

THE
JOYFUL
MESSAGE

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from.

Flossie Epinger (nee Rice)

THE JOYFUL MESSAGE

EDITED BY A. E. BIRD

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DIVINE APPOINTMENTS

THIS word "appointments" is well understood by every civilized nation. It is in *daily* use, and its responsible meaning well understood. The prevailing conditions of the world's manners and customs, viewed in every phase, would be thrown into confusion were not due attention paid to the countless "appointments," which duty and business demand. Doubtless "appointments" are frequently and carelessly made by us all. Very often the word "fixtures" is substituted for "appointments." Its meaning is practically the same. We all perhaps have heard again and again such a remark as, "I am very sorry I cannot attend this, or that, because I have an 'appointment' or engagement at that particular time."

I desire to present to you in this article from the Scriptures some of God's appointments or "fixtures," affectionately requesting you not to allow the details to be merely read and then laid aside, but to give them your serious consideration and so by and through His grace avoid the terrible experiences inattention to them will create. Each "fixture" will compel submission. No excuse will avail, and no alleviation of the allotted doom will be possible. May God so operate by His Spirit that every unconverted reader may partake of His great salvation now so freely offered, and by so doing be fully assured that he will not be included with a great throng who will be made compulsorily to keep these "*divine appointments.*"

Let us now briefly look at one "appointment" mentioned in Hebrews ix. 27. Here it is, "As it is 'appointed' unto men (men as such) *once* to die, but *after this*"—*after this, what?* "The JUDGMENT." Many thousands would give all they possess could they be certain that death ended all, earnestly wishing that death would terminate their conscious existence for ever. Such a happening cannot be. I seriously ask every reader solemnly to think upon the ending of this arresting passage—"after *this*," yes, "after *THIS*." The passage justly demands the serious attention of everyone. Is it possible that any reader could endeavour to make himself believe that he is of no more value than an animal? An animal is not possessed of a reasoning mind. It has no *moral* responsibility. To entertain such a wish for a moment, is dishonouring and utterly degrading both to God and oneself. No, *no*. Every human being will live for ever. "Brief life is here our portion," but in that short time-state, the destinies of eternity are established. Numbers have been soul deceived by cherishing the deceptive hope that there will be given them another opportunity of salvation after the frontier of death has been crossed. Believe me, there is not a line of Scripture that would give support to such an expectation.

I will ask you now to turn to Acts xvii. 30; we read, "God *now* commandeth *all men everywhere* to repent." Why so? "Because He hath 'appointed' a day in which He will judge the world in *righteousness* by that Man whom He hath *ordained*." Please note that word

“*righteousness.*” What a contrast to the *unrighteousness* which prevails on all hands to-day! Bear in mind it is GOD who issues this command—a *command of love!* To ignore it must result in unspeakably solemn consequences! But “*repentance towards God, and faith in our Lord Jesus Christ,*” will secure your eternal blessing.

I would much have liked to have directed attention to Luke xvi., wherein the “*fixed*” state of two men is so graphically drawn attention to, but space forbids. I feel, however, I should say this, that the scene is presented by the Lord Himself. It does not say that it is a parable. The Lord distinctly says, “*There was a certain man,*” twice repeated. Did He speak the truth or not?

I now ask your undivided attention to one more solemn “*appointment*” or “*fixtured*.” This “*fixtured*” is a final one. It will decide the irrevocable doom of millions of the human race. Turn please to Revelation xx. 11-15. John, the seer, says, “*I saw a GREAT WHITE THRONE.*” *Great* because of its occupant. *White* being symbolical of *purity*. A *throne* indicating authority and power. What a momentous sight! God forbid that any reader should see it in his or her sins. Everyone standing there is unconverted. Then, yes, *then*, everyone will be a believer. Not an atheist present, and everyone will confess the sentence to be just. Where will the doctrine of the annihilationist be then? If death ended *all*, where has this great multitude come from? The earth and the heaven had fled away! Fled away? Then the eternal state

has been entered upon. The time-state has ceased. God's mighty power has brought them forth. It is the greatest gathering in the universe. What a motley congregation it will be! Among them will be those who on earth were mockers, despisers, rejecters, Pharisees, neglecters, hypocrites, criminals, liars, cheats, religious professors, the immoral, self-righteous ones, in a word, *all* classes. Millions out of all nations, small and great. It says further, "And the books were opened: and *another* book was opened, which is the *Book of Life*."

Every word and deed accurately recorded in those books, and *known* to the Judge. When the book of life is opened, do you conceive that that will bring any ray of hope to the silent masses? It will not. Not *one* of *their* names is in that BOOK OF LIFE. Is there no hope? Alas! *No hope whatever*. It is for ever gone. It follows on to say, "And the dead were judged out of those things which were written *in* the books, according to their *works*." "*According*," that is the degree or measured extent of the judgment. It is strict justice that reigns. "And they were judged *every man*" (each individual) from every nook and corner of this vast rolling globe. Could language be plainer? What is this ending of *all* endings? Read on, "Death and hell (i.e., the grave and spirit world) were cast into the lake of fire." Death held the body, Hades the spirit. Both were eternally disposed of. Then it says, "*This* is the *second* death." What is that? Everlasting banishment from God. Finally, we read, "And *whosoever* was not

found written in the *book of life* was cast into the lake of fire!" Awful termination! No master of words could draw a mind picture of what that horrifying experience will be! I have penned all this with deep feeling. I would delicately speak of it; meditation thereon is heart-rending.

Reader, READER! do not put off the reception of God's salvation another minute. Once God's door of salvation is closed against you, it will be for *ever*. No room, no *room*, you cannot enter then. If outside, you will be like the American bridge keeper; the captain of a trading vessel induced him by offering him a handsome bribe to open the bridge and let his vessel through, in order to save much time. Thus tempted, and not hearing the oncoming express train about due, he foolishly opened the bridge. To his horror the express came along and dashed to its destruction into the waters beneath. The disaster was appalling in the extreme. The keeper went raving mad, and ever after was heard only to say, "Oh, if I only had. Oh, if I only had." Will not this be the pitiful lament of millions who have failed to trust in the Saviour? Oh, trust in Him, and believe on Him *now*, yes, *now*, while you may.

"Why do you linger, why do you stay,
In the broad road, that most dangerous way;
While right before you, narrow and strait,
Is the bright pathway to heaven's open gate?"

"Many are choosing Christ to-day,
Turning from all their sins away!
Heaven shall their blessed portion be;
Where will you spend ETERNITY?"

Tilghurst.

E. MAYO.

THE ROYAL VISITOR'S SURPRISE.

THE late Queen Victoria visited one day a paper mill, and was shown over the works by the obliging owner, who at the time was not aware who his illustrious visitor was.

Among the departments visited was the "rag room." On seeing the bundles of dirty rags, Her Majesty asked, "Can these ever be made white?" To which the owner replied, "Yes, lady, I have a chemical process of great power by which I can take the colour out of those dirty rags."

Before the Queen left, the owner discovered who the lady was that honoured him with a visit that day.

A few days later Her Majesty had another surprise. She found upon her writing-table a beautiful packet of notepaper. On each sheet of the same was her own name in watermark, and enclosed with it was a letter which read as follows: "Will the Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the dirty rags she saw! I trust the result is such that even the Queen can admire it."

It is said, moreover, that he told Her Majesty that he had heard many a good sermon preached in his mill, and could therefore understand how God can take the vilest and make him clean, and though his sins be as scarlet how he can be made "whiter than snow."

Men are able to do wonderful things in the way of cleansing and purifying, thereby making

serviceable, materials and substances which would otherwise be useless. But there is one thing that lies beyond human power, and that is the removal of the stain of sin from man's conscience. There are those who *profess* to have the power to absolve from sin, but it is daring presumption. Forgiveness is God's prerogative, and His alone. Those who would obtain forgiveness must have to do with the One against whom the sins have been committed. In Psalm xxxii. King David wrote of the blessedness of him "whose transgression is forgiven and whose sin is covered." He also makes known the secret of how the blessing was obtained. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions *unto the Lord*; and Thou forgavest the iniquity of my sin" (verse 5).

While David knew the blessedness of forgiveness, having reached it by the only way in which it can be known, that is, by confession to God, it is of all importance to bear in mind that there must be a *righteous ground* for a sinner's pardon. God has pronounced a penalty on man's sin, and that penalty cannot possibly be ignored; the *death* sentence must be carried out. But, blessed be God, in the death of His beloved Son, God has secured all that was required. Upon His sinless One the believer's transgressions were laid, and by Him sin's penalty was endured.

If the blessedness of forgiveness of sins is not yet yours, dear reader, we ask you to ponder prayerfully a few passages of Scripture; and as you do so may the light of divine grace shine

into your heart, filling it with overflowing praise to Him of whom it was written, "There is forgiveness with Thee, that Thou mayest be feared" (Ps. cxxx. 4).

"The blood of Jesus Christ His (God's) Son cleanseth us from all sin" (1 John i. 7).

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephes. i. 7).

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

"He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him; and by His stripes we are healed" (Isa. liii. 5).

*"What can wash away my stains,
So that not one spot remains?
NOTHING BUT THE BLOOD OF JESUS."*

E. E. NICHOLS.

REDEMPTION

"With the LORD there is mercy, and with Him is plenteous redemption."—PSALM cxxx. 7.

REDEMPTION shines resplendent on the pages of Holy Writ. Job, its earliest, and John, its latest writer, celebrate its glories.

Job knew that his Redeemer was alive—

"I know that my Redeemer liveth."

He knew that his Redeemer would come to this world—

"He shall stand upon the earth."

He knew God had undertaken his redemption—

“*In my flesh shall I see God.*”

He knew that his own eyes would behold Him—

“*Whom I shall see for myself.*”

(Job xix. 25, 26, 27.)

DO YOU KNOW THIS FOR YOURSELF ?

Redemption is the anthem of heaven -

“*They sung a new song.*”

The Redeemer is the Lamb

“*A Lamb as it had been slain.*”

(Revelation v. 6.)

Redemption and Calvary are inseparable—

“*Hast redeemed to God by Thy blood.*”

Redemption is “*out of every kindred, tongue, people, and nation.*”

(Revelation v. 9.)

HAS IT TAKEN YOU OUT ?

“WE WOULD SEE JESUS”

GOD had promised the coming of Jesus through the ages. But oh, the wondrous moment when He came.

“Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him” (Matt. ii. 1, 2). There was with them a God-given desire to see Jesus. This desire moved them to come that

long journey, and God answered the desire of their hearts.

“And when they were come into the house, they *saw* the young Child with Mary His mother, and fell down, and worshipped Him : and when they had opened their treasures, they presented unto Him gifts ; gold, and frankincense, and myrrh ” (verse 11). Much wisdom surely lay in the fact that they wanted to *see Jesus*, and they *found* in that holy Babe, “The King of the Jews.”

Then the shepherds in Luke ii., had such a wonderful visitation from the angel of the Lord that they also had an ardent desire to *see Jesus*. The angel said to them, “Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you ; ye shall find the Babe wrapped in swaddling clothes, lying in a manger ” (verses 10–12). No wonder a deep impression was left with them and a longing to *see Jesus* ! They said one to another, “Let us now go even unto Bethlehem, and *see* this thing which is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger. And when they had *seen* it, they made known abroad the saying which was told them concerning this Child ” (verses 15–17).

Is your heart moved by these glad tidings, dear reader ? Have *you* been brought to *see* in that holy Babe in Bethlehem’s manger *your*

Saviour, which is Christ the Lord? The wise men found in Him “the King of the Jews.” The shepherds found in Him the “Saviour, which is Christ the Lord.”

Luke reveals others who were waiting to *see Jesus*. This same chapter (ii.) brings to our notice Simeon, who had waited long for this moment of all moments. “And it was revealed unto him by the Holy Ghost, that *he should not see death, before he had seen the Lord’s Christ*. And he came by the Spirit into the temple: and when the parents brought in the Child Jesus . . . then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes *have seen Thy salvation*.” He not only saw Jesus, but had the privilege of taking Him into his arms, and beholding in that lowly Babe, God’s Salvation. It is the happiest moment in our lives when we *see* in Jesus, God’s Salvation, and are able to say from the heart, “*My Saviour*,” “*My Lord*.”

Anná, the other waiter and watcher, a dear old saint of God, who departed not from the temple but served God with fastings and prayers night and day, “she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Israel.” What a sight for those expectant eyes to see in Simeon’s arms the One who was God’s Salvation, and to speak to those who were looking for redemption, of the Redeemer who had come!

Zacchæus (in chapter xix.) is another instance of one with a divinely-given desire to *see Jesus*.

He was a little man with a big desire. "He sought to *see Jesus* who He was." Jesus was hemmed in by others, but this is not allowed to deter Zacchæus. "He ran before, and climbed up into a sycamore tree to *see Him*: for He was to pass that way." He must *see Him*. His case is urgent. Crowd, or no crowd, he must *see* the Saviour. It might be his only chance; he therefore seizes his opportunity. Wise man! Were all these desires and actions unnoticed by Jesus? By no means. He knew all about them. "And when Jesus came to the place, He looked up and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house." Jesus was speaking to a seeking soul. Zacchæus reappeared; "He made haste, and came down, and received Him joyfully." Have you, dear reader, received Jesus joyfully? "And Jesus said unto him, This day is salvation come to this house . . . for the Son of man is come to seek and to save that which was lost." This is, indeed, a "joyful message!" The Son of man came to seek and to save that which was lost. He died to this end. His precious blood was shed that we might own the claims of redeeming love over us.

The Greeks in John xii. said to Philip, "Sir, we would *see Jesus*." No idle wish, surely. Stephen *saw Him* "standing on the right hand of God" (Acts vii. 56). There were those who *saw Jesus* upon the cross of Calvary when He was dying for sinners. There were many who *saw Him* after His resurrection (1 Cor. xv.).

It is now the happy privilege of believers in Jesus to look up and *see Him* crowned with glory and honour (Heb. ii. 9).

In closing, I would call attention to one who had a great desire to *see Jesus*, but, alas! *not for blessing*. I refer to Herod (*see* Luke xxiii. 8-12). "And when Herod *saw Jesus*, he was exceeding glad; for he was desirous to *see Him* for a long season, because he had heard many things of Him: and he hoped to have seen some miracle done by Him." Was his desire a genuine one? Listen! "And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together."

Now, dear reader, to you comes the all-important question, "What will *you* do with Jesus?"

A dear old friend of mine, whose face lit up with heavenly joy, said as he was passing away, "I shall *see Him*; I shall *see Him*." Oh, glorious prospect of being with Him and like Him for ever! Friend, will such a blessed portion be *yours*?

"How shall I meet those eyes?
Mine on Himself I'll cast,
And own my Saviour as my prize:
Mercy from first to last."

J. LIGHTBURN.

EARTHLY GLITTER OR HEAVENLY RICHES—WHICH?

WITH regard to the soul's eternal welfare, that only *abides* which is found in and comes through the Lord Jesus Christ. Therefore

the Apostle Paul, when the light of that glorious Person was shining into his heart, could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. iii. 8). The things referred to were, in the main, *religious* things, but connected with pride of birth. Although at one time the glitter of them filled his heart, yet he had found them all worthless. They would not stand the test of eternity, nor the judgment of God.

On what, may we ask, dear reader, are *you* resting for eternity?

Things that *seem* right in our eyes in time, utterly fail to satisfy us when brought into the light of eternity and heaven. The "voice" of "wisdom" (Prov. viii. 1) speaks of "durable riches and righteousness" (verse 18), and of an inheritance, substantial, and abiding (verse 21).

Then hearken to the gracious words of Jesus when here upon earth, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

When the riches of India attracted England, there was great desire to find a way to that country other than that already secured by the Portuguese; and many were the attempts, but all of them ended in failure. No fewer than six voyages were made in the course of a few years to discover a *North-west passage* thereto. The well-known navigator, *Martin Frobisher*, on his second voyage in 1576, brought home some minerals from the shore of Hudson Bay. As these were supposed to contain gold, the attention of the Government was excited; and after

two years, Frobisher was sent out with fifteen of the Queen's ships, with miners on board, and one hundred and twenty persons to form a colony. After spending some time there he returned to England with three hundred tons of the supposed treasure, but, alas, after investigation it proved to be only *glittering sand*!

The illustration is doubtless feeble, having regard to eternal things, but the doom of everything under the sun is as certain if it cannot stand the test of God's Word.

Let the reader, then, put his *own* standing-ground to the test of God's Word:—

YOUR RIGHTEOUSNESS—*Is it of God?* (see Rom. iii. 21, 22).

YOUR JUSTIFICATION—*Is it by God's grace?* (Rom. iii. 24).

YOUR PEACE—*Is it peace with God, through the Lord Jesus Christ, and by faith in Him?* (Rom. v. 1).

Or have you personally, none of these blessings as your own?

Do think! When you have passed out of this world; when, so to speak, you bring the glittering treasures you have prized here into the inevitable scrutiny of God's holy presence, will they be found like Frobisher's glittering sand, or will they be *eternal* and *abiding*, as received from God in the Lord Jesus Christ? Unsearchable riches are of God in HIM. "*Of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord*" (1 Cor. i. 30, 31).

L. O. LABETT.

MAN'S THOUGHTS—GOD'S THOUGHTS

WHILST waiting for a long overdue train on a recent Sunday evening, the writer accosted the driver of another train waiting by the opposite platform and the following conversation took place:—

“What makes this other train late?”

“Well, being Sunday and this a main line to the seaside, the traffic is abnormally heavy.”

“Yes, Sunday has become a real day of pleasure.”

“Make no mistake about it, we are in the last days, for men are truly lovers of pleasure rather than lovers of God. If men gave God His rights the world would be different.”

“Yes, I quite agree with you, and I am glad to hear you speak in this strain for I’ve just been telling out the Gospel of the rights of God in love. Do you love God? Do you love our Lord Jesus Christ?”

“Yes, thank God, I do,” he unhesitatingly answered, his radiant face witnessing to the genuineness of this ready reply.

There was no time to say more, so we shook hands warmly, but one has pondered over this interesting conversation, and how true it is that men have no regard for God. Satan occupies their minds with a variety of things in this day of great rush and pleasure seeking. But stop in your course, dear reader, for if you are numbered amongst those who would seek to shut God out of their thoughts, you are on a pathway which can only end in eternal darkness. And as you

pause for a moment, may I ask you, "Have you ever considered that God has *thoughts* about you?" You may try to keep God from your mind, but the mind and heart of God remain as ever—filled with thoughts of blessing for you.

Never could we compass the thoughts of God for men, but they have all been made known in Jesus, and despite all the waywardness of man God would tell you of them to-day. He would have you saved from wrath to come in order that you might share in the joys of heaven with Christ. He would have you saved from the power of Satan and sin and death, to be full of peace and joy in believing, and He would have you saved from the dissatisfaction and discontent of this world that you might drink of the river of His pleasure and be abundantly satisfied with the fatness of His house.

We would urge you to consider your *thoughts* about God and revise them in the light of all His precious thoughts of love for you. As Isaiah iv. says, "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 unto our God, for He will abundantly pardon." A. E. DEAYTON.

TWO ANSWERS

SOME visitors were viewing the wonderful handiwork of God at the *Giants Causeway*, when they were arrested by hearing a lad, of about sixteen years of age, playing an Irish air.

One of the party turned to him and asked if he knew anything of the Lord Jesus. Immediately the boy answered, his face lighting up with joy, "Oh, ay, sir, He died on Calvary's cross for *me*," and placing his hand over the region of his heart, he added, "And I've got Him tight here." How different to the answer of another—an old man—in the Lake district, who was singing to the accompaniment of an accordion, "How sweet the Name of Jesus sounds in a believer's ear," etc. A lady approached him and said, "I am glad the Name of Jesus is precious to you." The old man looked up with amazement, and answered, "What's that, Ma'am? I know nothing about it," and proceeded with his hymn.

The lady could not leave him until she had told him of a Saviour's love in dying for sinners, and of His desire for them to turn to Him for salvation, pardon, and peace. But how different were these two answers! The lad could give a ready answer as to the hope which was in him, whilst the old man seemed speechless. Reader, how would *you* have answered? M. MUNSTER.

THE SIMPLICITY OF THE GOSPEL

COME!

HOW amazingly simple is God's Gospel! An aged servant of God, who has known Him for fifty years, said recently, "What troubled me when I was converted was the simplicity of

the Gospel. I felt that I must *do* something." Many an anxious soul has had a similar difficulty. But salvation is God's work—not ours. It is not polluted by the touch of sinful man. It is divinely grand in its priority and blessedness, and yet so simple that a child may know and understand (as many have done), the "way of salvation."

This one word of loving invitation from God, "Come," indicates how simple on our part may be the reception of the Saviour. On God's part the cost is immense, immeasurable—it is not possible for so great a blessing to be otherwise. But the cost is not yours nor mine, but God's. The price has been paid, even the giving up to death of His "only begotten Son" and the shedding of His precious "blood which cleanseth from all sin." All the *doing* has been *done* by our Lord Jesus Christ, so that God's invitation to us as guilty sinners is:—

COME!

There can be no doubt about the guilt of those to whom this word was addressed in the eighteenth verse of the first chapter of Isaiah. Turn it up in your Bible and read the whole chapter carefully and thoughtfully, and see when you arrive at the eighteenth verse whether you are not amazed that to such a people—religious hypocrites—worse than the beasts (the ox or the ass) and who are called, "ye rulers of Sodom," and "ye people of Gomorrah," and whose sins are described by God as *scarlet* and *crimson*—to such a people God says, "Come now, and let us reason

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

To receive this blessing—this forgiveness—this blotting out of our sins (*see* Isa. xlv. 22), we are to " Come " to the Lord Jesus Christ, who says, " Come unto Me " (Matt. xi. 28). We are invited to come to this glorious Person—this Saviour of sinners—and He promises that if we come to *Him*, He will give us rest—rest of conscience, rest of soul, rest of heart. Will *YOU* come ? To come is to rely upon Him, having no hope or confidence in anything I can do or be, to cast myself upon His mercy, to trust Him as *my* Saviour. This *coming* is so simple and yet so real ; it may take place in your own room, with no one present but God. In His infinite grace He presses the invitation upon us, saying to the servant in Luke xiv., " *Compel* them to come." Oh, the infinitely wonderful compassions of a Saviour-God. Take God at His word, and here and now as you read these lines, lift your heart to Him, thanking Him for such a simple Gospel, such a loving invitation, and for such a glorious Saviour, saying from your heart :—

" Just as I am, without one plea,
But that Thy blood was shed for me,
And that *Thou* bidst me *come to Thee*,
O Lamb of God, *I come.*"

A. E. MAYO.

Coventry.

THE IRISH SCHOOLMASTER'S CONVERSION

THE words of a hymn, sweetly sung by a child as she walked through the garden at her home in Co. Mayo, some years ago, caught the ear of an elderly man who happened to be in the vicinity. He was a retired Roman Catholic schoolmaster, most of whose life had been spent in teaching the young that which would fit them to take up their responsibilities in this world; but, alas! his teaching went no further than that; and now his steps were hastening on to another world, of which he knew but little. He had doubtless heard of a Saviour, and of heaven and hell, but he was quite ignorant of God's way of salvation. No doubt his thoughts often turned on that subject, and it may be the question long ago raised by the Philippian jailor was the very question that occupied his mind; anyhow, at that moment the words of the child's hymn came floating on the air:—

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

Soon afterwards the schoolmaster became ill, and the mother of the little girl, who lived in the neighbourhood, called to inquire how he was. On hearing of this, he requested that her little daughter would come and repeat the words of a song he had heard her singing one day in her garden. The child went, wondering what

song it was he wanted her to repeat. She knew a lot of hymns, a number of which she mentioned to him; but he said, "Nay," to each, until she began the one quoted above, whereupon he exclaimed, "That's it!" and with eagerness he listened to these words once more:—

"Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come!"

The light of the blessed Gospel, conveyed in the language of the hymn, broke in on his soul, and with joy he exclaimed, "I believe! O Lamb of God, I come!"

Not very long afterwards, he died, having witnessed a good confession.

The Philippian jailor's question was, "Sirs, what must I *do* to be saved?" And the Apostle Paul, and Silas replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 30-31).

And again we read, "If thou shalt confess with thy mouth the Lord Jesus (or, Jesus as Lord), and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 9-10).

R. E. FRIZELLE.

Bangor, Co. Down.

THE SIMPLICITY OF THE GOSPEL*LOOK!*

NO mind of man could have conceived such a simple way of blessing as is indicated by this one little word, "Look."

God says, "Look unto Me and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. xlv. 22), which, if acted upon in faith, immediately brings the richest, choicest blessing it is possible for anyone to receive.

Do please notice, we are not told to look to any man (not even a so-called priest), nor to any system of religion, nor religious observances, but to look alone to God Himself, "From whom all blessings flow," and you will not be disappointed, but (as the Scripture quoted above says), **SAVED!**

How great and glorious beyond words must that Person be who states that on our part it is only necessary for us to look to Him in order to secure the greatest of earthly and heavenly blessings! Clearly one who merely looks can claim no credit. What merit does a "look" demand? What labour does a "look" involve? All the credit and all the merit belong to the One to whom we look and from whom we receive all the blessing God has to give.

How simply this is illustrated by the incident referred to by the Lord Jesus in the third chapter of John's Gospel, verse fourteen, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that

whosoever believeth in Him should not perish but have eternal life. *For* God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Open your Bible at the twenty-first chapter of Numbers and read the eighth and ninth verses ; you will there see that the children of Israel, on account of their sin, were visited by fiery serpents. But God told Moses to make a fiery serpent and set it upon a pole and if a serpent had bitten any man, when he beheld the serpent of brass he lived. In short, he "looked and lived." How delightfully simple and yet at what infinite cost did God provide this Saviour for you ! He said Himself, " I, if I be lifted up, will draw all men unto Me."

"Lifted up was He to die !
'It is finished,' was His cry ;
Now in heaven exalted high,
Hallelujah ! What a Saviour !"

He was lifted up to the cross by men, but God has lifted Him up to the throne of glory and has exalted Him to be a Prince and a Saviour. Are you looking to Him alone for the blessing your soul so much needs ?

If you desire forgiveness—*look to Christ.*

If you desire peace—*look to Christ.*

If you desire joy and happiness—*look to Christ.*

And thus may you be able to sing :—

"O Christ, in Thee my soul hath found—
And found in Thee *alone*—
The peace, the joy, I sought so long,
The bliss till now unknown.

“ Now, none but Christ can satisfy,
None other name for me ;
There’s love, and life, and lasting joy,
Lord Jesus, found in Thee ! ”

“ There is life in a look at the glorified One,
There is life at this moment for thee.
Then look, sinner, look, unto Him and be saved,
Unto Him who was nailed to the tree ! ”

A. E. MAYO.

Coventry.

A GREAT END ATTAINED

“ *He shall pray unto God, and He will receive him with favour ; and he shall see His face with shoutings, and He will render unto man His righteousness. He will sing before men, and say, I have sinned, and perverted what is right, and it hath not been requited to me ; He hath delivered my soul from going into the pit, and my life shall see the light.* ”—JOB xxxiii. 26–28 (J. N. Darby’s New Translation).

I WOULD affectionately ask every reader of the above more accurate translation of this passage of Scripture, whether he or she has ever been able to pray to God and sing before men ; in fact, to render thanks to God with joy, and testimony to men with earnest conviction. The proclamation of the precious Gospel of the grace of God “ to every creature which is under heaven,” has this end in view, and the Spirit of God is working likewise in souls. On the one hand, there is One who can say, “ I have found a ransom,” even Christ Jesus, “ who gave Himself a ransom for all to be testified in due time ” (1 Tim. ii. 6) ; on the other, there is the effectual work of God in one and another, making use of

circumstances and providential dealings to awaken a sense of need in human hearts. "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain" (Job xxxiii. 14-19).

There are three ways mentioned here, in the gracious dealings of God, by which He is pleased to work, namely, in a dream; providential deliverance from violent death, as in war; or a prolonged sickness in which a man is brought to death's door.

I knew well a very gifted Christian who told me he was converted to God by a dream. He had been utterly without God from earliest years, and had only heard of heaven and hell when spoken of in blasphemy. He was an officer in the army. One night he turned into his bed with no thought of God, like thousands of others, but in the night he dreamt he was in hell! He awoke terrified, and, finding he was not actually there, he forthwith sprang out of bed, and got down on his knees for the first time in his life, and thanked God he was not in hell. With a broken and contrite spirit, he learned subsequently that a ransom had been found for him in the precious death of Christ, and this by means

of a messenger of the Gospel, who turned out to be "an interpreter, one among a thousand, to show unto man his duty" (verse 23). He reached the great end referred to at the head of this paper, and, to my knowledge, he often "sang before men" and testified of all that God had done for and in him.

Again, how many a man in the Great War was turned to God through repeated deliverances from a death that reached his companions on every side; and how many, too, have been brought through sickness to a point where the voice of God has at length reached them!

I would close this short paper with the words with which our blessed Lord began His ministry, and urge my readers "to repent and believe the Gospel" (Mark i. 15).

D. L. HIGGINS.

HOW CAN I FIND GOD?

NOT very long ago when making a purchase at a stationer's and bookseller's shop in a Midland town, I observed a great number of books displayed in the centre of the shop. One was very prominent, and its title arrested my attention and interest, "HOW CAN I FIND GOD?" Evidently the author of the book was disturbed and undecided in his mind as to the certainty of finding God. Clearly the Bible (the Book of books) was not familiar to the writer, or he would have discovered the way to find God. I think, however, we might aptly change the title to, "How can God find me?" God find

me? Yes, *yes*; by nature and practice we are all lost to God, and unless God had wondrously interposed we must have remained lost for ever. Jesus came to seek and to save the LOST. It is, therefore, not so much our finding God, but God finding us. Has my reader yet been found by God? The Gospel of God's grace plainly announces how man can find God. "God was *in Christ*, reconciling the world unto Himself." What a gracious attitude of measureless love! "Christ Jesus came into the world to *save* sinners." Well might the inspired writer say, "This is a faithful saying, and worthy of all acceptation"; for, "ALL have sinned and come short of the glory of God." I, for one, can personally say, "Christ is the Saviour of sinners," for He saved *me*; and what multitudes of others have the same happy assurance!

I have been greatly affected by the following simple and heart-touching story which has recently come under my notice.

A Christian gentleman, seeking objects of love, found his way into the upper room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder and drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in the place of a tile. Soon he saw a heap of shavings and on them a boy ten years of age. Quickly the gentleman exclaimed:—

"Boy, what are you doing here?"

"Hush, don't tell anybody, please sir!"

“But what are you doing here?”

“Hush, please don't tell anybody, I'm a hiding!”

“What are you hiding from?”

“Don't tell anybody, please!”

“Where's your mother?”

“Please, sir, mother's dead!”

“Where's your father?”

“Hush, don't tell him; don't tell him! But look here!” He turned himself on his face, and through the rags of his jacket and shirt, the visitor saw that the boy's flesh was bruised and the skin broken.

“Why! my boy, who beat you like that?”

“Father did, sir!”

“What did he beat you like that for?”

“Father got drunk, and beat me 'cause I wouldn't steal.”

“Did you ever steal?”

“Yes, sir; I was a street thief once.”

“And why won't you steal any more?”

“Please, sir, I went to the mission school; and they told me there of God, and of heaven, and of Jesus; and they taught me, ‘Thou shalt not steal,’ and I'll never steal again if my father kills me for it. But please don't tell him!”

“My boy, you mustn't stay here, you'll die. Now you patiently wait here for a little while. I'm going away to see a lady. We will get a better place for you than this.”

“Thank you, sir, but please would you like to hear me sing a little hymn?” Bruised, battered, forlorn, friendless, motherless, hiding

away from an infuriated father, yet he had a little hymn to sing.

“ Yes, I *will* hear you sing your little hymn ! ”

He raised himself on his elbow and then sang :—

“ Gentle Jesus ! meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee.

“ Fain I would to Thee be brought,
Gracious Lord, forbid it not !
In the kingdom of Thy grace,
Give a little child a place ! ”

“ That’s the little hymn, sir. Good-bye ! ”

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the boy lying dead, with one hand by his side and the other tucked in his bosom under his little ragged shirt. The Good Shepherd had found His lamb, and folding it in His arms of love had borne it upwards to His home above.

“ Yea, in the fulness of His grace,
God put him in the children’s place,
Where he might gaze upon His face,
O Lamb of God in Thee ! ”

Reader ! The God who is rich in mercy, wants *you*, seeks you. Christ died to save you. Is it true ? It is indeed ! Oh ! why not trust Him now ? It will then be *your* delight to exclaim :—

“ He sought me, AND HE FOUND ME,
Yes, Christ has done it all ! ”

E. MAYO.

Tilehurst.

CLOTHING

THIS is a time when people in civilized lands pay much attention to how they are dressed; young and old giving much study to satisfy themselves that they are clothed in a manner that suits their own individual tastes. How many there are, alas, who while being most particular as to this, never pause to consider if they have a clothing in which they can be at home in the presence of God! Whether *you* are or are not thus clothed, dear reader, is a question of vital import to *you*.

From Genesis iii. 21 we see clearly that the thought of clothing first originated with God. Adam and Eve had sinned, disobeyed the direct commandment of their Creator, and were thus exposed to all the consequences of their rebellious act. "The wages of sin is death" (Rom. vi. 23).

Isaiah (chapter xlv. 21), in later days, could speak of God as a "just God and a Saviour"; and how this was seen at the very outset, for while He could not righteously revoke the dread sentence passed, He Himself, we are told, made coats of skins, and clothed them. Think of God stooping in grace to "make" them. It suggests to us that the clothing in which a sinner must be robed so that he may appear before Him without sin must be of divine workmanship. The coats of *skins* involve the truth that death must come in as providing the material from which God made them; it looked on to the precious death of Jesus on Calvary, where He,

the sinless One, suffered and died, that God might clothe every believing sinner in His own robe of spotless righteousness. It is God Himself who provides the clothing.

Many work hard to clothe themselves. Having some sense that they must give account of themselves to God (Rom. xiv. 12) they endeavour to make clothing of their own; following a course of strict religious observances, works of charity, formal prayers, penances, and such like, to render themselves, as they hope, fit for His presence. All this is futile, for the estimate of God as to this is summed up in the inexorable words of Holy Scripture, "*All our righteousnesses are as filthy rags*" (Isa. lxiv. 6).

There is good news, however, for *you*. If your very best is in God's account but as "filthy rags," He has clothing ready for you, spotless and pure; and waits for you to come in repentance to Him, owning your sin, so that you may be robed in it. Thus coming to Him He will clothe you with Christ—with divine righteousness—having cancelled all your guilt on the ground of the death of Jesus, so that you may appear before Him arrayed in all that Christ is made to be to you as having died and risen again for you. The believer in Jesus can say, "God hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness" (Isa. lxi. 10).

Reader, have you this clothing?

P. A. FARRANT.

A SEA-CAPTAIN'S MOTTO

MANY years ago the writer was engaged in a shipping business in a West coast port. Going aboard a German vessel, he was surprised to find, prominently carved on the woodwork at the entrance of the cabin, the words :—

“ SOLI DEO GLORIA ”

(To God alone the Glory)

This naturally led to an inquiry as to the meaning of its being found with such unusual surroundings, and the captain related the following remarkable account of how God had dealt with his soul.

Some years before, on a voyage, the ship in which he was sailing sprang a leak and foundered in mid-ocean. At that time he was a careless, godless man. But going down with the ship, and finding himself face to face with *eternity*, he discovered his entire unfitness to meet a holy God. In his distress, while under the water, he lifted up his heart to God for mercy; and suddenly found himself being borne upward, and on reaching the surface, found the cause. The ship's ladder had gone down with all the rest, but being loose it rose to the top, and, being under him, brought him there too. All around him was a waste of water, dotted here and there with wreckage from the ship which had disappeared. One human being beside himself came to the surface; it was the carpenter, who made for the ladder, and clung thereto; but alas, from exhaustion, he soon let go, leaving our friend alone! He found himself alone with

God, and death staring him in the face ! What a position ! In deep earnestness he cried to God for mercy ; and suddenly saw, in the distance, another ship bearing down upon the spot. This gave him courage : God had evidently heard his cry of distress and was answering it. But very soon the rescuing ship gradually altered her course and was seen turning about and proceeding on the opposite tack. What a position to be in ! *Nearly* saved, but all hopes blasted !

It appeared afterward that the captain of the ship just referred to had seen our friend's ship in distress through his marine glass ; but suddenly losing sight of her, he concluded that she had foundered with all hands. At once he ordered his chief officer to proceed to the spot where he last saw her, hoping to be the means of picking up any survivors. They arrived where some wreckage was floating about, but could see no living soul. Concluding that all had perished, he reluctantly ordered the ship to be put back on her course.

Our poor friend on the ladder still cried to God, and hope seemed to buoy him up. The ship having turned on her course, was getting further and further away, but her captain had no rest of mind. The words, "*Go back, go back,*" seemed to ring in his ears. The chief mate, too, came to him saying, "I cannot help being impressed that we should *go back.*" The captain (a God-fearing man) took this as the voice of God to him, and at once ordered his ship to be put about and to proceed to the spot previously visited. Under God's good hand, the result was

that our friend was saved not only from a watery grave for his body, but for eternal blessing for his soul. The goodness of God had led him to repentance; led him entirely to *alter his mind about God*. Instead of being an enemy of God, and thinking that God was *his* enemy, he found that God delighted in mercy. The love of God won his heart. The truth of John iii. 16 flooded his soul: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He believed God, and was of the "faith of Jesus." Hence when he came to have a ship of his own, he hoisted his colours in the way indicated at the beginning of this true narrative, confessing to all "whose he was," and "whom he served." God not only saved him from a premature death, but in the gift of His beloved Son provided a Saviour from the judgment which is after death.

Just a closing word for our dear reader. It is the enemy's design to instil false thoughts of God in your heart, but he is a liar and the father of lies. It is God's desire to turn you away from every false impression of Himself. His goodness has followed you right up to the present moment, and He still waits to be gracious to you. If He has concluded all under sin, it is that He may have mercy upon all; and instead of imputing to men their trespasses, He has committed to His servants "the ministry of reconciliation." If this is God's present attitude towards you, and it certainly is, why neglect so great salvation? Why not *yield* to love divine? You

must know that you are a sinner, unfit to meet God ; and that with Him you *must* have to do, sooner or later ; that it is the blessed God who sent His Son to be the propitiation for our sins ; and that there is salvation in none other. Why, then, make light of it ? Had our friend not availed himself of the succour brought to him in the remarkable manner we have described, how would he have escaped ? Then ask yourself a solemn question, How shall *I* escape, if *I* neglect *God's* great salvation ? And how easily you may do so ! But, in the Gospel of His grace, God still presents this great salvation to you—the Gospel concerning His Son, Jesus Christ our Lord. Once more He is doing so ; may the language of your heart be :—

“ Other refuge have I none ;
 Hangs my helpless soul on Thee ;
 Leave, ah ! leave me not alone,
 Still support and comfort me ;
 All my trust on Thee is stay'd :
 All my help from Thee I bring :
 Cover my defenceless head
 With the shadow of Thy wing.”

H. R. HELLYER.

Redland.

TWO GREAT QUESTIONS

“ *What meaneth this ?* ”—ACTS ii. 12.

“ *What shall we do ?* ”—ACTS ii. 37.

THE first question, “ *What meaneth this ?* ” opened the way for the most soul-stirring preaching ever uttered up till then.

The second question, "What shall we do?" was drawn forth from the hearers as the words of conviction reached their consciences.

The result of the questions and the preaching was that three thousand souls were converted and added to the number of the lovers of a *rejected, crucified, risen, exalted, and glorified Saviour*. Let us consider these two questions, uttered out of the "depths" of soul-inquiry and fearful as to the result.

"What meaneth this?"

Peter stood up to preach. He had a theme well worth standing up for, and a Saviour to proclaim worthy of an uplifted voice for all to hear. It was not only to the Jews, but to "all"—to "whosoever" should "call on the Name of the Lord," resulting in such a caller being "saved."

What was the preaching like? The subject was "Jesus!" and the preacher was not ashamed of His reproach, "*Jesus of Nazareth*" (verse 22). Nor had God been ashamed of Him, "*a Man borne witness to by God*." Why, then, should anyone be ashamed of Jesus? Why should such an One be an *offence* to them? Could they deny such witness as that of God to such a Person and His works? Peter barbed his arrows with the might of God, as he reached the point at issue, and before he charged home their guilt, he spoke of the "determinate counsel and foreknowledge of God." Then, as with the sword of the Spirit, he thrust home to their wicked hearts, "*ye have taken, and by wicked hands*

have crucified and slain." That was the case, and who could escape the guilt of it and the consequent judgment? Only a preacher like Peter, full of Scripture, full of "*Jesus*," the "*Christ*," the "*exalted Lord*," could bring in a way of escape from such guilt, for where sin had so abounded, grace could over-abound. The preacher goes on dwelling on the *Person*, "*whom God hath raised up*." Then he speaks of His sufferings, "*having loosed the pains of death*." Then His invincible *power*, "*it was not possible that He should be holden of it*" (the power of death), nor was it possible that He should see corruption. Then he spoke of David, then with the quick touch of a true preacher, showed that there was Someone greater than David—Christ, who was "*by the right hand of God exalted*," and had "*received of the Father the promise of the Holy Ghost*," and He had poured out the Spirit upon souls delivered from sin—

"Which ye now see and hear."

What an answer to their first question, "*What meaneth this?*" What a preaching! No wonder convicted souls gave vent to their stricken feelings of guilt in the words of the second question:—

"*What shall we do?*"

They could not do anything as a *company* of several thousand folk. The call to "*repentance*" is not to the crowd, it must be *individual*—"*Repent, and be baptized, everyone of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy*

Ghost " (verse 38). Grace, goodness, and mercy met their case. The Gospel began at Jerusalem—the place where they crucified Jesus. The goodness of God led them to *repentance*. They reversed their judgment against Christ, accepted God's judgment about their guilt, and in the very *Name* which they had so hated and spit upon they received remission of sins. There was a change of mind within—"repentance"; also an *open sign* of disassociation from all that they had done, they were baptized, "every one," and they had the promise of the Holy Spirit, and about three thousand souls were gathered in. Blessed answer to the cry, "What shall we do?"

Reader, if you have not repented of your treatment of Christ, why not do so now, and receive full remission of sins and the gift of the Holy Spirit and a place amongst those who love Christ and cherish His Name?

T. J. KIRKWOOD.

THE NAME OF JESUS

HARK! the thrilling symphonies
Seem within to seize us;
Add we to their holy lays—
"Jesus! Jesus! Jesus!"
Sweetest name on mortal's tongue,
Sweetest note in angel's song,
Sweetest anthem ever known;
Jesus, Jesus, reign alone.

TRUE HAPPINESS

IS it possible to experience *true* happiness? What multitudes seek for it in the fleeting pleasures of this world! But—

“This world has nothing new to give;
It has no true, no pure delight.”

The one who has trusted in the Lord Jesus Christ as his own personal Saviour, and thus has the conscious knowledge of the forgiveness of sins, is the only kind of person who is really happy. Further, his happiness is independent of what happens, for nothing can separate him from the love of Christ.

After some of His professed disciples had left Him, Jesus turned to His immediate followers and asked, “Will ye also go away?” And Peter replied, “Lord, to *whom* shall we go? Thou hast the words of eternal life.” “All my life,” said some one, “I have been troubled with *what* to believe; now I see it is *whom* to trust.”

Reader, is not *Christ* worthy of your trust? His atoning death satisfies the conscience; His truth satisfies the mind; His love satisfies the heart. In the words of the acrostic, Jesus Exactly Suits Us Sinners. Make it personal: Christ *my* Saviour, known, loved, worshipped, served and enjoyed.

Let each of us say it and mean it :—

CHRIST FOR ME.

Now none but Christ can satisfy;
None other name for me;
There's love, and light, and lasting joy,
Lord Jesus found in Thee.

E. ADAMS.

THE PEERLESS NAME OF JESUS

A SERVANT of the Lord, whilst visiting the inmates of an infirmary in one of our large cities, came across an aged Christian, whom he had known for many years. She had passed through much suffering, and now, as she lay in a state of apparent unconsciousness, it was evident that her life in this world was fast drawing to a close. Bending over her, the visitor enquired, "Do you know me?"

"No," she replied, in a feeble voice.

"Do you know A——?" referring to a friend who had nursed her very attentively during her long and severe illness.

To this question he received a similar reply.

The Lord's servant then asked her, "Do you know JESUS?"

Instantly her face lit up with a radiant smile, and she exclaimed with deep emotion: "JESUS! JESUS! Ah! yes, I know JESUS!"

There is a peculiar charm about the precious name of Jesus that will never fail! In this world's history there have been men of renown who have made names for themselves, but these and every other name will pass away. The peerless name of JESUS, however, will abide in all its living power and blessedness for ever!

In Matthew i. 21 we have recorded that wonderful announcement by the angel of the Lord, with regard to the advent to this world of this glorious Person: "Thou shalt call His name

JESUS : for He shall save His people from their sins."

What a delight to God to witness the beautiful way in which His only begotten Son grew up before Him "as a tender plant and as a root out of a dry ground"! Every step of that devoted pathway yielded infinite joy and fragrance to the heart of God whom He had come to declare! But He came to die; and in virtue of that wonderful work of redemption which He so perfectly completed for the glory of God, He has been highly exalted "and given **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" (see Phil. ii.).

Dear reader, let me affectionately ask, What is the precious *Name of JESUS* to you? "There is **NONE OTHER NAME** under heaven given among men, whereby we must be saved" (Acts iv. 12).

Oh! take your own befitting place as a poor, lost and ruined sinner in the sight of God, and avail yourself here and now of that blessed Saviour whom He has so graciously provided for you! You will then be one more added to that wonderful company of the redeemed saints, whose delight it will be to extol His all-worthy Name throughout the countless ages of eternity!

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to

Him be glory and dominion for ever and ever. Amen" (Rev. ii. 5, 6).

"HIS NAME SHALL ENDURE FOR EVER: HIS NAME SHALL BE CONTINUED AS LONG AS THE SUN: and men shall be blessed in Him: all nations shall call Him blessed" (Ps. lxxii. 17).

No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest Name,
O Saviour of mankind!

JESUS! our only joy art Thou,
As Thou our prize wilt be,
In Thee be all our glory now
And through eternity!

A. E. BIRD.

THE GREATEST BOOK

"And another book was opened, which is the book of life"
(Rev. xx. 12).

AT a certain centennial celebration, when, a noted city was *en fête*, there lay at the entrance hall of the building where the celebrations centred, an immense book which was declared to be "*The greatest book in the world!*" It was there for visitors to sign their names. How eagerly tens of thousands pressed forward to sign, and how proud many felt, and how they boasted, that their names were written in "the greatest book in the world!"

When we heard of this book, we thought of "another book," infinitely greater—"the book of life." This book is not found on earth, but in heaven. The Lord referred to it when He said: "Rejoice because your names are written in

heaven "(Luke x. 20). So did the apostle when he spoke of the "church of the firstborn which are written in heaven" (Heb. xii. 23). Will the kind reader heed while we refer to some other Scriptures which speak of this wonderful book—*the greatest book in heaven?*

John says that in the fast coming day of judgment, All will worship the Beast—the imperial and Satanic head of the revived Roman Empire—"whose names are not written in the book of life" (Rev. xiii. 8).

He also forecasts in vision that dread tribunal, the judgment of the wicked "dead, small and great"; and declares that "whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 15).

He speaks further of "the heavenly Jerusalem"—"the city of the living God"—that only those will enter it whose names are written in the Lamb's book of life (Rev. xx. 27).

All figurative language—all hyperboles of speech, some say. Yes, figures, but not exaggerations, for no human symbol or analogy can fully portray the terrible and eternal doom of the lost.

Friend, is your name among the names of those "whose names are in the book of life" (Phil. iv. 3)? You can know it is if you will in living and heartfelt faith trust in the Lamb slain for all, whose book it is. Your name may be written on the member's roll of some most orthodox religious denomination, and after death it may be found engraved on monument or obelisk, and seen for a while in the perishing archives of

the world—but, is it “written in heaven”? The glorified Saviour of sinners is the Author, the Maker, the Keeper, the Owner of *the greatest book that ever existed*. Has He written *your* name in it? Again we stress the question, and beg you to answer it to God: Is your name written in the *greatest book in eternity*—“the book of life”?

S. J. B. CARTER.

READY AND WAITING

“**T**HAT’S it! That’s grand!” These words were faintly heard through the half-opened door of a house near which a little company had gathered to preach the Gospel in the street. A young man had just read aloud and clearly that beautiful little hymn:—

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

He, as also his fellow-lovers of Jesus, had been affected by its deep meaning; and the joyful response from the one whose voice had been heard through the doorway, produced an unfeigned “Amen” from every lip.

Ah, dear reader, it is a real thing to know the One who bears that Name! Does it mean anything to you, or does it seem an old-time sentiment that is irrational amid the difficulties and needs of modern life? There are many who can testify that in that blessed One they have found a resource of help and satisfaction which lifts them entirely clear of all the religious argument

which perplexes the world, and leaves out God.

After a short message had been given in the street, some of the company entered the house, and what a wonderful sight met their gaze! Goodlier it was than the world's fairest—it was precious to heaven. Lying in bed, blind and scarcely able to speak, was the old woman whose voice had been feebly heard through the doorway, and even now she was straining herself to give expression to the joy which shone so wonderfully in her countenance. Helpless, after ninety-four years of mingled hardship and cares, yet she was exceedingly happy! What could all the wisdom and invention in the world add to that happiness? What comfort, what hope or joy could it give her, or what take away? It had all passed away for her so surely as she was about to pass away from it, and her soul was magnifying the One who was about to receive her to Himself. "I am ready! I am ready; it will not be long now," was her continuous cry.

What a cheer all this was to her visitors, and how happily did they enter into the blessed hope which was such an intense reality to her!

Do you know anything of this? It lasts and for the believer in Jesus, it is sweetest at the hour of death. Ah, we may well say "that *dread* hour" for the unbeliever. That hour when all religious pretension, self-righteousness, yes, and agnosticism, flees, and the soul is left hopeless in the light of eternity. Oh, turn from all such unreality and believe! "If thou shalt confess with thy mouth the *Lord Jesus*, and shalt believe

in thine heart that God hath raised Him from the dead, thou shalt be saved " (Rom. x. 9).

It is the old, old story, but it stands good to the end, and you may thank God it is so old, for it shows how long God has waited for men, perhaps for *you*, to accept it! Are you conscious of your position as a sinner in the sight of a holy God? Place your trust in the One who took the sinner's place, and ponder yon awful scene on Calvary! You will see there what sin meant to God and to Jesus, and the meetness of repentance on your part. It is only repentance Godward and faith in our Lord Jesus Christ that will bring about assurance of salvation and true peace in the soul.

The old woman is one of many who:—

“ Can point to the atoning blood,
And say, ‘ This made my peace with God.’ ”

She is facing eternity with joy! What of the reader?

Not one sinner will be banished from the presence of God purely on the ground of being born a sinner, but because he has refused mercy, salvation, and the love of God as expressed in Jesus.

“ Why not trust this peerless Saviour,
Prove the glory of His grace,
Live for ever in God's favour,
As it shines in Jesus' face? ”

M. M. DAWSON.

Markinch, N.B.

CONFESSION : ITS NECESSITY
TO GOD AND TO MEN.

IT is clear to me that in these days of worry and bustle, *confession* is sadly lacking. If it is not made voluntarily in *time*, it will be made absolutely compulsory when *time* is no more.

Immediately the Spirit of God convicts a soul of being a sinner, the guilty past rushes into the mind. What must I do? Do, do! Why, turn to God, to whom every one is responsible.

God *must* come *first*. Listen to David. "I *acknowledged* my sin unto THEE." That is, made *confession*. He continues, "And mine iniquity have I not *hid*." *Nothing* kept back. Then he exclaims: "I will *confess* my *transgressions* unto the LORD." Mark you, "Unto the LORD." Well, David, tell us the result. "And *Thou* forgavest the *iniquity* of my sin." Selah. *Pause*, yes, indeed, *PAUSE*. The prodigal *confesses*: "Father, I have sinned against *heaven* and before THEE." The dying thief: "We, indeed, justly," then he cried, "Lord, remember me when *Thou* comest into Thy kingdom." In each case there was instant *forgiveness*. If no *confession* is made how can forgiveness be obtained?

Next in order comes *confession* before MEN or the WORLD, commencing at home, and then extending to office, workshop, neighbours, and everybody. Without this *confession* happiness is an impossibility. It will mean in some cases suffering scorn, ridicule and disdain, but court

and enjoy the smile and approval of the Lord Jesus! Just hear what He says: "*Whosoever* therefore shall *confess* ME before *men*, HIM will I *confess* also before my FATHER which is in heaven." How grand this will be, will it not? Solomon wrote, "He that *covereth* his sins shall not *prosper*, but he that *confesseth* and *forsaketh* them, shall have mercy." "It would be better to confess Christ to-day than go to a coward's hell." When you do confess, you will get the *joy* of confession. "Oh, it is a grand thing to be a Christian. The *first* open confession tests the courage." Many of us are quite familiar with a certain form of words used daily by thousands of professing Christians; it is called a "GENERAL Confession," a mixed composition. However that may be, I will ask *you* to bear seriously in mind that, as an absolute fact, there *is* to be a GENERAL *confession* by the whole universe. Is that so? By the whole universe? Yes, *yes*. It is divinely determined. Have you Scripture for this? Certainly, and it is found in Philippians ii. 10, 11. "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." When this takes place the eternal destiny of one and all is fixed. *Confession* here is compulsory, and the supremacy of Christ universally owned. Reader, will you *confess* Him now? To do so means salvation to your guilty soul. Do not delay until you are too late to possess the unending joys which God's salvation brings to the trusting

heart. I could freely enlarge, but must conclude by relating a *confession* before 80,000 listeners. Nothing but the love of God in the heart for Christ could have induced it.

Once a Roman Emperor sent for a famous architect, and said, "I want you to build a coliseum, a structure that will hand my name down to posterity, and be the glory of the Roman Empire. I will give you as much money as you like, as many men as you need, and as long a time as you want." The Emperor further promised that on the opening day the architect should sit by his side, a laurel wreath encircling his brow—the hero of the moment. The opening day arrived. Magnificent and costly games were arranged. There was the Emperor and the architect with the laurel wreath upon his brow. There was a display of prowess, skill, and courage. At last a wild cry arose, "Throw the Christians to the lions!" The roars of the famished lions could be plainly heard in their cells. The white robed Christians were brought out, and stood in the midst of the arena. Oh! what a scene to gaze upon! Every eye was fixed upon them, but with hands folded and eyes closed, and heads uplifted, they were engaged in silent prayer, or *chanting softly* some hymn of praise.

Presently the gratings were lifted, and the hungry lions rushed forward to their prey. Cheer after cheer rent the sky. The Christ-hating heathen throng yelled, and yelled at the sight. Moved deeply by the heart-rending sight the architect stood up as if to speak. He had

thrown aside his laurel chaplet, and when silence had been called for, he cried aloud—

“ I, TOO, WOULD BE A CHRISTIAN,”

and there and then confessed his Lord. In another instant they threw him amidst the wild beasts but, *but*, he had *confessed* his Lord. Jesus was worthy. What says the reader? Have you believed on Jesus, and have you *courageously* confessed Him to all you know? Jesus is said to have witnessed a *good* confession before Pilate. Every Christian **MUST** confess his Lord.

Joy to confess Thy blessed Name,
The virtue of Thy blood,
And to the wearied heart proclaim,
Behold the Lamb of God.

Tilghurst.

E. MAYO.

ON WHOSE SIDE ARE YOU ?

NEARLY two thousand years ago One stood in His loneliness before the tribunal of this world. The great Roman Empire was represented in the person of Pilate who, “ when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse him ” (Luke xxiii. 13, 14). Yet Pilate delivered Him to be crucified !

The religious world was fully represented by the high priest, Pharisees, etc., and their verdict

was that He should be put to death. The people, the multitudes that had followed Him, and had seen His miracles and acts of blessing, said *all* of them: "Let Him be crucified."

A man who had been friend and follower (whom Jesus refers to as "My own familiar friend"), who had been entrusted by Him with the best, went out in his meanness and treachery and sold Him for thirty pieces of silver.

The impulsive disciple, who boasted much, followed "afar off," mingling with the crowd, then denied Him with curses and oaths. The rest of them, unfaithful and timid, left Him to His fate.

Polite neutrality in Pilate led him to wash his hands and say, "I am innocent of the blood of this just Person." Disappointed curiosity in Herod led him to mock Jesus.

Thus we have under consideration the most momentous scene in the history of this world. Reader, with whom do *you* stand, and in what company are you moving? You may say, "I was not at Calvary, and so am not responsible"; but you cannot wash your hands thus and be neutral. Is it your ambition to be on the side of gain here and yet give to Christ the cross? Are you religious but Christless; a supposed friend of His, yet untrue; a believer, but unconfessed; a follower, but in secret? Where are you in your soul in your decision as to Christ? Solemn and searching questions these! Yet they must be faced by every one! It is impossible to find such an assemblage of persons, events and circumstances, in any other book,

such as we find given to us at the close of each of the Gospels. Each account is like a mirror, and, as you look, you see yourself there in some type or another. Where, then, do you find yourself? "What think ye of Christ?" O what shall your answer be?

Winchester.

H. R. WILKINSON.

THE SIMPLICITY OF THE GOSPEL

TAKE!

IT is most interesting to observe how God has made it impossible for man to claim any credit for the blessing he receives.

God says in the latter half of verse 17 of the last chapter of the Bible, "Whosoever will, let him TAKE the water of life freely."

Suppose a friend should at considerable expense of time and money make a present for me—something I greatly need—expressing his love and pleasure in giving it to me. I TAKE it and surely thank him for it. Can I claim any credit for holding out my empty hand to TAKE what has been made for me at such cost—surely not! And yet this is all that we can "do" in the matter of our souls' blessing and salvation—"Take." I take what God offers me *so* graciously and give thanks!

Do you feel your need of Forgiveness?

Then Take it, for God has secured it by the precious death of Jesus!

Do you wish to have "peace with God"?

This, too, you may take as God's free gift resulting from Christ's death and resurrection.

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ” (Rom. v. 1).

How foolish of any one to think that we have any part or lot in the mighty work of redemption! The Lord Jesus cried, “It is Finished.” “There remaineth no more to be done.” All I can “do” is to take what God offers me and take it NOW!

“Nothing in my hand I bring,
Simply to Thyself I cling!”

God says, “Let him take.” Is the reader a thirsty soul? Then “Take the water of life *freely*”—and right welcome you will be! There are no conditions suggested except that I am to be willing—willing, what for?—to “take the water of life *freely*.” There is no idea of works or any effort on my part. How perfectly wise of God to have made such a simple way whereby I might be blessed! I take Christ to be my *own* Saviour and Lord. I receive Him by faith and must become one of the children of God. “To as many as received Him, to them gave He power to become the (sons) children of God, even to them that believe on His Name” (John i. 12).

What greater gift could you receive than Christ or this “Water of Life”? May you have grace even now to

“Stoop down and drink and live,”
and thus, taking the “water of life *freely*,” go on your way rejoicing.

“Then take with rejoicing from Jesus at once,
The life everlasting He gives!”

Coventry.

A. E. MAYO.

DON'T SPEAK TO ME, I CANNOT THINK !

IN the surgical ward of a large infirmary one of the Lord's people was waiting to undergo a serious operation. He had known the Lord Jesus as His Saviour for many years. Being visited by a large number of Christians, the following remark was made by the Sister of the ward : " You have a lot of friends, and you all seem very happy and fond of one another ; are you freemasons ? "

" Ah ! free, indeed ; freed from the thralldom of sin, having ' peace with God through our Lord Jesus Christ,' and, ' persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come ; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord ' " (Rom. viii. 38-39).

The hospital ward was very full, and the beds very close to one another, so that a conversation could be carried on in a whisper from one bed to another. In a factory near by an accident had occurred. A poor man had been caught in a revolving shaft and been terribly injured. He was brought to the surgical ward in a dying condition. The Christian sought to speak to him of Christ, presenting Him as the Saviour of sinners. A cry of distress came from the lips of the dying man : " Oh, don't speak to me, I can't think ! "

In contrast to this solemn case, a Christian, known to the writer, who was suffering much

pain, remarked: "Oh, I am thankful I have peace with God, for the pain is so terrible I could not think of my soul had I left the matter until now."

Dear reader, are you counting on an eleventh hour conversion, or a death-bed conversion?

Listen to the words of Holy Scripture!—

"He that being often reprovèd hardeneth his neck, shall be suddenly destroyed and that without remedy." We know not what a day or an hour may bring forth! "Behold, *now* is the accepted time, behold *now* is the day of salvation." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

H. V. THORP.

"YOU HAVE BEEN WARNED"

WHEN travelling along a main road in Wiltshire recently, our attention was drawn to a large notice-board at the side of the road. It indicated to all who passed by, that just ahead was a very dangerous cross-road. At the foot of the notice were the words, "YOU HAVE BEEN WARNED."

Dear reader, God, in infinite love and grace, has often given you warnings, and, now, once again, as you read this Gospel book, you are warned not to neglect the all-important matter of your soul's salvation. Have you ever paused for a moment and considered the solemn consequences of trifling with the precious appeals of the blessed God?

We read in the Old Testament of a king who

neglected a solemn warning from God, and how terrible were the results! It says of King Belshazzar that he "made a great feast to a thousand of his lords," using the holy vessels of the House of God to dishonour. At the height of the revelry, the fingers of a man's hand were seen writing on the wall of the palace. The words written were: **MENE, MENE, TEKEL, UPHARSIN**; the interpretation being:—

"**MENE**; God hath numbered thy kingdom, and finished it.

"**TEKEL**; Thou art weighed in the balances, and art found wanting.

"**PERES**; Thy kingdom is divided, and given to the Medes and Persians" (Dan. v. 25-28). Then follows that solemn sentence, "In that night was Belshazzar the king of the Chaldeans slain" (verse 30).

God had, in a remarkable way, favoured Nebuchadnezzar, the father of Belshazzar. But, alas! he took the glory to himself, saying, "Is not this Great Babylon which *I* have built . . . by the might of *my* power, and for the honour of *my* majesty?" (Chap. iv. 30.) "His heart was lifted up and his mind hardened in pride." The result was that he was deposed from his throne, his glory taken from him, and he was driven from the sons of men "till he knew that the most high God ruled in the kingdom of men, and that He appointeth over it whomsoever he will"; then follow those solemn words: "**AND THOU HIS SON, O BELSHAZZAR, HAST NOT HUMBLED THINE HEART, THOUGH THOU KNEWEST ALL THIS.**"

In the New Testament we read of another king, Agrippa, who, listening to the warning message of God through the Apostle Paul, said, "Almost thou persuadest me to be a Christian." But, alas! there is no evidence that he ever became one.

The Scriptures abound with God-given warnings to His creatures, thus proving His great desire for their blessing. And now at this very moment God would warn you to "flee from the wrath to come." How often has he spoken to you; perhaps in sickness, through the death of a relative or friend, or in many other ways! And now He appeals to you once more!

"Now He calls again, O hearken!
He may never call thee more;
Wilt thou, canst thou, spurn the message,
And His patient grace ignore?"

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

F. J. DEAYTON.

LIMITLESS.

THE following conversation took place between a higher critic and a servant of the Lord.

"Are you still limiting yourself to the old Bible in your ministrations?" asked the former.

"The spirit of truth limits me. I cannot go outside of it."

"You must be very *confined*!"

"*Confined*! You remind me of the parable

of the old mother herring, who said to her young ones : ‘ Remember, children, you are *confined to the ocean.*’

“ Not much limitation there, my friend ! The great ocean of God’s Word has depths in it that none can fathom, and length and breadth that none can compass. The truth of God is like the God of truth—limitless ! ”

S. J. B. CARTER.

“ But they have not all obeyed the Gospel. For
Esaias saith,—

**LORD, WHO HATH BELIEVED OUR
REPORT ? ”**

(Romans xvi. 16.)

THE theme has now been often told,
Of God’s unbounded grace ;
In sending His belovèd Son,
To save a fallen race ;
No doubt you have with wonder heard,
Of Christ, the Son of God,
Who in compassion to your soul,
The path to Calv’ry trod ;
But if what you have heard is true,
Why is it not believed by you ?

The Gospel of the grace of God,
Which none but Christ could tell ;
Has brought salvation near to all,
No doubt you know this well ;
The One Who came to seek the lost,
Is mighty now to save ;
For He Who triumphed over death,
Is risen from the grave ;
And if all this you surely knew,
Why is there no response from you ?

The Lamb of God, Whose precious blood
 For sin atonement made.
 Laid down His life and bore the wrath,
 As He your ransom paid ;
 The token of a finished work
 Flowed from His riven side.
 And peace was made, when on the cross,
 The Lord of glory died ;
 And if all this you know is true,
 What is there more that you can do ?

A joy beyond all human thought,
 Eternal peace and rest,
 Are known by those who once were lost,
 But now in Christ are blest ;
 Come unto Me, the Saviour saith,
 None will He turn away ;
 Again in grace He calls to you,
 And bids you come to-day ;
 If you have heard the Saviour's voice,
 Then why not now in Him rejoice ?

O can you still ignore the Word
 Of God, Who cannot lie ?
 That wrath is now reserved for all,
 Who in their sins shall die.
 Though He has spoken oft before,
 His warning you have heard,
 Yet hitherto through cold neglect,
 Decision have deferred ;
 If you believe His words are true,
 Then is not this God's voice to you ?

Bradford.

J. W. WILKINSON.

“ THIS MY SON ”

(LUKE XV. 24.)

GOD puts the best robe on the prodigal, and makes the whole house sing. He does not say, *My prodigal* is come back ; but “ *This My son.* ”

REMEMBRANCE.

MANY years have rolled by since the conclusion of the Great War, but the remembrance of the bitterness and tragedy of it will endure as long as any of the generation which passed through it remain. Year by year, as the two minutes' silence is observed, it is evident that many hearts still carry a burden of overwhelming sorrow. The outbursts of poignant grief, and the tragic calm of silent endurance alike bear witness to the reality of a remembrance that will abide as long as life shall last.

* * * * *

The institution of national remembrance is not new. Thousands of years ago the people of Israel observed a solemn day of remembrance once every year. "There is a remembrance made of sins again every year" (Heb. x. 3). It was a

CONVICTING REMEMBRANCE

As the people witnessed the imposing and solemn ritual connected with the Day of Atonement (Leviticus xvi.) every heart must have been vividly impressed with the fact that God was holy and that man was a sinner. The arrows of God are swift and unerring, bringing conviction to the conscience, and laying bare the dark recesses of the sinful heart, for "all have sinned and come short of the glory of God" (Rom. iii. 23). It was this conviction that wrung from the lips of the publican the cry, as

he smote his breast, "God be merciful to me a sinner" (Luke xviii. 13). Here is no grudging or half-hearted admission of guilt, extracted from him under pressure from others, or by the criticism of the Pharisee, but honestly and unreservedly he owned his guilt. Reader, have you ever owned your guilt?

* * * * *

The repentant thief on the cross admitted his guilt, for he said to his fellow thief, "We receive the due reward of our deeds." This is a

CONTRITE REMEMBRANCE

"Lord, remember me" (Luke xxiii. 42) is the cry of a contrite heart. The setting is as black as the malice of Satan, and the appalling wickedness of man's crowning sin could make it, and yet no words can describe the radiance of grace which shone out so perfectly on Calvary's bitter hill. In the place where sin and hatred against Christ reached its climax, glories that shall remain undimmed eternally burst upon our view. It is a scene to fill our souls with reverent wonder. Surrounded by men whose guilty souls were steeped in murderous hatred of Him, Jesus utters that sublime petition, "Father, forgive them." Where is the needy soul who would not find hope in the presence of grace so overabounding? The thief sends out his repentant cry, and instantly the Saviour assures him of a place with Himself in Paradise that day. Pardon for the guilty! Salvation for the lost! Full and free forgiveness on the *righteous* basis of the finished work of Jesus.

Do you know the joy of this forgiveness ?

* * * * *

The delight of God in forgiveness is emphasized by the fact that He does not retain the memory of former guilt. He not only forgives, but He forgets. Amazing grace! "Their sins and iniquities will I remember no more" (Heb. x. 17). This is a

CANCELLED REMEMBRANCE

Those countless sins are gone in the death of Christ, never to reappear. They are blotted out as though they had never been committed. The righteous demands of God have been met completely in the precious blood of Jesus, and God will never demand a second payment. So complete is the discharge which Christ has secured for the believer by His atoning work, that every trace of debt has been effaced from the remembrance of God for ever.

"Forgiven, forgotten, and cleansed and gone,
My sins are remembered no more."

Does not such grace merit an immediate response ?

* * * * *

To trifle with such undeserved grace is a terrible mistake. The Lord Jesus Himself stresses the need for urgency, in view of impending judgment. "Remember Lot's wife." This is a

WARNING REMEMBRANCE

It shines as a beacon light down the centuries. An impressive and arresting warning to

those who are heedlessly drifting on to judgment. The cities of the plain were doomed to destruction. "Escape for your life," was the word. Judgment was imminent. Lot's wife was unconvinced. She moved with laggard steps, for her heart was in Sodom. Just as countless thousands are doing to-day, she disbelieved the warning and was overtaken by judgment. Many people resent the warning which the Saviour would impress upon them in His care for their souls. It is in mercy that He sends out the trumpet note of warning, "Remember Lot's wife."

* * * * *

To live and to die without God is to spend eternity without hope.

A REMORSEFUL REMEMBRANCE

is the portion of the rich man in Luke xvi. (verse 25), where the Saviour discloses to us so solemnly the awful doom of the lost. The rich man had lived a life of self-indulgence—living and dying without God. The boundary line of time is passed and he who left God out of his life is now outside the life of God for ever. He beholds Lazarus in the bosom of Abraham. There is no repentance but the gnawing of purposeless remorse. How solemn are the words—"Son, remember!" It is terrible to contemplate an eternity without God. Not the smallest of mercies—a drop of water—can reach this place of doom—*without God, without Christ, without hope*, but with the torturing remembrance of rejected opportunities.

If you know not Christ as your Saviour, may God illuminate your conscience, so that you may be convicted, and in contrition send up your cry to God. He never refuses the cry of the contrite, and He will cancel the very remembrance of your guilt. He can do so *righteously* because of the *finished work of Jesus*.

Delay not in this important matter!

Remember Lot's wife!

E. B. G.

OUR DESTINY.

SCIENTISTS and others keep discussing the origin of man. For all who accept the Bible as a revelation from God, we are very thankful.

How small are all man's discoveries, compared with what the Bible tells as to creation and the origin of man.

Christianity is not a science, but a faith in the living God and in His precious word. *His word "will never pass away."* "*The word of the Lord endureth for ever*" (1 Pet. i. 25). What other book can be compared with the Bible? A gentleman once asked me how I knew it was God's word. I said, if I had a sword and ran it through you, you would know what it was. That is what the Bible does; it goes through you. It speaks to our consciences and hearts.

A far more important matter for us to have settled than *our origin* is *our destiny*. The Bible settles both. Who would risk their *eternal destiny* upon the discoveries of men searching

into antiquity? Death has come into the world through sin—" *The wages of sin is death* " (Rom. vi. 23). " *It is appointed unto men once to die, but after this the judgment* " (I Heb. ix. 27). It is quite clear that our *eternal destiny* depends upon how we stand in relation to Christ and His great redemption work. Faith is God's principle of blessing for us. Faith in a Person, God's beloved Son. He came, He lived, He died, He rose again, He ascended to the right hand of God. " *To Him give all the prophets witness that through His Name, whosoever believeth in Him shall receive remission of sins* " (Acts x. 43). " *Neither is there salvation in any other; for there is none other name, under heaven, given among men, whereby we must be saved* " (Acts iv. 12).

Dear friend, whether is it better to remain in doubt and in danger of eternal judgment, which no research or science can disprove or remove, or to accept God's way of salvation now; to rest your all for time and eternity on Christ who is God's salvation for us, and to know with divine certainty that you are secured for eternity, and that you can never perish? (John x. 28.) Christ is " *the author of eternal salvation unto all them that obey Him* " (Heb. v. 9).

Let your *destiny* be settled now! Science may discuss man's origin, but to accept God's word brings positive knowledge and certainty. Faith says we *know* (Gen. i. 27; ii. 7).

Infidelity to Christ and the Scriptures leaves you in black darkness. *Faith in Christ and the word of God gives you a sure foundation to rest upon and settles your destiny.* The Bible speaks

of three full assurances—of *faith* (Heb. x. 22), *hope* (Heb. vi. 11), and *understanding* (Col. ii. 2). How positive are God's facts, compared with man's theories and speculations. Faith says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1).

Faith accepts God's gift now. "*The gift of God is eternal life, through Jesus Christ our Lord*" (Rom. vi. 23). "*He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him*" (John iii. 36).

Faith sets to its seal that God is true, by "*receiving His testimony*" (John iii. 33). What folly to put off the question of your destiny any longer! Our consciences tell us we are sinful. The Bible says, "*All have sinned and come short of the glory of God*" (Rom. iii. 23).

Trust Christ now as your own present and personal Saviour. Trust Him as your perfect and precious Saviour, who in infinite love gave Himself up to judgment and death on our account; and now, as risen from the dead, presents Himself to you a living Saviour, the One who alone could settle our *eternal destiny* by giving Himself for us.

"Saviour of sinners,
Saviour of sinners like me;
Shedding His blood for my ransom—
This is the Saviour for me."

T. E. PURDOM.

ARRESTED.

AT the close of an open-air meeting in a large Canadian city, a young man expressed his joy and happiness in Christ, and how he was brought to the Lord through one of these open-air meetings. Being asked how it came about, this is the story in his own words :—

“Up to almost one year ago Satan had me in his grip. Though very religious—attending masses, saying prayers, doing penance; yet I was bound for hell and each week found me sinking lower and lower.

“Coming from Winnipeg to Toronto, I wandered into one of the large Departmental Stores, where I ‘lifted’ some goods which did not belong to me. I was arrested and sentenced to a term of imprisonment. This was my first experience of being arrested.

“Shortly after my release, I was again walking the city streets near the same Departmental Store, when I was arrested the second time—it was by the voice of God.

“An open-air meeting was in process and the speaker uttered these words :—

“‘BE SURE YOUR SIN WILL FIND YOU OUT.’

“I went to my lodgings, got down on my knees and said, ‘O God, I feel that those words uttered by that man was Thy voice to me. I HAVE SINNED, SHOW ME THY WAY.’

“While alone on my knees, I learnt before God that there was no need of priest, penance, prayers, or masses; but *Christ* and what He

had done is all that is necessary for salvation, and I rejoiced in the knowledge of sins forgiven.

“ Being right with God, I also thought of the Departmental Store and was anxious to be right with them. A voice seemed to tell me that I should go and ask their forgiveness, also pay for what I had stolen.

“ Immediately Satan raised objection and told me how foolish I was ; all the way to the store I was trembling. Reaching the store, I inquired for the Detective Office, and as I stood in front of the office door, Satan again whispered what a fool I was, but I ventured to knock and a voice said, ‘ Come in.’

“ Here I stood before the searching gaze of the chief detective, who inquired as to my business. I asked him if he remembered a man stealing some articles. ‘ Well, we have so many, I can’t remember them all,’ he replied.

“ ‘ Do you remember a man from Winnipeg ? ’

“ ‘ Did he work on the dining cars of the — — railway ? ’

“ ‘ Yes,’ I replied. ‘ Do you remember that case ? ’

“ ‘ Now, I remember that case very well. What about it ? ’

“ ‘ *I am that man.*’

“ Immediately these words were uttered, all fear and nervousness left me and in perfect calmness I felt the power of God supporting me.

“ ‘ Why have you come back ? ’ asked the detective.

“ ‘ I have come back to ask the firm’s forgiveness and to pay for what I stole.’

“ ‘ Why worry about that ? ’ said the detective.

“ Then I told him what had happened and how I had been arrested by the voice of God, and had, through Christ and His shed blood, obtained God’s forgiveness.

“ The detective listened to the story with deep interest, and before leaving the office he put his hand on my shoulder and said, ‘ Young man, if you have God’s forgiveness, then you shall have the firm’s forgiveness also.’ ”

He left that Departmental Store with a heart filled with gratitude and praise to God.

Since then this young man has found in Christ his treasure, his hope, his *all*. What religious observances could not do, Christ did, and what a marvellous change it made in his life !

His joy in the Lord was unbounded, but he discovered he had reached something which was inexhaustible, and I found him longing to know more of God’s great purposes in Christ.

Permit me now, dear reader, in love for your soul, to ask you in the presence of God, if *you* have submitted to His voice and owned that what God says about you is true, that is, that you are a LOST SINNER.

You may not be like the young man in our story ; you have never been in jail ; yet, you are a SINNER, and if you remain a sinner and die a sinner, you will be lost for ever.

From the very throne and heart of God a message do we bring to you :—

“ Christ Jesus came into the world to save SINNERS.”

What is Christ to you ? On the answer to

this question hangs your "weal" or "woe" for all eternity.

With Christ there is plenteous redemption through His blood, a fulness to satisfy every need, and wisdom to solve every problem. He is the most accessible of all persons. He will not turn any away, for He says, "Him that cometh to Me, I will in no wise (for no reason whatsoever) cast out." Because He is set upon doing God's will—and God's will is that you may be saved

Ere you lay this aside, do come to Christ just as you are and hear from His blessed lips those words, "Thy sins are forgiven thee."

It is a wondrous fact that, "Blessed (or happy) are they whose iniquities are forgiven and whose sins are covered, happy is the man to whom the Lord will not impute sin" (Rom. iv. 6-7).

Our most earnest wish and prayer is, that this fact may be your happy experience, for His Name's sake!

"Come unto Me and I will give you rest,
What blessed words to weary ones addressed;
They come from Him who knew the depth of woe
And felt for sinners as none here below.

"Come unto Me,' yes, God Himself says, 'Come';
He sees afar and runs to welcome Home,
Unworthy sinners who have nought to plead,
But God's Own love and their exceeding need."

T. HOLLIDAY.

Toronto.

A SEARCHING QUESTION.

IT is related of Filippo Neri, a God-fearing man, that while at one of the Italian universities, a youth, whom he had known as a boy, came to him with a face full of delight, to tell him that at last he had obtained his parents' consent to do what he had long been wishing for, and that was to enter the university, which was famous as a school of law, and that he intended to spare no pains or labour in his studies, so that he might pass his examinations successfully. The good man listened patiently for some time, and when the youth paused, he inquired, "When you have got through your studies, what do you mean to do then?"

"Then I shall take my doctor's degrees," replied the youth.

"And then?" asked Filippo Neri.

"I shall have a number of difficult and knotty cases to manage; shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation," was his answer.

"And then?" repeated Filippo Neri.

"Then," he replied, "there cannot be a question but that I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then?" again asked Filippo.

"And then," said his young friend, "I shall live comfortably and honourably, and shall be able to look forward quietly to old age."

"And then?" again was the searching question asked.

“And then, and then,” stuttered the youth, “then I shall die!”

“*And then?*” was the final question asked by Filippo Neri, to which he made no reply, but turned sorrowfully away.

Like the rich man in Luke xii. 16, whose ground brought forth plentifully, and whose only thought was for time, with no regard to eternity; so this young fellow had bright dreams for this world, but had no prospect as to the next one. How true it is, as expressed by David in Psalm xxxix. 5, “Behold, Thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.” In the light of this we might well pray in the language of Moses the man of God, “So teach us to number our days, that we may apply our hearts unto wisdom” (Ps. xc. 12). Could there be greater folly than for a man, knowing full well that in a few short years, or it may be days, that death will end his life in this world, wilfully closing his eyes to the fact and going blindly forward, seeking after the paltry things of this world, as though there was no hereafter, and no God to whom everyone must give account of himself?

“It is appointed unto men once to die, but after this the judgment” (Heb. ix. 27), is the solemn declaration of Holy Scripture. Have you seriously considered this terrible fact, dear reader? Whatever your plans, or dreams, or prospects for the future may be, sooner or later the end will come, the “handbreadth” will have been left behind for ever, death, that

terrible foe, will claim you as its victim, and then? Shall we hide the truth from you, shall we refrain, because the subject is an unpleasant one, from declaring what the terrible consequence will be of dying as you have lived? No, we dare not—if you have lived without God, you must die without God; if you have lived without hope, you must die without hope, and be doomed and lost for ever. Oh, then be wise, face the future now while God is waiting to be gracious. To-day His salvation is within your reach; but if you neglect “so great salvation,” the awful consequences will be yours.

E. E. NICHOLS.

BE EARLY!

SOME people are habitually late. Even in daily matters this habit is objectionable. It is soon known by those we are identified with, and in result such persons cannot be depended upon. One feature of those who served God in the past, as recorded in the Holy Scriptures, is that they were early.

In the matter of one's soul, the word is, “Remember *now* thy Creator in the days of thy youth” (Eccles. xii. 1); and, “Behold, *now* is the accepted time; behold, *now* is the day of salvation” (2 Cor. vi. 2). To delay attention to this momentous matter is exceedingly solemn and may result in your being lost for ever and eternally banished from the presence of God! “Wherefore as the Holy Ghost saith, *To-day* if ye will hear His voice, harden not your hearts.”

In view of the present uncertainty of life, and the insecurity of the moment, how wise to consider the *eternal* blessings that will be yours if you accept the Saviour to-day: and then as a saved soul, how blessed to live here for the pleasure of God, and to have a place with those who have the interests of Christ at heart!

On the other hand, God, who is not willing that any should perish, may allow a soul to lead a wasted life, and then secure such a one for Himself, out of the enemy's hand, right at the end.

Recently I received a letter from a dear sister in the Lord, who lives in the Colonies, whom I knew in London over forty years ago. She is now over seventy, and spends her Sunday evenings visiting poor sufferers in a large hospital. She gives away Gospel booklets, and speaks a word to one and another, having been sustained in this service for many years. One dark winter evening, lying in bed on the verandah of the hospital, was a poor soul who had lived a notoriously wicked life. A boy who was standing near him said, "Don't go near him, lady!"

She thought, "Sinners, Jesus came to save," and lifting her heart to the Lord, she inquired, "O Lord, what shall I do?"

The dying man was too far gone to receive a book, his eyes were fixed. Seeing he was beyond human help, she started singing gently:—

"The great Physician now is near,
The sympathizing Jesus,"

singing, "Jesus, *Jesus*, JESUS," very softly. She

then repeated passages of Scripture to him. He stretched out his hand. The hardened heart melted as with tenderest heart feelings the sweet Gospel message was conveyed to him. How wonderful, a soul passing from time into eternity, and just at that moment the Saviour Jesus made Himself known as the One who came to seek and to save that which was lost!

Dear reader, do not use this true incident as an excuse for further delay on your part if you are still unsaved! It has been well said that, "Procrastination is the thief of souls as well as the thief of time." We most earnestly beseech you to come to Jesus NOW!

"Do not, *O do not* delay!
Haste thee away! haste thee away!
Infinite love waits to welcome the sinner to-day."

W. SIDNEY.

IS THE CHANNEL CLEAR?

OFFERING a Gospel book to an old man busily plying his hoe in an allotment field, his reply was, "I don't want it. I get it all in the newspaper." And he continued, "There is as good there as any preached by the —." Seeking to help him I referred him to Genesis i., how in the beginning God said, "Let there be light, and there was light": that God also divided the light from the darkness, calling the light "day," and the darkness He called "night," but man, blinded by Satan, the enemy of our souls, sought to mingle the two together.

Some further conversation followed, but he

evidently preferred his newspaper to the tract, and with a rather unwilling promise to read it, put the tract in his pocket, and returned to his work.

The little incident set me thinking. Even if thirsty, should we welcome a draught of water, however clear and sparkling it might appear, if offered us in a foul vessel? Should we not say that it was defiled by the channel through which it reached us? Scripture says in the book of Job, chapter xiv. 4:—

“ Who can bring a clean thing out of an unclean? ” Not one.

The water of life, God so freely gives, is pure at its source, the heart of the blessed God. The Gospel is preached by the Holy Ghost sent down from heaven, and God sets apart sanctified vessels to carry it to needy souls. Where are we seeking it? Surely not in the muddy streams of this world’s literature.

“ Whosoever will, let him take the water of life freely ” (Rev. xxii. 17).

W. H. BRADBURY.

“ DEPART FROM US! ”

“ COME UNTO ME! ” “ DEPART FROM ME! ”

“ **D**EPART FROM US! ” *By* whom and *to* whom is this solemn request made? Let us face the matter seriously! “ They spend their days in wealth (mirth), and in a moment go down to the grave. Therefore they say unto God, DEPART FROM US; for we desire not the knowledge of Thy ways. What is the Almighty,

that we should serve Him? and what profit should we have if we pray unto Him?" (Job xxi. 13-15.)

Such is the language of the human heart in alienation from God! It has characterized men all down the centuries of time. Their brief history here is spent in the pursuit of their own pleasures—"the pleasures of sin for a season"—and God is entirely left out of their thoughts. Yea, more, His intervention in grace is regarded as an intrusion and is definitely rejected. But why does not man want God? Because God is *holy*, and man is *unholy*. When Adam had sinned he was afraid of God, and sought to hide himself from His presence. And the same spirit has ruled in the hearts of all his posterity.

Centuries afterwards God came into this world in the Person of Christ, the Son. What reception did He meet with? Alas! even *His own* (the nation of Israel) had no desire after Him. "He came unto His own; and His own received Him not."

"And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would DEPART out of their coasts" (Matt. viii. 34).

"This is the heir, come let us kill him, and the inheritance shall be ours" (Mark xii. 7).

Then at that most momentous moment in the world's history, when He stood before the Roman tribunal, the whole multitude cried out, "Away with Him, away with Him; crucify Him, crucify Him." "We will not have this Man to reign over us,"

What, think you, is the attitude of this divine Person in the face of such callousness and hardness of heart? Listen! “ And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do ” (Luke xxiii. 33, 34).

Oh, who can fathom the depths of meaning conveyed in such wonderful words!

Then think again of His holy feelings and deep emotion, as He wept over proud, rebellious men, in their refusal of His gracious claims! “ O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! ” (Luke xiii. 34.) “ And when He was come near, He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ” (Luke xix. 41).

Then think of that inveterate hater and persecutor of Christ and His people—Saul of Tarsus, “ the chief of sinners! ” At the height of his exceeding madness against those who were of “ the way,” he was arrested by that Voice from the excellent glory, “ Saul, *Saul*, why persecutest thou *Me*? ” “ I am *Jesus*, whom thou persecutest.” That proud, hard heart was melted!

If the reader is one of those who up to this moment have said in their hearts, “ Depart from us,” just consider the Saviour’s gracious attitude towards *you*, as He says, “ COME UNTO ME, all ye that labour and are heavy laden, and I will

give you rest." Will He refuse any? Harken to His words, "Him that *cometh to Me*, I will *in no wise* cast out."

"Though His gracious call you have oft refused,
And He's sought your trust in vain;
Yet with love unchanged by cold neglect,
He is seeking you again."

We would now solemnly refer you to another utterance—an intensely solemn one! What is it?

"DEPART FROM ME!"

Who issues this command? The Judge of all the earth. The same glorious Person, who in lowly grace *now* says, "COME UNTO ME." To whom will He say, "DEPART FROM ME?" To those who on earth refused to obey His gracious invitation, "COME UNTO ME."

"How shall we escape if we neglect so great salvation?" Alas! there is no escape! "DEPART FROM ME, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41). Such will be the awful doom of all such! But why should *you* be found amongst the number? Why? *Why?* WHY?

"Oh! why remain distant, when God calls thee near,
In love that dismisses all bondage and fear?
Oh! why remain Christless, when thou may'st be blest?
Oh! why remain weary, when Christ giveth rest?"

"Oh, lovely attitude! He stands
With melting heart and open hands;
Oh, matchless kindness! and He shows
This matchless kindness to His foes.

"Admit Him ere His anger burn;
Lest He depart, and ne'er return:
Admit Him! or the hour's at hand
You'll at His door rejected stand."

A. E. BIRD.

A HEAVENLY SONG AND ITS EFFECT

THE following incident occurred in a commercial room of a hotel. The work of the day being finished, one of the company of travellers suggested an impromptu concert, and one after another rendered his worldly song. In due course it fell to the turn of a converted traveller, who without any musical accompaniment commenced to sing that beautiful hymn :—

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

There was complete silence while he was singing it, and immediately he finished the hymn he bade the company good-night, and retired to his room to seek the Lord's face in prayer.

Not long after, one of the company seeking him out confessed that the hymn had brought back memories of his early Christian training ; and inquiring further as to the way of salvation he found peace through trusting in the Saviour of sinners and His finished work accomplished upon the cross of Calvary.

We would earnestly assure you, unsaved reader, that the songs of this world or its finest pleasures, will never bring joy and satisfaction to the heart. Scripture states that “even in laughter the heart is sorrowful, and the end of that mirth is heaviness.” But eternal satisfaction is to be found in Christ, and abundant provision is with Him to meet the need of every sin-burdened soul. Myriads of believers in Jesus

would readily join in confessing that they are "filled with joy unspeakable!" How infinitely greater than the best that this world can afford, which is "but for a season!"

May you be brought to trust for your soul's eternal blessing in JESUS, whose Name is so exceedingly precious to all who know Him.

"Neither is there salvation in any other: FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED" (Acts iv. 12).

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

H. McMINN.

**"TAKE HEED THEREFORE HOW
YE HEAR!"**

(LUKE viii. 18.)

"TAKE HEED WHAT YE HEAR!"

(MARK iv. 24.)

THESSE divine injunctions of the Lord when here on earth are just as applicable and were never of greater importance than in the present day.

Hearing was never so much in evidence as at the present time. The marvels of the wireless powerfully hold the attention of millions. Numberless items are enticingly presented to attract and engage attention—items that in a future day will recoil upon the soul with intense

abhorrence and painful remorse. Satan, the god of this world, is not ignorant of the craving desires of men for entertainment, and is able to meet the increasing demand. This continuous round of excitement shuts the ears to the appealing voice of Jesus and eternal issues. Have you, dear reader, *heard* the voice of Jesus? I am glad to tell you that I have *many* times, and I am only one of thousands, yea millions more.

I have *heard* the voice of Jesus,
Tell me not of aught beside ;
I have seen the face of Jesus,
And my soul is satisfied.

In Hebrews i. 2, we read that “ God hath in these last days spoken unto us by His Son.” Oh ! that your ears and heart may be opened at this moment, if never before, to that voice of love.

The glorious glad tidings of God’s grace are being sounded forth far and wide in this world. How blessed for all who have hearkened and responded to the wonderful appeals they contain !

In Mark iv. four classes of *hearers* are described.

The first class hear ; but Satan cometh immediately, and taketh away the word sown in the heart.

The second class likewise hear, and receive it with gladness, but, alas ! the receiving ground of the heart is stony, and the seed sown finds no root.

The third class of hearer is unfruitful because the seed is choked by the cares of this world, the deceitfulness of riches, and other things.

The fourth class of hearer is an excellent one : the seed is sown on good ground, bringing forth

fruit, some thirtyfold, some sixty, and some an hundred.

Jesus said when here: "whosoever *heareth* these sayings of Mine and doeth them." What blessed sayings they were! Listen to this one! "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). What a blissful moment is that in life's journey when all the bewildering sounds and harsh noises of earth are stilled and there are wafted to the soul the precious words of Jesus: the joyous moment when His words of heavenly import are personally appropriated, compelling heart surrender to His appeals of grace and love!

Then hearken to this further wonderful appeal! "Incline your ear and come unto Me; *hear* and your soul shall *live*" (Isa. lv. 3). Jesus said, "I am come that they might have *life*."

Recently a relative of the writer was speaking to another relative over the telephone 14,000 miles away. Every word was *heard* distinctly as though the speaker was near at hand. How much more can God speak His soul-saving message into the heart and life! Are you desirous of *hearing* the voice of Jesus and responding to His gracious appeal for your soul's present and eternal blessing?

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

E. MAYO.

“WHO'LL INTRODUCE ME, MOTHER ?”

ON a small island in the Firth of Clyde a little girl lay dying. Her parents were both converted, and had often spoken to their beloved child about the Lord Jesus Christ, and the things of eternity. As the chance of her recovery, according to human reckoning, grew less and less, these “little talks,” no doubt, would both increase in frequency, and deepen in interest. One day the loving mother was speaking to her about finding herself, ere long, in the presence of the Lord Jesus, when suddenly she inquired, “But who'll introduce me, mother ?”

This would have been a very important question, no doubt, had she been going to meet one of the great ones of this world, but not so in going into the presence of Jesus. To know herself as a sinner, needing His precious blood to cleanse her, was a sufficient introduction to Him in this world; and to know Him as the Saviour who had washed her from those sins was sufficient to make her at home with Him in the next.

Reader, your first *real* having to do with the Lord Jesus will be in connection with *your sins*, and their righteous due according to God's holy claims. If as a poor, self-condemned, repentant sinner you are brought to Him in “*the day of salvation*,” all your sins will be found to have been forgiven and forgotten; for He Himself has “once suffered for sins, the Just for the unjust, that He might bring us to God.” But if you are raised in your sins at “*the day of*

judgment," you will surely have to talk to Him about them, and that according to the same righteous standard. "Every one of us shall give account of himself to God" (Rom. xiv. 12).

Your sins, therefore, will either introduce you to the Saviour now, or to the Judge then. Which?

In the day of grace you need no other introduction; in the day of judgment will get no other. Consider well how soon the one will be passed and the other reached!

GEO. CUTTING.

A LIVING SAVIOUR

A SMALL Norwegian vessel entered an East coast port of England, and a remarkable incident occurred during the few days she lay at the wharf to receive her cargo. One of those days happened to be a Good Friday, and the Chief Officer said to the Captain, "Captain, shall I hoist the flag to half-mast to-day?"

"Why?" asked the Captain.

"Well," replied the Officer, "Jesus died to-day."

The Captain, who was a dear Christian, replied, "Jesus, who is my Saviour, is *a living Saviour*; and if you put out the flag at all, you must hoist it right to the top of the mast."

Have you, dear reader, seen Jesus, the precious Saviour, now as risen from the dead, a LIVING SAVIOUR?

The stone which was sealed upon His sepulchre has been for ever rolled away. The grave is empty. Jesus is risen—a mighty, triumphant Victor!

“He is risen, He is not here; behold the place where they laid Him” (Mark xvi. 6).

“He 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. iv. 25 and v. 1).

“Living He loved me; dying He saved me;
Buried He carried my sins all away;
Rising I'm justified, freely for ever;
Soon He is coming—O glorious day!”

A. G. H.

A FORTUNE LOST BY A COMMA

SOME time ago our attention was drawn to a newspaper cutting containing the above heading. It told how the U.S.A. Government lost two million dollars consequent upon the accidental misplacement of a comma in a certain document, thereby entirely altering the intended meaning of a sentence.

This brought to my mind a remarkable passage quoted by our Lord in the synagogue at Nazareth. It is to be found in Isaiah lxi. “The Spirit of the Lord God is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim

liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the LORD, . . .”

The same passage was quoted by Jesus in Luke iv. 18, 19. How thankful we all ought to be that He stopped at the comma, as indicated above ! It was no accident on His part as was the case in regard to the document sent out by the United States Government. Men at their best are but human, and often make mistakes, but who would dare suggest any such failing on the part of so great and glorious a person as Jesus ? Indeed, He had a very definite purpose in reading no further. Had He read beyond the comma, He would have added those solemn words, “ *and the day of vengeance of our God.*” Have you ever considered how terrible it would have been had He continued the passage and given utterance to those grave words ? Alas ! there would never have been any hope for anyone. Eternal banishment from the presence of God would have been the inevitable doom of all ! Think of it !—No Gospel for a single soul in the universe ! But, thank God ! such was not the case. It is still “the acceptable year of the Lord.” How soon it will close, we know not. Jesus had to say of some, “Thou knewest not the time of thy visitation.” Do you know yours ? It is *Now* ! “Behold, *NOW* is the accepted time ; behold, *NOW* is the day of salvation” (2 Cor. vi. 2). “To-day, if ye will hear His voice, harden not your heart !”

J. LIGHTBURN.

“ RESTING ON THE ROCK ”

MANY years ago, just ere the *s.s. London*, a vessel of two thousand tons, sank in a furious storm in the Bay of Biscay, with two hundred and twenty souls on board of her, the following letter was written. The letter was given to one of the nineteen persons who got off in the ship's pinnace a minute or two before the doomed vessel went down, stern foremost, with her freight of living souls. The survivors were picked up by a passing ship, and the letter reached its destination.

“ *s.s. London*,

January 10th. 1866.

“ My dear B——,

“ Before your eyes look on this, your brother Frederick and I will be engulfed in the depth of the sea.

“ We left Plymouth on the 6th. The weather was stormy, but not such as to cause any fear of danger. However, as we proceeded, the gale increased, and while I am penning these lines the awful rocking of the ship is such that it is with difficulty I hold my pen. I cannot describe to you the state of agitation which is written on every countenance — some waiting with the utmost composure for their fate, others so alarmed at the prospect of death that their shrieks are truly heart-rending. But amidst it all I am resigned to my fate. Blessed be God, I am resting on ‘the Rock.’ ‘I know whom I have believed.’ Christ is precious to me. I do not know whether by any means you will receive this.

Oh, that I could see those with whom I was acquainted! I mourn over my indifference towards their spiritual welfare, and now, with death staring me in the face, I feel I could do anything if by any means I might be the means of their salvation. Tell Joseph to give his heart to the Saviour *at once*, and Sarah not to neglect the salvation of her soul. I want to meet them in heaven.

“ And now, dear brother, farewell. Many have been the happy meetings we have had together on earth—our next will be where not a wave shall roll over us. God bless you and keep you. I cannot say more.

“ Your affectionate brother,

“ G. T.”

Dear reader, are you prepared? Could *you* be resigned to it with composure, if you knew you were to be called into eternity without further delay, knowing as the writer of the above letter did that all is well? For this to be possible you must needs likewise be “resting on the Rock.” If still unsaved, how terribly solemn is your position! Death and a fearful looking-for of judgment is your only prospect if you remain thus. You may not meet death like the poor souls did on that ill-fated vessel, but you must meet it some day, and you know not how near it may be! Life is uncertain as is evidenced daily. The most thoughtless and callous cannot deny that such is the case. “No man is sure of life” (Job xxiv. 22). Many in the full vigour

of health are suddenly stricken down with some severe illness, or it may be some unforeseen accident. Death speedily claims them. "He shall return no more to his house, neither shall his place know him any more" (Job vii. 10). How important to be prepared—prepared to meet GOD! "FOR EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD."

Oh! may you not defer the consideration of this all-important matter a moment longer, but accept the Lord Jesus Christ as your Saviour Now, whom God has so graciously provided for you! Then, in truth, you will be able to say:—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' Name.
On CHRIST, THE SOLID ROCK, I stand;
All other ground is sinking sand."

A. E. BIRD.

THE BLESSING OF GOD

THE writer was one day at a railway station in a large city, which has an excellent suburban service of electric trains. Trains laden with people were coming and going frequently from eight different platforms, an excellent train indicator showing the times of departures. Although the first train due to leave was from No. 7, it had not appeared, and it seemed there might be a mistake as a train arrived in the meantime at the adjacent platform No. 6, to

which a crowd of about one hundred people hastened. One had confidence that the train indicator would not mislead, so remained. Almost immediately the train arrived at platform No. 7, and was the first to leave. How real is the tendency to go with the crowd! Surely, "Broad is the way that leadeth to destruction" (Matt. vii. 13). God has given us a sure indicator, His Word. Let us be sure that we are travelling on the right road and are bound for the right destination. "Strait is the gate, and narrow is the way, which leadeth unto life." Satan's influence is abroad to-day as never before, and people are being prepared to believe a lie. In regard to the way of life, the verse just quoted ends with these words: "and few there be that find it." God, however, has fully met the situation, by calling out individuals from the crowds and setting them in relation to Jesus as Lord, as "a people for His name." What a blessed privilege to be amongst those who are going to people heaven! Dear reader, are *you* one amongst that number? If not, it is to your eternal loss. Would you not like to be found on the line of eternal gain? All here is perishing and must soon pass away; that which is abiding is alone to be found in *Christ*. God is drawing the attention of all men to that glorious Person, His own beloved Son. "There is none other name under heaven given among men whereby we must be saved." O turn to God in repentance now and trust for your soul's salvation in the Lord Jesus Christ! It will then be your privilege to be found here for His

pleasure, and with others who love Him, giving glory to His name!

One would also say to those young in the faith that our position in relation to this world's system is to stand apart from it. It would carry us along with its impetus—politics, sport, culture, literature, and many other things, all powerful factors in this world's structure. People have so much in common in these things, and the true believer in Christ feels out of it. Well indeed that it is so! Satan would raise the question, "Are you sure you are right?" Stand fast, dear friend, for Christ! Rest assured, as God's Word tells us, "Heaven and earth shall pass away, but My word shall not pass away."

Simply by *not* doing certain things we obtain blessing, as may be seen in Psalm i. "Blessed is the man that walketh *not* in the counsel of the ungodly, *nor* standeth in the way of sinners, *nor* sitteth in the seat of the scornful." Then a positive blessing is ours by just trusting, and who so worthy of our trust as the Lord Jesus, the One who "gave Himself a ransom for all." "*Blessed are all they that put their trust in Him*" (Ps. ii. 12). We can see how this principle worked out in Abraham, the man of faith, who, having left all and taken up the pilgrim pathway, enjoyed communion with God and walked in the sunshine of His favour. Such is also the happy portion of the believer in the Lord Jesus; so that they who are on the principle of faith are blessed with believing Abraham. (Gal. iii. 9.)

One would conclude with the greeting of the Apostle Paul to the Galatians:—

“Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen” (Gal. i. 4, 5).

S. P. PLANT.

A SOLEMN WARNING

IT was on October 1st, 1934, not far from the city of Manchester, a man set out as usual to his daily employment. The route from Prestwich, where he lived, to his work not more than four miles distant, necessarily crosses the East Lancashire Road, a main thoroughfare of the most modern construction. It was a wide crossing, where every known means had been taken for the safety of vehicular and pedestrian traffic. At this point, however, he had a most unfortunate collision with a motor lorry, and, being knocked off his bicycle, sustained injuries which necessitated his being taken to hospital in an ambulance. He progressed so favourably, however, that he was permitted to return to his home three days later. That being Wednesday, the rest of the week was spent in convalescence, which thoroughly set him up again, so it was decided he should resume his duties on the following Monday. The usual route to and from his work was taken on that day, and on the Tuesday, but on Wednesday the journey was not completed. At the same corner, at the same time of the day, he again met with the same kind of

accident, and was taken to the same hospital as on the previous occasion. Alas, this second accident proved fatal; he did not regain consciousness, and died three hours later!

Think over the strange incidents as narrated, which are almost unbelievable, but the writer can vouch for their authenticity, being himself a witness of the second accident. Would you not have thought anyone would have gone more carefully over the site of a previous accident? Had the first occurrence no warning?

You may say, like many others who have heard this narrative, "If people do not take warning they deserve what they get," or you may dismiss the two sets of circumstances as having no relation to each other, but let me tell you, whichever attitude you take—YOU have been warned.

Look back at your life—that illness, that narrow escape, that circumstance of which you have often said to yourself, "It might have been worse." What of another similar happening? It may not eventuate as before. There may be no time to evade or assure its successful conclusion. You may have been near death, your own or that of another—what more warning do you want?

Why do I say this without knowing who my readers may be; how can I with any certainty dare to make such a suggestion to you? For many reasons, foremost, that I know God *does* warn men. He did with our friend of whom you have heard, and I make bold to say there is not a man or woman in this country he has not warned. Not once only, for he speaks in patience many

times and man perceiveth it not, with the intention of "keeping back his soul from the pit and his life from perishing by the sword." He can do *nothing* for you afterwards, therefore He warns you *now*.

Why do you think I am writing this article? How can I do anything else in the face of the following?

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel iii. 18.)

There is no thought of the writer merely to fill a printed page or of providing a few minutes' entertainment for the readers of this magazine. If his course is clear from the above verse, that of the reader is also equally solemnly delineated in the following verse:—

"Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; . . . Nevertheless if thou warn the righteous man that the righteous sin not . . . he shall surely live, because he is warned." (Ezekiel iii. 19, 21.)

From the Apostle Paul's day down to the present time he and every servant worthy of the name has laboured to warn every man (Col. i. 28). Humanity, men and women of all nationalities, every creed, religion, class or colour; high and low, rich and poor must be warned, so that if the sinner shall turn from his way to God the divine word is "deliver him from going down to the pit: I have found a ransom." (Job. xxxiii. 24).

God will not always warn men. His warnings will cease; not because patience is exhausted, but "He that being often reprovèd hardeneth his neck, shall suddenly be destroyed and that without remedy" (Prov. xxix. 1). He has said, "My spirit shall not always strive with man."

Now is the accepted time to meet God in mercy, on the ground of the death of His Son, who "gave Himself, the Just for the unjust to bring us to God."

Do not ask for *more* warnings. Do not await *another*, more striking message before deciding. This is trifling with mercy and its result is given you in Luke xvi. 27-31. Read these solemn verses carefully!

The fact of your reading this article has been a warning. The greatest importance is attached to the aforementioned verses in italics. Your attitude in regard to the truth they contain will determine your eternal destiny, either with Christ in eternal bliss, or with everlasting remorse, in the realms of the lost! O which shall it be?

Let me add as one who knows something of the suddenness of the changes that take place in the present day, that there is positive danger in trifling with God-given warnings, as they concern the all-important matter of your soul's salvation. Remember, He has said, "My spirit *shall not* ALWAYS strive with man" (Gen. vi. 2).

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

G. H. MARKHAM.

CHRIST—REFUSED OR WELCOMED ?

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

“ *And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased ; and besought Him that they might only touch the hem of His garment : and as many as touched were made perfectly whole.*”—MATTHEW xiv. 34-36.

WHAT a contrast in the treatment of Jesus we find in these two places ! In the first place

THEY DID NOT WANT JESUS,

the whole city went out to meet Him, and *besought Him to depart*. The Lord Jesus had crossed the lake and had come into the country of the Gergesenes, and there met Him two possessed with demons, witness of the terrible power of Satan over men. But He who had come to *undo* the works of the Devil, who had come in wondrous grace and power to save, delivers these men from their terrible bondage. But the men of that place did not want this blessed Deliverer and begged Him to depart. He had disturbed their system, they preferred conditions as they were—the demon-possessed men and the swine !

This is a solemn but true picture of the attitude of this world to-day towards Jesus, the blessed Son of God. He came on

A VISIT OF GRACE

to this world, He came to save, He came to heal and to bless men, and what was the answer of

men to His blessed pathway here of service and goodness to mankind?—Calvary!

The begging Him to depart culminated in the murderous cry, "Away with Him, crucify Him, not this man, but Barabbas." Violence and corruption, as suggested in the demon-possessed men and the swine of our scripture, was preferred to the blessed ministration of Jesus. And alas! *it is so still*. How dark is the outlook for this world and those who remain in it, for

A VISIT OF JUDGMENT

must ensue for all those who have despised the visit of grace. "What shall the end be of them that obey not the Gospel of God?" (1 Pet. iv. 17.)

"Behold, ye despisers, and wonder, and perish" (Acts. xiii. 41).

Let us now travel in thought across the lake to *the other side* and come into the land of Genesareth.

A very different scene is presented here, for in this place

JESUS IS WELCOMED

Here His saving grace and power is appreciated, and His healing touch felt by all who are brought to Him.

Thank God this is going on still, and that blessed Saviour whom men have rejected and cast out of their coasts—*their* world—is still available in wondrous grace to *all* who feel their need of Him!

"Now in the glory He waits to impart
Peace to the conscience and joy to the heart;
Waits to be gracious, to pardon and heal
All who their sin and their wretchedness feel."

How gladly does He receive all who turn to Him, all who are brought to Him! Ponder these precious words, dear reader, for they are blessedly true to-day. "AS MANY AS TOUCHED WERE MADE PERFECTLY WHOLE!" This is true to-day and it is true for you.

"Thy touch has *still* its ancient power,
No word from Thee can fruitless fall."

If perchance, dear reader, you are one of those who, as regards the attitude of your heart, have sent Jesus away, preferring this present world, oh, awake this moment as to what you are doing to your own soul, for your present course will end in eternal loss! Forsake the far country of the Gergesenes and come into the land of Gennesaret. In other words, turn in your heart to Jesus at this moment, confess your need of Him, and at His blessed feet you will find pardon, peace, and blessing; for He died that we might live. It is still gloriously true that *as many as touch Him are made thoroughly well*. Oh, prove this for yourself TO-DAY!

C. DEAYTON.

Behold, with what labour I won thee,
Behold in My hands and My feet
The tale of My marvellous sorrow,
Of love that made sorrow so sweet.
A flax-thread in oceans of fire,
How soon swallowed up would it be!
Yet sooner in oceans of mercy
The sinner that cometh to Me.

“A GOD READY TO PARDON”

“*Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.*”—NEHEMIAH ix. 17.

YEARS ago a man in the United States of America, was sentenced to death for robbing the mails, and for other crimes.

But Andrew Jackson, who was President at that time, exercised his prerogative and sent him a pardon!

Strange to say, the man refused it! What was to be done? The Attorney General said the law was silent on the matter.

So the matter was referred to the Supreme Court, and in due course the Chief Justice gave his judgment, and declared that:—

“*A Pardon, or Reprieve, depends for its value on its acceptance by the person implicated to whom it is offered.*”

Such, however, was the man's obsession and folly, that he still sullenly refused the pardon; and he was hanged! Hanged not because of his crimes, though he deserved it, but because of his refusal of grace. He refused the offer of grace, and so the law took its course and exacted its penalty.

A pardon, full and free, and righteously obtained by the vicarious sacrifice of Christ, is offered by the great Forgiver—“the God of all grace,” to any and every sinner among men! But it must be accepted by the sinner as fully and freely as it is offered, if he is to be absolved from his guilt and condemnation.

If one such reads these lines, we say again, God is ready to pardon you, to forgive you

righteously; but, we ask—Are *you ready* to accept in faith His offered grace? If so *it is yours*—pardon, and all the positive blessings of the Gospel. But if not, your refusal of that grace must be that you must pay the penalty due to your sins.

Oh! refuse not the grace of God, but accept gratefully and gladly the pardon He offers you, and sing with us:—

“ In wonder lost, with trembling joy
 We hail the pardon of our God;
 Pardon for sins of deepest dye,
 A pardon traced in Jesus’ blood.
 To pardon thus is Thine alone—
 Mercy and grace are both Thine own.

“ Soon shall this free, this wondrous grace,
 This perfect miracle of love,
 Fill the wide earth, while sweeter praise
 Sounds its own note in heav’n above:—
*Who is a pardoning God like Thee?
 Or who has grace so rich, so free?* ”

S. J. B. CARTER.

A MOMENTOUS QUESTION

“ *What think ye of Christ?* ”

WHILST God by His Spirit, through many and varied instruments, is causing the light of the knowledge of His glory in the face of Jesus Christ to shine into men’s hearts, Satan is seeking to blind their minds and thus keep them in darkness. One of the enemy’s devices is the subtle doctrine of Unitarianism. Some servants of the Lord had been addressing a small crowd of listeners on the quay of a fishing town, nearly all of whom were evidently seafaring men.

The speakers departed, but the hearers still lingered, when a well-dressed man stepped forward and requested to be heard. He also spoke of Jesus, but not as the little band of Christian workers had done, or as He is presented to faith in the Scriptures, "The only begotten Son, which is in the bosom of the Father." As a good man, and example for men, he spoke of Him, but of the glory of His Person as Son of God, yea, God Himself, not a word. Closing his discourse, the stranger intimated his readiness to answer any questions his audience wished to ask.

Although it was not difficult to see that his remarks were far from being appreciated by the simple-minded hearers, no one came forward, and the crowd was beginning to disperse, when an old fisherman, strongly built and grey-bearded, laid his hand on the stranger's shoulder, saying, "Sir, may I ask you a question?"

"Certainly. What is it?"

Slowly the old man repeated those searching words uttered in the Temple: "*What think ye of Christ?*"

"Oh," was the reply, "He was a very good man."

The old man fixed his eyes on the speaker's face and solemnly said:

"Sir, remember He is the Son of God!"

Making no reply, the stranger walked away, while the little crowd gathered around our old friend, inquiring what had passed.

For many years George K—— had trusted in the Lord Jesus Christ as His Saviour and believed on Him as the Son of God; and, though

unlettered in this world's learning, God's Spirit had made the love of Christ a very real thing in his heart.

Whether the arrow of God's Word reached the Unitarian's conscience the Day will reveal ; but, dear reader, your salvation depends on the answer your heart and mouth give to the old fisherman's inquiry and text :

“WHAT · THINK YE OF CHRIST ? ”

“ *What think ye of Christ ?* ’ is the test
 To try both your state and your scheme ;
 You cannot be right in the rest
 Unless you think rightly of Him.
 As Jesus appears in your view,
 As *He* is beloved or not ;
 So God is disposed to you,
 And mercy or wrath is your lot.”

W. H. BRADBURY.

“IF HE ONLY THOUGHT OF
 HIMSELF ! ”

TO whom do these words refer ? To God ! They were uttered by Elihu, a wonderful “ messenger ” from God.

Our much valued Authorized Version of the Holy Scriptures does not in this particular passage give a very clear translation, so we are taking the liberty of quoting from another version in which this portion is translated more accurately. It reads as follows :—

“ If He only thought of Himself, and gathered unto Him his Spirit and his breath, all flesh would expire together, and man would return to

the dust" (Job xxxiv. 14, 15, J. N. Darby's New Translation).

"IF HE ONLY THOUGHT OF HIMSELF!" Had God only thought of Himself who could have challenged His rights? He is infinite, and poor mortal man a sinner. But, thanks be to His Name, He did not think only of Himself, but of others. He thought of you and me! Not that there was anything about us to merit His favour, but the contrary, for "all have sinned, and come short of the glory of God"; yet, amazing fact! He has taken occasion of the very sin and ruin of His creatures to manifest His interest and concern for their eternal welfare. How clearly this is proved in His Word! Take the following sublime passages:—

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

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

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

How such passages give the lie to Satan, who all down the ages of time has instilled into the hearts of men the erroneous thought that God is a hard God and against His creatures!

Then, how wonderful to think of God coming into this world in the Person of the Son! The One "who made Himself of no reputation, and took upon Him the form of a servant, and was

made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross " (Phil. ii).

Think of the holy Son of God towards the close of His unique pathway of devotedness to God, in which He had ever thought of others and had their eternal welfare at heart ! When in that Garden of Gethsemane He was met by the traitor, Judas, and his band, who had come to take Him, how He would guard His beloved affrighted disciples, as He said to that treacherous host : " If ye seek Me, let these go their way."

Then, again, at that momentous epoch in the world's history, having been taken by wicked hands and crucified and slain, even when hanging upon that shameful cross of Calvary, He was thinking of others, the most wonderful proof of it being witnessed in that sublime prayer for His murderers : " Father forgive them, for they know ^{not} what they do." How these words went home to the conscience and heart of one of the malefactors hanging by His side ! Only just before this prayer was uttered, this man, in his callousness, had railed upon the holy Saviour, but now he takes his true place in condemnation of himself and in vindication of the Son of God. " We indeed justly, for we receive the due reward of our deeds, but **THIS MAN** hath done nothing amiss," he exclaims from his heart ; and that day he was assured of a place with Him in paradise.

Such, dear reader, are God's thoughts towards you and me. Is not your heart profoundly affected by the manifestation of such unmerited

grace and favour towards you? Oh, that the contemplation of it, may lead you to turn now to God in repentance, and faith towards our Lord Jesus Christ!

Why should God think of you? Why should He think of *me*? Why should He think of any one of us? Surely it surpasses human thought! We can only bow before Him, and exclaim with deep emotion:—

“How Thou can’st think so well of us,
Yet be the God Thou art,
Is darkness to my intellect,
But sunshine to my heart.”

A. E. BIRD.

A STRIKING CONTRAST

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me” (2 Tim. iv. 6-8).

“I have crammed every kind of experience into this life without finding happiness, and I am now going to try what things are like on the other side!”

WHAT striking contrasts appear in these statements! The first was made by the Apostle Paul at the close of his happy, triumphant life, entirely devoted to the service of Christ. As to the past he could confess, in holy confidence, “I have fought a good fight, I have kept the faith”; concerning the present, “I am now ready”; while the future opened up a sure hope of eternal joy, for he could say, “There is laid up for me a crown of righteousness,” shared

also by myriads of believers in Christ since, for the Scripture adds, "and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 6-8).

The other statement was found after the sad death of a man of the world. Like the preacher in the Book of Ecclesiastes, Chapters i. to viii., he had to confess "the eye is not satisfied with seeing, nor the ear filled with hearing"; "behold all is vanity and vexation of spirit." His past life away from God had not produced happiness, while the future was all speculation and darkness. It is our duty to state clearly that "the other side" would only prove to be eternal separation from a righteous and holy God. Like the rich man, spoken of by the Lord Jesus Christ in Luke xvi. 26, he will discover that the God he has divorced from his life while in this world will in judgment make this eternal, for the Scripture states "between us and you there is a great gulf fixed."

Knowing that divine lessons are often learnt by contrasts, we earnestly beseech you, dear reader, to consider soberly these statements. The blessed God desires you to be saved and come to the knowledge of the truth. He has given His Son, the Lord Jesus Christ, to make atonement for sin. Take your true place as a sinner at His feet and hear the word immediately. "Thy faith hath saved thee, go into peace" (Luke vii. 50). You can then be definitely sure of the past, present and future, for "Jesus Christ is the same, yesterday, to-day, and forever."

H. McMINN.

EARTH'S COMING JUBILEE

THIS wonderful celebration to which we desire to draw the attention of our readers will take place when the King of kings and Lord of lords comes forth in glorious majesty, accompanied by the hosts of heaven joined by the countless millions of earth's rejoicing subjects. What will they be doing? They will be celebrating with ecstatic joy, the greatness, worthiness, and majesty of the rightful King. The recent commemoration by the British nation of the Silver Jubilee of their Majesties, the King and Queen, is entirely eclipsed by the greatness and splendour of the wonderful event before us. Everything connected with *Christ* must be far and away better, more attractive, and entirely different in character, to anything that could be conceived by the human mind. He will reign in righteousness, and establish world-wide rest and satisfaction. All through this unique and glorious reign never before known in the history of mankind there will not be one discontented person, no complaining, no murmuring, envying or jealousy. No sin will be allowed to lift its venomous head for a thousand years.

What a Jubilee that will be! Heaven and earth in harmonious and perfect agreement with all the unspeakably blessed conditions that will then obtain. Oh, what loud acclamations of ceaseless praise and exultant joy will then prevail!

I would now turn the attention of my reader to a few scriptures in confirmation of the

foregoing statements. "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it" (Rev. xxi. 24); "and they shall bring the glory and honour of the nations into it" (verse 26). What a glorious sight and delightful experience that will be! It will be God's publicly expressed delight in Christ. Jesus the King will come in the sight of all. It will be a grand triumphant scene wrested from the power of Satan! Think of it, dear reader, not *one* nation, but the *nations* shall honour the reigning King and His heavenly host of white robed attendants. The Personal reign of the Lord over the earth and the heavens is a grand and magnificent outlook. His Kingdom will display the perfection of government. The whole earth will be filled with His glory (Psalm lxxii. 19). The government will be administered not as in Judaism by angels, but by Christ and the heavenly saints (Heb. ii. 5-8). However cultured and skilful a word artist might be, his picturing powers would be altogether baffled in the attempt to portray anything like a true picture of the glories of the coming millennium when Christ the Lord of glory will have His rightful throne, and every intelligent being in heaven and earth be obedient to His divine sway. Volumes more could be written of what the scriptures say of this incomparable jubilee, this coming period of dazzling brightness, but space forbids. I now, and that most affectionately, appeal to every reader. The occasion I am referring to will be one of enrapturing glory, all

heaven and earth will be vocal with His praises, pealing forth their pæans of harmonious song to Him who alone is worthy. This is one side of the enchanting scene. The reverse side is of the deepest gloom and despair.

Those shut out from participating in the rapturous joy, are those who refused to come to the Saviour in time. The inevitable result *must* be the *outer* darkness. Remorse and a haunting memory will confirm the fact that they might have been saved, and have mingled their voices with the exultant multitudes. Alas! for them it is too late, *too late!* God's great salvation has been missed, and *what a miss!* What are my unconverted readers going to do? If you are undecided, I beg of you to make haste, yea, at the moment of your reading this, and from a convicted conscience and true heart, say "*Christ for me.*" The dark and ominous clouds of judgment are fast gathering, and the now wide open door will soon be closed for ever. Oh, enter while there is room, and enter now! "Behold, *now* is the accepted time: behold, *now* is the day of salvation." Think of it, He is the King of kings who desires your eternal blessing! In tenderest entreaties He appeals to you to come to Him now. What shall your answer be? Oh, turn to Him now in faith and honour Him *now* in the day of His rejection, and then you will have your part in that coming day of glory in joining with that vast multitude of the redeemed saints in celebrating His glory and greatness, as the One who alone is worthy!

“The heavens, which now conceal Him
 In counsels deep and wise,
 In glory shall reveal Him
 To our rejoicing eyes ;
 He, who went with hands uplifted,
 Went from the earth below,
 Shall come again all gifted
 His blessing to bestow.

“Kings shall fall down before Him,
 And gold and incense bring ;
 All nations shall adore Him,
 His praise all people sing.
 Outstretched His wide dominion
 O'er river, sea and shore,
 Far as the eagle's pinion
 Or dove's light wing can soar.”

E. MAYO.

THE MILLIONAIRE'S QUESTION

ON a certain Sunday one of the wealthiest men in Yorkshire, who had amassed a large fortune, sat under the sound of the Gospel. The preacher in the course of his address said he had sat in his garden and watched some caterpillars climbing the painted sticks ; he had seen them reach the top, and look this way and that way in search of some juicy twig on which to feed, only to be disappointed, and to return slowly and wearily to the ground. “There are many painted sticks in this world,” he went on to say, “there are the painted sticks of pleasure, wealth, power, and fame. All these are calling to men and saying, ‘Climb me, and you will achieve the desire of your heart. Climb me, and you will fulfil the purpose of your existence. Climb me, and so find satisfaction.’”

On the following day the rich man visited the preacher, and said to him, “Sir, I was in your

congregation last night, and I heard what you had to say about the painted sticks ; and I want to tell you that *I have been climbing them, and to-day I am a weary man.* Tell me, is there rest for a weary millionaire ? ” It was the preacher’s joy to point the man of millions to Him who said, “ Come unto Me, all ye that labour and are heavy laden, and I will give you rest ” (Matt. xi. 28) : and what money could not do the Lord Jesus Christ did. As a poor, heavy-laden sinner he came to Him and found rest for his sin-burdened conscience.

Reader, have you come to Christ ? There is no rest for the soul outside Him. The world cannot give it, because it does not possess it. It can only give to men that which will enrich them for time, but it can give them nothing for eternity, or that will satisfy soul need. “ What shall it profit a man, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? ” (Mark viii. 36) was the question asked by the Lord. Have you considered it ? Could you possess the whole of the world, at the cost of the loss of your soul, you would pay a terrible price for it. The Lord Jesus Christ has a full and perfect salvation to offer you, secured by Him at infinite cost, even the gift of Himself. Be wise then and come to Him *now*, while He is graciously saying, “ Come unto Me.”

“ ‘ Come unto Me, and I will give you rest ’ ;
What blessed words to weary ones addressed ;
They come from Him who knew the depth of woe
And felt for sinners as none here below.”

E. E. NICHOLS.

JESUS DIED ! JESUS LIVES !

“ **A**ND he died,” is written of the nine oldest men the world has ever known ; though living for centuries, they all died.

One reached the remarkable age of 969 years ; yet, as scripture records, “ *he died.*” “ As by one man sin entered into the world, and death by sin ; so death passed upon *all men*, for that all have sinned ” (Rom. v. 12).

How few realize this fact, that all men are subject to death through sin ; and that this is a scene of death because sin has entered into it ! None are exempt from its penalty, since “ *all have sinned* and come short of the glory of God.” It is when this solemn truth is realized, coupled with the thought of having to deal with a holy God, that the soul is filled with the fear of death.

It has been said by some, on their recovery from the experience of being at death’s door, that there is nothing to fear about death. In such, however, the conscience has never been aroused to the truth that death is the wages of sin, and that after death there is the judgment and wrath of God for all who die in their sins.

But there are those with a guilty conscience, who “ through fear of death, are all their life-time subject to bondage.”

Yet, if it is true that “ by man came death,” it is also blessedly true that “ by man came also the resurrection of the dead.” Though a man of a different order : “ For as in Adam all die, even so in Christ shall all be made alive ” (1 Cor. xv. 22).

What a joyful message that there is a Man out of heaven, who was not subject to death; since in Him was no sin, the Man Christ Jesus, of whom it was said, "This Man hath done nothing amiss." The holy One and True, "who knew no sin."

Death had no claim upon the Prince of life, *yet He died*. Not merely was He put to death, for, as the Lord said, none could have that power unless it were given from above; but, as the Lamb of God who came to take away the sin of the world, He laid down His life that He might take it again: that is "Christ died for our sins *according to the scriptures*" (1 Cor. xv. 3).

This blessed Saviour endured the cross of Calvary, "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who *through fear of death* were all their lifetime subject to bondage" (Heb. ii. 14, 15).

And so, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

The Apostle Paul could say: "I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. ii. 20). But this he said, as knowing not only that Christ died for our sins, and that He was buried, but that He also rose again the third day *according to the scriptures*. "I live," said the apostle, but it was through faith in the One who died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, *and rose again*. He knew a risen and glorified

Christ, who had spoken to him from the glory. "I am Jesus." was the blessed answer to his cry, "Who art Thou, Lord?"

Then in appearing to the apostle John, Jesus said: "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. i. 17, 18).

J. W. WILKINSON.

**"JESUS HATH DONE ALL THINGS
WELL"**

SAM McC—, a well known but illiterate sailor in one of our West coast ports, had experienced a chequered but interesting life. He is now with the Lord. The writer came to know him in his later years when as a ship's watchman and handy man he was employed in a ship repairing dockyard. Here amidst his various duties his one absorbing desire was that precious souls should be won for Christ. Christ and His atoning work on the Cross of Calvary was always uppermost in this dear man's mind, and he would speak of Him "in season and out of season" to every one. No matter what happened to him his one refrain was—

**"ABOVE THE REST THIS NOTE SHALL SWELL,
MY JESUS HATH DONE ALL THINGS WELL."**

That the Lord Jesus Christ was a living reality to this dear man, all had to admit, and he never

tired of presenting Him as the all-sufficient One to meet every soul in need. Through Sam's testimony, several men in the yard were brought to their true bearings, that is, to confess that they were indeed lost sinners, and to trust in the Lord Jesus Christ for their soul salvation.

The day came when this dear old man was suddenly called “Home.” A German barque was in the Dry Dock, and being a fine day, her sails were hanging loosely to dry. A puff of wind came just as Sam was coming up from the bottom of the dock on a ladder: one of the blocks of the sail became unhitched, and striking poor Sam, hurled him to the stone bottom of the dock where he lay a mangled mass. Those who witnessed the accident said he looked up with his usual smile which brought to their remembrance his well known note of praise—

“ABOVE THE REST THIS NOTE SHALL SWELL,
MY JESUS HATH DONE ALL THINGS WELL.”

The writer was called out of his office close by and he at once ran down to the cottage where Sam was carried bleeding to death, to find to his astonishment, the proprietor of the docks before him and waiting on Sam with the tenderest care, saying, on my arrival, “I have come to see a real Christian die”; and although not professing to be one himself, he attended to him right to the end, which soon came. Absent from the body, he was present with the Lord. “Sudden death” in this case was “sudden glory.”

In your case, dear reader, how would it be? "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Therefore, let me beseech you to face the matter of your soul's welfare, and through repentance towards God and faith towards our Lord Jesus Christ, be brought into everlasting blessing. This day of grace is fast drawing to a close; the dark clouds of judgment are gathering quickly, as everything around us indicates.

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

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

H. R. HELLYER.

HOLD IT TO THE LIGHT.

HOW often we hear this remark, and how simple and effective it is!

A utensil was thrown out and was left on one side for the cleaner to remove. Outwardly it looked quite clean and serviceable, but when held to the light it was easily seen to be defective.

What a test this is when applied to ourselves! What disclosures it brings! No wonder it is written: "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii. 19, 20).

But if that light exposes all that we are it also discloses all that God is as a Saviour—"God,

our Saviour; who will have all men to be saved and to come unto the knowledge of the truth.”

Hold yourself to that heavenly light; you will have no cause for fear, for as you stand in all the exposure of that light, you will also feel the warmth of its rays—the warmth of the love of God, for, “ God commendeth His love toward us in that, while we were yet sinners, Christ died for us.”

“ Thine the light that showed our sin,
Showed how guilty we had been ;
Thine the love that us to save,
Thine own Son for sinners give.”

J. W. C. BRIERLEY.

“ **AS FOR** —— ! ”

“ **A**S for God—His way is perfect : . . . He is a buckler to all those that trust in Him ” (Ps. xviii. 30).

“ As for man—his days are as grass : as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more ” (Ps. ciii. 15, 16).

“ As for me—I will behold Thy face in righteousness : I shall be satisfied, when I awake with Thy likeness ” (Ps. xvii. 15).

A HOMELY FIGURE
of the Stability of God's Word

“**L**AST eve I paused beside a blacksmith's
door,
And heard the anvil ring the vesper chime ;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of
time.
“ ‘ How many anvils have you had ? ’ said I,
‘ To wear and batter all these hammers
so ? ’
‘ Just one,’ said he, and then with twink-
ling eye,
‘ The *anvil* wears the hammers out, you
know.’
“ ‘ And so,’ I thought, ‘ the anvil of God's Word
For ages sceptic-blows have beat upon,
Yet, though the noise of falling blows was
heard,
The **ANVIL** is unharmed, the hammers
GONE ! ’”

“*They shall know whose words shall stand, mine
or theirs*” (Jer. xliv. 28).

“*The word of our God shall stand for ever*”
(Isa. xl. 8 ; 1 Peter i. 23).

“*Heaven and earth shall pass away ; but My
words shall not pass away*” (Luke xxi. 33).

“Doubt not, for His word is stable ;
Fear not, for His arm is able.”

PEACE OR WAR ?

THE BURNING QUESTION OF THE DAY

THAT peace is greatly to be desired and that war is a frightful reality, no one in his right mind would deny. The statesmen of many nations realize this and are expending effort to provide for universal peace.

The question arises as to how God regards this great subject, and we might well seek the answer to the following queries :—

Is universal peace according to God ?

If so, will God's blessing be upon men's efforts to ensure it ?

If not—why not ?

How will universal peace be brought about ?

What is God's thought for the present time ?

Let us note, first of all, that in His interest the infinite and eternal God has recorded in great detail His ways with men and His purposes ; so that we should not fall into the folly of having our own ideas of what God should be, and of expecting Him, the Self-existing One, the I AM, to conform to what His fallen creature may be pleased to require of Him. “. . . for who hath known the mind of the Lord, or who hath been His counsellor ? . . . for of Him, and through Him, and to Him are all things” (Rom. xi. 34-36). The scriptures alone can furnish us with the true answers to all our enquiries, for if God's thoughts are to be known it can only be in so far as He has been pleased to declare them.

Firstly then, as to whether Universal Peace is according to God. Many scriptures would show

that this is so. The title "The God of Peace" is not without significance. Not only is this true but it is also firmly established that peace is going to be brought in; as it is written, "neither shall they learn war any more" (see Isa. ii. 4).

This being so, will God's blessing rest upon man's endeavours to establish international peace? I make bold to say that God has no pleasure whatever in the efforts that are being put forth, however well-intentioned, and put forward two reasons for this affirmation. One is that man's blessedness is in waiting for God (read Isa. lxiv. 4). In times past it was His purpose to dispossess the inhabitants of Canaan in order to place there His chosen people (Israel)—in the land which He had promised before to Abraham. He had told them so very plainly, and yet they had to wait for years and years for the fulfilment of the promise, God in the meantime leaving no doubt that the delay was according to His plans—"because the iniquity of the Amorites" was "not yet full." So now God has His purposes in waiting, and those who have been brought into the light of God know that He "is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all should come to repentance" (see 2 Peter iii. 9).

But there is another reason. *There can be no peace according to God unless there is first a foundation of righteousness*, and not of what man is pleased to term righteousness but *true righteousness* which takes account first of God's rights in the world and over His creatures. Peace is a

wholesome prospect for all, but the question of God having His rights is liable to be left out of the reckoning. There is a time coming when Christ will come out publicly as the Prince of Peace, but we read, "the effect of righteousness shall be peace." God has rights over man as Creator. All are responsible to Him. The presence of sin, however, has made it necessary for God to come out as a Redeemer, in the death of Christ, settling every question of men's liabilities, of the presence of sin in the world, and thereby gaining further rights over men—as a Redeemer. He wields these rights in grace, but what a state of affairs that man denies God's creatorial rights and will not have the Saviour! If God's claims are owned universally, universal peace will be the result, and herein lies the solution of the powerlessness of the leaders of the world to effect the establishment of peace. Scripture is quite clear as to the fact that prior to the introduction of the reign of Christ, all that is unsuitable will be swept away in the most summary way. You say, "Why does not God step in and put things right in the world?" Because He is merciful, slow to anger and of great lovingkindness. When He does step in, it will mean irrevocable judgment on all who obey not the Gospel. The portion of every believer in Jesus is secure. Before the judgments fall they will have been caught up to meet the Lord in the air and to be for ever with the Lord. Then the mystery of iniquity which already works, will blossom out, culminating in a man sitting in the temple of God and declaring that he

is God, whom the Lord shall destroy by the brightness of His appearing.

Let us then remember that content as we may be to seek peace and disregard righteousness, with God it cannot be so. He is "of purer eyes than to behold evil"; if sin is before Him, He must be a Judge, so that in His dealings with sinful man all must be on the principle of righteousness. He will bring in peace—but to a world suitable to it or rather to Himself, a scene established in righteousness, where His rights as Creator and Redeemer are fully owned. "Of the increase of His government and peace there shall be no end . . . to establish it with judgment and with justice" (Isa. ix. 6-7).

Only those suitable to that kingdom will have a place there; all else will be tested when God shakes not the earth only but also heaven and all proving unstable will be removed. To those who are now saying, "peace, peace, when there is *no* peace," I would ask, Is the King enthroned in your heart even *now*? Are you interested in the principles of His kingdom *now*?—"righteousness, peace and joy in the Holy Ghost." You wish for universal peace—are you a son of peace?

The question at the present time becomes an exceedingly personal one. Have you peace with God? This is God's thought for the present day, that you, living in this world of unrighteousness, should enjoy peace with Himself—a peace resulting from the fact that all your liabilities Godward have been met in Jesus, "who was delivered for our offences, and raised again for our justification." "Therefore being justified by

faith we have peace with God through our Lord Jesus Christ " (Rom. viii.). No need to endeavour to make your peace with your Maker ; indeed, there is no possibility of your doing so. *Christ* has made peace by the blood of His cross. The only way that peace could be made was by the death of Christ. God can now be just and the justifier of him that believeth in Jesus. The simplest believer in Christ is justified, no charge can be brought by man or demon against him.

Beloved reader, " Acquaint now thyself with Him and be at peace." In the presence of the ineffable holiness of God all our self-righteousness becomes evidenced as filthy rags ; in the light of His love we learn that He has purposes of blessing and has Himself provided the way in which He can bless us in spite of all our shortcomings, yet in conformity with all the requirements of His holiness.

Then, too, there is the " peace of God " which garrisons the hearts of those who walk with God, a peace which may be known in this scene of turmoil and unrest. There is no doubt that, as God has foretold in His Word, men's hearts are failing them for fear, but the believer in God knows what is coming. Even as he knows that there can be no " peace with God " apart from a right foundation—which, thanks be to God, has been secured in the One who though He knew no sin was made sin for us that we might be made the righteousness of God in Him (2 Cor. v. 21).

May the reader find his way out of this doomed system, to which every man, woman and child

is linked by his or her sins, by the only way out, that is, by Him "who gave Himself for our sins that he might deliver us from this present evil world, according to the will of our God and our Father" (Gal. i. 4).

R. H. LYNES.

"ONE TAKEN, AND THE OTHER LEFT"

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left."—LUKE xvii. 34.

GOD speaks to man in a variety of ways. Job tells us, "once, yea, twice in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed"; and no doubt God has spoken to you, reader, in some way when alone, and the voices of men are silent. God's voice has broken in upon your silence; perhaps some circumstance has at the time roused your conscience, but you have not allowed it to have its effect upon your soul, so it has passed by, as the Word says, "not perceived."

Speaking a day or two ago to a believer, he said, "I well remember when God spoke to me," and quoted the text at the head of this paper. "I was a young man, and a brother older than me, whom I knew to be a believer in the Lord, slept in the same bed. One morning much before our usual time to rise, I felt conscious that I was alone, and turned on my side to see where my brother John was. *He was missing.* I was a careless youth, attending meetings, but knew

sufficient of the scriptures and the teaching of them, that this text came to my mind: ‘Two men in one bed, the one shall be taken and the other left.’ *I* was the one that was left. With a bound *I* was on my feet, my heart thumping, and the sweat pouring off me; there was absolute silence everywhere. A lovely summer morning outside, but no sign of any life whatever, not the chirp of a bird; no thought ever entered my mind, even to pray, or to cry to God for mercy. What would be the use, *for I was left*, and *I* knew *I* was one of those who was now without God and without hope. Noiselessly *I* dashed upstairs to one room, *empty*; almost frantic, to another room, *occupied*, but its occupant was unsaved, so that only proved to me the truth of what *I* was feeling, that one of us had been taken, and the other left. Downstairs *I* tore, my feelings indescribable, for was not *I* now a lost soul, and *I* knew it. Oh! that *I* had decided for Christ on that occasion when *I* felt *I* had the opportunity, but *I* could not blame Him for my present dreadful position, it was my own fault; my brother had spoken to me, too, about my need of the Saviour, and *I* knew he was right, but *I* had neglected my soul, and salvation, and this was the result. *I* had trifled with everything, *I was a lost soul*, *I* felt the anguish and remorse of hell, *I* was not going to have to wait to get there, *I* had the feelings of one who was tasting of the despair of that awful place. Downstairs *I* now tore—fear, remorse, and terror filling me. What was *I* to do? Where was *I* to go? *I* had now to face

God, *as a sinner, a convicted sinner*, there was no evidence necessary to bring home to me my guilt. My conscience convicted me, and whatever my sentence was it would be right and could not be anything less than I deserved. On opening the sitting-room door great was my relief to see my brother John, sitting at the table studying (he had got up much earlier than usual to read for an exam.). He looked up saying, 'Anything the matter? Are you wanting anything?' I said, 'No,' and I returned upstairs hardly able to mount them so trembling was I with exhaustion, but with such relief that after all he had not been taken, and that there was still opportunity, and do you know? but you would hardly believe it, the experience did not bring me to bow to the Lord. All the terror that I had felt soon left me, as I returned to my own life of self-will and self-gratification, and it was not till some years after that I decided for Christ."

You, reader, may or may not have had a similar experience, but why not take the warning of another? The Lord Jesus says very clearly "that if ye die in your sins, whither I go ye cannot come." What if the Lord comes, and you are left down here, in your sins, as one of those that have not obeyed the Gospel of God? Like A. W., the subject of this incident, you will quickly realize that you are solely to blame for what will then be your unhappy state, for you will be one of those who have had the truth brought to your notice, and you did not respond to it, you did not fancy it, and you certainly had no appreciation or desire for it. Of such, scripture

says, “they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness” (2 Thess. ii. 10–12).

If this was not actual scripture and the truth as made known to us by God, we dare not write such words, but being what it is and that is the plain truth, couched in the simplest of terms, let them be a *final warning* to you. If you do not love the truth remember you will embrace a lie. Your standard of integrity may be of the highest in this world, but unless you believe the truth and love the truth, you are lost, and unless you turn to Christ Jesus the Lord as your Saviour, you will assuredly have to suffer the consequences of your present lost condition. “The mystery of iniquity doth already work,” so your time is getting very short, and your need is therefore becoming increasingly urgent. If feeling yourself as a sinner, not only do we hold out a ray of hope for your helpless condition, but we would turn your attention to where there is not only hope but salvation; we can tell you of “a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners” (1 Tim. i. 15).

You may toss this little book away, but remember it may be your last warning; do not despise that to which God would call your attention. Whether careless, indifferent, or anxious, turn to the Saviour who waits for you, “for there is one God, and one mediator between God and

men—the Man Christ Jesus, who gave Himself a ransom for all ” (1 Tim. ii. 4–5).

Liverpool.

J. G. MATHISON.

TEN MINUTES TOO LATE

A YOUNG officer, the Prince Imperial, son of Napoleon III of France, had one great fault, and this fault cost him his life. When he was quite a boy he would plead for ten minutes' delay in almost everything. As he grew older this habit grew with him and he little realized how terrible would be the consequences of such slothfulness in after years.

In the year 1879, war broke out between England and Cettewayo, King of the Zulus, and the Prince Imperial went out with the British Army to fight these blacks. On the 1st of June of that year, he was ordered off with seven soldiers under his command to find a camping-ground for the army. Having found a suitable place, and finished their work, they were ready for starting back to the camp, when a friendly native announced that he had seen a Zulu near the place. On hearing this the Prince proposed that they should “let their horses graze *just ten minutes longer*,” and then start back again. That ten minutes proved fatal to him. The Zulus who had been approaching the little party along the water-course, hidden from view by the tall grass, now rushed upon them. The Prince's horse took fright and galloped off, and he—left alone to face the fierce savages—was soon slain.

It may be said, how foolish was the Prince

Imperial to delay in the face of such danger, but what of you, dear reader? What is your attitude in regard to the all-important question of your soul's eternal welfare? Whatever delays you may make in regard to the things of this life, the most serious delay of all is that which directly affects your future existence either with Christ, in heavenly glory; or—solemn thought!—eternal banishment from His presence. It is deeply solemn to consider how people trifle with their souls, even when the solemn consequences of so doing are plainly impressed upon them! “Behold, NOW is the accepted time; behold, NOW is the day of salvation” (2 Cor. vi. 2), NOW is the only time you can call your own. “When I get a little older,” says some young person, “I will give attention to these things.” But life is uncertain; we know not what a day may bring forth. Even say, you but plead for ten minutes' longer enjoyment of this world and its pleasures at the expense of Christ as your Saviour, you may be for ever too late! Indeed, even one minute or less may seal your everlasting doom! “Died suddenly” is frequently seen in the columns of newspapers. Just as we are writing this we hear of a man and his wife who yesterday fell from a cliff and were instantly killed, and also of hundreds killed as a result of a terrible earthquake in Japan. And these are only a few out of the many instances of sudden deaths which occur *daily*.

Can there be anything more solemn than to contemplate the awful remorse of those who throughout a lost eternity will reflect upon the fact that they had “space to repent, but would

not"? Oh, do not plead for more time, or further opportunities; you have a golden opportunity even as you read these lines! Remember you may never have another! Why run the awful risk of losing your soul for all eternity? It would be impossible to describe what souls are losing by remaining estranged to Christ! Do you say, as many have done and are still saying, "Life is short, and we must enjoy ourselves while we can"? But how long will that be? Who can tell? "The pleasures of sin," are, at the most, "but for a season." But pleasures of an infinitely superior kind—"pleasures for evermore"—can be yours this very moment by coming to Christ and trusting Him as your own personal Saviour. But to delay (however brief that delay may be) may result in your being **TOO LATE**, and that for all eternity!

"Be in time! be in time!
While the voice of Jesus calls you,
Be in time!
If in sin you longer wait,
You will find no open gate,
And your cry be just too late!
Be in time!"

A. E. BIRD.

HAVE YOU REPENTED?

IN a superficial age such as the present, the necessity of the truth of *repentance* is most essential in the presentation of the Gospel. Indeed, the blessings of the Gospel cannot be received apart from repentance.

Before the light of God shines into the conscience of a man, he is inclined to pride himself

that, although he is not altogether what he should be, yet he is not *far* wrong. But when he is brought to a clear acknowledgment of his sinful condition, as so plainly outlined in Romans iii., what a striking contrast to his previous thoughts of himself!

Let us refer to some passages of Scripture wherein this all-important truth of *repentance* is brought to our notice.

Think of that great city Nineveh, which, because of its exceeding wickedness, God had threatened to destroy! The prophet Jonah was sent to it with a message of judgment from God: "Yet forty days, and Nineveh shall be overthrown" (Jonah iii. 4). What was the result? The whole city from the king to peasant sat in ashes. They cried mightily unto God; and turned everyone from his evil way, and from the violence that was in their hands. And it says: "God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not."

King David had sinned grievously against God, but he acknowledged his sin and was forgiven. "Against Thee, *Thee only*, have I sinned, and done this evil in *Thy sight*" (Ps. li. 4).

John the Baptist preached *repentance* with vigour: "*Repent ye*, for the kingdom of heaven is at hand."

The Lord Jesus likewise preached repentance. Look at that remarkable passage in Luke xiii. Certain men came to Him with the latest news. The Lord replied: "Suppose ye that these

Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, *except YE repent*, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, *except YE repent*, ye shall all likewise perish."

What genuine *repentance* was manifested by one of the dying malefactors crucified by the side of Jesus! What a moral and spiritual transformation took place all so quickly! It stands out as probably unequalled in soul history. In a few minutes he was changed from a reviler to a believer and became a marvellous trophy of the heavenly grace of the Saviour expiring by his side.

Then there is the Prodigal of Luke xv., whose history is so well known. "When he came to himself" he resolved to say: "I will arise and go to my father, and will say unto Him, Father, I have sinned against heaven, and before Thee," etc. Here was true repentance, indeed! and with what blessed results.

The Apostle Peter, in Acts ii., proclaimed: "*Repent*, and be baptized *every one* of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

A little later, Paul on Mars Hill boldly declared: "God now commandeth all men every where 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 xvi.).

Reader, Have *you* repented? It is a divine necessity. Apart from it you can never know God in the wealth of His marvellous love and grace, or participate in His "great salvation." Is there one who says: "REPENT! *Why* must I repent? *What* have I to repent of? I have not done anything seriously wrong that I am aware of, and besides I think my life will compare favourably with most." O come with me in thought to Calvary's Cross, where that greatest of all transactions took place! Have you ever asked yourself the searching question, "Why was Jesus nailed to the cross?" Was it for any sin or transgression on His part? You will at once reply, "Indeed, no!" Ah! There the righteous claims of the throne of God were met; as thus only could it be possible for sinners to be brought into unending joy and blessing; for "ALL have sinned, and come short of the glory of God." Think of it!--Christ suffered, the JUST for the unjust, that He might bring us to God. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). That blessed Saviour gave Himself a ransom for all. How deeply solemn to think of Him being abandoned by God during those three hours of darkness when He made atonement for sin!--

"On that cross alone, forsaken,
Where no pitying eye was found!"

As you consider all this, dear reader, ought you not to repent? Yes, indeed! Oh, do so now!

The moment you take sides with God against yourself (for this is really what repentance means) there is blessing for you. God now appeals to you in grace. Soon these wondrous overtures will cease. But Jesus has waited long, and He is waiting for you still! Then turn to God in *repentance* now, and faith toward our Lord Jesus Christ, and eternal blessing will be yours! But for such as do not repent, the future before them is one of darkness and despair for ever and for ever! May such never be the awful lot of any reader of these pages! Remember, God waits to bless you now. "*Now is the accepted time!*"

"Now He calls again—O hearken!
He may never call thee more;
 Wilt thou, canst thou spurn the message,
 And His patient grace ignore?"

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

E. MAYO.

NEAR WITHOUT KNOWING IT

THERE is a touching story, told many years ago in the Scotch papers, how a mother, whose two sons were condemned to death, journeyed from London to the Queen's Highland Castle to intercede with Her Majesty on behalf of her two sons. The narrative records that the mother, after journeying northwards to Aberdeen, and then to Ballater, found herself, footsore and weary, still twelve miles from Balmoral Castle.

What was she to do? The case was urgent. The sand-glass of her two sons' lives was running out its last grains. Night—cold, dreary, and dark—was coming on, and night-travelling among Highland hills is often difficult, especially in winter.

But the mother's heart thought not of these difficulties. Her heart was full of its own sorrow, for she knew that her two sons, whom in infancy she had nestled in her bosom, were now in a felons' prison sentenced to be hanged. There was no conveyance save one to be had in the village, and this small gig was the mail-gig, with only one seat for the driver. The sympathy of everybody was roused, and the mother's case won the hearts of all. The mail-bag was put into the gig, and the sorrowful woman was allowed to sit upon it.

So she travelled during that cold dismal night the twelve dreary miles to Balmoral. Little did she know that among the letters in the bag upon which she was sitting was one from Her Majesty's *Home Secretary*, which only required the *Queen's signature to make it a royal reprieve*. *The reprieve for which she was journeying was there quite near to her, and she knew it not!* How the fears of the mother's heart would be all dispelled the moment she knew that the letter was there in the bag!

I need not recount all the details of this most interesting story: how she obtained an interview with Her Majesty, and with what a mother's heart, and royal grace Her Majesty entered into her deep distress; suffice it merely to say that

when the letters arrived there was the one which, when signed, reprieved the condemned prisoners. Nor was this all. A little later the joyful news was confirmed. The Queen sent a courier upon a swift horse to announce to the anxious mother that her two sons were reprieved and were not to be hanged. Sadness gave place to joy. The burden was removed.

And, dear reader, this is your case if yet unsaved; the Judge has passed judgment on *you*, and the sentence of the law merely awaits *its execution*. You are condemned to death. "The soul that sinneth, it shall die." "All have sinned, and come short of the glory of God." No tears can blot out your sin. Nothing you can *now* do can alter what you *have* done. How can judgment be averted in your case? Listen to the message of eternal peace! If God enters into judgment with you, it will be eternal death for you. But hark! God has provided a Ransom, and He now puts this printed message into your hand:—

"Deliver *him* from going down to the pit: I have found a Ransom." God sent His Son. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

It was the Queen who *provided the reprieve*, not the condemned ones. Ah, no, *they* could not do that, nor can you. Own yourself *lost*. Justify God by taking the sinner's place, and He will justify you. The pardon has been signed and God has put it into your hand.

Set to *your* seal that God is true, and the pardon is yours now. "Behold, now is the accepted

time; behold, now is the day of salvation." Christ died for sinners. Own yourself a sinner, and God will pardon you now. Christ has satisfied the claims of justice. God is satisfied. Why should you not be satisfied also?

ETERNITY—WHERE?

IN a simple country cottage
Lay a man whose death was near;
Those around him saw with sadness
How he faced the end with fear—
Forty years of life behind him
Spent without right thoughts of God,
Death's dark valley now before him,
With no Shepherd, staff and rod.

Wife and daughters tried to help him
As they watched him night and day,
But their words brought little comfort
For they knew not God's Highway
From man's guilty lost condition
To yon scenes of cloudless bliss;
And—Eternity loomed nearer,
Like a yawning dark abyss.

Just beyond this humble cottage
Stood another, bright within,
Where an aged blind believer
Yearned her neighbour's soul to win.
Happy was this dear old pilgrim
As her end on earth drew nigh,
For Eternity drew nearer
As a cloudless summer sky.

Friends who visited this Christian
Heard of her poor neighbour's state,
And, ere long, were by his bedside,
God's glad tidings to relate:

“Friend,” said one, “God knows exactly
 What your earthly course has been.”
 Not a word came back in answer,
 Though repentant tears were seen.

Did his pathway rise before him—
 Ways that, maybe, seemed quite right?
 On the verge of death they faded
 Into hopeless, darkest night!
 Vain had been his best endeavour,
 God was not in all his course,
 And—Eternity loomed nearer
 As a realm of dread remorse.

Then arose the winds of Satan—
 Reasons of rebellious mind:
 Had he not lived circumspectly?
 Why should God be then unkind
 To refuse him right to Heaven?
 God’s own Word gave answer clear—
 “Nothing, nothing that defileth
 Ever can find entrance there.”

Conscience drugged again awakened,
 Now the dying man could see
 That a sinner needed mercy,
 And a sinner such was he.
 Then was told God’s gracious Gospel
 Of His Son who came to call,
 Not the righteous, but poor sinners
 To redeem them once for all.

Like the oil on troubled waters,
 So God’s grace produced a calm:
 Struggles ceased in sweet surrender
 As the Lord revealed His Arm,
 And the straying sheep lay sheltered
 ’Neath the Lamb’s redeeming blood,
 Thus he passed, in Jesus trusting,
 To Eternity with God.

E. A. ELLIMAN.

REST FOR THE HEAVY-LADEN

IT was a beautiful summer evening in a well-known watering place in Wales. On the sea front stood a large crowd of people listening intently to an aged servant of God, who, with his heart full of love for Christ and for souls, was telling out the glorious Gospel of God, the only way of salvation by Christ and His finished work of redemption. When he paused the people appeared loath to pass on ; so he urged a Christian young man, who was with him, to speak.

Tremblingly, and with an earnest prayer to God for help, the youth stepped forward into the centre of the crowd, but no word came to his mind. Greatly distressed that he was facing the people and yet had no message to deliver, he again secretly implored the Lord to enable him to speak for Him. For a few moments there was no indication given him, but suddenly, the words of the Lord Jesus came vividly before him—"COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST" (Matt. xi. 28). Nothing else came to his mind, so he again quoted the verse with increased earnestness. Still with no other message he repeated these words again and again, until after reciting this wonderful verse ten or eleven times he slipped back, somewhat ashamed that he had not been able to do more than this. His aged friend closed with a few words upon the tender invitation given by the Lord Jesus to needy souls, and the crowd dispersed.

At that moment a girl of about eighteen years of age approached the speakers with evident emotion, and told them a most touching story. Brought up in comfort, she had been suddenly rendered homeless and penniless as the result of her father's dishonesty in his employment. Now forced to earn her living, she had obtained a situation and was due to commence her duties the following day. She had arrived in the town that evening in order to be at her post early the next morning, and was feeling thoroughly miserable and broken-hearted as she wandered towards the sea-front in a listless, disinterested way. Suddenly she heard a voice faintly in the distance, saying, "Come unto Me, all ye that labour and are heavy laden," but the remainder she could not hear. The words arrested her, and again she heard them—"Come unto Me, all ye that labour and are heavy laden." It was louder this time, and she was able to hear the words—"and I will give you rest." Heavy-laden! Indeed she was—almost beyond endurance! But who could give *her* rest? Those words, repeated many times, were now deeply impressed upon her broken heart, for all the time she had been walking towards the speaker and the voice had become more audible. She then saw the crowd, and listened to the sweet appealing words of the aged man as he took up the story, and preached JESUS to her arrested conscience and troubled heart. With joy she accepted the Word, and opened her heart to the Person of whom it spoke, the Lord Jesus, the Saviour of sinners. Sad and distressed, she came to Him and found

how powerful and precious was the love of Christ! Her face now indicated the joy of her heart as she went on her way rejoicing.

Her path as a Christian was a short one, for within a year she passed into the presence of the Saviour who saved her that night as a poor distressed girl, and filled her with "joy unspeakable and full of glory." Before she was taken home, however, she sent a touching message to the young speaker whose gospel appeal had been blessed to her soul.

Thank God, that in this world of sorrow, sin and *death*, this gracious message of the Gospel is still going forth! There has been no withdrawing of the power nor of the grace behind those words, "Come unto Me, ALL ye that labour and are heavy laden, and I will give you rest." Years pass, world conditions change, circumstances alter, but still there are weary and heavy-laden hearts who need rest. No invention or skill of man has found an abiding remedy for those who are bowed down under pressure, but this invitation is still being given by Jesus, who is the Eternal God, and who in love was once here as the "Man of sorrows and acquainted with grief." No sorrow of the human heart is misunderstood by Him! In the depth of His love He went to Calvary to settle the great question of sin which is the root of all sorrow and sadness, and now He is available as Saviour to "whosoever will." Will you come to Him, NOW? Listen once again, and respond to His gracious words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

F. A. HUGHES.

"FORTE DE CHRISTO"

i.e., Strong in Christ

SUCH were the words that a little Portuguese boy uttered just before he departed to be with Christ. Suffering from cholera, and left alone by his family for fear they might catch the infection, yet he had the same experience as a far older saint, who when he knew the time of his departure had arrived and when, too, experiencing the loneliness of his position, having been forsaken by all men, his last words were, "Notwithstanding, the Lord stood with me, and strengthened me."

What will your last thoughts be as things here begin to slip from your grasp, and the lustre of that which may have engaged your attention and pursuit, begins to fade? Will another world begin to open up to your eyes? And will you have the supporting hand of the Saviour, your Lord the Christ present with you at that moment? He has given His pledged word to those who have believed on Him, to each one who can say that He is my Saviour.

"When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee. For *I am* the LORD thy God . . . thy Saviour" (Isaiah xliii. 2, 3).

How precious are all the promises contained in these few lines, and it is not as if the truth of them had never been tested or proved, for

our Saviour has been fully tested, and His love has always proved to the believer that the most implicit trust can be placed on His word ! Peter speaks in his first letter to believers who were passing through "the fiery trial or the fire of persecution," and says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter iv. 13).

To have the joy of the Lord at the close we must of necessity have responded to His appeal of love in our lives; and so to have the experience of being "strong in Christ" at the end, you must know the strength of your Saviour before.

Liverpool.

J. G. MATHISON.

THE WORLD'S GREATEST COMBINE

COMBINES! and combines! Business men of all kinds, as also the general public, are well acquainted with the amalgamations of these days. The same things are apparent in the social, communistic, and religious sections of the nations. Amid these striking and bewildering groups of self-interested struggles, God and eternal concerns are mostly forgotten. God is certainly not in their thoughts. To the reflective believer these are impressive indications that this marvellous age of grace is fast ending.

I am calling attention to these palpable conditions, to attract the reader's attention to that which far eclipses in seriousness all the business combines of earth. We need to pause and contemplate the occasion.

It is really staggering by its immense issues. But we all as natural men and women have to admit that we formed part of the greatest combine the world has ever known, or ever will know. It might appear to some minds an impossibility. But alas! alas! it was only too true; and the same attitude prevails to-day. How unspeakably solemn and awful to contemplate the treatment meted out to Christ!

Remember, He was God manifest in flesh. "Him they received not." Consider, reader, this greatest of all combines! Two men are presented to the multitude, this great crowd aided and abetted by the chief priests and elders. That accusation over the cross of Jesus represented the whole world: political, religious and the wisdom of men.

Wild cries rend the air. What is it all about? Listen! "Away with this *man*, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison)" (Luke xxiii. 18, 19). What! Such a man preferred to the holy, sinless Son of God? Yes. He came as the Saviour of the world. "Not this man, but Barabbas."

Was not the great combine of that day too awful for words? How does my reference to it affect you to-day? The appeal is as to which man you will decide for. Barabbas or Christ; the world, or Jesus as your Saviour? Be quick, time is flying. I pray you may in your heart say, *Christ for me*.

Though all in those moments of anguish had forsaken the Holy One, there was one who

within a few minutes of eternity was sovereignly met and saved.

“ And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise ” (Luke xxiii. 39-43).

What a transition! The first trophy of grace secured by the undying love of the crucified Saviour. Look, yea, look and live! Let His mighty love draw you out of the world combines and attach you to Himself for ever.

“ Oh, what will you do with Jesus?
The call comes loud and clear!
The solemn words are sounding
In every list'ning ear!
Eternal life's in the question,
And joy thro' eternity!
Then what will *you* do with Jesus?
Oh, what shall your answer be? ”

E. MAYO.

THE FINISHED WORK OF CHRIST

THE following incident remains fresh in my memory after many years, and it is told in the hope that it may be used of the Lord to impress on the soul of some reader the reality of those words which form the title of this article.

In a country road in late summer, on a Lord's-day evening, a few young men were handing tracts to many passers by, together with others who were wending their way homeward from the village church. Suddenly a voice rang out in the quiet air: "*The finished work of Christ.*"

One of the young men, in speaking to an aged villager, on finding his hearer was deaf, had raised his voice so that it was heard at some distance along the road.

These words, uttered so suddenly and loudly, seemed to bow the heads of many who heard them, and one may hope in the mercy of God some were led to consider their import.

"*The finished work of Christ*" is the only work that God has set forth before sinners as that on which faith can safely and securely rest for eternal salvation.

"*The finished work of Christ*" is the only work to which the Holy Spirit bears witness: "This is He that came by water and blood . . . and it is the Spirit that beareth witness, because the Spirit is truth" (1 John v. 6).

"*The finished work of Christ*" is the full vindication of the glory of God in righteousness, as well as the full expression of His love to sinners.

Jesus Himself said, "It is finished," and thus sealed the accomplishment of the work He came to do, and then laid down His life of Himself, to take it again in a new condition beyond death.

Only through faith in that glorious Person and His precious atoning work at Calvary can God justify the guilty sinner. "Christ Jesus, whom God hath set forth to be a propitiation (or, mercy

seat) through faith in His blood . . . that He might be just, and the justifier of him that believeth in Jesus" (Rom. iii. 25, 26).

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). Have *you* that peace, dear reader? If not, O do take God's way of finding it!

"Oh! the peace for ever flowing
From God's thoughts of His own Son,
Oh! the peace of simply knowing,
On the Cross that all was done."

L. O. LABETT.

PRAYERS FOR THE DEAD

"MY father is dead, will you pray for him?" Both sorrow and sincerity were expressed in this request made a few days ago, and one does not doubt that he who made it meant every word of it. But it is indicative of the trend of current beliefs and of the increasing prevalence of false ideas of God and the truth. What excuse is there for this after nearly two thousand years of Christianity? Is it true that after this long period of the shining of God's grace, men have no more light than that afforded by an ancient pagan mythology?

Have they grown up in a so-called Christian state, surrounded by Christians, with Christian literature, and yet know no more than the ancient Egyptians? "Pray for the dead!" *They* did, because they had given God up.

"The Book of the Dead," an Egyptian series of documents, reminds one of the uncanny

echoings of weird voices in a subterranean cavern, dark and foul ; it tells of gloom, hopelessness and darkness. But now God has come out in sovereign mercy, the light of grace shines in the face of Christ, and to pray for the dead is not only utterly useless, but it is an insult to God. We pray for the living, and speak to those who hear. No fallacy is greater than this world-old falsehood in regard to the departed. The serpent-liar said to man in the Garden—"ye shall not die," but men very soon found out that they did die ; their best and dearest were taken from them and they perished. Then Satan introduced a second lie, and men invoked the Unseen on behalf of the departed, establishing the pernicious belief that there was a second chance, a chance after death. It is a lie as old as the pyramids of Cheops, and one of the Deceiver's masterpieces to prevent men from turning to God in repentance.

The situation is very serious ; the man who passes into the (to him) Great Unknown, with his life's sins upon him will not have another chance. If he has not found the Saviour here, he will not find Him there ; if he does not want Him now, he will not have Him THEN. He may not be a believer now, but he will certainly believe then, but there is no Saviour for those who have died in their sins. It will be too late then ! "*To-day* if ye will hear His voice, harden not your hearts" ! God, the Saviour God, speaks in Christ. He spake at Calvary and He speaks still in the same Gospel and with the same voice of mercy. Those near enough to that Cross could have heard Jesus cry, "Father, forgive them,

for they know not what they do." *He* prayed, but it was for the living about Him (not for the dead), and pardon and mercy was in His heart for them. I wouldn't waste a single moment praying for the dead, but I would speak at length to the living of Christ, the Friend and Saviour of sinners.

His wonderful Name remains still, and we need no dictionary to explain its meaning. It still means Saviour, for He shall save His people from their sins. In addition, God would have ALL men to be saved, not one here and there, not a specially favoured few, but *all men*. Another lie of Satan can be exposed, for many think that God chooses some for blessing and curses others.

Who does God command to repent?—a favoured few? No, for God "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."

It is a command urged by the compassionate heart of a Saviour God acting in sovereign mercy towards a lost creature, for lost he is, and perishing. He need not perish, but none can save him but Christ, none can pardon him but God, but Jesus came to seek and to save that which was lost.

Let me close by reference to two men who cried for mercy. A certain blind man, sitting by the wayside, heard that Jesus was passing by, so

cried, "Jesus, Thou Son of David, have mercy on me." and Jesus said unto him, "Receive thy sight: thy faith hath saved thee" (Luke xviii.). Here we have a living man, though blind, crying for mercy and *he is heard*. In Luke xvi. the curtain which covers the Unseen of the ungodly, is drawn aside, and we see a man, a sinner, in hell. He likewise cries for mercy, but it is *too late*. Beyond the confines of life's grand opportunity for receiving God's mercy, he cries in vain for it, and likewise solicits in vain that a Gospel preacher should be sent to his father's house. Again, one adds—"Now is the accepted time, behold, now is the day of salvation."

Winchester.

H. R. WILKINSON.

CHRIST IN THE HEART

IMPRESSIONS made on the mind in youth are not easily removed. There is a stone in the British Museum in London said to be as hard as any steel, and no impression can be made on it, yet there is an impression on it of a little bird's foot. There was a time when it was soft and plastic. Youth is the time when impressions are made never to be eradicated.

The late Dr. Bonar once met a little girl named Christina, to whom he said, "You have Christ in your name; have you got Christ in your heart?" Christina never forgot that. It was not long before Christ had a place in her heart, and she lived to serve Him faithfully for many years.

“HE WAS WOUNDED
FOR OUR TRANSGRESSIONS”

“But He was wounded for our ^{my} transgressions, He was
bruised for ~~but~~ iniquities: the chastisement of ~~our~~ ^{of our}
peace was upon Him; and with His stripes ~~we~~ ^{we are}
healed” (Isaiah liii. 5).

THE following lines were suggested by the story of a young person, brought up under Christian influence, to whom the above text, having been put aside when in health, came back with power on her deathbed. A friend said to her, “You suffer much, I fear.” “Yes,” she said; “but,” pointing to her hand, she said, “there is no nail there. *He* had the nails, *I* have the peace.” Laying her hand on her forehead she said, “There are no thorns there: *He* has the thorns, *I* have the peace.” Touching her side, she said, “There is no spear there: *He* had the spear, *I* have the peace!”

“Through my hand no nail is driven,
On my brow no thorns are worn,
In my side there is no spear wound—
Jesus all my sins hath borne.

His the nails relentless driven,
Mine the peace by Him procured;
For this soul with sin so burdened,
Freed in mercy—love allured.

His the crown of thorns sharp-piercing,
Mine the peace for ay to last;
Mine the crown of fadeless glory
At His blessed feet to cast.

His the spear, His dear side wounding,
Mine the peace with God thus made;
Less He—and yet sin-bearing;
All my sins on Him were laid.”

SIGHT FOR THE BLIND

FOUR men had just left a meeting and were making their way homeward. They had been engaged with the things of God as presented in His Word, and that was still the subject of their conversation.

They had not gone far, however, when they became conscious of heavy footsteps behind them, and so close as to make them wonder what was the object of the listener. The journey continued to the door of the home of one of the men, and the stranger also stopped—listening intently. At last he spoke: "Gentlemen," he said, "you'll excuse me listening to your conversation, following a remark I heard. There must be something in Christianity to hear men speak as you have. I have a blind sister at home who is a Christian, but I am not"; and without waiting for another word he strode away and was lost in the crowd. How pathetic! Here was a man with natural sight, yet blind spiritually; he had a sister at home who was physically blind, yet seeing. She had the sight and light of another world before her soul, as another once said when asked if he had seen some great event, "Mine eyes have seen the King in His beauty." What a glorious sight! Nothing breaks one down like the light of heaven; if you see Christ there in His glory it will break you down as it broke Saul of Tarsus down; he was arrested by a light from heaven "above the brightness of the noonday sun." That same heavenly light broke the writer down when it shone into his soul; and it has had the same

transforming effect in the souls of tens of thousands more. "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." It will then be true of you, as the Apostle Paul wrote to the saints at Ephesus: "Ye were sometimes [or, once] darkness, but now are ye light in the Lord" (Ephes. v. 8).

I. W.

MAN'S CONDITION AND GOD'S REMEDY

"**WE** are all as an unclean thing, and all our righteousnesses are as filthy rags," wrote the prophet Jeremiah long ago; this testimony is true, sin has defiled everyone, and rendered all unfit for the holy presence of God.

In the third chapter of the Epistle to the Romans, the Holy Spirit has given a description of the condition of all mankind, both Jew and Gentile, for they are alike under sin; as it is written—

"Their throat is an open sepulchre;
With their tongues they have used deceit;
The poison of asps is under their lips;
Whose mouth is full of cursing and bitterness;
Their feet are swift to shed blood;
Destruction and misery are in their ways;
The way of peace have they not known;
There is no fear of God before their eyes."

These solemn words admit of no double meaning, and if they are true (and who can deny it?)

then man's condition is hopeless, he is lost and ruined, and stands in need of a deliverer. Do you bow to this solemn testimony, and own your need of a Saviour? But where can you turn to find one?

Blessed be His Name! God has provided one,
He has

A PERFECT REMEDY

for all the ills that afflict poor sin-stricken men. With infinite compassion He looked down from heaven upon fallen man, and provided a Saviour in the person of His well-beloved Son. He gave Him to bear the penalty of sin, to suffer all that sinful man deserved, in order that He might be able righteously to say: "*Deliver him from going down to the pit; I have found a ransom*" (Job xxxiii. 24). Gold and silver, or the vast wealth of the world, would not have sufficed to meet the sinner's need, and to secure his freedom from the judgment his sins deserved; only one who was sinless and holy could be accepted by God as a sacrifice for the putting away of sin. A perfect sacrifice has been offered by Christ, the Holy Spotless Lamb of God. He "once suffered for sins, the Just for the unjust, that he might bring us to God" (1 Pet. iii. 18). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah liii. 5).

One who had received mercy from God, who had been a blasphemer and persecutor, wrote to his son Timothy: "This is a faithful saying, and

worthy of all acceptation, that *Christ Jesus came into the world to save sinners*" (1 Tim. i. 15). This good news is for all who will receive it. You may be steeped in sin, but there is infinite value in the precious blood of Christ which cleanseth from *all sin* (1 John i. 7), and if that is the resting place of your soul you can be assured that God for Christ's sake has forgiven you.

E. E. NICHOLS.

THE TESTIMONY OF TWO MEN

IT is not a little remarkable that the first man who ever died on this earth should be said in Scripture to have been speaking ever since. If people generally take note particularly of the last words of those who die, they should take special note of one who though dead has been speaking continuously all down the ages of time. There must be—and indeed there is—something of a special significance in so prolonged a testimony. It is no less than this, that no human being lying, as every one is, under the sentence of death, can possibly draw near to God and be accepted by Him, save as by faith he recognizes the situation and draws near through death. "*By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh*" (Heb. xi. 4). From the account in Genesis we learn that he brought of the firstlings of his flock and the fat thereof, in contrast to Cain, who brought of the fruit of the ground, which because of man's sin,

God had cursed. Abel came to God in the faith of the death of another, and that other without spot or blemish. In figure it was Christ; and from that day and onwards God has caused the testimony of this *first man who died*, to sound in the ears of men, that all may know that it is only on the ground of faith in the sacrifice of Christ that any can be viewed as righteous. May every reader of this short paper take good heed that he or she be duly warned by this persistent witness—who “being dead yet speaketh”—the gracious testimony of God through Him is for every man!

* * * *

Now let us listen to the witness of another man, namely, of *the first man who NEVER died*. If Abel testifies of Christ in His first coming to die in our stead, Enoch speaks of the second coming of the same blessed One; but with what a difference! “Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him” (Jude 14, 15). These are, indeed, solemn words—words of judgment and they will surely be verified, perhaps very shortly. Their reference is to apostate christendom which, in this day, is very rapidly developing.

But while judgment is not yet being executed, the day of the grace of God is yet with us. “Behold, NOW is the accepted time; behold, NOW is the day of salvation.”

“ We then . . . beseech you that ye receive not the grace of God in vain ” (2 Cor. vi. 1).

D. L. HIGGINS.

“ AT HIS FEET ”

(LUKE vii.)

SHE came to Him, charmed by His grace,
Who sought her soul to win ;
And at His feet she took her place,
In all her need and sin ;
Stood weeping at those sacred feet
Where love and light the sinner meet.

She owned the character she bore,
Though not a word she said ;
Her lips could scarcely tell Him more
Than did the tears she shed ;
The gushing tide which laved His feet
Poured out confession's tale complete.

What reeked she of men's heartless sneers,
Or Simon's darkling scowl ?
She washed the Saviour's feet with tears,
Her hair used as a towel,
And wiped and soothed His blessed feet,
So weary with the toil and heat.

The Pharisee might Jesus treat
With cold, scant courtesy,
Wrong thoughts about his Guest secrete,
And view Him doubtfully ;
But filled with love's devotion sweet,
She bowed in homage at His feet !

And in affection's purest glow
 She kissed His peerless feet ;
 And sweetly did her ointment flow,
 And glad her full heart beat,
 As Christ commended from His seat
 The love she lavished on His feet.

Clear He pronounced her glad release !
 Said to her tenderly—
 " Thy faith hath saved thee, go in peace,
 Forgiven—full and free."
 Then heaven stooped with joy to greet
 A sinner saved—saved at His feet.

Oh ! may the grace of Jesus lead
 Us all to trustful bow,
 In all our deep and conscious need,
 At His blest feet e'en now !
 O sure resource ! O safe retreat !
 O place of refuge !—" *at His feet.*"

S. J. B. CARTER.

" COME UNTO ME "

WHEN life's spring-time has faded, its music
 died away,
 When thy hopes have flutter'd into fears ;
 When thy clear sky is shaded, for summer will
 not stay,
 Oh, who shall wipe away thy tears ?
 There is One—the Rest of the weary.
 Jesus, *Jesus* saith, " Come unto Me."
 Long He hath linger'd, in mercy full and free.
 O sinner ! Jesus waits for thee.

H. K. B.

UNDER WHOSE CONTROL ?

THE word "control" is familiar to us all in these days. "Control" is manifest in all the varied activities that the genius of man has invented. Both in the commercial and industrial world this word figures conspicuously. Huge business concerns, giant syndicates, stupendous electric generating stations, and enormous combines are brought into being ; all these great concerns are under the domination of "control."

Now let us see how this word operates morally. Every person in the universe is under "control." Those who are *unconverted* are being carried in crowded ranks down the broad road to inevitable and eternal ruin. What power is carrying them ? Alas, it is the mighty control of Satan and his emissaries !

On the contrary, the *converted* of the Lord are under the all-powerful and divine "control" of the Lord Jesus and the Holy Spirit.

Thus there are the two ways : the *broad* way that leadeth to destruction ; and the *narrow* way, that leadeth unto life (Matt. vii.).

If our souls are to be in a right position and confidently saved, there must of necessity come a moment in our journeying on *earth*, when a change of position, assured rest, and a certain prospect of abiding joy, and unending happiness is arrived at. Oh, what a moment of transformation this is ! What is it ? It is from *darkness* to *light* ; from *bondage* to *liberty* ; from terrifying doubts, to full assurance ; from misty imaginations and deceptive hopes, to confident, unchanging

peace and tranquillity. Dear reader, under which of these two "controls" are you? The Lord Jesus desires that you should come under His "control." Will you let Him? Oh, I beseech you to yield to His desire at once! I implore my readers to come under CHRIST'S "control"! It is so blessed! His yoke is easy, and His burden light. Let it never be said of you, "ye *will not* come unto Me." The Lord had sorrowfully to say of some, "Thou knewest *not* the time of thy visitation." Dost thou know *thine*? It may pass from you, never, no, *never* to return. The Lord does not say you can be saved to-morrow. No, it is *to-day*. "Behold, now is the DAY of salvation."

I remember years ago a celebrated preacher, stopping in the middle of an address, and inquiring, in deep earnestness, "*Who* will decide for Christ *now? This minute?*" A man rose up in the audience, and said aloud, "I WILL." Oh, what a moment! What a grand decision! Henceforth to be under a *new* "control!" Will some reader exclaim likewise from the heart, "I *will*"?

"O surrender now! yield to love divine!
 Jesus lingers for you still;
 While, in grace, He says, 'Come unto Me';
 Let *your* answer be, 'I will.'

Not my own! Oh, not my own!
 Saviour I belong to Thee!
 All I have and all I hope for,
 Thine for all eternity!"

E. MAYO.

FORGIVENESS, OR REMISSION OF SINS.

MAY *it be had?* Here is God's answer:—
“There is forgiveness with Thee, that
Thou mayest be feared” (Ps. cxxx. 4).

What is the ground on which God forgives?

Christ's blood was “shed for many for the
remission of sins” (Matt. xxvi. 28).

“We have redemption through His blood,
even the forgiveness of sins” (Col. i. 14).

What is the extent of the forgiveness?

“Having forgiven you *all* trespasses” (Col. ii. 13).

What is the manner of the forgiveness?

“He frankly forgave them both” (Luke vii. 42).

Is there any other way?

“Without shedding of blood is no remission”
(Heb. ix. 22).

May it be known now?

“I write unto you, little children, because
your sins *are* forgiven you for His Name's sake”
(1 John ii. 12).

“Her sins, which are many, *are* forgiven”
(Luke vii. 47).

“God for Christ's sake *hath* forgiven you”
(Eph. iv. 32).

For how many is there forgiveness?

“That repentance and remission of sins
should be preached in His Name among *all*
nations, beginning at Jerusalem” (Luke xxiv. 47).

How is forgiveness received?

“Whosoever *believeth* in Him shall receive
remission of sins” (Acts x. 43).

“If we confess our sins, He is faithful and just
to forgive us our sins” (1 John i. 9).

What is linked with forgiveness ?

“ The gift of the Holy Ghost ” (Acts ii. 38 ; xiii. 38, 52), and an inheritance among them that are sanctified ” (Acts xxvi. 18).

What should be the result of forgiveness ?

“ Forgiving one another . . . even as Christ forgave you, so also do ye ” (Col. iii. 13).

“ Blessed are they whose iniquities are forgiven ” (Rom. iv. 7).

Are you among these ?

Some have “ *never forgiveness* ” (Mark iii. 29).
Therefore **BEWARE !**

THAT PEERLESS NAME.

IN passing now I heard you speak
That Name of Jesus Christ the Lord ;
It was in lightness and in vain,
You called upon the Saviour-God.

Oh, sir, remember, that 'tis He
Who is the Everlasting God !
Who gives to thee the breath of life :
Once here, in lowly form, He trod.

Consider well that wondrous life
Of grace and truth so purely blent ;
Behold in Christ the heart of God,
On acts of mercy ever bent.

Yet, sir, that holy, spotless life,
Could never save your soul, nor mine.
Himself He gave (stupendous thought !),
Say, sinner, was not this divine ?

He from the brightest glory came,
God over all for ever blest,
Yet stoop'd to man's estate, and died :
The guilty conscience thus has rest.

Oh, hearken to that awful cry
From Christ alone at Calvary,
From Him, the Father's well-beloved !
" God, why hast Thou forsaken Me ? "

The sun was darkened, nature reel'd
When Christ, her glorious Maker, died ;
For guilty creatures sin was made,
The Sinless One, the undefiled.

Oh, love, beyond man's highest thought,
That love of God, which Jesus gave !
And He commendeth it to men ;
Believe in Christ, and you He'll save.

Refuse not, then, this mighty love,
Which God now asks of you to take ;
No other sacrifice remains :
I plead with you for Jesus' sake.

This earth will never see again
Its Maker thus in lowly guise ;
But wreathed in awful majesty,
Behold, He'll come from yonder skies.

One little word I'd leave with you,
One of Christ's sweetest words, and best ;
" Come unto Me," ye weary ones,
(Sin-toss'd), and, " I will give you rest."

Rest for your conscience, sinner, rest
Through His atoning sacrifice ;
Rest from the awful power of sin,
Rest for each longing thought within.

Rest in Him, when the Living God
Rises once more to shake this earth ;
When He comes forth, His vengeance hurled
Upon a Christ-rejecting world.

Never again take that blest Name
Of Jesus Christ, the Lord, in vain :
Oh, come to Him while 'tis " to-day ! "
The shadows lengthen ; don't delay !

H. J. W.

“LOVE MAKES THE DIFFERENCE”

“OH! it is all so different from what I thought,” said a young convert.

“Different, what is different?”

“Why, being a Christian—it is so different from what I expected at one time.”

“And what did you expect?”

“Oh, I said I did not want to be the Lord’s, for then I should have to give up the world. I should have to go to the meeting. I should have to discard the novel and read my Bible, and devote myself to Christ.”

“Well, and do you find it easy to be a Christian now?”

“Oh, yes—*love makes the difference!* I love Jesus now, and love to please Him. Love makes all so easy—love makes the difference.”

“We love Him because He first loved us” (1 John iv. 19).

“The Son of God who loved me and gave Himself for me” (Gal. ii. 20). S. J. B. C.

HOW GOD ANSWERS PRAYER

IN a Tuberculosis Hospital in Sydney, Australia, lay a dear young man of 26 years of age.

Alex — had been brought up in a Christian home in the North of Ireland and knew well the way of salvation. He was a quiet boy and attended a class on Sunday afternoon which was held by a dear Christian, well known to many.

When he was about 16 or 17 years of age he left his father's house and went to sea.

His dear father longed for his return and when writing to him about two weeks before he was taken to be with the Lord, pleaded with his son to give up sea-life. In this letter he also stated that he felt the Lord was soon going to take him home, and that he longed for him to return to his mother. He also asked him to keep in touch with the Lord's people and those gathered out to His Name. "Wherever you are, dear Alex," he wrote, "confess the Lord, because confession means salvation."

This letter and a cable telling of his father's death reached him at Capetown, where he was in touch with a Christian. The sad news of his father's death, and his word of advice in the letter, led him to give up his sea career and go to his widowed mother.

He spent three years in the North of Ireland but could not find employment; thus it was that his brother in Australia sent for him, hoping to find him employment there. He was employed for a short time, and then had months of idleness, so he became depressed and his health failed. He then decided to go on a farm for his health. Whilst there he collapsed, and the doctor who examined him found that he was suffering from the dreadful disease of tuberculosis. He was then sent back to Sydney, where he was detained in the hospital.

For twelve months he improved in a sanatorium, but at the end of that time he started to go back again in health, and he was then sent back to

hospital. During his time at the sanatorium he was looking forward to regain his strength, and perhaps go to America. But the Lord Jesus had something better for him than that.

He was four months in hospital still hoping to get better.

A dear Christian, who visited that hospital every Sunday afternoon, was told by one of the patients that one of his countrymen was lying on the balcony. After a few minutes' conversation, he exclaimed, "Why, you are the very young man I have been looking for, for years. I knew your dear Christian father and mother, and how they have prayed for you, and now here you are." They had many talks together, but nothing definite about eternity was expressed by the dear dying lad until one Sunday afternoon the friend, who was again visiting the hospital, said to him: "Come now, Alex, tell me what are your hopes for eternity?" He exclaimed, with his face beaming with joy, "I am trusting definitely in the Lord Jesus Christ," and his friend said, "Praise the Lord!" and so they rejoiced together in Alex's newly found joy.

They had many happy times together each Lord's-day afternoon reading the Scriptures. On one occasion, when a few of the Lord's dear people were gathered around his bed, and the Lord's servant who had so regularly visited him, was reading to him in Revelations v., he came to the eleventh verse—"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten

thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain." The dear sick one exclaimed, "I want to be there, I want to be there now." He said, "I have been transferred from one hospital to another, but I want to be transferred from earth to heaven, where Jesus is." He then said, "Will you all sing that hymn, 'Precious, precious blood of Jesus' "? There were six present, and they sang the first verse, then he repeated that other verse :—

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

He then said to one who stood there, "I remember you sang that hymn to my brother when he was passing away, and I have never forgotten it. Will you sing it at my grave, and will you give a word" ?

He then sent a message to his brother in Ireland to tell him to turn to the Lord before it was too late, for the Lord might come and he might miss Him. Alex ——— lingered for a few weeks after this, and many happy talks we had together. He went over all the detail of his past life, and said : "The Lord laid me here to bring me back to Himself; I was getting further and further away, but now I do long to be with Jesus!" Another day I was with him, and he said, "Why am I left here so long?" I replied, "The Lord is leaving you here to be a testimony for Him in this ward."

He grew weaker in body each day but his spirit grew brighter. Every morning he would say to his favourite nurse, "I might go to be with Jesus to-day." So on September 12th, 1934, he fell into his usual sleep after lunch. His schoolmate was sitting by his bedside waiting for him to waken, but his breathing grew heavier and his sleep deeper and deeper. His boy friend went forward to raise his head, when he gave a deep sigh, and was gone to be for ever with the Lord.

A number of saints gathered around his grave, and the hymn, "Precious, precious blood of Jesus," which he so much loved and asked for, was sung around an open grave, and the word he also requested was spoken with power from 1 Corinthians xv, verse 51, to the end. Some of the young men who visited the hospital Lord's day after Lord's day were greatly cheered by the words of the fifty-eighth verse: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," and they expressed to the speaker that it was an encouraging word for them all to go on in their service for the Lord in the hospitals.

I would like just to add that the testimony of dear A — in that ward was the means of blessing reaching one who had often been spoken to about the Lord Jesus Christ, and who had always listened but gave no response, until the afternoon before Alex — passed away. He called to the servant of the Lord (who had shown such

interest in A ——), when he was visiting the hospital on the Lord's-day afternoon (five weeks after Alex was taken Home), and said to him, "How is it I am not happy, as Alex was? Alex used to say, 'I long to be with Jesus.'" He added, "I can't say that. Alex was so happy and I'm not happy." The visitor talked and prayed with him and read a portion of Scripture, and before he left him he had accepted the Lord Jesus Christ as his Saviour, and expressed that he was happy, and he was now ready to go to be with Jesus. When the visiting brother went to the hospital the next Lord's day, the matron told him that he passed peacefully away the morning following his previous visit.

The testimony of Alex has been a great cheer to many of the Lord's people, especially those who knew him in his youthful days, and one trusts this account may be the means of some other poor wanderer returning to the Lord Jesus Christ.

* * * *

It has since come to light that two more men in Alex's ward brightly confessed the Lord through his testimony there. One of them said that he had always understood that salvation was to be obtained by faith in his *Church*, but now he had found that it could only be obtained through faith in a *Person*—the Lord Jesus Christ. This man was in the next bed to Alex, and watched his beaming face, and said he could never forget it, and longed to be happy like him. The nurses wondered at Alex's lingering illness, but we felt that the Lord was

speaking through him in that ward ; and there is distinct evidence that such was the case with very definite results for His glory and for the encouragement of His people. W. M. H.

“ EVERY IDLE WORD ”

THERE is no other book in the Scriptures that records the words of men in the way the Book of Job does. How little those friends of Job thought the words they were uttering would be written down and read thousands of years afterwards. Whilst they said a good deal perhaps that was right, yet they spoke in a hard way, and all those words were recorded by the Holy Spirit. Sometimes we think it does not matter what we say, but the Lord says that “every idle word that men shall speak, they shall give account thereof in the day of judgment” (Matt. xii. 36). C. MENZIES.

NOW

A DIFFICULTY WISELY AND HAPPILY SETTLED.

“ **I** DO wish,” said a lady, speaking of her daughter to a friend, a man of God, who was visiting her, “you would speak seriously to Caroline. She does not care anything about the salvation of her soul,” and, so saying, she went out of the room, and left them together, upon which he, pretending for the moment to take her part, said, “Now, tell me, Miss Caroline, are they not wearying you with this subject ? ”

"Yes, sir, they are," she replied, taken quite by surprise at words so unexpected from him, "they keep continually talking to me about it, till I am tired of hearing them."

"So I thought," he replied. "Let's see, how old are you?"

"Eighteen, sir."

"Have you good health?"

"Yes, sir."

"The fact is," said he, "Christianity is a good thing in itself; but the idea of continually troubling a young person like you with it!" And then, pausing a moment, he added, as though a new thought had suddenly struck him, "I wonder how long it would do for you to wait before you turn to God?"

"That's just what I have been thinking myself," said Caroline.

"Well," said he, "suppose you say till you are fifty?"

"No, that will not do. I attended the funeral the other day, of a lady fifteen years younger than that."

"Thirty: how will that do?"

"I am not quite sure that it would do to wait quite so long," said Caroline.

"No," he answered, "I do not think so either. Something might happen. Let us see, twenty-five, or even twenty years, if we could be sure that you would live so long. A year from the present time, how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, the more I am

afraid of your putting it off a moment longer, especially as the Bible says, 'NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION' (2 Cor. vi. 2). Would it not be wise, therefore, to act upon it, to seize upon the present moment, to seek the Lord while He may be found, to call upon Him while He is near? Had we not better kneel down and ask God for mercy?"

The young lady, perfectly overcome by her feelings, knelt down on the spot. In a day or two she was believing in Christ, whose blood had washed away her sins. Rejoicing in hope of the glory of God, she was accepted in the Beloved—eternally safe.

Reader, how is it with *you*? Is this mighty question settled in your case?

"To-day if ye will hear His voice, harden not your hearts."

A TRUE INCIDENT

MANY years ago there lived on the Osborne House estate an old lady (one of the late Queen Victoria's pensioners), who had a niece in a business house at Cowes. One early closing day, this niece went to her aunt's cottage to tea, and during the afternoon the Queen walked in, and remained some time, knitting and chatting with the old lady, and also had tea with them. After tea Her Majesty said, "Now, I will read a few verses from the fourteenth of John," which she did, then looking very kindly at the girl, she said, "I wonder whether you are a Christian,

my dear ? ” “ Oh, yes, Your Majesty,” replied the girl. “ How do you know you are ? ” asked the Queen. “ Because I have been christened and confirmed,” was the reply. The Queen made no reply, but gently said, “ Now we will have a few words of prayer, so YOU kneel down—we old ladies will bow our heads, as our rheumatism will not allow us to kneel.” Her Majesty then prayed and in her prayer she said, “ Lord, open the eyes of this dear young girl and show her that without change of heart, she never can become a true Christian ; and show her that no outward observances can in any wise save her soul, and this I ask in the Name of the Lord Jesus Christ.”

When the girl related the above to me, she remarked, “ Well, I have often sung, ‘ God save the Queen,’ but I never dreamt that I should hear the Queen pray for me.”

The Queen’s prayer was abundantly answered, for that girl was converted not long after and was greatly used as a soul-winner in the business house where she worked. She was called Home four days before her twenty-first birthday.

A WARNING VOICE

SOME years ago, George, a young man of the world, left his home as usual in the early morning to walk to his work, some three miles distant. It was a damp, foggy morning, and the footpaths were so muddy and uneven, that walking was both difficult and unpleasant. For a considerable distance, however, the footpath

ran alongside the railway line, and some men who were in front of George had leapt over the fence and were walking along the railway track. As walking was now much easier for them, they were soon lost to view in the fog. "That's a good idea," said George to himself, "I will go on the railway track too," and he began to mount the fence for this purpose. To his surprise, however, he was arrested by a voice which distinctly said, "Don't go, George." He hesitated, looked round, and, seeing no one, thought that perhaps he had been mistaken, and was about to complete his purpose, when the voice again distinctly said, "Don't go George." Feeling now that this was a definite warning, he said aloud, "Then I won't," and returned to the muddy track. Still greatly wondering, at finding no person in the vicinity from whom the voice could come, he plodded on his way, when suddenly, a train broke through the fog from the rear and hurtled by him on the track. George now realized that the voice which reached him (though the noise of the approaching train remained unheard), must have been a voice from God, and that the heeded warning had saved his life. Not far ahead, the train pulled up, and when George arrived alongside, he discovered that the men who had gone on to the line in front of him had been knocked down and killed.

How many warnings had these men received? Who can say? Perhaps some of my readers have also neglected warnings, but the last one must eventually arrive and, if unheeded, "How shall we escape, if we neglect so great salvation?"

The sight of the mangled bodies of these men impressed upon George very solemnly the narrowness of his escape from sudden and violent death, and the awful consequences of a Christless life. The voice that arrested him was now speaking in his conscience, and he was greatly troubled about his soul's destiny. His sleep was disturbed and the terrors of Hell haunted him.

Soon after this incident, special Gospel meetings were being held in the vicinity, and an announcement was made that tea would be provided for the ungodly. George and his wife, to the surprise and outspoken disgust of the neighbours, decided to go. "You don't mean to say," said these self-righteous neighbours, "that you are going to this 'ungodly tea!'" "Indeed I am," George replied, "for I know that I am ungodly and the invitation is for me."

Be sure of this, dear reader, that the enemy is soon at work where God is working, and will raise a voice, too, to frustrate, if possible, the voice of God. So, in this case, Satan was saying through the neighbours, "Don't go, George," in an endeavour to divert this soul from the path to life. Consider the question soberly in view of Eternity. Which voice are you heeding?

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed . . . He keepeth back his soul from the pit and his life from perishing. . . ."

"He looketh upon men, and if any say, I have

sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light" (Job xxxiii.).

The occasion of the gathering for tea proved to be another step in the soul experience of this young man from death unto life, for following the meal a Gospel appeal was made. To a soul awakened to its danger, how sweetly the message sounded:

"For when we were yet without strength, in due time, *Christ died for the ungodly.*"

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

The seed fell into well furrowed soil, and brought forth fruit to the praise and glory of God. George became "A monument of mercy and a trophy of grace." For more than fifty years he continued in the joy of his salvation, during which he often remarked, "The blood of Jesus Christ, God's Son, cleanseth us from all sin," and, with a face radiant with the joy of the knowledge of the blessed *Person* who had redeemed him, he would add, "Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot."

At the close of his earthly pilgrimage, as death drew near, he sat up in his bed and looking with a smile of triumph on the loved ones around him, he repeated, with touching fervour that beautiful hymn:—

"Brightness of th' eternal glory,
Shall Thy praise unuttered lie?
Who would hush the heaven-sent story
Of the Lamb who came to die?"

“ Came from Godhead’s fullest glory
Down to Calv’ry’s depth of woe ;
Now on high, we bow before Thee,
Streams of praises ceaseless flow !

“ Sing His blest triumphant rising ;
Sing Him on the Father’s throne ;
Sing—till, heav’n and earth surprising,
Reigns the Nazarene alone ! ”

This was his last hymn on earth, for shortly after, the voice of the One, now well known and loved, called him, and with an upward look of recognition and supreme joy, he departed “ to be with Christ, which is far better.”

“ Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward ; How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him ; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will ? ”
(Heb. ii. 1-4). E. A. ELLIMAN.

HAVE YOU PEACE WITH GOD ?

“ **W**ONDERFUL peace ! Oh ! wonderful peace ! ” Such was the joyful exclamation of a dear soul just before passing into the presence of her precious Saviour, whom she had long loved !

With her it was no question of trying to make her peace with God, as so many speak about when a person is nearing eternity. This must ever be an impossible task, since peace has already been made by Jesus nearly two thousand years ago "through the blood of His cross" (see Col. i. 21); and God now *preaches peace to all through Him* (see Eph. ii.).

Dear reader, have you this peace? It is a peace which this world can never give; but it may be yours now through faith in the Lord Jesus Christ. Do your sins trouble you? It is our delight to tell you on the authority of God's Word that there is a Saviour for you,

"Who waits to be gracious, to pardon and heal
All who their sin and their wretchedness feel."

Then come to Him now, and it will be your delight to say, as all true believers are entitled to do: He "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. v. 1). "*For He is our peace*" (Eph. ii. 14).

"That glorious resurrection morn
Bids doubts for ever cease,
For far and wide the news is borne
Of perfect peace!

"Yes, peace, since every claim is met,
Lord Jesus, by Thy blood;
And Thou our Peace art risen and set
On high by God!"

A. E. BIRD.

THE " UNIVERSAL PROVIDER "

A FEW years ago a well-known business house in London boldly announced in attractive advertisements, far and wide, these startling catch words. One day in order to test the reality of this statement a gentleman walked into the establishment and ordered a most unusual article. He felt sure the firm would fail in supplying it, but to his surprise, the proprietor of the business accepted the order, and after diligent searching, secured the particular article required and delivered it to the purchaser.

I am calling the reader's attention to this incident, desiring that every one should pay the closest attention to what is of infinitely more importance, and that is that you may perceive what God has provided for every sinner by the unspeakable gift of the Lord Jesus Christ, giving to every believer to embrace the undeniable fact that HE has truly declared Himself to be the real and only " UNIVERSAL PROVIDER." This business house could only procure and sell what pertained to the demands of the time state, but God's rich provision obtains both for time and eternity, and is indispensable for every heart that seeks mercy and forgiveness.

Hearken to this: " For God so loved the WORLD that He gave His only begotten Son, that WHOSOEVER believeth in *Him*, should not perish, but *have* everlasting life " (John iii. 16). All who will listen to the soul-saving news and believe and receive the same into the heart will be enriched for ever; the exhaustless wealth

possessed defies the greatest mathematician to estimate. So that God alone is proved to be the true "*Universal Provider*." Throughout eternity the millions of His children will explore and ceaselessly enjoy the countless things God has prepared for them.

How frequently it happens that after we have purchased articles they fail to furnish the satisfaction expected! God's "*Universal provision*" is *free to all*. At the same time we must never forget that, to make such a magnificent offer, the cost has been inestimable to God. Oh! think then of what it will be to refuse this priceless provision of matchless grace and love. The Apostle Paul fully realized this, causing him to exclaim, "Thanks be unto God for His unspeakable gift" (2 Cor. ix. 15). He who was and is God over all, blessed for ever, and *rich in mercy*, "for our sakes became *poor*." What for? "That ye through His poverty might be rich" (2 Cor. viii. 9). Who was it did all this? The Lord of glory. He took up human conditions, entered that holy body prepared for Him, having nowhere in this world to lay His head. Why all this lowly condescending grace? For the reason that He came to *seek and save* the lost! and by nature and practice we are *all* lost.

I will now give you below one case, and there are thousands such who have been drawn to know God who in His measureless love is confirmed as the "**UNIVERSAL PROVIDER**." That great word "**WHOSOEVER**" embraces all.

A band or "*troupe*" of young men, dressed in very grotesque costumes, arranged themselves

before a gentleman's door for an exhibition of their peculiar "performance." After they had sung some comic melodies, one of the party, a tall and interesting young man, who had the "look" of one who was beneath his proper position, stepped up to the door, tambourine in hand, to ask for a few "dropping pennies."

The gentleman referred to, taking up a Bible, addressed the youth, "See here, I will give you a shilling, and this Bible besides, if you will read a portion of it among your comrades."

"Here's a shilling for an easy job!" he said to his mates, "I'm going to give you a 'public reading!'"

The gentleman opened at the fifteenth chapter of Luke's Gospel, and pointing to the eleventh verse, requested the young man to commence reading at that verse.

He took the book and read: "And he said, A certain man had two sons, and the younger of them said to his father, Father give me the portion of goods that falleth to me. And he divided unto them his living." There was something in the voice of the reader, as well as the strangeness of the circumstances, which lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd. He read on—"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's you, Jem!" ejaculated one of his comrades—"it's just like what you told me of

yourself and your father!" The reader continued, "And when he had spent *all*, there *arose* a mighty *famine* in that land; and he began to be in want."

"Why, that's you again, Jem!" said the voice—"Go on": "And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."

"That's like us *all!*" said the voice once more interrupting. "We're all *beggars*: and might be better than we are; go on, let's hear what came of it."

And the young man read on, and as he read his voice trembled—"and when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father!" At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view; and in the clear story of the Gospel, hope dawned upon him for the future. His father—his father's house—and his mother's, too; the plenty and the love ever bestowed upon him there; the servants, all having enough; and then *himself*, his father's *son*: his present state, his companionship, his habits, his sins, his poverty, his outcast condition, then his questionable mode of living—all these came climbing like an invading force of thoughts and reflections, into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning

point of that young prodigal-life. His parents were communicated with, and the result was that he was welcomed back to the familiar earthly home, and still better, to God.

“The wanderer no more will roam,
The lost one to the fold has come,
The prodigal is welcomed home.
O Lamb of God, through THEE.”

Coventry.

E. MAYO.

“THE KING ETERNAL”

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”—(1 Timothy i. 17.)

HOW amazing to think that these are the words of one who once was “a blasphemer, a persecuter, and injurious” (1 Tim. i. 13). He is now a deeply moved worshipper. What has brought about such a change? Nothing else and nothing less than the sovereign mercy of God.

Thinking he knew God and that he was doing His service he was in reality ignorant of God, because he was ignorant of the One in whom alone God is revealed, the Lord Jesus Christ. Left to himself in this condition of mind he would have gone to ruin; he would have died in his sins.

But at the very height of his enmity, the Jesus he was persecuting appeared to him on the Damascus road, not to take vengeance, but to enlighten his dark heart and save him from his sins and from himself (Acts ix).

Henceforth, Christ Jesus, who “came into the

world to save sinners " (1 Tim. i. 15), is all in all to his soul, and from being an enemy he is a joyous worshipper.

Now, dear reader, Paul is a pattern in this respect. Nothing less than the mercy of God can avail for you, as for him. The light of God's mercy shines in the Lord Jesus who " suffered for sins, the just for the unjust, that He might bring us to God " (1 Peter iii. 18). Accept God's testimony concerning His Son, and be willing and thankful to be a subject of mercy, and yours will be the blessedness of knowing and worshipping God.

It is right and good that a nation that has a good king should appreciate him and show him respect and honour. But what about the King of whom Paul speaks ?

Not a King having his period of rule and then giving place to another.—*Eternal*.

Not a mortal like ourselves, soon to descend into the dust of death. *Immortal, incorruptible*.

Not one seen by mortal eye. *Invisible*. " Whom no man hath seen nor can see." Yet, thanks be to God, revealed in His nature of love in Him who is the Image of the Invisible God, the Lord Jesus Christ.

To Him " be honour and glory for ever and ever. Amen ".

Can you, dear reader, join in this Amen ?

If not, do ask yourself from your heart, Why ? and without delay see to the vital question of your standing in the sight of a holy, righteous, sin-hating God ? There is eternal blessing for you in " repentance toward God, and faith toward our Lord Jesus Christ " (Acts xx. 21).

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. x. 9, 10).

“God has given all to Jesus,
All shall prosper in His hand;
Every knee shall bow before Him,
All obey God’s blest command.
Come, then, trust this peerless Saviour,
Prove the glory of His grace;
Live for ever in God’s favour
As it shines in Jesu’s face.”

R. A. RAIT.

“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 afflicted for so many years. Finally his sight also completely failed. When in this state it was that he called some one 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.)

TRY ONE FIRST

I ONCE knew a young man who had just started in business as a dyer. One of his first customers was a lady who brought a very expensive fur coat to be dyed. When she had gone he began to seriously consider the matter thus: "I have had no experience with this kind of fur. If I spoil it, it will be a great loss to the lady and a great disgrace to me. What shall I do? I will procure a scrap of this very material and try one inch first. If I cannot succeed with one square inch it would be foolish to venture on the whole cloak."

Was he wise, my reader? Then take a hint yourself, and before attempting to remove from the eye of God the guilty stains of a lifetime, be sure that you can succeed with ONE SIN. Select

from your history just one sinful act. Meet God's righteous requirement against it. Bear its judgment. Remove its crimson stain as though it never had been. First satisfy *God*, then satisfy yourself about it.

Ah, this is impossible! But the precious blood of Christ has done what you could *never* accomplish. Trust that precious blood, and not a charge, not a spot, shall remain. It is God who says: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7); "And by Him all that believe are justified from all things" (Acts xiii. 39).

GEO. CUTTING.

A SEA CAPTAIN'S NEW START

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3).

MANY years ago the writer had a conversation with a Norwegian captain, while loading his vessel; and something was said which led to the question, "Are you the Lord's, then?" At once came the ready response, "Oh, yes, but I am only three years old!" When asked to explain this (for he was over sixty years of age) he gave the following little bit of his soul-history.

"I was always a religious man. For many years I attended church regularly, and got quite a position there. But about three years since,

a preacher turned up. He was evidently sent of God, and preached in the church I attended. My seat was among the *élite*, in the body of the building. At the time in question, the gallery was filled with a very mixed company; and to these the servant of the Lord first addressed himself, bringing home with great power the truth that they were all sinners in word and deed.

“All this,” said the Captain, “I was fully endorsing, yea, every word of it, as it applied to the class of people that occupied the *gallery*.”

“Presently, however, the preacher turned to those who, like myself, were in the body of the church. He fully admitted that we might not have been guilty of such gross things as he had been speaking of—open sins that are regarded as an outrage in respectable society. But he brought the light of God’s presence to bear on my conscience; and in such a manner that, for the first time in my life, I became aware that I was a **SINNER**, and that I had to do with One who not only weighs actions, but also the very thoughts and intents of the heart. I felt that everything was “naked and opened” before the eyes of Him with whom *I* had to do; and whether I had been a fifty-pence debtor, or a five-hundred-pence debtor, I was made certain that *I had ‘nothing to pay.’* As this truth forced itself upon me, the precious value of the blood of Christ which ‘cleanseth from all sin’ stood out before my soul in a way I had hitherto been quite a stranger to; and in brokenness of spirit I put in my personal claim at once; and

became, spiritually, 'a little child' from that moment."

This simple story of God's grace was told by our friend in a spirit that betokened the subduing and mellowing influence of the Lord Jesus Christ upon him. How refreshing it was to come in contact with one who was unmistakably one of "wisdom's children!"

In closing, dear reader, let me entreat you to consider, soberly and seriously, on what terms *you* are with God. *God's* terms in the Gospel were thus expressed by His beloved Son, "*When they had nothing to pay, He frankly forgave them both*" (Luke vii. 42). If He has "concluded all in unbelief," it is "that He might have mercy upon all" (Rom. xi. 32).

Those invited to the wedding feast (Matt. xxii. 2-13) were freely provided with a "wedding garment," God has Himself provided perfect suitability for His holy presence for all who are brought to accept it. "*The Father sent the Son to be the Saviour of the world*" (1 John iv. 14). What a serious thing it is, then, to ignore this provision, or carelessly neglect to avail yourself of it in this "day of salvation," and in the end to find yourself in God's holy presence, "*speechless*"!

Like our friend, the Norwegian captain, may you be brought, in confidence of heart, to embrace the One who was "delivered for our offences, and raised again for our justification," and thus find peace with God as your everlasting portion (Rom. iv. 25; v. 1).

H. R. HELLYER.

THE NEXT GOVERNMENT

IT is a significant fact that in the history of every nation no government exists for many years to enjoy the general confidence of those over whom it rules. In the mercy of God, the kingdom of Great Britain affords a striking example of ordered and balanced rule, yet even in this favoured land, just a few years brings to an end a government which was approved of the people at the moment of its election, and it is generally replaced by another of a different political complexion. While it is true that God over-rules, so that there is still liberty in many countries for the glad tidings of His grace to be freely proclaimed; yet in as far as men have any control over the situation, every few years see the working of this principle of change, thus proving how unstable and uncertain is rule, as under man's administration, and how unsafe it is to look to him for anything abiding under such conditions.

It is a common thing when the normal life of a particular government nears its close for people to be interested as to what form the "next" will assume; and persons of all political creeds hope (and often expend much time and labour) for the return of another exactly fitting in with their own notions; and as only one government can be elected at a time, it follows that millions favouring one particular type are pleased, while millions of others are correspondingly disappointed. No thinking person will question the correctness of this; it happens over and over

again during the lifetime of most of us, and clearly demonstrates that man at his best is incapable, notwithstanding all his boasted culture and education, of producing a condition of things wherein everybody can be content, and peacefully happy.

Perchance this little book may fall into the hands of someone who is eagerly expecting another form of government of his own liking shortly to replace the present one ; or it may be someone whose hopes are centred in a continuation of what now prevails. In either case you are invited to read carefully to the end of this article, for it contains an invitation to you to support a completely different form of government ; one in which there are no different opinions, no one living in the good of its equitable laws is ever disappointed, no hostile force can overthrow it ; it will never be superseded by another, neither will it terminate, or wane in its influence and power. Further, it is so attractive and favourable towards all over whom it rules, that none of its supporters ever wish to change it for any other.

Having read thus far, you may now be saying in your mind : " It is imagination " ; " it is impossible " ; " it is too good to be true " ; or some other thought of this nature may be before you. Be assured, however, there is nothing imaginative or impossible about it ; this delightful government exists to-day, and the millions who have been enrolled beneath its banner delight to submit to its decrees, and they have found it competent to provide everything they sought and

laboured for in vain from the fickle governments of this present age.

You will now justly ask : “ Of what government do you speak ? ” We hasten to tell you in the words of Holy Scripture. The Apostle Peter, writing to believers in Jesus, refers in 2 Peter i. 11, to “ the everlasting kingdom of our Lord and Saviour, Jesus Christ.” This is the kingdom into which we invite you ; every person enters it who turns in simple faith to Christ, confessing Him as Saviour and Lord ; and having come into it, finds peace, joy, and love there ; qualities sadly lacking in the ordering of men in their spheres of rule.

Isaiah ix. 6, 7, tells us (speaking about Christ years before He came)—“ For unto us a child is born, unto us a son is given ; and the government shall be upon His shoulder ; and His Name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace—of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” How marvellously Isaiah speaks of Him ! In His Person He is “ The Mighty God ” ; but He is introduced as “ a child born.” It is God come near to us in the way of blessing, as in grace to seek and save the lost ; for as “ a child born,” the heavenly messenger in Luke ii. 11, announced : “ Unto you is born this day in the city of David, a Saviour, which is *Christ the Lord.*” He is presented

at His birth as "Saviour and Lord"; thus linking on with the second epistle of Peter, where the writer speaks of "the everlasting kingdom of our Lord and Saviour Jesus Christ" (chapter i. 11). If you have not already done so, what infinite blessing would be yours, if you were to enter that kingdom now as the result of confessing Him to be *your* Saviour and Lord!

Think of One great enough to sustain the "government upon His shoulder"! Can the world produce a government capable of being sustained in such power as this suggests? Indeed! no. HIS SHOULDER is powerful enough to sustain the whole weight of universal rule, and gain in the process; for it goes on to state that "of the increase of His government and peace, there shall be no end." Man's governments lose prestige with every succeeding day of their life; but the prestige of Christ's government gathers force and influence increasingly as the days roll by. Can you any longer remain outside such an attractive kingdom; yea, can you be so foolish as not to hasten to submit yourself to such a Lord as Jesus?

If you come to Him, Luke xv. 5 tells us He will use HIS SHOULDERS—both of them—to see you are safely brought to, and held in relation to, the kingdom that ONE SHOULDER can sustain. What a Saviour! and what a Lord before whom to bow!

Again, referring to Isaiah ix., picture this to yourself (yet it is no picture, but a living reality)—a government under which no war, no change, no decline, no dearth, and no want is experienced

by anybody; and there is no end. Can men produce anything like it? If you are honest with yourself, you know they cannot. It is not yet in public display; were it so, this little book would not reach you with its Gospel appeal; for God is longsuffering, "not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). God is waiting still on men, giving them opportunity upon opportunity to bow to Jesus; if you do so now, you will have this kingdom ruling in your soul, will know what it is to have peace with God, peace itself, too, reigning within, and a consciousness that you are under a rule unchangeable and unending; and its laws ever operating to do you good and bless you. Come into it now by trusting in Jesus.

Another word, and this message to you is fulfilled; how you regard it is *your* responsibility. Your opportunity is now; there is grave peril in delay; for when this glorious kingdom is publicly displayed, if you have not in this day of grace owned the rights of Christ over you, you will be irrevocably and eternally lost. In Revelation we have the record of the unsparing judgment of God on the guilty world that rejects Jesus as Saviour and Lord; you will fall under its scathing, withering, and relentless justice if found then identified with it. But come it will, and the sequel is the establishment of the rule of Christ publicly over all the universe. Trust Him now, and you will escape the judgment, and share in all the glory of that unfading day.

In chapter xi. of Revelation, judgment having

been executed upon the rejecters of the Gospel, we have this statement in verse 15: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." There are to be great voices in heaven saying this in that day; every lover of Jesus will be with Him and add to the volume of this triumphant utterance. Reader, will your voice be mingling in this most blessed strain of acclamation, as the day of the public government of "our Lord and Saviour" begins?

Do not waste any further time concerning yourself about the government that shall be next in this world. There may be no "next" of this kind; they are all passing away, and more solemn still, you are passing away; if you do so without Christ you will lose for ever your opportunity of participating in the greatness and glory of His kingdom.

Now is your time to bow to Jesus. To come under His rule in this day is to be under His rule for ever. If you do so now, henceforth you will, with every other true subject of His, bow to His authority, and live in the light of the day "when the kingdoms of this world shall become the kingdoms of our Lord and His Christ" (Rev. xi. 15). If you miss this through unbelief, you will come under God's righteous judgment, which involves eternal punishment. God is God, and is not mocked? We who are subjects of this glorious kingdom invite you; we say to you, "Receive 'our Lord and Saviour' as YOURS too; and thus come now under the sway of 'The Prince of Peace.'"

P. A. FARRANT.

“ I WILL PRAISE THEE, O LORD ”

“ OH that men would praise the Lord for His goodness, and for His wonderful works to the children of men ” (Ps. cvii. 8).

“ I will praise Thee, O LORD, with my whole heart ;
I will show forth all Thy marvellous works.
I will be glad and rejoice in Thee :
I will sing praise to Thy Name,
O Thou most High.”
(Ps. ix. 1, 2).

“ He hath done all things well :
He maketh both the deaf to hear,
and the dumb to speak.”
(Mark vii. 37.)

A song of praise
To God I raise,
His love shall be my song ;
To Him who gave
His Son to save
His Son to save
A vast unnumbered throng.

With joy I sing,
My praises bring,
To God's beloved Son ;
Who died for me,
Upon the tree ;
Whose love my heart has won.

Of love divine,
No song of mine
Can all its fulness tell ;
I bless the day
When all shall say,
“ He hath done all things well.”

“ Whoso offereth praise glorifieth Me.”
(Ps. l. 23.)

THE SUN WHICH NEVER SETS

(Isaiah lx. 20)

A LOCAL preacher, returning from giving an address to his congregation, having boarded a train, a man somewhat rough in appearance entered the same compartment.

The two men travelled some little distance without any conversation passing between them, when the preacher thought it good to break the silence. So looking out of the carriage window and seeing the sun setting in great splendour, he said to his fellow passenger, "What a lovely sunset!"

Following upon this remark, the man enquired of the preacher, "Have you seen a glorified Christ? I have, and *He* is the Sun that will never set."

It was evident that the preacher had not thought of the Lord Jesus Christ in that character, as "a glorified Christ," and felt humiliated and much below this precious testimony from one in such humble circumstances.

The man then said, "I am a ganger on the railway, and am getting out at the next station. So if you serve my Lord, go on working for Him: you will prove Him to be a good Master."

Dear reader, do you know as your own personal Saviour, the Lord Jesus Christ as risen and "glorified" at God's right hand. He is the One whom in virtue of His precious, atoning work on Calvary's cross, God has highly exalted, "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 Jesus Christ as Lord, to the glory of God the Father " (Phil. ii. 9-11). " He that descended first into the lower parts of the earth . . . is the same also that ascended far above all heavens, that He might fill all things " (Eph. iv. 9, 10).

" Seek ye the LORD while He may be found, call ye upon Him while He is near," and supreme joy and peace will fill your heart now and for eternity !

" O the glory of the grace,
Shining in the Saviour's face !
Telling sinners from above,
' God is light ' and ' God is love. ' "

A. E. STURCH.

A CORRECT RECORD

WHEN Latimer was being examined before Bishop Bonner at first he answered somewhat carelessly ; but hearing the rustling of a pen behind the tapestry on the wall, and perceiving that all his words were being taken down he became much more prudent and cautious in his replies. Oh, for a more constant sense of the invisible pen in the invisible hand of Him who, though behind the veil, has eyes that pierce not only it, but my own heart too, who so often live as though I were unwatched by any except myself. " *The ways of man are before the eyes of the Lord* " (Prov. v. 21).

WHY THE WARRIOR WEPT

IT is related by Herodotus, in ancient Greek history, that the great King Xerxes, having planned the invasion of Greece, started out with a vast army, and having reached the Dardenelles, managed to effect a crossing at a certain point; he then mounted a hill where he sat upon a throne of marble and surveyed the scene. It was a wonderful sight: the Dardenelles was covered with ships, and all its shores and the plain of Abydas were full of men. The king, after having pronounced himself a happy man to have so far realized his hopes, afterwards fell to weeping. His uncle, seeing this, and failing to understand the sudden change that had taken place, inquired the cause; to which Xerxes replied, "After I had reckoned up, it came into my mind to feel pity at the thought of how brief was the whole life of man, seeing that of all these multitudes not one will be alive when a hundred years have gone by."

How true! In a hundred years every reader of this article will have passed away. But who can tell what may happen before this present year has reached its end? Ere one hundred days have passed away death may have laid its icy hand upon you, dear reader. If it came upon you, how would it find you: in your sins, or, through God's rich grace, free from them? God having for Christ's sake forgiven you. Would it find you ready to "depart and be with Christ," or unprepared, with a lifetime of sins upon you to be accounted for at the judgment seat of God?

Death is the great leveller ; it brings all down to one common platform, king and subject, prince and people, high and low, rich and poor. It is no respecter of persons, all must obey its summons. Thousands die daily, your turn may come next, *you may be its next victim!* Can you look it full in the face and exclaim like Paul in 1 Corinthians xv., "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" (verses 55-57).
E. E. NICHOLS.

THIS MAN

(John x. 41)

- "**WHAT** accusation bring ye against **THIS MAN?**" John xviii. 29.
- "**THIS MAN** receiveth sinners." Luke xv. 2.
- "Never man spake like **THIS MAN.**" John vii. 46.
- "**THIS MAN** doeth many miracles." John xi. 47.
- "If **THIS MAN** were not of God, He could do nothing." John ix. 33.
- "**THIS MAN** hath done nothing amiss." Luke xxiii. 41.
- "I find no fault in **THIS MAN.**" Luke xxiii. 4, 14.

- “We will not have THIS MAN to reign over us.” Luke xix. 14.
- “ART NOT THOU also one of THIS MAN’S disciples?” John xviii. 17.
- “Now consider how great THIS MAN was.” Heb. vii. 4.
- “Through THIS MAN is preached unto you the forgiveness of sins.” .. Acts. xiii. 38.
- “THIS MAN, after He had offered one sacrifice for sins for ever, sat down on the right hand of God.” Heb. x. 12.
- “THIS MAN was counted worthy of more glory.” Heb. iii. 3.
- “Truly THIS MAN was the Son of God.” Mark xv. 39.
- “To THIS MAN will I look.” Isa. lxvi. 2.
- “THIS MAN . . . CONTINUETH EVER.” .. Heb. vii. 24.

Compiled by J. G. MATRISON.

THE TIME

“*The end of all things is at hand*”—1 PETER iv. 7.

ALMOST everyone will admit that to know the time—the right time—is a very important and essential matter. If things are to run smoothly and orderly, it has to be observed in every sphere—whether in the home, the school,

the office, or the factory. Each one of us, indeed, must recognize it, as having to do, in some way or other, with the present order of things, and its functioning. Nevertheless it is clear that many have never considered the greater necessity of being acquainted with the time as God reckons it. All Scripture may be regarded as something like a timepiece—God's timepiece—and it is a question for each of us to be concerned as to whether we are being governed and controlled by what it indicates.

The Epistles of Peter and John particularly stress this idea of time; it is noticeable, for example, how often the little words "time," "day," or "days" appear therein. John tells us in his First Epistle (chapter II. verse 18), "IT IS THE LAST TIME"—that is we are now near the end of .

THE PRESENT DAY

elsewhere described in Scripture as the

"DAY OF SALVATION"

(see 2 Cor. vi. 2). This day is one of the greatest possible favour—grace reigns throughout it—it is a day in which the blessing of God may be secured on the principle of faith in the Lord Jesus Christ by all who desire it, His precious atoning work on the cross being the righteous basis of it.

The end of *this* day is just at hand—how solemn a consideration that is; for Peter shows in his Epistle (2 Peter iii. 10) how the hands of

the clock indicate the near approach of another day—

“THE DAY OF THE LORD”

the day when God will assert His rights here on the earth, and ere ushering it in will deal in severe judgment with every adverse element on it, including every one who obeys not the Gospel of our Lord Jesus Christ in this day (see 2 Thess. i. 8). That will be a glorious day—righteousness will reign, and all lawlessness will be actually dealt with in accordance with the demands of God’s throne and glory. At its close the same verse in 2 Peter iii. tells us the heavens and earth will pass away, making room for the introduction of

“THE DAY OF GOD”

(2 Peter iii. 12). Time will then cease to be, for “the day of God” is the eternal day—the day in which righteousness will dwell, and when there will be nothing but what is in full accord with God’s own mind and glory.

If you are to have any part in this glorious, eternal day, it depends upon what you do with your opportunity in this present day; it is a golden opportunity which is afforded you, for it is the day of God’s grace. May you not miss it!

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

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

W. B. HARRIS.

THE HEALER

"Is there no balm in Gilcad ; is there no physician there ? "

—JEREMIAH viii. 22.

"I am the LORD that healeth thee"—EXODUS xv. 26.

IS there no balm in Gilead ?
 No skilled physician there ?
 No hand to grant thee healing ?
 No heart thy woes to bear ?
 Hark ! hark ! ye broken-hearted,
 And ye who feel your grief ;
 The LORD Himself is Healer,
 And He will give relief.

Then why is there no healing ?
 Why do thy wounds lie bare ?
 Since Jesus is dispensing
 His virtues everywhere ?
 Witness the works of power ;
 Mark ye His gracious touch ;
 None ever found Him wanting,
 None ever asked too much.

See them at evening twilight,
 Gathered around the door,
 Sick, and possessed with demons,
 Many from rich and poor.
 Watch how they throng to touch Him,
 Touch but His garment's hem ;
 Famed was His Name as Healer,
 Far from Jerusalem.

Lake Galilee's wide waters,
 Village, and city street,
 Highways, and lanes, and hedges,
 Witnessed the moving feet.

Look how they press upon Him,
Drawn by His grace and charm,
Coming from every quarter,
Waiting the healing balm.

Then, when His own forsake Him,
There, in the darkness dread,
Heals He the ear of Malchus,
"Suffer thus far," He said.
And e'en in Calvary's sorrows—
Tasting unfathomed grief—
Still in His death He yieldeth
Balm to a dying thief.

Is He not then *thy* Healer?
Jesus, who died for *thee*?
Fragrant His Name and Person,
Wondrous His grace—and free!
Still, as of old, He blesses,
Moving in love so rare,
He is the Balm of Gilead;
He the Physician there.

New South Wales.

H. J. MILES.

A PREACHER'S SOLEMN CONFESSION

THE following incident took place at the close of a recent Gospel meeting.

The preacher had pointed out the solemn fact from Matthew xxv. 8-10, that at the coming of the Lord (so soon to take place), there will be many who, though having taken their place as professors of Christianity, are not possessors of Christ or the Holy Spirit. Five of the virgins,

who are rightly called "foolish," have no "oil in their vessels with their lamps." Why? It was doubtless available for them as for the "wise." To be "shut-out" was apparently entirely their own fault. They were not "ready." To be "ready" is clearly to be a possessor of "the oil" which refers to the Holy Spirit of God, given to all who believe the Gospel of their salvation (Eph. i. 13).

After the meeting a young man, evidently quite anxious and perturbed, asked to speak to the preacher, who listened to this solemn confession from this earnest inquirer. He said, "I took the service in — Church this morning and preached the sermon, but *I have no oil.*" He appeared to be under deep conviction of sin. The preacher could only refer him to God, against whom he had sinned and to a risen and glorified Saviour.

This striking confession might well remind us of those who when "shut-out" say, "We have eaten and drunk in Thy presence and Thou hast taught in our streets" (Luke xiii. 26). These pleaders at the closed door had evidently been very religious, and had also listened to the Gospel in the street, but not having received the good news or believed in the Saviour preached, are "shut-out" and that for ever.

What a warning to any who may be going on with the outward shell of religious profession only, but have "no oil," never having come in repentance and faith to the Saviour nor received the Holy Spirit of God, given by God to all whose faith is in Christ risen and glorified!

Will you confess to God, “I have sinned,” and thus prove that God will “abundantly pardon?” Will you do this *now?* and thus be “ready,” for we read, “They that *were* ready went IN . . . and the door was shut.” If a believer, shut IN with Christ—if an unbeliever, shut OUT and that for ever! Decide for Christ to-day!

“Yet there is room!
Still open stands the gate—
The gate of love;
It is not yet too late.”

Coventry.

A. E. MAYO.

“BEHOLD! AND SEE——”

I WOULD stress the first word greatly. “BEHOLD!” What are we to behold? Why, to *behold* the sight of sights! Pray what is it? Hearken! “BEHOLD, and *see* if there be *any* sorrow like unto MY sorrow, which is done unto ME, wherewith the Lord hath afflicted ME in the day of His fierce anger” (Lam. i. 12). *Behold*, dear reader, with undivided attention, the *greatest* sorrow, endured by the *greatest* sufferer ever seen and known upon earth! Who was He? God’s well beloved Son, the Lord Jesus Christ. Are you *beholding?* I pray you to look, *look*, yes, LOOK. Never before, no, *never*, and never again can there be such sorrow as His. In what did this awful sorrow consist? It was this. The sin of a lost world. The pyramid of liabilities erected by every one of us had to be confronted by this divine sufferer.

No such acute suffering was ever witnessed either by angels, men, or demons. The experience of the Holy One is unique and alone in the annals of eternity. He alone could bear it, and pass through it in triumph. This sorrow of sorrows was demanded by the intrinsic *holiness* and *righteousness* of God. "*Behold, and see.*"

For many years I wondered how God could in *righteousness* forgive a sinner such as I. How could He? I discovered that no judge on earth dare in justice let a guilty offender go free. I was filled with a new joy when I *saw* that God was the only one in the universe who could "justify the ungodly." But how? Because of the infinite perfection of Christ, the infinite satisfaction which God found in the work of atonement at Calvary. "To him that worketh not, but believeth on Him that justifieth the ungodly his faith is counted for righteousness" (Rom. iv. 5). It was at the Cross, and there only, that "mercy and truth are *met* together, righteousness and peace have kissed each other" (Ps. lxxxv. 10). God is the only one who could conciliate these great truths. Let us then well heed the prophet's exhortation: "BEHOLD my SERVANT." GOD'S SERVANT. "Whom I uphold; Mine elect, in whom My soul delighteth" (Isa. xlii. 1). The One who said, "For I came down from heaven, not to do Mine *own* will, but the will of Him that sent Me" (John vi. 38). If this enravishing sight is to fill the vision of our souls, all the bewitching sights of earth that so constantly force themselves upon us must fade from view. The objects

of earth are rapidly passing, but the entrancing sight of the Redeemer and His God-glorifying work secures unending blessing.

When we reflect (if only a little) on the sorrows of the human race, our hearts are deeply moved to great sympathy. But what of the sorrow of Jesus? What can be compared with the sorrow He experienced? Listen again to His heart-stirring appeal! “BEHOLD, and SEE if there be any *sorrow* like unto *my* sorrow.” When moving here among men He bore the griefs and carried the sorrows of the people (Isa. liii. 4). His tender and loving heart felt most deeply the crushing pressure sin had brought into the world. He was there in His divine power to relieve, and He *did* relieve. Oh, but Calvary’s sorrow surpassed infinitely all other sorrows! It was THERE, yes, THERE, that He suffered the abandonment of God. Harken to His heart-rending cry, “My God, My God, why hast Thou forsaken Me?” (Matt. xxvii. 46.) Never was there such darkness, nor could there be again, as that which marked those three hours of agony, when the blessed Saviour endured God’s righteous judgment and wrath against sin, which was our due! Such desertion the intrinsic holiness of God’s throne and nature demanded, or sinners such as we could never have been forgiven, received, and eternally blest.

Are all readers steadfastly *beholding* by faith this wondrous transaction? Job says, “God is mighty, and despiseth not any” (Chap. xxxvi. 5). True, indeed! but we all have to get down in our soul experience to Job’s platform: “BEHOLD,

I am *vile*; what shall I answer Thee?" (Chap. xl. 4).

What does God see in His outlook upon this earth? The Psalmist says, "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one" (Ps. xiv. 2, 3).

Were it possible for us to look upon the conditions existing universally, the sight would overwhelm us. What marvellous patience and forbearance does God exhibit towards man! He has no pleasure in the death of the wicked (Ezek. xxxiii. 11). The Apostle Peter speaking of our Lord and Saviour, says, He "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). And the Apostle Paul in writing to Timothy speaks of "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 3, 4).

Yet, how sad that so many remain indifferent to all that concerns the eternal welfare of their souls! "Lovers of pleasures, more than lovers of God" is the characteristic feature of the age (2 Tim. iii. 4). "There is a way which *seemeth right* unto a man, *but* the end thereof are the ways of death" (Prov. xiv. 12). *Death, DEATH, and "after death the judgment."*

Friend, "BEHOLD the Lamb of God, which taketh away the sin of the world." Look and *live!* He is available to you now. "BEHOLD, *now* is the *accepted* time; BEHOLD, *now* is the

day of salvation” (2 Cor. vi. 2). If you remain undecided you will “see Him, but not now,” you “will behold Him, but not nigh” (Num. xxiv. 17). Then all will be *too* late, and your sad destiny eternally fixed.

“BEHOLD, with what labour I won thee,
BEHOLD in My hands and My feet
The tale of My marvellous sorrow,
Of love that made sorrow so sweet.
A flax-thread in oceans of fire,
How soon swallowed up would it be!
Yet sooner in oceans of mercy
The sinner that cometh to Me.”

Coventry.

E. MAYO.

“THE SLOUGH OF DESPOND”

A CHRISTIAN worker, very anxious to win souls to Christ, met an old fisherwoman one morning bearing a load of things, and the accompanying conversation, something like the following in effect, took place.

“Ah! I see you are burdened.”

“Ay,” she replied, “heavily burdened.”

“Did you ever feel the burden of your sins.”

“Yes,” she said, “before you were born, and I got rid of it, thank God.”

“And so you got through the ‘slough of despond’ all right.”

“Oh! I did not get to Christ that way, like Bunyan’s pilgrim.”

“No! Please tell me all about it.”

“The evangelist,” said she, “I heard, did not say, ‘Do you see that wicket gate? Do you see that bright light?’ He did not, like Bunyan’s evangelist, preach wicket gates and lights. He did not put anything between me and my Saviour. He did not say that I could only reach Him after being nearly swallowed up in the slough of despond. He pointed me to Christ crucified, and to Christ glorified—bearing my sins on the Cross and without them on the throne. I looked direct to Him, and the burden of my sins rolled away.”

“Then you never went through the slough of despond?”

“Didn’t I? Oh, yes, I’ve gone through it, and learnt again and again, like the wretched man in the seventh of Romans, my helplessness and badness—learnt ‘that in me, that is in my flesh, dwelleth no good thing.’ But I first looked to Christ who bore the burden of my guilt and condemnation, and who freed me from it. I go through the ‘slough of despond’ sometimes, still, for I sometimes get self occupied! Ah! yes, I know what the ‘slough of despond’ means. But, sir, *I don’t go through it with the burden of my sins ON me, but with the burden OFF me!* So I’m not long in it.”

* * * * *

Does any reader feel the burden of unforgiven sins? If so I say, look away *direct to Christ*, “who His own self bear our sins in His own body on the tree” (1 Pet. ii. 24), and the burden of your sins will roll away! Then, by faith,

see Him in the glory of God, without them!
Then sing with us:—

"Rise my soul, behold, 'tis Jesus!
Jesus fills thy wondering eyes,
See Him now in glory seated
Where thy sins no more can rise.

"All thy sins were laid upon Him
Jesus bore them on the Tree,
God, who knew them, laid them on Him,
And believing, thou art free."

S. J. B. CARTER.

"THE LAMB OF GOD"

NO title with which the Lord Jesus Christ is known is more attractive and heart-appealing than that of "The Lamb of God."

He is introduced by John the Baptist as "the Lamb of God, which taketh away the sin of the world" (John i. 29); so that by virtue of the sacrificial offering up of Jesus as the "Lamb of God" every trace of sin will be removed from the eye of God. Indeed, eternity for writer and reader is determined as to how each one of us stands relatively to the "Lamb of God." This is clearly emphasized in the Book of the Revelation, reference being made in Chapter xiii. 8, to "THE BOOK OF LIFE OF THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD." And the awful portion of those whose names are not written in the book of life is stated in Chapter xx. 15: "And whosoever was

not found written in the book of life was cast into the lake of fire"; this being the final issue of the unbelieving, at the judgment of "the great white throne," "from whose face the earth and the heaven fled away" (Chapter xx. 11).

Jesus, as the "Lamb of God" is the central object in the Book of Revelation, beginning with the Apostle John's ascription:

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Chapter i. 5, 6).

Then in Chapter v. 6, we read:

"And I beheld, and, lo, in the midst of the throne and of the four beasts (living creatures having characteristic features of both Cherubim and Seraphim), and in the midst of the elders, stood a Lamb as it had been slain . . . And when He had taken the book, the four beasts and four and twenty elders fell down before the LAMB . . . And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth . . . Worthy is the *Lamb* that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea,

and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the LAMB for ever and ever.”

Then in Chapter vii. this glorious theme is still pursued:—

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the LAMB, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the LAMB” (verses 9, 10).

These had come “out of great tribulation, and had washed their robes, and made them white in the blood of the LAMB,” as seen in verse 14 of this chapter.

Again in Chapter xix. 7, it says:—

“Let us be glad, and rejoice, and give honour to Him: for the marriage of the LAMB is come, and his wife hath made herself ready.”

And this glorious subject of Jesus as the “Lamb of God” is continued in chapter xxi, where, as that great city, the holy Jerusalem, the bride, the *Lamb's* wife is brought into view. And it says there was no temple therein: “for the Lord God Almighty and the *Lamb* are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the *Lamb* is the light thereof.”

These scriptures surely suffice to demonstrate that the blessed Lord Jesus as the “Lamb of

God" is the Centre and Source of the whole redeemed company of God, from Genesis to the end of the time scene, when "He shall see of the travail of His soul and shall be satisfied" (Isa. liii. 11), Himself and His work being the Centre of eternity.

Believing Abel typically availed himself of the divine provision, a lamb or sheep out of his flock, an offering unto the Lord; as to which it is said in Hebrews xi., "he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

Indeed, the whole service of the sacrificial economy as delivered by Moses, the servant of God; typically was expressive of the sacrificial work of Jesus as the "Lamb of God," presented for the obedience of faith and appropriation by faith as the "Passover Lamb" in Egypt, sheltering from the righteous judgment of God those who availed themselves of the provision of the mercy of a holy God in providing a Saviour—Jesus, Emmanuel, God with us.

Isaiah, the recognized Old Testament evangelist, touchingly refers to Jesus "brought as a *lamb* to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth"; and Philip, *the Evangelist*, the only one so named personally in the Scriptures, unfolds to the Ethiopian eunuch (a man of great authority under Queen Candace) from this same Scripture that the one referred to is none other than JESUS. The same blessed Person of whom it is said: "Thou shalt call His name JESUS:

for He shall save His people from their sins" (Matt. i. 21).

Abraham had the light of this, as did doubtless the Old Testament worthies, as looking forward to the sacrificial death of Jesus as the "Lamb of God."

Moses and Elias, who appeared in glory with Jesus on the Mount of Transfiguration, "spake of His decease which He should accomplish at Jerusalem" (Luke ix. 31).

Peter, in his Epistles, is in accord with Isaiah, and the Apostle John, as to Jesus as the "Lamb of God," for he relates (speaking to believers):—

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish, and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. . . . This is the word which by the Gospel is preached unto you" (1 Pet. i. 18-20).

One's great desire is that whoever reads this article, may give this wonderful and all-important subject his or her serious consideration, for the presentation of Jesus, as the "Lamb of God," and the offering up of Himself as such, furnishes the alone righteous basis whereby God can be just and the Justifier of him who believes in Jesus.

One solemn word of warning! Those who

refuse to bow to Jesus and own His rights over them in this "the day of salvation," must fall under His righteous judgment. That day is fast approaching, and judgment is God's strange work, but it will come. The Book of the Revelation, so full of THE LAMB OF GOD in all His attractive gracious character (referring to the coming judgment day), says in chapter vi. 15-17 :—

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the WRATH OF THE LAMB: for the great day of His wrath is come; and who shall be able to stand?"

Oh! think of it! The same blessed Person who waits to save you *now*, will be Judge in that day. A solemn, yet undeniable fact! May such never be the portion of any reader of these pages, but rather may the language of your heart now be :—

"Just as I am—without one plea,
But that Thy blood was shed for me
And that Thou bid'st me come to Thee,
O LAMB OF GOD, I come!"

*Bridgetown,
Barbados.*

R. A. CLEAR.

WORDS OF LIGHT AND LIFE

WORDS! What are they? We do well to halt and spend a few moments meditating thereon. *Words* are momentous in their use and meanings. *Words* are the conveyors of ideas, thoughts that originate in the heart and mind, and then operate in the lives of every living person on earth, so they are in use universally. The languages of all nations are formed by them and convey what is transpiring within the human mind, governing and controlling the movements, and all the activities of men, women, and children everywhere. Possibly, my readers have never seriously considered the actual import and experiences that *words* produce, whether they be spoken or written. Their governing power is inestimable whether for good or evil.

Would you kindly look at a few scriptures that illustrate their importance. "In the *multitude* of *words* there wanteth not sin" (Prov. x. 19). "The *words* of a wise man's mouth are gracious" (Eccles. x. 12). "Who is this that darkeneth counsel by *words*" (Job xxxviii. 2). The psalmist was led to write (Ps. xix. 14), "Let the *words* of my *mouth*, and the *meditation* of my *heart*, be acceptable in Thy sight." Very many passages could be adduced to verify all that I would wish to say in reference to *words*, but space forbids.

The inventive genius of men has introduced most marvellous machinery whereby millions of *words* are printed with lightning rapidity and distributed world-wide daily. I much regret to

have to state that multitudes of the *words* are terribly deceptive and misleading, consequently fatally damaging to the moral and spiritual interests of both mind and life.

The day is not far distant when men's thoughts, resolved into *words* and *deeds*, will stand out in bold relief, and those not of God perish for ever. But, the *thoughts* and *words* of God will live and abide eternally. How very necessary then to possess GOD'S thoughts and *words*! Is it not then *folly* to give so much time and attention to heeding and embracing *human thoughts*, and *words*, to the neglecting of those that are soul-saving, soul-delivering, soul-emancipating, and soul-gladdening?

It is written that God's word is *for ever* settled in heaven, therefore it follows that it must submerge and that triumphantly all the profitless *words* of men. I pray you, dear reader, to give your attention to the *words* of God. Go in for that which will endure when the countless *word* effusions of men will have gone into non-entity.

Hundreds of true testimonies could be furnished to the emancipating effects that the *wonderful words* of God have had with men, women, and children in all the world. I give below one such merciful instance that has recently come under my notice, which proves the triumphant victory of God's word when given effect to by the Holy Spirit. The incident is a true one.

A Christian lady desiring to put *into* practice her faith in the efficacy of *God's* word to bring souls into the *true light*, bought some marked

New Testaments to circulate among some of the Jewish ladies in her town. Several of these little books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so bidding her friend "good bye," she sat down in a shelter on the sea-front to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes. "Are you ill? Can I do anything for you?"

The eyes opened! They were dark and despairing! The lips moved, and a voice, hollow and sad, said, "Yes, I am ill—I am ill—I am dying, but no one can help that." Swift as thought came the gentle answer, "CHRIST ONLY! but what a comfort that He can!" Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralysed her hearer, rang in the scornful tones of the stranger! the dark eyes blazed with brilliancy. "Do not mention that Name to me!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began, "Have you ever read the New Testament?" "Never!" came the sharp response in the same scathing accents. "Is that quite fair? To us who know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. *Oh, do read it!*"—holding it out to her. A weird smile lighted up the sad, thin face.

“ Well, nothing can hurt me now. At any rate you mean well.” And the Jewess took the packet, slipping it into a bag by her side. A year went by, and again the Christian lady was on the sea-front. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly, “ Are you Miss — — ? ” “ Yes.” “ Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that *she died in peace, trusting in your Jesus Christ.*

“ I was a fool to promise her, but I did it, and I have kept my word ! but I curse you for giving the Book to her ; you have destroyed her soul.” She was turning to go, when the Christian lady stopped her. “ The Testament—where is that ? ” “ I have it. I promised her to keep it ; but no one shall ever see it ; it shall do no more harm.” Quickly she walked away, leaving no chance of an answer, and her hearer went home, so shadowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory. Many months sped on their way, marked only by the silent prayer for that Jewish sister still in darkness. Then one morning a letter arrived in a strange handwriting, with a strange post-mark. It was brief and unsigned. It said, “ Your Jewish *sister* thanks and blesses you. I, TOO, HAVE READ THAT NEW TESTAMENT, AND FOUND THE TRUE MESSIAH. Pray that I may be faithful ; all here are against

me, especially my husband. He has taken the Book from me—pray for him also. Yours in the love of Christ.”

More months sped away, then another missive came. “When this reaches you I shall be with my sister before the Throne. I am dying as she did, of consumption! But I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word but he is all kindness and love. I asked him if he had read it; he only said, ‘ask no questions,’ so I am praying on in hope. Continue your prayers for him.”

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: “MY WORD SHALL NOT RETURN UNTO ME VOID”—a text which speaks convincingly of the hidden power which lives in the inspired word of *divine truth*. How blessedly true! “The entrance of Thy *words* giveth *light*, it giveth understanding unto the simple.” Reader, let this light of lights shine into thy heart.

“Thy word, THYSELF reflecting,
Doth sanctify by *truth*,
Still leading on Thy children
With *gentle*, heavenly growth.”

Coventry.

E. MAYO.

BELIEVERS AND BELIEVERS

THERE are various kinds of believers. To describe them we must compound the noun with various prefixes or epithets. The first kind is an anomaly—an irregularity—that is—

UN-Believers.

These believe a great many things which are harder to believe than the Gospel. They believe what is in their hearts, as, for instance, "The fool hath said in his *heart*, there is no God." "No God," says the fool, not in his *conscience*, but in his *heart*—the wish is father to the thought! "He that trusteth in his own heart is a fool." So says Scripture, and so it is.

These unbelievers may believe, like the Sadducees, that there is no future state. Or, like Saul of Tarsus, before the Lord met him, they may believe in their own self righteous attainments. Or, like a Gallio, who cared nothing for his soul's good, they may believe in nothing at all religiously (Acts xviii. 14-16). Unbelievers often are ready to believe any absurdity except what God says about themselves and about Christ.

HEAD-Believers.

This class is very numerous, and embraces such men as Baalam, and Judas Iscariot, and Simon Magus, who believed when he saw the miracles wrought (Acts viii. 18). They mentally acquiesce with the Word of God. They are like the demons, who "believe and tremble" (James ii. 19).

Said a man, wearing cap and gown, when offered a tract in the street :—

“ I don't need it—I'm a University Professor on my way to give a lecture on ' Dogmatic Theology.' ”

Said the tract distributor :—

“ Pardon me, sir, if I say, you may be a University Professor, with your head full of Dogmatic Theology, but if you have not received Christ into your heart, you are a lost sinner.”

That got down into the heart of the University Professor and made him think, and by and by the Holy Spirit opened his eyes, and he found out that even a University Professor of theology may *only* be a *professor*, and not a *possessor* of Christ.

Make-believers.

These are the people who serve Christ outwardly but in Satan's disguise. The sum-total of their faith is *hypocrisy*. “ Whited sepulchres ” they are, like a tomb of old—outwardly fair, inwardly corrupt. They deceive others, because they themselves are “ *being deceived* ” (2 Tim. iii. 13). How appalling to think that a man may be an honest hypocrite—a paradox religiously ! Take care, dear reader, that you are not such.

Half-believers.

There are many like these. They believe half, or not even as much as that of the Gospel. They are more inclined to believe their own doubts and fears than the full and soul-assuring work of Christ and Word of God. They cannot say,

"I know whom I have believed" (2 Tim. i. 12). The Gospel they believe is a Gospel of uncertainty, and not a positive Gospel.

"Christ Jesus came into the world to save sinners." You believe that, half-believer? But do you believe He has saved *you*? Does your faith lay hold on this: "He died for our sins"—"He was raised again for our justification"—"He gave Himself . . . that He might deliver us from this present evil world"?

Heart-believers.

These are the sort of believers who believe to some purpose. Believing with the heart involves believing with every faculty of our moral being. "For out of it (the heart) are the issues of life" (Prov. iv. 23). A heart-believer is one who "wears his heart on his sleeve," as far as his belief is concerned—he *shows* his faith by his works (James ii. 18). A heart-believer enjoys and lives and proves what he believes.

Friend, are you a heart-believer—has Christ come into your heart, and thence come forth into your character and conduct? Answer the question. And, please, answer it to God—"the heart-knowing God" (Acts xv. 8).

"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." Why? "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 9, 10).

It is *good* to “*believe* in thine heart.” But do not be “a secret disciple”—for—

It is better to “*confess* thy belief with thy mouth.” But—

It is *best* to *believe* and to *confess* with *both*!

S. J. B. CARTER.

WHERE ARE YOU GOING?

THE way of eternal blessing cuts across the way of this world. This has been found by many who bless the hour when God intervened to hinder them from the way that leads to death. “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. xiv. 12; xvi. 25).

“For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then He openeth the ears of men, and sealeth their instruction, That He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed . . . Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom” (Job. xxxiii.).

This was illustrated in the career of a wealthy young man in Amsterdam some years ago.

A refined taste, an amiable disposition, a handsome appearance, supported by luxury, had made him a general favourite in society.

Invited to a grand ball, he waited impatiently for his friends to arrive in their carriage for him.

He left his room and came down to his mother's private apartment. His eye caught sight of a little book that lay upon the table before him. He took it up and glanced at it. Its title was, "*Where are you going?*" It had been left there purposely, and a mother's earnest prayer was folded in its pages.

The young man was vexed with himself for feeling so disturbed in his thoughts of enjoyment. Yet his own mind echoed again and again, "*Where are you going?*"

His friends arrived; but no persuasion, no cajoling, could alter his determination, he would not go with them. When they had gone, he was left alone. Taking the little book with him, he went to his room, and shut himself in to read it quietly.

The night that followed was full of anguish; his past life rose before him; particular sins seemed to take voice, and ask the same question, "*Where are you going?*"

His non-appearance at breakfast the following morning aroused the interest of his gentle mother. To her inquiry after his health, he thanked her; but wished to remain alone, dreading even her introduction to his soul-distress. All that day he was alone, yet not alone, for *God was there*.

We are not informed as to what passed between his soul and God; but his life thenceforth gave

evidence that he had confessed his sins, and had trusted in the Saviour of sinners. To his many friends he boldly confessed Christ, and when, years after, a sudden illness closed his life here, his last words were, "Death has nothing terrible. It is but a passage. Jesus is there." He knew where he was going.

There is no uncertainty in the way in which the Lord Jesus leads: it is the way of life; it leads to God and to "pleasures for evermore" (Ps. xvi. 11).

Jesus Himself said when here: "I am the Way, the Truth, and the Life," and this remains equally true in this day.

Oh! respond to His gracious appeal now as He tenderly invites you: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

L. O. LABETT.

A LIVING SAVIOUR

IN the north of Scotland a railway viaduct bridges one of the many ravines or glens. A number of years ago a violent storm passed over that district. The little stream or burn that flowed under the viaduct was turned into a raging torrent. A young highland shepherd lad had sheltered his sheep as best he could for the night, but being anxious about them, he was up before dawn, to see how they had fared. As he made his way up the hillside he noticed that the central column of the bridge had broken. He knew that the train from the south was due,

and that if there was no warning, the bridge would collapse under its weight. Heedless of his own danger, as he thought of the train load of passengers and their danger, he plunged into the torrent to make his way to the railway track on the other side, then, breathless and bleeding, he scrambled up the steep hill. Would he be in time? Would the driver see him? Would he be able to pull the train up before the bridge was reached? were questions which must have been surging through his mind. As he reaches the rails, it is evident he hears the pound of the engine drawing nearer. He must run to meet the train. And now the train draws in sight, will the driver see him? Yes, but the driver does not understand his signals, and waves to him to stand clear. The train comes nearer, and nearer, but no sign of stopping, yet it *must be stopped*. At last it is almost up to him. He will stop it. He will do the only thing left for him to do. Now the engine is upon him, his mind had been made up, he flings himself in front of the engine. The driver puts on his brakes, the violence of which arouses everybody on the train. The stop had been sudden, but it had been in time. The passengers begin to alight from the compartments, agitated as to what had happened. "It has been a close shave this time. The bridge is down. We might have all been lost." After examining the break, the driver said, "Now I must go and see after the one who has saved us; come with me to the back, and I will show you your saviour." There lay the mangled remains of the young shepherd, the

one whose first warning was unheeded. He could only stop the train in the manner already stated. "If he had not done this for us, we would have all perished this morning," said the driver.

Their saviour at that moment was a dead saviour; he had sacrificed his life for them, and there his service ended great and noble as it was. You may have never had, and may never have, the sad experience of either the driver or the passengers of this train. But your danger is none the less great, indeed it is greater, for not only is your life at stake, but your soul, and the Lord Jesus speaks of the possibility of a man losing his own soul.

To lose your life is a subject you do not care to consider. You would do anything to retain life. How careful you are about your health. Why? Life may be very sweet to you. But what is it? "Even a vapour, that appeareth for a little time, and then vanisheth away" (James iv. 14). The vanishing point with you may be very near, and then *your soul!* What of it? Let this be a warning! *You are in danger.* But there is a Saviour for you, One who gives life, and One who saves the soul, but in order to do this *He had to die.* Jesus, He who endured the cross, despising the shame, is He precious to you as your Saviour? Do you know what it is to rest in peace on the glorious results of His finished work? On the cross he answered to God, the One who would have to raise with you the question of your sins. But the Lord Jesus took our place, and God's judgment against sin was borne by this altogether great and blessed, living Saviour, He who now

lives, and whose risen and glorified life is the witness of God's satisfaction in the sacrifice and work He has effected. Will you have a look, not at a dead saviour, not even at a dead Christ on the cross, nor yet at a crucifix, but at a *living* Saviour. He has been crucified, He has been in death too, both equally necessary, but the value of His work is seen in His life, for He is alive for evermore, and a risen Saviour waits at this moment to give you the security, peace, and joy of the salvation He died to secure.

"What love from this Shepherd did flow,
When in care for the sheep He was led
To stand between them and the foe
And lay down His life in their stead!"

Liverpool.

J. G. MATHISON.

A TRIUMPHANT DEPARTURE

*Extract from a Letter, July 28th, 1935, in regard
to the Home-going of a young Christian.*

M^Y DEAR —, Our darling M — went home to be with Jesus last night at 9.45. She had been going on fairly evenly until last Thursday evening, when she seemed very poorly and was quite exhausted when she got upstairs. She never came down again, and on Friday evening, when her breathing became very difficult, she did not want to be left alone. G — and I took it in turns to stay up with her that night, and we were going to do so again last night but she gradually got worse, although the

doctor thought in the morning she might get better; but the nurse who came each evening said she would never get up again, she knew she was dying, although she did not expect it so soon. She said to me on Friday night, "Oh! do ask Jesus to come and take me, I do want Him to come soon. Do you think He will take me soon?" I said, "I think so, dear M —." She was longing to go, and at 9 p.m. she called out: "Oh! Jesus is just coming now to take me. Oh! I am so happy; Oh! He is coming, it is so lovely to die." Then she called out in such a lovely, musical voice, and waved her arms, saying: "Good-bye everybody. Good-bye J —, meet me in heaven."

I said, "Can you see Jesus, darling?" She said, "No, but I can see a star. Oh! I am so happy"; and then her head sank on her pillow, and she was gone. It was really beautiful to witness such a wonderful scene! I am so thankful she is now safely on that happy shore, her sufferings over for ever. E.

A MONUMENT OF THE GRACE OF GOD

DURING the Irish revival of 1859, many a sinner was laid hold of by the mighty power of the Spirit of God, which at that time was working in a most remarkable manner, so that thousands were awakened and turned to God. One man in particular, who was known as "the profligate of Broughshare," because of his dissolute ways, was converted, and became a monument of the grace of God. A few days

after his conversion in the presence of 5000 people who had come together to hear the Gospel preached, he stood up and tremblingly gave the following testimony as to what God in His grace had done for him.

“ Many before whom I appear this day know me, for you have but to look at me and recognize the profligate of Broughshare ; you know I was an old man, hardened in sin, you know that I was a servant of the devil . . . I brought my wife and family to beggary more than fifty years ago ; in short, I defy the townland of Broughshare to produce my equal in profligacy, or any sin whatever ; but, *I have seen Jesus !* I was born again last night week, and am therefore a week old to-day. My heavy and enormous sin is gone, the Lord Jesus took it all away, and I stand before you to-day, not as a pattern of profligacy, but as a monument of the perfect grace of God. I stand here to tell you that Christ’s work on Calvary is perfect. Yes, I have proved it, *His work is perfect.* He is not like an architect who makes a drawing of a building and then takes out this line or that, or alters the whole, and even while the building is going on makes some further change. No, God drew out the plan of salvation, and it was complete, and He carried it out with His blessed Son, Jesus ; and *it is all perfect.* For had it not been so it would not have been capable of reaching the depth of iniquity of myself, the profligate of Broughshare.”

This was a fine testimony, and if the reader has any difficulty or doubt as to how he stands in relation to the blessing of God, we beg you to ponder the fact emphasized by the one who had so recently been so richly blessed by the God of all grace. Could you find a better resting place for your soul than *a perfect work*? The work of Christ was a perfect work, and the salvation God offers to you as the result of it is a perfect salvation, borne witness to by a perfect *Witness—the Holy Spirit* (see Heb. viii. 15–18).

E. E. NICHOLS.

“THE STORM IS COMING!”

SUCH was the warning received in the Veterans' Camp, Florida Keys, at 9.30, Monday morning, September 2nd, 1935. “But,” said one of the survivors, “we did not pay much attention to it.”

About noon another message came. “A real hurricane is coming, relief train will reach you at 4 p.m. Get ready to leave.”

This survivor continued—“We waited, the storm got worse and worse, timbers were flying through the air and the water rising higher and higher. When it seemed as if the whole camp would be washed away, we saw the train coming.”

“It was like something that just could not have happened, but did; a big wall of water between fifteen and twenty feet high swept over us; the shacks were tossed about like match-boxes; the relief train washed off the tracks;

bodies were smashed against trees and mangled frightfully."

Another survivor said : " Seventy men grabbed a water-tank car and held on. The waters rose over the car and men who had known all the rough edges of life, who had not thought of God in years, prayed that night as their poor bodies were being battered by the storm."

The sights which met the rescue workers after the storm were appalling, heads and limbs and many bodies pierced by trees were scattered everywhere—the whole scene terrible beyond words.

Someone may say : " Why did they not heed the first warning ? They might have escaped." Yes, this is the sad part of the story, they " did not pay much attention to it," and hundreds of souls were hurled into eternity.

Oh ! the tragedy of it ! Why do men procrastinate ? Wars, rumours of wars, famines, pestilence and disasters are God's warning messengers of the coming storm of His judgment, which will sweep this poor Christ-rejecting world.

The day of *grace* is fast drawing to a close, dark shadows are stealing over the sky. Oh, unsaved one ! we lovingly and earnestly warn you ; the storm is coming, the storm is coming !

Flee now for thy life, lest the storm overtake thee and thou shalt be for ever lost. You have heard this before, and like those in our story, paid no attention to it.

The second message was more urgent : " A real hurricane is coming, . . . get ready to leave." With all the earnestness we possess we

loudly repeat this warning, “*a real hurricane*”—*the storm of God’s judgment is coming. Get ready to leave now.*

Portents of the approaching day are already visible in the sky. Nations and peoples are restless as the sea, the ruling powers in this world are fearful for what is coming. Who can tell what to-morrow will bring? Nations are being grouped together, all preparing the way for more terrible happenings than the world has ever yet experienced.

But God is mercifully holding the forces of evil in check, and is lingering, oh, how lovingly, calling, calling, sweeter and louder—

“Sweeter and louder, sounds the loving call,
Come, lingerer, come! enter the festal Hall,
Room, room, still room. Oh! enter, enter now.”

Something is going to happen, and before God’s judgments fall the Lord will come to take every real Christian out of this world (1 Thess. iv. 16). You may say like the survivor, “It is something that just could not happen,” but he had to add, “It did.”

Possibly the men said that about the flood in Noah’s day, but the flood came and swept away all but the eight souls who were inside the ark. When Lot spoke of impending judgment, he was as one that mocked to the men of Sodom and Gomorrah, nevertheless the fire and brimstone fell from Heaven and burnt them all up.

Listen! “When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the

door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are" (Luke xiii. 25).

"What horrors shall roll o'er the Christless soul,
Waked from its deathlike sleep,
Of all hope bereft and for judgment left,
For ever to wail and to weep."

Once more we plead—"Turn ye, turn ye, for why will ye die?" God says, "Deliver from going down to the pit, for I have found a ransom." Yes, the ransom price has been paid in the Saviour's blood and He who paid the price is now crowned with highest glory.

He is still waiting—it might be waiting for *you*. God is sending these warnings because He loves you and wants to save you. He willeth not the death of the sinner, but that such should turn to Him and live.

Oh, will you turn away from His oft entreaties? Why steel your heart and shut your ears to the voice of love? Oh, do come to Him *now* while you may, then everlasting joy and gladness will be yours with Christ for ever.

"Awake! Awake! O sinner wake!
To meet thy God prepare!

* * *

"Awake! Awake! and turn to God!
Believe in Christ and live,
Awake from thy slumber,
Thy fleeting days number.
Awake! Oh, sinner wake!"

Toronto, Canada.

T. HOLLIDAY.

Reality, Reality
Lord, Jesus, Christ,
Thou art to me,
From unreal worlds
and unreal lives
where truth with false-
hood feebly strives
I turn to my glorious
Rest on Thee,
Who art the Ever and
Reality: