, the words of Jesus came to me : “ All that the Father giveth me, shall come to me ; *and him that cometh to me I will in no wise cast out* ” (John 6. 37).

Well may we sing :

Who is a pardoning God like Thee ?
Or who has grace so rich, so free ?

Let me take you to another death-bed scene. R—— H——, according to the standards of this world, had all the makings of a brilliant future before

him, when seized with a malady to which he eventually succumbed.

As a boy he was brought to know and trust the Lord Jesus as his personal Saviour.

He delighted to speak of the love and care of the Good Shepherd ; and, when unable to leave his sick-bed, those who visited him came away refreshed.

As the end drew near he had frequent attacks of hæmorrhage. During one of these attacks, as loving hands ministered to him, he was heard to repeat the lines of a hymn :

O precious Saviour, deep Thy pain!
From Thee the life-blood flow'd
That wash'd our souls from ev'ry stain,
That paid the debt we owed.

Both these young men were well known to the writer, and these words are set down in the hope, that as you read, *you* may realise the vital urgency of knowing and trusting this Saviour yourself and being able to say joyfully for yourself :

How free is the pardon His blood has procured!
How blessèd the welcome His Name has ensured!

“ Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon ”
(Isa. 55. 7).

Bilston.

F. TART.

IN HIM ALONE

IN Christ alone true joy is found,
The world has much to give,
But cannot offer lasting joy,
Oh look to Him and live,
And thou shalt find in Him alone
A joy this world has never known.

In Him alone true love is found,
Oh weary heart be still,
You've sought for love upon this earth,
But Christ thy heart will fill,
And thou shalt find in Him alone
A love this world has never known.

In Him alone can peace be found,
Oh restless heart recline,
And resting on the Saviour's breast
Such deep peace shall be thine,
Yea thou shalt find in Him alone
A peace this world has never known.

Eastleigh

J. L. A. REDMAN.

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WRITTEN IN HEAVEN

THE Lord Jesus when here had said to a few of His disciples, "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you, but

rather rejoice that your names are written in heaven.”

These words fell upon the ears of a few humble fishermen. Jesus had told them to rejoice that their names were written in heaven, not upon the tombstones of great men of earth : not men whose deeds are written upon the scroll of fame. Such men have no title to realms of bliss unless their names are inscribed upon the heavenly register in the Lamb’s book of life. There must be a living link with the Lamb of God “ which taketh away the sin of the world,” to enable one truly to rejoice.

It is inherent in men to display their power. The disciples had said the demons were subject unto them, but the greatest thing was that their names were written in heaven. As you read this, friend, may we venture to inquire, is *your* name written there ?

There are numbers whose names are written on tablets of stone ; in halls of fame ; many whose names appear in the great writings of men enrolled in history ; again there are others whose statues stand out in cities where they have played a prominent part. The likenesses of statesmen and men of noble birth have found a place in art galleries, museums and the like, men of great renown whose names will be in evidence while time remains. Such is earthly glory and eminence. But the glories of heaven have no place with a great many.

The Lord Jesus would impress upon His disciples the importance of their names being written in heaven. It is urgent upon every one of us to see to it.

Over the triple doorway of the cathedral of Milan, Italy, are three inscriptions spanning the splendid arches. Over one are the words : “ *All that pleases is but for a moment.*” Over the other : “ *All that troubles is but for a moment.*” But over the central

aisle are these words : “ *That only is important which is eternal.*” How true! How significant! Things concerning this brief span of time are soon to pass—then what?

Solomon, the wisest of his day, uttered centuries back : “ The fear of the Lord is a fountain of life, to depart from the snares of death” (Prov. 14. 27). You would be wise to turn to Him now at this very moment ere the sun set and the stars spangle in the heavens. “ Turn ye, oh turn ye, for why will ye die ? ” Time is short—your soul is precious. Jesus is worthy. An eternity of bliss with Him in heaven will be the blessed portion of all whose names are written there. You can have *your* name written there!

The precious blood of Christ is the believer’s title to enter that bright scene.

The book of life will be opened, and if your name is not written therein—Alas! Alas! Remorse, anguish for all eternity in the “ blackness and darkness for ever,” where no ray of light will ever penetrate, will be your terrible lot!

But if in simple faith you turn to Jesus now, confessing His Name, your happy portion will be that of the myriads of the redeemed, as described in the following lines :—

How blessèd is our portion! when we look
Upward, within the veil, our life is there :
Our names are written in the Lamb’s own book,
For grace hath made us each with him an heir
Of all those glories which by right belong
To Him, whose worthiness is heaven’s eternal song.

Indianapolis

E. I. EMERSON.