

THE
SALVATION OF GOD.

THE
SALVATION OF GOD
IS SENT UNTO THE GENTILES
AND THEY WILL
HEAR IT.

Acts xxviii. 28.



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THE SALVATION OF GOD.

A SURE FOUNDATION.

"Thus saith the Lord God, Behold, I LAY in Zion for a foundation a stone, a tried stone, a precious corner stone, a SURE FOUNDATION."—ISAIAH xxviii. 16.

"He that BELIEVETH ON HIM shall not be confounded."
1 PETER ii. 6.

BELOVED reader,—*Time* is quickly passing, and *eternity* is rapidly approaching. The world passeth away, and the lust thereof—the lust of the flesh, the lust of the eyes, and the pride of life—all that characterises this scene; all, *all* is passing away. Nothing visible is abiding. "The things that are seen are temporal;" yes, the greatest, the fairest, the loveliest things man's eye has ever rested on are, in the light of eternity, but shadowy unrealities, delusive will-o'-the-wisps, alluring indeed and attracting thousands, but deceiving all, while utterly failing to satisfy one. Human life itself is "even a vapour, that appeareth for a little time, and then *vanisheth away*" (James iv. 14), and man's "days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is GONE." (Psalm ciii. 15, 16.)

But God, who is "rich in mercy," has spared *you*, precious unsaved soul, to the beginning of yet another year, though you are still a rejecter of Christ, a despiser of God's grace, a neglecter of His great salvation, a resister of the Holy Ghost! You may never have thought yourself a great

sinner; but see what awful sins these are of which you have been and are guilty! What, think you, have you deserved at God's hands for thus treating Him? Ah! if He entered into judgment with you to-day, know you not that an eternity in hell would be your righteous portion?

Yet such is His grace that you are yet on earth, and not only so, but the door of mercy is still wide open, and the blessed gospel is still proclaimed: "Now is the accepted time; now is the day of salvation."

I would ask you then, dear reader, to pause, reflect, and consider, ere you go further on life's uncertain journey. The year that has gone has carried away thousands into eternity with it. *What if you had been amongst them?* The year now entered upon will also, at its close, have seen the grave closed over thousands, even of those who are now young, healthy, and strong. *What if you should be amongst them?* In a word, beloved friend, what is your precious and immortal soul resting upon in view of *eternity*, upon which you *may* enter *very soon*—perhaps "this night" (Luke xii. 20), and *must* enter before very long? Hast thou a *sure* foundation? Reader, men like to make sure of their earthly interests. You would like to be *sure* of catching a train, *sure* that your business is prospering, *sure* that your money is safely invested. You would be miserable were you uncertain about any of these things. But why, oh, why is it that you are not miserable about your soul, when you don't know whether you are going to heaven or hell, to glory or to damnation, for ever and ever? You would not leave a matter of a £5 note in uncertainty, and yet you can go merrily and pleasantly along

life's pathway, utterly regardless of the future, and of where you will pass away at its end for an endless eternity! Oh, will you not at length arouse yourself, awake from this awful slumber, shake off the drowsiness caused by the devil's opiates, and look GOD and ETERNITY, HEAVEN and HELL, your SINS and your SOUL'S IMMORTAL WELFARE, *straight in the face!*

And now, if you are one wanting to know how you are to *be sure* you are *saved*, precious soul, take God at His word. He has laid the foundation, and *He declares it is sure*. CHRIST JESUS is God's foundation. (1 Cor. iii. 11.) No other can be laid. The soul that comes to Him and hears His sayings and does them, is as a man who has built his house, who digged deep and laid his foundation on a rock; not all the flood of death, nor the stream of judgment, can affect that man's position. He is on the sure foundation. He is on CHRIST. (Luke vi. 47, 48.) Jesus is a *tried* stone. The waves and billows of God's wrath against sin have passed over His sinless head, and now He is the sure refuge for all who trust Him, because the judgment will never fall on Him again, and therefore *cannot* reach those who by faith have rested upon Him. They, as in Him, are *beyond* the judgment. They can sing—

“Death and judgment are *behind* us,
Grace and glory are *before!*”

The precious blood of Christ has made atonement, full and complete, for all who trust Him, for it cleanseth from *all* sin. Come then, poor anxious one, trust Him fully, trust Him now, believe in His name, then you may be *sure* you are saved; for it is written, to those who **believe in the Name**

of the Son of God, "Ye may KNOW that ye HAVE eternal life." (1 John v. 13.)

And now a word to those who may *think* they are all right, and yet not because they are simply resting on Christ, but because they have some other ground of hope. Dear friend, Christ Jesus is not alone the sure foundation, but He is the *only one*. (1 Cor. iii. 11.)

"All other ground is sinking sand."

Are you trusting to your good works? "All *our* righteousnesses are as FILTHY RAGS." (Isaiah lxiv. 6.)

Are you depending on your good character? "There is none that doeth good; no, not one. There is no difference, for all have sinned." (Rom. iii. 12, 22, 23; read that chapter.)

Do you say you are doing your best to please God? "They that are in the flesh CANNOT please God." (Rom. viii. 8.)

Are you counting on your prayers and tears, your religious observances, or any other efforts on your part to merit salvation? "Without shedding of blood is NO REMISSION." (Heb. ix. 22.)

Oh, turn away from *self* in every shape, your good works, prayers, tears, character, and everything else of your own producing—forsake these false foundations, which rest on nothing but sand, and, ere it be too late, fly for refuge to Jesus! Do give up self and all its belongings, and believe on Him. Having done so, then rest upon His own word, which saith, "He that believeth on Me hath everlasting life." (John vi. 47.) "He that believeth on Him shall not be confounded." (1 Peter ii. 6.) How blessed and happy to enter into this joy that shall know no end, to receive a welcome

beyond all compare, to taste grace that is immeasurable, to have hunger satisfied and thirst quenched, doubts removed and fears banished, and eternal life *assuredly* possessed; all by resting simply by faith upon Christ, God's foundation to all eternity for every poor sinner who trusts Him. All who thus come to Him are SAFE and SURE now and evermore. May this be the happy lot of each reader of these pages.

H. P. A. G.

A CONTRAST.

MRS. L——, though advanced in years, still possessed a good memory. It was a lovely day in August when I called to see her for the last time before leaving B——.

After some little talk, Mrs. L—— began to speak of a Christian lady of whom she had heard the following anecdote. I shall try to give it, as nearly as possible, in her own words.

"She was a good living lady," Mrs. L—— began, "and used to go about visiting; and one day she had been visiting an old woman; so when she was leaving, says she to the old woman, 'I hope you're no trusting in an arm of flesh, but in One who will never forsake you.' 'That's no business of yours,' says the old woman angrily, and she shut to the door.

"Well, the lady went away very much disheartened, and she thought she could not go to any more houses that day. However, as she goes along the road she sees another little cottage, off the road a bit, but so poor and mean in appearance the lady thought nobody could live there; but as she drew nearer she saw smoke rising from the

chimney, and she knew then that somebody did live there. Well, the lady goes up to the door, and knocks. An old woman opened it; and says she to the old woman, 'Are you living alone?' 'Yes,' says she to the lady, 'but I am not alone; I have the Lord to be my companion.'

"I don't remember all the old woman said," continued Mrs. L——, but, however, says she to the lady, 'I aye find when I get a cross, I aye get a comfort along with it.'

"And now," said Mrs. L——, turning to me as she finished, "was there no a great contrast between them twa?"

"Ah!" I think I hear you say, "it is easy to speak calmly when in health, but can such confidence continue in the face of death?" Oh, yes! Many a one—some young in years—have gone home joyfully, knowing that the love of their Lord and Saviour was unchangeable, and this gave peace even in the presence of death.

Only a few months ago a young woman stood by a bed of suffering. Dark, wavy hair lay loosely on the damp forehead; the once rosy lips were parched and blackened; there was a hectic flush on the worn face, and the brown eyes shone with that peculiar brightness so noticeable in consumption. Hers was indeed, to human eyes, "a bad case." Though young, death was fast approaching. Was she ready?

In a low voice her friend asked her about the future, now drawing so near. Feebly, but readily, the dying girl answered her question.

"Then you know where you are going?"

"Oh, yes! Blessed be God, I know where I am going. And how He has comforted me since I was ill!"

There was a pause, and then Isabella told in a few words of her conversion a short time previous.

"Are you suffering much just now?"

"While I am speaking," Isabella said faintly, "every joint is racked with pain, but it is nothing to the agony I felt before. I was in a shop," she continued, with a great effort, "and I caught cold, and it turned into rheumatic fever. Then I had bronchitis, and now the doctor says my lungs are affected. But," she added, with a smile, "He gave me relief in His own good time; BLESSED be His name."

As they spoke together of being with Christ, every now and then the sufferer exclaimed, "Blessed be His name! Oh, yes! Thanks be to His holy name!" Isabella could praise in the midst of it all.

A second time they met, but there was no need, no wish to speak on either side. The young sufferer had nearly reached the end of the journey, and a few words from the ever-precious word of God was all the weak frame could bear. And the next day Miss —— entered the ward she saw a clean, white sheet had been spread over the empty corner bed, and she knew that Isabella had received everlasting relief. She was "absent from the body, present with the Lord." M. M.

"BE SURE YOUR SIN WILL FIND YOU OUT."



ABOUT thirty years ago there lived in D—— a farmer known as a stern, wicked man. Every few words he spoke were with an oath, and as to Christians (or, as he called

them, Methodists) he thoroughly hated them and all their ways.


One Sunday afternoon a number of persons were assembled near his dwelling for an open-air meeting. This he considered a perfect nuisance, and thinking he would stop the preaching, he turned out a savage bull, and drove it towards the crowd. But the animal (strange to the eyes of the farmer), instead of being furious, walked quietly through, as the people made way for it, without injuring anyone, or stopping the preacher. So the devil and his tool were thus thwarted in their opposition to God and His people, showing how utterly futile is man, although led on by Satan, to stay for one moment the river of God's free grace from flowing on through this scene. But now for the sequel to this true incident.

Some few years after the foregoing he was taken ill—taken for death—and when lying on his bed was often very restless. This one act in his life seemed to come home with such terror that before he died he was often heard exclaiming, "There is that bull again; drive him away," &c. &c. And so he died even as he had lived, without God and without hope; that is, as far as to his outward testimony. Often when in health had he been spoken to about his soul and eternity, but had as often turned away from, and wilfully spurned, all counsel and advice.

Dear unsaved reader, methinks I hear you say, "I never did such a thing as that." Perhaps not; but you are a sinner, and I solemnly warn you that if you go on unsaved, and die unpardoned, your sin will find *you* out, and your portion will be in the lake of fire. For God's word is true, and He will never pass by sin, and if


you wilfully reject the sin-bearer, the Lord Jesus Christ, as your substitute, you must bear the judgment yourself in your *own* body. Oh, do now, I pray you, if you value your soul, if you set any value on an eternity of glory and bliss, with the Lord and all His glorified ones, oh! turn *now*, *now*, while you may! look away to the Saviour; bow to the precious word, accept the offer of salvation; take shelter in the Blood—"For the blood of Jesus Christ, God's Son, cleanseth us from *all* sin." D.

"WE BELIEVE AND ARE SURE."

"OU can be sure of nothing in this world but death," is a very common saying, but not at all a scriptural one. It is true that "it is appointed unto men once to die, but after this the judgment;" but then Christ has borne both death and judgment for all those who believe in Him, and such know and can say—

"Death and judgment are behind me,
Grace and glory are before ;
All the billows rolled o'er Jesus,
There exhausted all their power."

Indeed, instead of the believer in Jesus being sure that he will die, it is the very thing that he is not at all sure about; for the word of God says, "Behold, I show you a mystery; *we shall not all sleep*" (or die), "but we shall all be changed." (1 Cor. xv. 51, 58.) The coming of the Lord, and not death, is the hope of the believer.

 I only notice this common saying, which I have

given above, in passing on to what we are, or ought to be, *sure* about.

There are many passages of Scripture where the little word "sure" occurs, but I would now ask you to look at seven of them; and may God's rich blessing rest upon our brief examination of each.

"And we believe and are *sure* that Thou art that Christ, the Son of the living God." (John vi. 69.) Now God judges of everybody by what they think and believe of Christ; and it is of the very first moment that we should be clear about the person and glory of the Lord Jesus Christ, as neither salvation nor everlasting life are to be had apart from faith in His person. "He that believeth *on the Son* hath everlasting life." "Believe *on the Lord Jesus Christ*, and thou shalt be saved, and thy house." (John iii. 36; Acts xvi. 31.) It is not faith in a text that saves. I believed all the Bible was true, from Genesis to Revelation, before I was saved, and it did not save me. You must believe in the living, loving Lord Jesus Christ, at God's right hand. Hark! A voice from heaven says, "Look unto ME, and be ye saved." (Isa. xlv. 22.)

Jesus, when He was here, asked His disciples, "Whom do men say that I the Son of man am?" They answered, "Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." So much for popular opinion; it never reaches up to the glory of the person of the Christ. Jesus then asked, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." But how came Peter to know this? "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not re-

vealed it unto thee, but My Father which is in heaven." (Matt. xvi. 13-17.) And when God by His Spirit reveals Christ to you, and in you by His word, you will be able adoringly to say, "We believe and are *sure* that Thou art that Christ, the Son of the living God." What an important thing to be sure about, seeing that there is no salvation without it! "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.)

"The foundation of God standeth *sure*." (2 Tim. ii. 19.) In this day, when infidelity and superstition are joining to pull everything to pieces, it is blessed to know that they cannot touch or shake God's foundation. And whilst thousands of poor deceived souls are resting upon the shifting sand of ordinances and religious performances, it becomes us to see to it that we are on the foundation that nothing can prevail against. Jehovah Jesus says, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a *sure* foundation." (Isa. xxviii. 16.) Are you on this only "sure foundation"? Do you answer, "I wish that I knew I was"? Then listen to the words of Jesus: "Whosoever *cometh* to Me, and *heareth* My sayings, and *doeth* them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock." (Luke vi. 47-49.) Have you *come* to Jesus? Have you *heard* His words? and are you *doing* them? If you can answer these questions in the affirmative, then you can surely sing—

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

"We are *sure* that the judgment of God is according to truth." (Rom. ii. 2.) Are you quite sure of this? Can you look back to the cross and see Jesus suffering untold agonies, and hear Him cry, "My God, My God, why hast thou forsaken me?" (Ps. xxii. 1), as He groans and expires beneath the weight of a holy God's judgment against sin, and say, "I am *sure* that the judgment of God is according to truth"? If you do not bow to the judgment of God against sin at the cross, you will have to bear it in your own person throughout eternity in the everlasting flames of the lake of fire, when you will be obliged to own "that the judgment of God is according to truth." Do it now, before it is too late.

"Which hope we have as an anchor of the soul, both *sure* and stedfast." (Heb. vi. 19.) How many thousands there are who say, in this day of earnest personal dealing with precious souls, when asked the important question, "Are you saved?" "I hope so." Have you got Christ? for Paul says, "Lord Jesus Christ, our hope" (1 Tim. i. 1); and He being "our hope," if you lack Him you most certainly have no hope.

When a captain of a ship gives orders to his men to drop anchor, what would he think of them if they dropped it in the hull of the vessel? And yet this is just what many simple souls are doing—dropping their anchor into their own hearts: no wonder they are all adrift. Where is Christ? He is at the right hand of God. Accept Christ for your hope, and then you will be in Christ, anchored to the very throne of God, and you will know that your anchor, being outside of yourself, is "both *sure* and stedfast," and you will be able to say, "I have Christ; what want I more?"

"Thy testimonies are very *sure*." (Ps. xciii. 5.) Yes, they are not only *sure* but "*very sure*," whether He speaks about man's condition by nature as being lost and guilty, as "all we like sheep have gone astray, we have turned every one to his own way . . ." (Isaiah liii. 6), therefore the whole world is "become guilty before God" (Rom. iii. 19); or whether He speaks about His own rich provision for the blessing of such, as "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); or whether He speaks of the present portion of the believer and the unbeliever as "*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); or whether He speaks of the destiny of the believer, or the doom of the unbeliever, as, "And these (the unbelievers) shall go away into everlasting punishment: but the righteous into life eternal." (Matt. xxv. 46.) Yes, depend upon it, God's "testimonies are very sure," and "He that hath received His testimony hath set to his seal that God is true" (John iii. 33); and "He that believeth not God hath made Him a liar." (1 John v. 10.) Have *you* set to your seal that God is true, by receiving His "very sure" testimonies? or are you making Him a liar by calling them in question and doubting them?

"Give diligence to make your calling and election *sure*." (2 Peter i. 10.) I am amazed at the audacity of people in saying, "You cannot be sure you are saved in this world," when God says I am to be sure. "Yes," you say; "but I do not know if I am one of God's called ones." Well, turn to

1 Cor. i. 26-29, and look at the persons whom He calls: "God hath chosen the *foolish* things of the world to confound the wise; and God hath chosen the *weak* things of the world to confound the things which are mighty; and *base* things of the world, and things which are *despised*, hath God chosen, yea, and *things which are not*, to bring to nought things that are: that no flesh should glory in His presence." Now, do you answer to this fivefold description of God's called and chosen ones? Have you ever confessed to God that you are "foolish, weak, base, despised, and nothing"? If so, you are most certainly one of God's called ones. Has God's gospel come to you, not in word only, but also in power, and in the Holy Ghost, and in much assurance? if it has, and you have answered to the fivefold description of God's called ones, then you have made "your calling and election *sure*." (1 Thess. i. 4, 5.)

"Be *sure* your sin will find you out." (Num. xxxii. 23.) We have now come to the last Scripture I wish to call your attention to where the word "*sure*" occurs, and a most solemn one it is for a certain class of sinners. Oh, ye hypocrites, ye deceitful and secret sinners, ye may go on undiscovered for weeks, months, and even long years, but your sin will hound you and find you out in the long run! Oh that it might find you out now, and cause you to come to Jesus, the sin cleanser and the sinner's Saviour! "The blood of Jesus Christ His Son cleanseth us from *all* sin." (1 John i. 7.)

I have done, and must now leave God's word to do its own work, earnestly praying that all who may read this paper may be led of God truthfully to say, "We believe and are *sure*." H. M. H.

THE COAST-GUARD AND HIS OBSTACLES.

WE had been to visit a Christian at S——, and returning by the sea-side, met one of the Coast-Guards. My friend offered him a tract, and asked him about his soul, and if he were saved, adding at the same time, that if he were not saved he was lost. After pausing a little he said, "There are obstacles in the way." "Well," said my friend, "if you have Christ the obstacles are gone; but if not, it is because you are putting the obstacles between yourself and Him." I also said, "If you have Christ your fortune is made, and what are the obstacles then? they vanish away." The Coast-Guard was very thankful for what was said, and we parted, after telling him that the gospel would be preached at S—— on the Lord's-day afternoon, and we hoped to see him there.

Now, dear reader, this man was honest in speaking the truth as to himself. It was evident that he had not received Christ into his heart by faith, but, as he said, there were "obstacles in the way." What these obstacles were one cannot pretend to define; but this can be said of him, as of all others by nature, that unbelief was reigning in that heart, and consequently there was no room for Christ. Does it not unmistakeably tell us of the true condition man is in as a sinner—"without Christ, having no hope, and without God in the world"? (Eph. ii. 12.) The great enemy, Satan, the god of this world, is seeking by every means to throw obstacles in the way, so that God may not be known as a *Saviour-God* in the Person of His Son Jesus Christ. The blessed God, who loved

the world, and gave His Son, beseeches sinners to be reconciled. (2 Cor. v. 19-21.) Every obstacle is set aside since Christ has died, and is risen from the dead. The infinite claims of a holy, righteous God have been perfectly met by Jesus, His well-beloved Son, when hanging on the cross of Calvary; He bare the judgment of a holy God when He drank the cup of God's wrath, shedding His own life's blood, which alone purges the guilty conscience, and brings man nigh to God. (Eph. ii. 13.) If a dying Jesus said, when on the cross, "*It is finished*" (John xix. 30), what remains, dear reader, but to *believe* in Him who has once and for ever removed every obstacle, be it what it may, so that you, if yet unsaved, may be eternally saved? Let it not then be with you that the one fearful obstacle still remains—your *rejection* of the One who has so righteously and eternally satisfied divine justice, and met the need of your soul as a guilty sinner before God. There are no obstacles on His side. If any, they are *all* with you, and the first and most terrible is unbelief. The Lord Jesus had to say to the Jews, "If ye believe not that I am He, ye shall die in your sins." (John viii. 24.) Time is swiftly passing on. If you have been procrastinating, delay no longer, but accept the free and full salvation which God in His rich and sovereign grace offers in the Person of the Christ, the Son of His love. May He give you an ear to hear, and a heart to receive *Him*, who came into the world to *save* sinners (1 Tim. i. 15), and then you will find, to the joy and rejoicing of your soul, that every obstacle is for ever gone, and that you stand before God *in Christ*—a new creation—passed out of death into life. (2 Cor. v. 17; John v. 24.)

R. E. K.

THE SALVATION OF GOD.

WATCHMAN, WHAT OF THE NIGHT?

THE careless world asks this question—sleeping, sleeping on, arousing itself, it may be, at the cry of warning for a moment, and then sinking back into its dark death-slumber. Two years ago the Tay Bridge disaster roused it for a moment, now the still more awful disaster in the Vienna theatre comes in to give warning. The sea and the waves are roaring, men's hearts failing them for fear, and for looking for those things that are coming on the earth. Watchman, what of the night? Perhaps an answer from the Word at this season of the year may be seasonable to any that have ears to hear.

The Lord divided the present dispensation; that is, the period between His rejection by the Jews as the Messiah and His coming again to take His kingdom, into four watches of the night. He said to His disciples before His crucifixion—Mark xiii. 34, 35—"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

He takes the figure of the night, divided by the Jews into four watches (the first the even, from six to nine; the second the midnight, from nine to twelve; the third the cock-crowing, from twelve to three; and the fourth the morning, from three to six a.m.), to figure the present dispensation.

Jesus was the light of the world, who came into it, but was cast out of it. That was the beginning of the night. The disciples were not to know the hour of the Lord's return, but were to watch. Reader, if this be so, and they were commanded to watch, how much more you and I, who live after more than 1880 years of the night are past.

But is there any part of the word of God whereby we may find out what the hour of the night is now? I believe there is. In the parable of the virgins (Matt. xxv.) we find that "*at midnight* there was a cry made: Behold, the bridegroom cometh; go ye out to meet him."

Reader, have you heard of late years the cry of the Lord's coming sounding in your ears? Then be sure the midnight watch is past, and there remain but the cock-crowing and the morning watches when the Lord may come.

At the dawn of this century the cry began, and it has sounded louder and louder ever since. The wise and foolish virgins—*i.e.* the professors of Christendom—are waking up to see if they are ready for the approaching Bridegroom.

But another thing. The Lord says, in Rev. xxii. 16, "I am the bright and morning star." Reader, when does the morning star arise? You answer: Before the sun. We find by astronomical calculations that the morning star sometimes rises before the sun as much as four hours and twenty minutes; so that say the sun rises at

six a.m., the end of the morning watch, the star would then rise at 1.40 a.m. If the sun rose at four a.m., this hour would only be two hours and twenty minutes previous.

Now, my reader, if we have sure proof that the midnight hour is past, oh, how close are we to the coming of the Lord! It may be delayed, just like the morning star might rise three hours, two hours, or one hour before the sun; but come it will, and I ask, my reader, are you ready?

Jesus is the Sun of righteousness, and He will display Himself in that character when He returns to the earth, burning up the wicked like stubble, and rising with healing on His wings to restore the remnant of Israel. (See Malachi iv.) But before that day when He shall judge the world in righteousness, He will rise as the morning star, for His bride, the heavenly church. He will descend into the air, the dead in Christ will be raised, the living saints changed, and all caught away to meet the Lord in the air. (1 Thess. iv. 16, 17.)

Reader, before another year is out this wonderful event may have taken place. And oh, how wonderful! If it was wonderful for the Lord to rise as man out from among the dead, whilst the rest of the dead were left behind, how wonderful for all the saints, from Abel downwards, to be raised in a moment, in the twinkling of an eye. "The rest of the dead lived not again till the thousand years were expired. This is the first resurrection." (Rev. xx. 4, 5.)

But if this is so wonderful and blessed for the saved, oh, how dreadful to be left behind unsaved for judgment when the Lord comes! We read, "They that were ready went in with Him to the

marriage, and the door was shut." (Matt. xxv. 10.) The foolish virgins, the mere professors, were left outside for judgment, to hear the withering words, "Verily I say unto you, I know you not." In Egypt's land, on the passover night, there was not a house amongst the Egyptians where there was not one dead. But oh, how dreadful for the unsaved to find, on some morning, that some saved husband had been taken away to glory from some unsaved wife or child, and they left behind to a strong delusion to believe a lie!

Yes, dear unsaved reader, if you reject Christ now, and resist the Holy Spirit, when Christ comes it will be all over with you. What is the dark picture after that, during the short interval between the rising of the morning star and the Sun of righteousness? Listen. "Then shall that wicked one be revealed, whom the Lord shall destroy with the spirit of His mouth, and the brightness of His coming: whose coming (anti-christ) is after the working of Satan with all power and signs and lying wonders, and with all the deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion to believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 8-12.)

Thus all hope is over for the wicked rejecter of Christ in that day; he is handed over to these strong delusions, to be destroyed with antichrist at the time of the rising of the Sun of righteousness. Oh, reader, then flee to Christ now, whilst His blood cries for mercy; for then it will be unmitigated judgment.

A. P. C.

"GOD WILL TAKE ME JUST AS I AM."

THE was an old man, and time's ruthless fingers had done their work with him, and were hurrying him down into the grasp of death, then to be launched into eternity. Eternity! What did he think of it? How was he going to enter it? How can any one face it, except in presence of the Saviour of sinners? But the fact is there are men and women in this world, thousands of them, who forget that "man's life is a vapour, which appeareth for a little while, and then vanisheth away." "The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is *soon cut off*, and we fly away."

But oh, what a long, dark night eternity will be without Christ! The light of this world may be sweet for a time, and it may be a pleasant thing to behold the sun. You may rejoice in what men call a long life, but God says, "Yet let him remember the days of darkness; for they shall be *many*." Ah! that one long night of misery will never end—it will be blackness of darkness for ever; and yet you run the fearful risk of being launched into it every day. You are clinging to what God calls a vapour, and standing with your feet on the brink of a precipice. You hope to have a long life of pleasure in this world; but what will be the end of it all?

"The end of those things is death," "and after death the judgment."

Ah! I heard of one the other day who, when

laid on a bed of sickness, and told that there was no chance of recovery, exclaimed to a neighbour, "The doctors tell me I must die soon, and I thought I was going to live a long life. Oh, if only they could patch me up! if only they could!" She would have given anything for ten more years of life, or even one in this world. Are you, dear reader, clinging to life? or can you say, "To depart and be with Christ is far better"? What good would ten more years of life be to you without Christ? The end must come some day, and oh, let me warn you to be ready before it is too late!

The old man of whom I want to tell you had a Christian daughter and son-in-law, who had often spoken to him about Christ, and warned him of the future; but he never seemed to care to listen to them. Time went on, and as the feebleness of age crept over him many a cry went up to God on his behalf. At length they noticed that he began to take his Bible, and turn over the leaves and pore over it a good part of the day; but still he said nothing.

One morning his daughter went into his room, and found him more feeble than usual; but he turned to her and said, "I can't read, and I can't pray, but God will take me *just as I am*, and it's 'He that *believeth*.'

Oh, how often had she quoted that verse to him, "Whosoever believeth on Him should not perish, but have everlasting life;" but light had now dawned in on his soul, and God had brought the words home to him, revealing His Son to him. Little by little the old man related how, when he felt death approaching, he had thought he would take to reading his Bible, and to prayer, hoping

thus to get to heaven. But at last he saw it was hopeless work, and that he had no strength for anything; so he gave up trying, and then the simplicity of the gospel dawned upon him. It was only to believe a message, to take God at His word, and to come to Him just as He was, a poor, lost sinner.

Yes, dear reader, God will take you *just as you are* in all your guilt and misery, and it is a joy to His heart when a poor sinner comes and trusts in Him, appealing to His grace. Christ's perfect work has answered every claim which God can make on the sinner, and His blood can make you white as snow, though your sins be as scarlet. The old man lived some weeks longer, and it was a joy to see him quietly resting in His Saviour's love, waiting for the moment when he would be with Him for ever.

Oh, what rest it is to give up struggling to get to heaven ourselves, and to trust in another who will carry us there in His arms! Do you know what it is to be lost, and then to be found by Him, and laid on His shoulders rejoicing? Perhaps some of you are struggling to find happiness in this world, trying one thing after another, and never succeeding. I see plenty of people doing this, and they are never satisfied. Ah! there is no rest or happiness apart from Christ, and you will find it out sooner or later. If you have Christ you are happy for time and eternity, and instead of an empty heart God will fill you with His love, and it will be a rich portion.

If you want happiness and rest come *just as you are*, and the Lord Jesus says, "Him that cometh to me, I will in no wise cast out." C. A. W.

THE ONE MEDIATOR; THE SAILOR; AND THE PRIEST.

“**T**ULLOH, Tom! going in for religion eh! You'd better join that wee-wee crowd,” or some such expressions would greet the ears of a young bluejacket as some of his messmates saw him reading a Bible in a corner, or on the mess-table.

Tom B—— was a smart young seaman of about twenty-one, and though as jolly and full of wit and humour as his Irish blood could make him, yet there was one matter that deeply concerned him, the thought of which would intrude itself, coming as a damper.

Eternity would tell its tale to his conscience; for he knew his soul had to be ushered into it sooner or later, and how could he meet God? Where was he going to spend this *eternity*? He could only dread it because he couldn't cover up the fact that he was a *sinner*.

For a time he would manage to forget it all and have his fling; but he had to give in to the truth *that he had the weight of the sins of a lifetime on his soul*.

Heavy-laden was poor Tom, and he did not know that blessed Man who had said, “Come unto me, all ye that labour and are heavy-laden, and I will give you rest;” but he wanted to know Him.

He had a simple reverence for the Bible as being the word of God, and though he had been brought up a strict Roman Catholic, he occasionally read the forbidden book, and there saw

words of eternal life that led him to know the Man who could just meet his need—Jesus the Son of God—Christ Jesus the *Saviour of sinners*.

I will just give you his own account of how it all happened:

“A child to whom I had given many pence had saved them, and when I was going to sea, bought and sent me a Bible.

“I was a Roman Catholic, and, I trusted, a devout one. However, I used sometimes to read in this Bible. One day, while reading, I was much struck with the words, ‘There is one God, and one Mediator between God and men, the man Christ Jesus: who gave Himself a ransom for all, for a testimony in due time.’ (1 Tim. ii. 5, 6.)

“This was what I wanted. I wanted a *person* who could arrange matters between my soul and God. I knew I could not stand before God as I was.

“I had read of Jesus in the gospels, how gentle He was, never turning a deaf ear to any who asked His help; so I just got away by myself, and asked Him if He could undertake for me. I told Him what I had read of Him in the Scriptures. I told Him of the words which spoke of Himself as the Mediator between God and men. All the time I did not even think anything about blood or a substitute; my cry was that He would prevail upon God to blot out my sins.

“Thus matters went on for some time. I seemed to sin more and more, yet I had confidence that He would not let me go. I hated myself for the sin; strove to do good, but failed miserably.

“One day a message came from the priest that he wanted to see me. I felt this was the testing-

time. I knew that if I maintained the absolute authority of the Scriptures that I should be counted as an *heretic* and *excommunicated*. This would involve the loss of all my friends, who were Romanists.

"I cried to God to be with me, and I went. I sent in my name, and was shown into his private apartments.

"'Good evening, my son,' said he.

"'Good evening, father,' I answered. I was trembling inwardly, but my poor heart was dimly looking up to Him, who I knew was standing between me and God as the *only Mediator*.

"'I hear you have left the holy church, my son,' said the priest.

"I made no answer. I was thinking of the One who searched after and found the poor excommunicated man whose eyes He had opened.

"The priest's voice broke in again, 'Why have you left the holy church, my son?'

"'Because I cannot find any mediator between my soul and God but the man Christ Jesus,' was my answer. 'I cannot pray to the Virgin Mary as a mediator.'

"'What!' he thundered; 'don't you honour the blessed mother of God?'

"'Yes,' I answered, 'I do; but I want someone to stand for my poor soul.' And in my misery I cried, 'Don't you see, man, I am lost?'

"'What have you been reading, my son?' said the priest gently.

"I answered him, 'There is one God, and one Mediator between God and men, the man Christ Jesus.'

"'Ah!' he said, 'you are indeed *lost*. Like many others, you wrest the Scriptures to your own

destruction ; but you believe in the communion of saints, surely ?’

“‘Yes,’ I answered ; ‘but I cannot tell what it is. All I know is that there is one Mediator between God and men, and I will trust Him ; I can but be lost after all.’

“He then entered into a long exposition of the doctrine of satisfaction ; but I told him I could not satisfy God, I had tried, but it was no use, I was worse than ever. He asked me to come to confession, and some suitable penance would be imposed upon me, by which God would doubtless be propitiated. I answered him :

“‘There is one Mediator, and only one. I have read how kind He was when He was here, and I have read that He has everything His own way in heaven, so I will trust Him.’

“‘Take care, young man, take care,’ said he. Suddenly it flashed into my mind about *the blood*, and I asked :

“‘Is not the blood of Christ enough to save my soul ?’

“‘Yes,’ he answered solemnly, ‘the blood of Christ is. One drop is enough to save your soul, or to save ten thousand worlds ; *but God requires satisfaction from you.*’

“I answered him, ‘May the Lord forgive you if you are leading me astray ; but,’ I asked, ‘will you stand up in the day of judgment and answer for my soul ?’

“He looked at me for a time fixedly, and in thought, and answered, ‘No.’

“‘Then,’ I said, ‘who am I to believe, *you* or *God* ? Jesus Christ said, If any one believes on God who sent Him. Amen, I say unto you, he shall not come into the judgment.’

"He said, 'Do you believe the commandments of the church?'

"I answered, 'There is only one Mediator.'

"'Young man,' he said, 'you will surely be damned. Go! You are lost!' and he proceeded: but I turned and said, 'Then I shall be lost trusting in the *one Mediator*.'

"The last words I heard were, '*Damned for all eternity!*'"

The foregoing is the substance of what passed between them, though no doubt he had forgotten much, as he said.

The dear fellow describes his condition at the time:

"After I left the priest I went out with a feeling of utter desolation; but presently I looked up to Him who sought out the man who had been blind, and I prayed I might be led aright, and read the Bible, asking Him to stand by me, and teach me Himself; and, blessed be His name, He did, and He gave me peace and joy, such as I never thought could be known. John x. and Romans viii. settled all questions; and I knew I was saved because He had died for me. I was a poor, lost sinner, and Jesus died for sinners, and it is His blood that cleanseth from all sin, His blood that has satisfied God. 'When I see the blood I will pass over.'" (Exodus xii. 13.)

Reader, are you washed in the blood of God's Lamb? Do you know the man Christ Jesus, the only Mediator between God and men, who gave Himself a *ransom*? If not, acquaint thyself *now* with Him, and be at peace; for there is no wisdom in the grave whither thou goest; no water in hell.

T. H. R.

THOUGHTS OF PEACE.

MY thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." (Isa. lv. 8.) Do you *believe* that, beloved reader? If so, you have surely forsaken your way, and your thoughts, as the Lord bids you in verse 7, and found "how precious are His thoughts unto you, and how great is the sum of them." (Ps. cxxxix. 17.) This is a right beginning for any poor sinner; but, alas! how often does such a one begin with himself and his thoughts, to find sooner or later the delusion of such a step. Is not this the reason of the miserable uncertainty as to the all-important question of the soul's relation to God that we see around us? Confusion where above all things we should expect that nothing but divine certainty could satisfy. But there is none whatever with the blessed God. "*I know* the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." (Jer. xxix. 11.) Nor does He say this because there is indifference to evil in His mind. Nay! He bade those to whom He spoke bow to His holy chastisement—chastisement which had come on them for their sins—but there was no evil in His thoughts towards them.

How very sweet to realize that the *source* of all blessing for a creature is in God Himself, and in His thoughts of peace towards it; and a created being may as well think that he could "direct the mind of the Lord" in forming the heavens and earth, as intrude his own thoughts into the ways of God in His dealings with him. Nay, all

must begin with the blessed God Himself. If there is blessing for thee, dear reader, and thou hast not yet tasted it, rest assured it comes down as the rain and snow *from heaven*. It cannot begin with you. You must cease from the busy whirl of your own thoughts, and learn what His are about you, and towards you. Do you not think that the Creator desires to *possess* His own creation? And you are that, "fearfully and wonderfully made" by Him, and He it is that at the present moment "holdeth your soul in life;" but if His thoughts are not your thoughts, you have not yet learned what Luke xv. so beautifully expresses, the joy of God—Father, Son, and Holy Ghost—in the *possession* of sinners once alienated from Him, but sought, found, and recovered to Himself. Are not those three parables the breathings of a love that finds its source in His own heart? and He who thus desires to recover to Himself His own handiwork, is the source also of the way in which it can be carried out, not only in accordance with His love, but also of His righteousness and holiness. Pause for a moment, and think how the enemy of God and man has filled the mind of God's creature with false thoughts of the Creator, and also so polluted it with evil, marring soul and body with sin, as to render it unfit for the company of Him who created it, and amenable to the demands of His righteousness; and man is conscious of this. He may seek to justify himself; he may have totally false conceptions of what his Maker's thoughts are towards him, but conscience tells him that he is unfit for God.

But was it in the heart of the blessed God to possess that which had thus been alienated from Him? and could He not find out a way to accom-

plish the desire of His heart? It was no small thing which Satan had done, that he could, as it were, say to God, "I have put myself between thee and thy handiwork, and blackened thy creature with sin, so that it neither desires thee, nor is it fit now for thee to possess." Yes, alienated and black it is; but God's heart could reply to Satan's malice by giving His own Son to and for it. "The word was made flesh, and dwelt among us, full of grace and truth," and dying, shed that precious blood, which blots out all transgression, and washes the one who trusts in it whiter than snow, putting him into the very presence of spotless holiness without stain.

Do you, dear reader, still keep your own thoughts? do you still, as it were, say, "I feared thee, because thou art an austere man" (Luke xix. 21); "You require of me more than I am willing to give;" and refuse to believe that His thoughts are those of peace towards you? Will not the gift of His Son convince you to the contrary? Look at Him—Jesus, Emanuel, God with us—*with us*, in grace and love, He was; the Father in the Son coming near to us—*we*, suspicious, running away from Him, listening to our own hearts, to Satan, to the world; and God seeking us, seeking His own estranged creature; the words, the works of Jesus, all telling that He and the Father were One in their thoughts towards us. Look at Him, "moved with compassion," sighing, groaning, weeping, as His heart entered into the condition of man, and He the Creator there to relieve it. And more than that, sighing *deeply* in His Spirit at the unbelief that cavilled with Him, weeping over the city that would not let Him gather them to Himself in grace. But

deeper far, look at Him "brought as a lamb to the slaughter, and as a sheep before her shearers, dumb"—dying for thee, dear reader, in patient, uncomplaining love, that He might break for ever the power of Satan in his own stronghold—the grave—and bring the captives out in the righteous title of His own blood, to bless them for ever. Look yet once more at the full effects of His work as shown us in Rev. xxi.—a new heavens and a new earth, and no enemy there to dispute God's title to fill every part of His own creation, for then "He will be all in all." (1 Cor. xv. 28.) Oh, the eternal satisfaction of His own heart as He wipes away every tear, and for ever banishes death, sorrow, crying, and pain! and not the stream only, but the *fountain* of the water of life satiates the thirsty. Will you let Him give you this in His own eternity? Come, and take it at His hands *now*. Look *now* at "the glory of God shining in *the face of Jesus Christ*"—the One who died, but lives again. If you do not see it there, it is because the god of this world has blinded your mind as to it. Oh that you may understand the thoughts of God towards you, and the ways, the wondrous ways, of expressing them in His own dear Son. In His ways with men, His wisdom has permitted us to taste what the fruit of departure from Him is, and what the effect of Satan's power, so that even

"If goodness lead him not, yet weariness
May toss him to My breast."

May you, dear reader, know the secrets of that breast, and be yourself part of its eternal joy, by your being for ever blessed by the God and Father of our Lord Jesus Christ.

T. H. R.

THE SALVATION OF GOD.

ORDINARY PROSPECTS.

WHAT *are your prospects of heaven?*” was the question I put to a dying publican. “*Not more than ordinary,*” was his sad reply.

What are the prospects of the vessel that is being sucked into the vortex of the Maelstrom, or of the canoe that is being carried down the rapids of Niagara? And what are the prospects of the soul that has not been brought to God?

Yet ordinarily people have a vague hope that they will fare as well as their neighbours. At present they form their ways according to the pattern set around, and then they reason, that what obtains now will certainly suffice by-and-by. There is a kind of “*vox populi vox Dei*” religion abroad, and the impression prevails that what is highly esteemed amongst men must also be highly esteemed by God. But this is a fatal mistake. How often is it rung in one’s ear, that if only we live up to our consciences, and do the best we can, then God will be pleased with us, nor fail in rewarding! So that it really matters little, according to this style of reasoning, whether a man be a Christian or a Pagan, a Mahometan or a Jew, a Mussulman or a Buddhist, a follower of Confucius or of the Mormon prophet, if he only obey the letter of his Bible, and the dictates of his conscience, he assuredly fulfils the will of God. Each enjoys ordinary prospects of heaven; and

indeed all this would be most intelligible if there were as many gods as there are religions, and as many heavens as there are hopes. But if there be but *one God* and *one heaven*, but *one book* and *one road*, then the zeal that is not engendered by the truth revealed is not according to knowledge. It is false; it is delusive and blind. Its votary labours under a fearful deception—the “god of this world hath blinded his mind.”

But yet again it does not follow that because we are nominally Christians, and possess therefore the knowledge of God, we can boast of salvation. To settle down on such lees is to build upon the sand. These masons are madmen, and yet it is just they who talk of ordinary prospects of going to heaven.

Nay, nay, my friend, whether publican or priest, unless you be born again, unless you repent of your sins, and be brought to God by personal faith in the Lord Jesus Christ, your prospects of heaven are utterly groundless. Now sit down and look diligently at Eph. ii. 12, 13, a short passage of the Word; but as you read ask yourself which of the two verses describes your condition. Notice, you are either *without hope*, or else you are *made nigh*. Which is it? And I may confidently say that if you are not *made nigh* you are *without hope*! What a fearful condition! And can you speak of having ordinary prospects? How can you if God declare your state to be without hope?

Now take thought; be wise in time; believe the truth; come to Christ; He is “*the Way*.” Other cannot be found, “neither is there any other name under heaven given whereby *we must be saved*.”

J. W. S.

A WORD TO THE WEARY AND ANXIOUS SOUL.

BELOVED, why not let the "word of Christ" be enough? It is written, in James i. 21, "Wherefore *lay apart* all filthiness and superfluity of naughtiness, and *receive with meekness* the engrafted word, which is able to save your souls." That word declares that Christ, when He had *by Himself* purged our sins (Heb. i. 3), *when* He had *finished the work* (John xvii. 4), in token of this, and by virtue of it, has been exalted by the right hand of God (Acts ii. 33); has *sat down* by the right hand of the Majesty on high. (Heb. i. 3.)

Anxious soul, because of that wondrous work, because of that most precious blood, sin has been fully atoned for; God is satisfied, glorified, and I am reconciled. Christ in glory is the grand proof of this. You do not need to ask God to become reconciled to you. *He is beseeching you to be reconciled to Him.* (2 Cor. v. 20.) You have not now to make *your peace with God*. *Peace has been made* by the blood of the cross. (Col. i. 20.) God is now offering peace, proclaiming it to *you*. (Acts x. 36.) You have nothing to do but to come to Jesus as a poor, lost, helpless sinner. "Come unto me," He says, "and I will give you *rest*." (Matt. xi. 28.)

According to His own word, it is still further declared, "If any man be in Christ" (and when you have come to Him, and fully trusted Him, you *are* in Him) "*he is a new creation*" (2 Cor. v. 17; Gal. vi. 15), a creation which the God of all

grace has set up in the person of the ascended Son of His love on the other side—the resurrection side—of death.

Why, *of course*, to such the word is, “I write unto you because your sins *are forgiven* for His name’s sake” (1 John ii. 12); and again, “These things have I written unto *you who believe* on the name of the Son of God; that *ye may know* that ye have eternal life.” (1 John v. 13.) Why, my sins were *all* atoned for on the cross 1800 years ago, and obliterated from the sight and very memory of God (Heb. x. 17) the moment I believed His record concerning His Son.

“Here I rest, in wonder viewing
All my sins on Jesus laid,
And a full salvation flowing
From the sacrifice He made.”

Now I can say, “As *He* is, so am I *in this world*.” (1 John iv. 17.) Now I *have* peace with God, through our Lord Jesus Christ, being in God’s sight *justified* by faith in Him. (Rom. v. 1.) Now I have “boldness in the day of judgment” (1 John iv. 17), because my Saviour’s own word is that *I shall not come* into it. (John v. 24.) When Christ sits down on the great white throne of judgment in that awful day of Rev. xx., I shall have been already glorified together with Him, and seated with Him on His throne. The throne of glory, not the bar of judgment, is my future portion. I rejoice in hope of the glory of God. (Rom. v. 2.)

Weary soul, come to Jesus. He waits to relieve thee, to save thee, to bless thee, and to make thee truly happy now and evermore. “O, taste and see that the Lord is good: blessed is the man that trusteth in Him.”

C. G. E.

AN OLD COLOURED CHRISTIAN'S
EXPERIENCE.

IN 1843 I saw myself a poor lost sinner, without God in the world, so I set out to seek the Lord. I mourned and wept for many days, until believing all I did made my case worse; so, weary and horrified, I told the Lord I had done all that I could, and that if He did not save me I must be lost. I laid me down at His feet, guilty, sin-sick, and sore. I cannot tell how it was, but all at once that heavy load all left me, and I felt as light as a feather. My soul went up in thanks to God for His redeeming power. I thought I was done with sin and sorrow; but, alas! I soon found myself in doubt and darkness. I did not know if I *was* a Christian. I would talk to the old Christians about it, and they would tell me that the Christian's road was through doubts and fears all the way to heaven. That gave me some comfort, and in that style I spent many years; but at last I thought I had found a remedy. There was a national camp meeting, where many were seeking *sanctification*, and they told me when one was sanctified he was done with sin. So I went in for *that*; for sin was my *greatest trouble*. I set out to seek it; but soon found I did not know the way. I asked, "What must I do?" and they told me, *I must consecrate all that I had to the Lord, and then pray for a blessing*. I went to work in good earnest, and after two days and two nights I received the blessing (as she thought), to the joy of my heart. I thought I was out of bondage. *I sailed high in*

the air, praising God for His wonderful love. But my dear, kind Father was looking with love and pity upon His poor little one, knowing what she was going to do. In about four weeks I was going from a protracted meeting with one of my sanctified sisters, and we *fell out on the way*, and had a *big quarrel*, and when I thought of myself I was heart-sick. I mourned and prayed, but never could think I was sanctified any more. My Father still watched over me, and in His love and pity led me on to the light. Some of His dear children talked to me when I went to work for them, but I thought our way was as good as theirs, so He must send me to another school, and laid my dear mother on a bed of sickness for seventeen months, which compelled me to stay at home all that time. I was given some tracts, which I loved to read, and very soon the Lord opened my eyes to see that it was the *blood of Jesus* that saves the sinner. I saw too the truth of meeting *in His name alone*. Then I thought I knew all about it. I built many *air castles*, and *sailed high*; but still my Father was watching me. The *new self* had to fall, so He let the enemy go to work. (She is alluding here to an incident that occurred one night whilst sleeping in her little cabin. She heard a noise, and ran out, thinking somebody was breaking down her cow-shed. She found the door open and broken, and exclaimed against the marauders as mentioned in her own words, which follow.) I said, "The Lord reward them according to their works." Then, thinks I, that is a nice wish. What if He was to reward *me* according to *mine*, where would *I* be? I began to look at myself, and could see nothing but sin, for which I mourned and prayed many days, getting worse

each day. At last, a dear brother came to my house. I told him all about it. He pointed me to Romans vii., and it did me good to think I was like St. Paul, so whenever that fearful terror would begin to rise I would read the 24th verse; but in the end even it failed to comfort me, because I knew Paul was a good man, and if *he* had to mourn over *his sins*, I could see *no chance* for such a vile sinner as I was. So I struggled on until my dear Father looked again in pity, and sent one of His dear ones to preach the glad tidings of free salvation to me, and He opened my blind eyes to see, and my heart to drink it in. Yes; honour and praise to His holy name, I can't help praising Him whenever I think of it. I saw that the blessed Lord Jesus had taken my place in death; that on the cross He had settled my debts, and I am free. Glorious freedom! I saw my poor *self* here in the *mudmire*, and (yet) up in heaven in Christ at the same time, and my soul was glad. I wish every poor trembler could hear that blessed sermon, and my daily prayer is that the light of God's word may spread over the land, till *sinners* may see *their sins*, and *mourners* may learn to take *Jesus* for their Saviour, and *believers* see their *true standing* in Christ Jesus, our blessed Redeemer! I can (now) read Rom. vii. 25, and go on into chapter viii. "There is therefore now *no condemnation* to them which are in *Christ Jesus*." I can say,

"Jesus paid it all,
All to Him is due."

Yours in the Lord,

H. C.

“THREE HATHS AND ONE HAVE.”

BEFORE we look at these “three *haths* and one *have*,” allow me to ask you, my reader, “Are you a believer in the Lord Jesus Christ?” I do not ask, Do you believe *about* Him? but, Do you trust Him? Have you confidence in Him? Can you look up into His blessed face, with this paper in your hands, and say, “Lord Jesus, Thou knowest all things; Thou knowest that I love Thee”? If you can, then I have some precious things to tell you; but if you cannot do so, you are a stranger to Him still, and have neither part nor lot in these blessings, but are in danger of eternal judgment. May you realize your danger, and flee for refuge to Jesus ere it be too late, and you perish in your sins.

“Do you say, “I think I do trust Him, but my faith is so weak, I am afraid to say I am saved”?

Well, dear friend, I can suppose your faith is weak, and I can quite understand your fear and trembling; but allow me to ask you, “What is the object of your faith?” Because “strong faith” does not necessarily carry persons to heaven, neither on account of “weak faith” do they go to hell.

You see we might find persons who had *strong faith* in their own good works, or happy feelings; and if they died in that state, they would go straight to hell, spite of their strong faith.

Then, again, there might be others who had found out how wicked they are, and how unfit for God’s holy presence; and just as they are, in all their sin, and with all their need, they have

trusted Jesus, and however weak their faith may be, they will find themselves by-and-by in heaven, for their faith, although weak, is in the right object. They are not trusting themselves, but Jesus.

"Oh," you say, "I do not trust myself; I know there is nothing about me worth trusting; I only trust my Saviour."

Then if you are trusting Christ, your faith is in the right object, whether it is weak faith or strong faith, and surely we may do for you what the apostle did for the Colossians; *i.e.* thank God. He did not give thanks for the *amount* of their faith, nor for the *strength* of their faith, but for their "faith in Christ Jesus." (Col. i. 3, 4.) He thanked God for their faith in the *right Person*.

Oh, what a comfort it is to know that, if we have trusted the right Person—"the Lord Jesus Christ"—we may have to look *up*, with broken hearts and weeping eyes, and say, "Lord, my faith is weak, help thou my unbelief;" but He looks *down* in all the tenderness of His heart, and says, "Be of good cheer, My grasp of thee is a strong one, a firm one, a secure one, and I give unto My sheep eternal life, and they shall *never perish*, neither shall any one pluck them out of My hand." (John x. 28.)

Blessed living, loving Saviour, thou didst give Thy life to *save* the sheep, and now Thou hast uttered these words to *assure* and *comfort* the sheep.

Now we will come to a point of the deepest moment for your soul; *i.e.* God has given you a *perfect standing* in Christ, and assured you of it by "three *haths* and one *have*."

Now mark, my reader, I am not speaking of

your *state*, nor of your *apprehension* of the blessing, but of what *belongs* to you as a believer in Christ. And I make bold to say, that the most advanced believer has not one single blessing in Christ that does not belong to you also.

Do you shrink back, timid and fearful, and say, "I am afraid that is going too far, and saying too much" ?

It is not, indeed, my reader ; and this is just what I desire you to see. Now let me illustrate this precious yet simple truth.

Suppose you are met by a friend who puts a purse in your hand. You do not open it in his presence to see how much he has given you. Surely not ; but when you arrive at home you immediately count out your treasure, and when it is all spread out before your eyes, you have not one single farthing more than you had the first moment the purse was put into your hand.

Thus, the moment you take Christ as your Saviour, every blessing that there is in Him *belongs* to you. "*All things are yours*, for ye are Christ's." (1 Cor. iii. 21-23.)

Of course you must *learn* what you have in Him ; but it *belongs* to you as trusting Him ; and whether you know all these blessings or not, they *are yours*.

Surely this is comfort, and should lead out your heart in praise, in company with the apostle in Ephesians i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who HATH blessed us with ALL spiritual blessings in heavenly places *in Christ*."

You see the apostle cannot even speak of these blessings without his heart going out in thanksgiving. Now let us look at them.

"Giving thanks unto the Father." (Col. i. 12.) What a grand start. Is it not blessed? Thanking the Father! For what? Who HATH made us meet to be partakers of the inheritance of the saints in light." Not we shall be fit after we have said a number of prayers, and lived a very holy life, "but HATH made us meet." The moment a person has really trusted Jesus, and become a Christian (for I do not speak of mere empty professors), they ARE as fit for heaven as ever they can be. And why? "Because Christ is their fitness." They are in Christ, and God always sees them *in* Christ, and sees them *as* He sees Christ. "As He is, so *are* we in this world." (1 John iv. 17.) And "ye *are* complete in Him." (Col. ii. 10.)

I remember once asking a woman, a believer in Christ, if she would like to go to heaven *at once*? She replied, with a shake of the head, "I should like to say a prayer first."

Dear soul, she no doubt thought she was not exactly fit; perhaps some sin unconfessed, and she would like a minute or two to confess it, and then she would be ready.

Thank God for this sweet truth, "HATH made us meet." No prayer needed, no tear, no groan, nothing. The work of Christ has answered every question, and met every claim, and the believer is *in* Christ, and *is* fit, and "*God says so.*"

Now do not think I am making light of sin, or setting aside holiness. The question of our sins was settled by Jesus at the cross once and for ever. And God says to us now, "Be ye holy, for I am holy." (1 Peter i. 16.) You see He exhorts us to be holy, but that is for *earth*—as long as we are here. Our holiness of life is not the ground

of our fitness for heaven, for that depends on our being *in* Christ—saved, and washed in His blood. In other words, God says to us, “I have made you fit for heaven; now you be holy, and be fit for earth, and represent Christ on earth.” When we go to heaven, we shall not need the exhortation, “Be ye holy, for I am holy;” but we do need it so long as we are here.

“Who HATH delivered us from the power of darkness. (v. 13.) Once we were held in slavery under the power of Satan, just like the Israelites of old. Then God came in and sheltered them by the blood of the Lamb from His own judgment when He was passing through Egypt as a Judge. And then He went before them as their deliverer, and broke all the power of their enemies, completely destroying them, and for ever delivered the poor Israelites from Pharaoh and Egypt. So in like manner Jesus has come and met our great enemy, and defeated him, and delivered every believer from Satan’s power.

Yes, thank God, we can look back now and say, “Ah, Satan, we were once in thy power, poor slaves indeed, in bondage and misery, but now Jesus has broken thy power over us, and freed us, and He is our Master now.” “He HATH delivered us from the power of darkness.” Jesus, by dying on the cross for us, has not only answered for our every crime, but He has defeated Satan and delivered us (Heb. ii. 14, 15); and now if we serve Satan we are serving the wrong master. God looks at us as having died and risen with Christ (Col. iii. 1–4), therefore completely freed from sin and Satan, made free to serve the One “who loved us, and gave Himself for us.”

“And HATH translated us into the kingdom of

His dear Son." How precious this is. Ah, there is nothing like the plain, simple statements of God's word for making souls happy. We do not say, like so many, "Oh, yes, if we go on all right, no doubt we shall be in the kingdom of His dear Son when we die." No, no! We ARE in it now. "HATH translated us into it" NOW. And knowing that we are in it now, gives us the motive to go on straight, in order to glorify the One who has put us there.

"In whom we HAVE redemption through His blood, the forgiveness of sins." (v. 14.) Alas! how many there are who would like to put this in the distance, as a future thing, and insist upon our HOPING to get it. But, thank God, He says, "We HAVE redemption, the forgiveness of sins," and through the *blood*—not our works, or feelings, but through the *blood*. And Peter says, "We ARE redeemed with the precious blood of Christ." (1 Peter i. 18, 19.) And John says, "The blood of Jesus Christ cleanseth us from ALL sin" (1 John i. 7); and "I write unto you children, because your sins ARE forgiven you for His name's sake." (1 John ii. 12.) Surely these plain and positive statements are sufficient. Henceforth let every tongue be silent that would make redemption, the forgiveness of sins, a future thing—a thing to be *hoped* for, when God says, "HATH delivered us," "HAVE redemption," "ARE forgiven."

Again I say, that all these precious blessings—the fruit of Christ's work, and made sure to us by these "three *haths* and one *have*"—are the portion of every believer in Jesus.

I know that Satan seeks to rob them of it, by saying to them, "You are not good enough." Dear trembling, believing soul, just you answer him,

"Christ is good enough," and grace has made them yours in Him. It is not the fruit of our goodness, but the fruit of God's love, and Christ's work.

May you believe it all, and the Lord send you on your way, rejoicing in the fact that "He HATH made you meet, HATH delivered you, HATH translated you into His kingdom, and you HAVE redemption through His blood, even the forgiveness of sins."

Do not say it is too good, but believe it all, and let your heart go out in thanksgiving unto the Father, who is the source of it all. W. E.

DAY AND NIGHT—TIME AND ETERNITY.

"In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!"
DEUT. xxviii. 67.

"When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day."—JOB vii. 4.



AND so it must be still; for "sin entered," and with it its attendant train of woes. Tears, death, sorrow, and crying are yet numbered amongst the present things (Rev. xxi. 4); for "man is born unto trouble, as the sparks fly upward." (Job v. 7.) But still the *day* does succeed the *night*, the morning follows the even, and with it oftentimes lulls in the storm, gleams of light amid the darkness, alleviation for the sufferer, and loving hands to minister comforts innumerable for the weary one on the couch of pain; and Hope, bright messenger, with its sustaining beam, whispers, "It will not be always thus." The end must come, even if it be but "the

house appointed for all living," where "the wicked cease from troubling, and the weary are at rest." *But what, alas! if such a hope be but the delusive dream of a fevered brain,* INSTEAD of the anchor of the soul, sure and stedfast—the unmoveable, well-founded hope of him who relies on the *Word of the living God*, who cannot lie, and on the eternal, unchangeable efficacy of *the sacrifice of His Son*? For such an one indeed a bright tomorrow dawns; his is a "hope that maketh not ashamed," of a morning without clouds, of one eternal *day*, where *night* will never come, where sin and sorrow never enter, where "the inhabitant shall not say, I am sick," but where "God Himself shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi. 4.) Such a hope, however, belongs *only* to those who are washed in the precious blood of Christ, and indwelt by His Spirit. (Rom. viii. 9.) *Without this hope*, the passing out of this scene of sorrow and suffering will be but the exit from temporal to eternal pain, everlasting suffering, unmitigated sorrow, endless woe; for if in Deut. xxviii. and in Job vii. we have *day* and *night* in time, in Rev. xiv. 11 and xx. 10 we have "*day and night for ever and ever*"—one rayless, cheerless, hopeless, unchanging eternal future of blank despair for the despiser of God's mercy, for the rejector of His Son. Sinner, flee from the wrath to come. Now is the day of salvation. Despise not any longer the riches of *that* long-suffering of the Lord, who waits to be gracious, not willing that any should perish, but that all should come to repentance.

ETERNITY! ETERNITY! WHERE WILL
YOU SPEND ETERNITY?

RAUSE, ere you further go. God in His word has told us, "All we like sheep have gone astray; we have turned every one to his own way." "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

How solemn! "*his own way*," "*that seemeth right*;" but the *end*—ah, that is the important part—the end thereof are the ways of death. God in His grace has told us, "I have no pleasure in the death of the wicked; but that the wicked turn from his *way and live*. Turn ye, turn ye from your *evil ways*; for why will ye die?"

Behold, I set before you the *way of life*, and the *way of death*. (Jer. xxi. 8.)

"Jesus said, I am the way, the truth, and the life."

"For Christ also hath once suffered for sins, the just for the unjust, that He *might bring us to God*."

Here we have put before us the *way*, and how we are *brought nigh* to God.

In our sins we followed in *our own way*, and He found us there in the "far country." But, oh, His grace and love to come to *seek* and to *save* the lost! not only to *seek*, but to *save*! "In whom we have redemption through His blood, even the forgiveness of sins." Surely every redeemed one can shout, Victory through the blood of the Lamb. "But the path of the just is as the shining light, that shineth *more and more unto the perfect day*."

"The way of the wicked is as *darkness*, they know not at what they stumble."

E. W.

THE SALVATION OF GOD.

“HEAR THE WORD OF THE GOSPEL.”

IN a little village at the foot of one of our western hills an aged man was dying. He had passed his fourscore years, and had known what “labour and sorrow” are. Never within the memory of any of his neighbours had he attended a “place of worship,” except when with his club he had “walked” to church to hear a sermon. Often had some earnest Christians in his neighbourhood entreated him to come and hear the gospel, and as often had he refused, even though a preaching was occasionally held under the roof which sheltered him. He was like “the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely.” (Psalm lviii. 4, 5.) And now he was dying! My reader, have you not sometimes felt annoyed at being invited to a gospel meeting, and at being, as you thought, hardly pressed by one who would perhaps take no refusal? Yet “how shall they hear without a preacher?” for “faith cometh by hearing, and hearing by the word of God.” (Rom. x.)

By what means was the Ethiopian eunuch converted? “Philip opened his mouth and *preached* unto him Jesus.” (Acts viii.) How did Cornelius obtain the knowledge of the forgiveness of his sins? Peter *told him words* whereby he and his house were saved. (Acts xi.) In what way did

Lydia receive blessing? "She attended unto *the things that were spoken* by Paul." (Acts xvi.) And how, think you, were 3,000 and 5,000 converted on two several days? They listened to Peter's *preaching*.

"It is quite true what you say; we stay here till we become like the beasts, and think of nothing," said a woman in a secluded hamlet, who was invited to a meeting. How many around us might truly confess the same! And yet there comes a day when "man goeth to his long home, and the mourners go about the streets;" and to *all* there will come another day, when "God shall bring every secret work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. xii. 14.) Are you ready for that day, reader?

The poor old man of whom I write shrank from it. Death was at hand, and it was full of terrors. Like Jeroboam of old, he had cast God *behind his back*; but, like him, he knew full well that only from God, or one of His people, could he obtain help now, if help were to be had. (Read 1 Kings xiv.) In desperate haste he despatched a messenger to beseech a Christian farmer to visit him, and before he could return he despatched yet another. But when the Christian arrived he found it impossible to comprehend one word the old man said—his speech and his senses were well-nigh gone; it was too late then, and that Christian must indeed have felt like Abijah, the prophet, that he was the bearer of "heavy tidings." Oh, how solemn! Would that I could awaken one of you who read this to your fearful condition, if, like this man, you are living in the world with your back towards God. Perhaps you are young, and do not fear to lose *your* senses. Yet a young lady of position

passed away but recently, after a few hours of unconsciousness! “Boast not *thyself* of to-morrow; for *thou* knowest not what a day may bring forth.” “Tribulation and anguish” *must* come “upon *every* soul of man that doeth evil.”

God has given us His word, which tells us fully of all these things, and it says, “Receive with meekness the engrafted word, which is able to save your souls” (James i. 21); therefore I press you earnestly not to neglect golden opportunities of reading and hearing it. At the close of a gospel meeting, a few weeks since, a woman left the hall saying, “I leave this room at peace with God to-night.” Long ago Peter spoke of some who by his mouth should “hear the word of the gospel *and believe*” (Acts xv.); and by the mouth of another preacher this woman had done so. No one in England will be able to tell God that they had no means of knowing how to be saved. God is sending the news of the death and resurrection and ascension into glory of His beloved Son far and wide; and “Him has God exalted with His right hand to be a Prince and a *Saviour*, to give repentance and forgiveness of sins.” Listen to what will happen to those who refuse Him. “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*” (2 Thess. ii.); that is, when once the Master of the house has risen up and shut to the door, those who have *heard* the truth of the gospel and have not *believed* it, will have nothing to look forward to but delusion and damnation. Awfully solemn, is it not? *Now* is the time for hearing, believing, and receiving salvation, and “we *pray* you in Christ’s stead, be ye reconciled to God.”

H. L. H.

"HE'S RISEN AGAIN!"

SOME months ago I was seeking to scatter the good seed of the word of God in a retired district in Cheshire. On my way from one village to another, I saw in the distance an old man hurrying on toward the one I had left. Not wishing to stop him, I said to him as, he hurried past me, "Christ has died for us, my friend." "Aye, aye, sir," he answered cheerfully; "but *He's risen again!*" I passed on, rejoicing to meet with so unexpected a testimony of faith in a risen Christ; nor could I help thinking that the old man's reply expressed a fuller gospel than that which I had sought in a few words to preach to him.

"That Christ died for our sins, according to the Scriptures, and that He was buried," is indeed a precious truth, and one which is calculated to call forth from every believer deep, heartfelt praise for such an expression of love—"love stronger than death." And when we remember, dear fellow-believer, that He bore not only *our sins*, but the *stripes* which we merited, we then rejoice to know that every claim which divine justice had against us has been fully met. What joy to know "we have redemption through His blood, even the forgiveness of sins." (Col. i. 14.) But this is not all; Paul continues, "*He rose again* the third day, according to the Scriptures." (1 Cor. xv. 4.) "Through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things." (Acts xiii. 38, 39.) Forgiveness of sins, precious truth! is one thing

known to a believer now, even as it was by a godly Jew, but *he* knew not what every believer knows, or should know—justification in a risen Christ. Many Christians conclude that pardon and justification are one and the same truths. Not so. A man may receive the pardon of a fault from his fellow, but justification he cannot. It is God's prerogative to justify a sinner. A man may forgive his fellow a terrible injury, which he has sustained at his hands, and if he meet the offender in the street, that injury at once comes to his memory; and to rush toward him, and enquire after his welfare, is the last thing the aggrieved one would do. He has forgiven; but the injury is, perhaps, never erased from the memory. Whereas, God not only forgives, but forgets (Heb. x. 17); and more, actually justifies the offender. A man in the condemned cell awaiting death may receive a gracious pardon from the hand of his sovereign. He leaves the prison without a character, or the means to procure a morsel of bread; but if with the pardon there is given him a pressing invitation to consider the palace henceforth his home, and to be on terms of friendship with his sovereign, his justification, it might be said, would then be declared throughout the land. A very feeble illustration is this of justification, for the majesty of the law must be upheld, and such a course would be unrighteous; hence we say it is God alone who can forgive and justify a sinner.

Perhaps these lines may meet the eye of one who, sheltered beneath the precious blood of Jesus, has not settled peace with God. Let me say to such, "Christ has made peace for you through the blood of His cross. He is our peace." (Col. i. 20; Eph. ii. 14.) The One who bore our sins in His

own body on the tree, is at the right hand of God, ever living to make intercession for us. (1 Peter ii. 24; Heb. vii. 25.) Put to death for your offences, He was raised again for your justification. (Rom. iv. 25.) Look upward then; God has raised His beloved Son from among the dead, and exalted Him to the highest place in glory, even seated Him at His own right hand. And mark! His exaltation is the measure of your acceptance!

J. W. J.

“WHEN SHE HAD HEARD OF JESUS.”

Read MARK v. 25-34.

THE story is very simple. A sick woman heard of Jesus; believed what she heard; came to Jesus; just touched the border of his clothes; was immediately healed; knew that she was healed; confessed the healing and the Healer before the crowd; and received from Himself words of relationship, and peace, and comfort.

A very simple story; but how good to-day for sick souls to hear.

For sin-sick, perishing ones are being made whole *now* by the same Person, and in the same way as this poor dying woman, whose case is here recorded by God. Healed ones, saved, and made possessors of eternal life, are to-day rejoicing at His feet, and owning His salvation before all the people. And *now, to-day* also, His living, everlasting words of love, and peace, and assurance are being heard by willing ears, opened by His grace to receive them.

Faith in Jesus saved the sick woman. Faith in Jesus saves sin-stricken souls *now*. He was on

earth then. He is in the glory now. But it is the same Saviour, and the same way of salvation.

If this be so, it is worth your while, reader, to notice a few things that God has written about this woman, and about her Healer. And as we go over the story, may God show you *yourself* in the picture at the beginning, that you may be able to see *yourself* also in the picture at the end.

To start with, you see the woman *knew her condition*. Have you learnt yet what *your* state is? *God says* that you are a sinner; (Rom. iii. 23) and that death therefore stares you in the face. (Rom. iv. 23.) *God says* that judgment comes after death; (Heb. ix. 27) and that judgment brings sinners to the lake of fire, which is the second death. (Rev. xx. 13-15.) Have you taken this to heart? If not, there is no time to be lost. There can be no mistake about the matter; for God never makes a mistake; and it is He who tells you these simple awful *facts* in mercy *now*, that you may have time to repent and be saved. If you believe *God's words* you must see that your state as an unsaved sinner is sad indeed.

Well, the woman knew her need; and long she sought in vain for cure; tried many doctors, spent all her money on them, took much physic; and after all was nothing bettered, but rather grew worse.

How exactly like perishing souls to-day; knowing something at least of their awful danger; but vainly seeking for salvation and life in religious ordinances, church systems, moral reforms, prayers, tears, resolutions, and the like; suffering many things of many physicians, and nothing bettered, but rather growing worse; for only Jesus can give life and health to sinners.

Reader, do you see *yourself* in this part of the picture? Have you longed for salvation, and sought to find it anywhere else than in Jesus? If so, truly you also are growing worse—nearer to everlasting death. You have been spending money for that which is not bread, and your labour for that which satisfieth not, (Isa. lv. 2) and it may be you have been refusing Him who *wrought* redemption at a great cost, (1 Peter i. 18, 19) and now *is* salvation free and perfect to all who believe in Him. (Acts xvi. 31.)

And so she was no better. But now comes a happy day. She heard about Jesus. No doubt she was told that He had in Him the power to cure sick people, and that His heart was so good that He *did* cure all who came to Him. Faith comes by hearing. (Rom. x. 17.) She is dying. He *can* and *will* cure dying people. She believes the message; she will go to Him, and trust her case in His hands; the healing virtue is *in Him*; therefore if she may but touch His clothes she shall surely get enough to make her whole. So thinks her faith, which comes by her hearing. She forces her way through the crowd, gets close to Jesus, and reaching out her trembling finger she touches the border of His garment. What follows is not doubtful or uncertain. *Immediately she is cured!* Immediately she knows it! What happiness for her!

Reader, are *you* in this part of the picture? Have you gone and touched Jesus? You have been told by God how much you need a Saviour; and from God also you have heard of Jesus, His Son, whom He sent in love to be the Saviour of the world. (John iii. 16, 17.) You have heard not only that you are a sinner, but also that redemption

is to be had through *His blood*, even the forgiveness of sins; (Col. i. 14) not only that death and judgment are the appointed portion of sinners, but that Christ was once offered to bear the sins of many, and to them that look for Him shall He appear the second time without sin unto salvation. (Heb. ix. 27, 28.)

Jesus is now in heaven, seated in glory, because He has *finished* all the work that had to be done to save sinners, and bring them to God in peace. But while up there (until He comes back to this earth to judge and reign) *He is near to all that call upon Him*; and God says, "Whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.) And again God says, "Whosoever believes on Him shall not be ashamed." (Rom. x. 11.) How simple! Quite as simple as the story that was told to the sick woman. No danger of any one being disappointed who trusts now in the Lord Jesus, and looks to Him for salvation. Has not His blood been shed to wash away sins? and is not God satisfied with that blood, and with Jesus who shed it? Yes; for God calls it the *precious* blood of Christ; (1 Peter i. 19) and God has raised Jesus from among the dead, and exalted Him with His own right hand a Prince and a Saviour; and through Him forgiveness of sins and the Holy Spirit are given to all them that obey Him. (Acts v. 31, 32.)

The sick woman came to Jesus, and great was her gain. But had Jesus no part in the joy? Ah! yes. A crowd was pressing round the Saviour, and jostling Him; yet He felt that one feeble touch of faith, and knew that virtue had gone out of Him. He knows the one that comes to Him before she comes; He has watched her as she

heard and obeyed the glad tidings, and came and touched Him; and now He desires that she shall tell out to Him what He has done for her.

"Who touched my clothes?" "Why," say the disciples, "the people are pressing all round you. How can you ask such a question?"

But still He is looking round, waiting to see her that had done this thing; and she, finding that she cannot be hid, "came and fell down before Him, and told Him all the truth"—told how she wanted to be healed; how she had heard of Him; how she had touched Him; and what that touch had wrought in her. And thus confessing Him, and His salvation, she learns His heart of love. Fearing and trembling she approaches, notwithstanding she is healed, for His heart is still unknown to her; but surely when she hears His words she fears no longer: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Reader, may God lead you to consider this simple story, and ask yourself what part of it you are in.

Are you sick, and dying, in need of a present Saviour? Have you heard and believed the message about Jesus? Have you known Him to be *your* Saviour? Have you "told Him all the truth," confessing His blessed name before all men? And are you now quite sure, on the certain authority of God's unchangeable word, that He, Jesus the Lord, was delivered for *your* offences, and raised again for *your* justification; and that therefore, justified by faith, *you* have peace with God through our Lord Jesus Christ? (Rom. iv. 25; v. 1.) It was a personal, individual matter with the sick woman; it must be a personal, individual matter with you and me.

A. E. P.

"I'VE SEEN THE RALE THING."



POOR old Christian man was lying ill in his cottage near the little town of —, when a gentleman, who was in the habit of visiting, professedly to minister to the spiritual needs of the sick, called in to see him.

After speaking to him for a few moments about his illness, he produced a picture representing the crucifixion of Christ, with the thought of leaving it for the spiritual comfort of the sufferer.

"What's that?" said the old man eagerly, as his eye fell upon it.

"A picture of our Saviour dying upon the cross."

"I don't want that."

"Not want it!" said he, looking surprised.

"No; I've seen a much better one than that."

"Much better one! Why then you have been to — church" (where there is a big picture).

"No, I haven't; but *I've seen the rale*" (*real*) "thing."

"What do you mean?"

"Why, by faith I've seen my own Saviour crucified for me, and now up in the glory, and I can trust Him. I often have a good look at Him up there."

His visitor, quite taken aback, soon left, taking his picture along with him.

How true is the Scripture! "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which

are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." (1 Cor. i. 27-29.)

Satan will occupy men with anything as long as he can blind them to the truth, and shut out from them the living Christ in glory. A picture is a poor and miserable thing indeed for the solace and peace of a guilty sinner, a wretched substitute for a living Saviour.


The natural man, however religious and busy in good works, is easily duped by Satan (2 Cor. iv. 4), whereas the simplest believer in Christ, taught by the Holy Ghost, escapes his snares, finding his joy in Him who is seated at the right hand of God in glory. This dear old man knew whom he had believed. (2 Tim. i. 12.) He had cast the eye of faith into the glory, and there seen the original, or, as he expressed it in his own simple language, *the reale thing*, and a picture of the crucifixion was nothing to him. A soul that knows a glorified Christ is satisfied, and wants nothing short of Him, and nothing else. Christ is all; and now he is gone from this scene, departed to be with Christ, which is far better (Phil. i. 23), and there in the bliss of His own blessed presence proving the reality of things eternal.

Faith looks beyond things seen, and shutting its eyes to a world full of folly and vanity can take up the language of the apostle, and say of Christ, "Whom *having not seen*, ye love; in whom, though *now ye see Him not*, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." (1 Peter i. 8, 9.)

Beloved reader, how is it with you? Christ

Jesus the Saviour is in glory; do you know Him there? He was upon the cross; He was in the grave; but now He is alive again, alive for evermore. (2 Cor. xiii. 4.) You will find no rest, no peace, by gazing at a picture. You must gaze at Christ Himself. Look then away from everything here. Forms, ceremonies, pictures of Christ, feelings, experiences, self, yea, man and all his doings, in every shape and way, are a positive hindrance. Cast the eye of faith into the glory of God, and there behold the Christ of God, a present and everlasting Saviour for every sinner who believes. (Acts x. 43.) "Look unto me, and be ye saved, all the ends of the earth." (Isa. xlv. 22.) "Who-soever believeth on Him shall not be ashamed." (Rom. x. 11.) The work is done, and He who did it seated on the throne of God. There by faith you may behold the original—Christ Himself, who died for sinners on the cross. This is *the rare thing*. Believe on Him, and the peace and joy that filled the soul of this dying Christian will be your portion too. He "is the true God, and eternal life." (1 John v. 20.) Have you looked? E. H. C.

HAVE I BELIEVED ARIGHT?

" KNOW the whole plan of salvation; I know that Jesus died for sinners, that He died for me; that He bore my sins, and shed His blood to wash them all away; but what I want to know, what makes me doubt whether *I am saved*, is, have I believed aright?"

So argued one the other day when I was seek-

ing to point out the blessed truth, that the salvation of God is to be known, possessed, and enjoyed, *now and here*, by *every* poor sinner who, taking his or her place as such, will *believe God*.

How the devil, the arch-enemy of souls, the father of lies, *hates* to see a poor sinner just on the point of closing with God's blessed offer of pardon, peace, and salvation! How he puts every conceivable and inconceivable obstacle in the way, throws dust in their eyes, and gets their hearts occupied with anything and everything *except* the *one thing*—the finished work of Christ, and the sure word of God! If he can keep the eye off *Christ* he is satisfied, for he knows right well that *one look* of simple faith to Him brings eternal salvation. Hence souls under his misleading influence get occupied with *self*, look *inside* instead of *outside*, *self-ward* in place of *Christ-ward*, and as long as they do this they are miserable and wretched; "for who can bring a *clean* thing out of an *unclean*?" and how can you be satisfied with the uncleanness, and vileness, and sinfulness, and badness, and hatefulness of your wretched heart, or expect ever to find any improvement *there*?

And yet, in spite of God's distinct testimony as to this, you are so slow to accept it, and give *yourself* up as an incorrigible, incurable, lost, hell-deserving sinner.

"I don't *feel* it," says one, diving deep down into those vile recesses; "and how can I be saved when I don't *feel* it?"

"I can't *realize* it," says another, vainly seeking for some *experience* in his desperately wicked and deceitful heart.

"Have I believed *aright*?" says a *third*, still looking deep into *himself*. Thus they are all look-

ing *self-ward*, away from Christ instead of to Christ; is it any wonder they are not saved?

Thus God is dishonoured, His word slighted; Christ's love contemned, His work made little of; the soul kept in misery, and Satan gratified!

And yet man would not dream of treating his fellow-man in the way he treats God. Man's word always goes for *something*, always carries *some* weight; but God's word, alas! alas! few there be that bow to it, believe it, and build upon it.

I said to the person who made the remark that forms the title of this paper, "Now look here; I am a stranger to you; you know nothing about me. Now *I tell you* I was born in India; do you believe me?" "Yes, I do," said he. "Now," said I, "do you believe it *aright*? that's the point. You have nothing but my bare word, no proof of my statement, do you really *believe* it?" Of course he admitted he did. "Well," I said, "I *might* be deceiving you; but you know enough to believe that I wouldn't deceive you, and so you believe my *bare word*. It never *occurs* to you whether you believe *aright*; you are not occupied with *your belief*, but with *my word*, and thus there is *no difficulty*, all is simple and plain. So *God's word* tells you Christ has died for sinners, borne our sins, put them away, risen without them. God is satisfied, and now offers us freely the forgiveness of all our sins, justification from all things, eternal life and peace, if we will only believe. Now is *His word* ENOUGH? are you satisfied to rest on His word? Don't be thinking of your belief, but of the One IN WHOM you believe, and all difficulties will vanish."


How blessed, dear reader, and yet how simple! God asks you to take Him at His word, and then,

“Verily, verily, I say unto you” (poor sinner, whoever, whatever you may be), “He that heareth MY WORD, and BELIEVETH on Him that sent me, HATH EVERLASTING LIFE, and SHALL NOT come into condemnation; but IS PASSED from death unto life.” (John v. 24.) Thousands have rested their souls’ eternal salvation upon that blessed verse, and are praising God to-day—some on earth, and some in heaven—that they just took Him at His word, which could not, would not, deceive them. Reader, will you turn your eyes outward *now*, look in no longer, but look off unto JESUS? “Behold the Lamb of God.” See Him led to the *slaughter*; see Him nailed to the tree; see Him agonising, groaning, bleeding; hear Him cry, “My God, my God, why hast thou forsaken me?” Know, poor sinner, that *He* was then drinking the cup of the wrath of God that was *your* due, and that He *drank it all*; yes, EVERY DROP, till He could say, “IT IS FINISHED!” And now, through *Him*, through this gloriously finished work, is preached unto you the forgiveness of sins, and BY HIM all that *believe* are justified from ALL THINGS.” Mark the words, “Through *Him*, by *Him*.” Oh, get the eye on CHRIST! Is He, is His finished work, enough for you? You say, “Yes, it is enough; God wants no more, and I want no more.” Thank God. Then rest simply, calmly, peacefully on HIM, knowing, on the authority of *God’s word*, that you *are* forgiven, justified, SAVED. Let Satan worry you no longer with these unscriptural questions; let him no more torment you by seeking to lead you to look for salvation in your own heart, but look away from self; see the heart of God, the work of Christ; take God at His word, and believing, KNOW that YOU HAVE ETERNAL LIFE.

H. P. A. G.

THE SALVATION OF GOD.

"KEEPING ON ASKING."

 ILL you accept this little book?" a servant of the Lord said to his neighbour in a railway carriage the other day. "It is about the Lord Jesus Christ. Do you know Him?" "Yes, indeed I do," was the hearty reply, "this many a year." "What has He done for you?" the servant asked. "Why, He died to put away my sins." "Oh, then you are a sinner?" "Yes, indeed a great one;" and the dear old plain-spoken countrywoman as she was grew quite lovely to look upon as she took her right place before God, even that of a great sinner. "And do you know that your sins are forgiven?" "Oh dear, no!" she said; "I could not say that; I hope they will be some day."

"And how are you to know when they are forgiven?" said the questioner. "By keeping on asking," was the response. "What! How can 'keeping on asking' be an answer? Now suppose you had greatly offended me, and you came to me and asked me to forgive you, would your persistent asking let you know that I had forgiven you?" "Oh, no!" she said. "What would then?" "*Your telling me so.*" "Exactly. Now let us look at God's word;" and opening his Bible, the servant read the 18th verse of Isa. i.: "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."

"What does God say about your sins?" "He says they shall be as white as snow." And then, turning to Acts xiii. 38, there was read in the ears of that dear old woman this wondrous message of God: "Be it known unto you therefore, men and brethren, that through *this man*" (Christ Jesus, once crucified, but now exalted to God's right hand) "is preached unto you the forgiveness of sins: and by Him all that believe *are* justified from all things."

"Now," said the servant, "God has told you that He wants you to know, on the only unchanging authority there is in this changing scene—the authority of His word—that if you are a believer on the Lord Jesus Christ your sins are forgiven, and that not because of your 'keeping on asking,' but because His own beloved Son has borne them 'in His own body on the tree.'" The old woman apparently believed and rejoiced.

Reader, how is it with you? Are you seeking to know that your sins are forgiven because you keep on asking, or because God says it? Which?

E. C.

L.

A LETTER TO A NIECE.



MY DEAREST M——,—Many thanks for your little note, which arrived in due course, and with which I was very pleased. I have been thinking a good deal of you lately, and the way in which I have been thinking of you, dear, is, that I have been asking the Lord to unbar the door of your heart, so that He might find an

entrance there; and to unblind your eyes, so that you might see beauty in Him, so that whilst young you may drink from the life-giving streams which flow from Himself; and should He tarry yet a little longer, you may have the privilege of being a witness and testimony for Him down here, and *proving* in the wilderness *what* a God He is; that you might not *only* be saved, having your sins washed off the "debtor" side of the book through His precious blood, but that you may have something on the "credit" account; and, blessed for ever be His name, He "credits" every little act and motive of His children done to Himself, and will not fail to reward them. Things and motives may be too obscure for any eye save His; yet the smallest will not be forgotten by Him. Do not think, my dear, that I am writing this with the supposition that it is new to you, for I am sure it sounds in your ears an oft-told tale, blest as you are with parents who love Him, and long that their dear children may early become children of their God and Father; but the very familiarity with truth is often used by Satan as a hindrance, people contenting themselves with the assurance that they know so much about it, whilst at the same time they do not know the truth itself. I mean, they do not realize or appropriate it to themselves. They know it in the *head*, but not in the *heart*; and oh, my dear, Satan will spare no effort to keep you occupied with the things of time in one form or another to shutting your eyes from the soul-stirring thoughts of eternity! Is there time enough yet? And are you still young? Tell me, in reply to such expressions, Is to-morrow yours? Does God's word warrant you to count on the

blessed offer of salvation being extended to you beyond the present *moment*? “*Now*” is God’s time. Does the world present its many attractions, and paint its allurements in imagination along your untrodden pathway? Alas! its veriest substance is shadow; its glitter fades as our eyes reach it; and its sweetest cup ends with bitter dregs. You have a heart which can never be SATISFIED with aught down here. Oh, may it be filled with that *unchangeable* and *all-worthy* object—God’s own beloved Son! And now, dear, I close, desiring for you the richest blessing that God to man can give.

E. J. M.

“SALVATION IS OF THE LORD.”

JONAH ii. 9.

THESE are words of wonderful depth and force. They are exactly calculated to meet man’s lost condition, on the one hand, and on the other they give to God His rightful and worthy place as the Saviour God. They were uttered by Jonah in the depth of his extremity; but if you turn to Exodus iii. 7, 8, you will see how thoroughly they correspond with God’s own thought. He says to Moses, respecting the children of Israel, “*I have surely seen the affliction of my people which are in Egypt, and have heard their cry . . . for I know their sorrows; and I am come down to deliver them.*” Mark, He does not say, to “*partly deliver them,*” nor “*to help them to deliver themselves,*” but positively “*to deliver them.*”

Again, you have a beautiful expression of it in Exodus xiv. Israel stood before the banks of the Red Sea. Behind them was the glittering sword; in front of them was a watery grave; on either side of them were the towering heights. They looked around in vain for help; their hearts sank within them; hope breathed its last. "Stand still, and see the salvation of the Lord," was the wondrous message of God to them. Then, right through the midst of the Red Sea's flood, God opened for them a pathway of life and liberty. Their extremity was God's opportunity.

And now, if we turn to Jonah, we find the same thing. He "cried," he "prayed," he "vowed;" but he was utterly helpless, and none of these things in themselves could give him deliverance. Then he threw himself without reserve upon God, crying, "Salvation is of the Lord" (not of Jonah). *Immediately* God's answer is seen in His full and perfect deliverance. "The Lord spake unto the fish, and it vomited out Jonah upon the dry ground." There were no strugglings, no efforts connected with it; the Lord spake, and it was done. One moment Jonah was in the belly of the fish, the next upon *dry ground*. He was not put out into the water, nor yet into the mud, but on to the dry ground. Thus God does everything in a manner perfectly worthy of Himself. At His word Jonah passes from darkness to light, from bondage to liberty, from death to life.

Thus have you seen, dear reader, these precious words, "Salvation is of the Lord," illustrated in the history of Israel and the history of Jonah. Have they yet found a place in *your* history? God is not *helping* man to save himself. Jesus came

down to earth, and went down to the depths of death, that He might thereby establish a righteous basis upon which God can completely, perfectly, and eternally save in a manner worthy of Himself. If you would see the perfect way of this salvation, turn to Colossians i. 12-15, where you will find wonderful words of assurance, put by the Holy Spirit Himself into the very mouths of those who were once only fit fuel for the everlasting burnings, "*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love (margin); in whom we have redemption through His blood, even the forgiveness of sins.*" All these wondrous blessings flow to the sinner, unearned, apart from all his struggles, as the result of the finished work of Jesus, the Son of God's love, who now sits exalted at God's right hand; and they are positively the present possession of him who believes in Jesus. Salvation is thus completely *of the Lord*; not of our efforts, nor struggles, nor doings, nor feelings; but of Himself from first to last. It is His work who came to seek and to save the lost.

Another illustration of this truth we may find in John vi. 15-22. The disciples of Jesus in the dark night were rowing hard to bring their tempest-tossed boat safe to land; but it was driven before a fierce, merciless wind, and the proud waves of the raging sea seemed to shout in mockery at them in their efforts. There might be faint hopes raised now and again that ere long the solid ground would be gained, but all was dark uncertainty, the great probability being that they would perish

in the deep. But He who is mighty to save was at hand. He had sought them and found them; yet when He drew near they were afraid. "It is I, be not afraid," were the simple words they heard spoken by His own sweet voice. Fear was banished, confidence inspired, and every heart set at rest; they willingly received Him into the ship. Mark the result. "*Immediately* the ship was at the land whither they went." Thus they reached the desired haven, not by their skill in rowing, nor even by the *help* of Jesus; but the moment His blessed feet pressed the deck of the ship, they were out of the storm, safely at land.

Toiling sinner, wouldst thou be saved? Thine own labours can never save thee, nor will Jesus be willing to lend thee a hand; but He is willing to save thee *completely* this moment if thou wilt but trust Him. Is He not worthy to be trusted? He who bore sin's heavy load through His love to sinners, and now sits in glory. Trust in Him, dear soul, and *immediately* thy feet shall be transported from the dark, heaving waters of death to the firm ground of the Rock of Ages, which can never fail thee. "He that believeth on Him shall not be confounded."

Careless sinner, I would sound a note of warning for thee. There are breakers ahead, and thou art in danger of being dashed to pieces by the storm of God's judgment, and left a hopeless wreck on the surging waves of the lake that burns with fire and brimstone, in the awful everlasting night of sorrow and despair, with no Saviour near,

LOST FOR EVER !

E. M.

HOW THE HEART IS WON.



THAT which wins the heart more readily perhaps than any other truth is the *grace of Christ*, as seen in His ways on earth.

To think that God should have been in the world, in the exercise of mercy, when judgment might have been executed; to think that God in all His essential holiness should have been in circumstances of sin, acting toward man in love, is certainly one of the most wondrous truths of the Bible.

Pause, dear reader, and ponder. Gather in your thoughts from their busy current for a moment, and lay to heart this fact, that the "everlasting God, the Creator of the ends of the earth," saw fit to become a Man, just like you and me in all particulars, excepting—and how immense the exception—sin! that He passed through each of the stages of life up to manhood, learning in all the cares, trials, and sorrows incidental to them, filling a position not of rank amongst us, but one of lowliness and obscurity! What a voice in all this! Further, having reached those three-and-a-half years of ministry, we find that in them too all His ways spoke of a heart infinite in its solicitude for the good of others, and that at all cost to Himself. The glory of His God and Father was His object, and thus in perfection as man we joyfully witness the only object of moral beauty ever known in a world marred by sin. I say the *only object*, for such is the case. Let the eye rest where it may, the effects of sin are to be traced everywhere. In Christ alone were

there none. He was "God manifest in flesh;" "the Word was made flesh;" and remember that "the Word was God." How could sin be there?

Now it was He who came to win our trust. How easily might He have acted differently! Why, for instance, should He not have sent an angel, spoken a word of power, wrought some dazzling miracle? Nay; He sought to gain our confidence, to certify to us in a way that could not be mistaken, that He loved us. Hence He adopted this method of self-denial, of deepest self-sacrifice. His death upon the cross, and that alone, made atonement; but His life on earth was the demonstration, the long and lovely exposition, of a well-known verse—"*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*" For "He came not to judge the world, but to save the world." He was here to bless, and that alone. A dying thief, a Mary Magdalene, a Matthew publican, a Bartimeus, a Zaccheus, a woman of the city, a daughter of Samaria, were all drawn to a bosom that knew not how to repel. Such instances may indeed encourage; they are but illustrations of what is occurring daily. He has not changed though exalted to God's right hand. What Christ was on earth He is in heaven. Nor have His ways with man yet altered. Mercy is still the feature of these ways, judgment will certainly follow; but yet the voice of love says, "*Come,*" and, reader, will you not come? Oh, "kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." (Ps. ii. 12.)

J. W. S.

A GREAT DEBT, AND A GREATER RANSOM.

COME, my soul, let us draw aside the curtain, and expose thy inmost recesses, which the holy eye of God has seen every day while the long list has been increasing. What do I find so closely concealed here? Listen to the awful catalogue—

Sins in thought,
Sins in word,
Sins in actions,
Sins in public,
Sins in private,
Great sins,
Little sins,
Wilful sins,
Sins of ignorance,
Past sins,
Present sins.

Oh, what a mighty debt!

How can this claim be met? How can this debt be paid? Since God's written word declares:

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

“The soul that sinneth, it shall die.” (Ezek. xviii. 4.)

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

God's divine plan to set me free:

“Deliver him from going down to the pit: *I have found a ransom.*” (Job. xxxiii. 24.)

“Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” (1 Peter iii. 18.)

“Who His own self bare our sins in His own body on the tree.” (1 Peter ii. 24.)

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

“The blood of Jesus Christ God’s Son cleanseth us from *all sin*.” (1 John i. 7.)

The claim is met, the debt is paid, and I am free; for

“He took the guilty culprit’s place,
And suffered in his stead;
For man (O miracle of *grace*!)
For man the Saviour bled.”

My Saviour, what part may *I* take in this great salvation, this complete and everlasting deliverance?

“I will praise thee for ever, because thou hast done it.” (Ps. lii. 9.)

“He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.” (Ps. xl. iii.)

“O sing unto the Lord a new song; for He hath done marvellous things.” (Ps. xcvi. 1.)

“I will bless the Lord at all times: His praise shall be continually in my mouth.” (Ps. xxxiv. 1.)
S.

READY.



INNER, Christ is coming! “Every eye shall see Him, and they also which pierced Him.” “If the righteous scarcely be saved, where shall the ungodly and sinner appear?”

He may come *at any moment*. It is He who gave the warning, "BE YE ALSO READY; *for in such an hour as ye think not*, the Son of man cometh." He is now on His Father's throne, and is saying to you, "I am the way . . . no man cometh unto the Father *but by me*." "In such an hour," however, "as you are not aware of," "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ* shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

"The ungodly and the sinner" will not appear in that happy company. Only those who are "the children of God by faith in Christ Jesus" will be there; only sinners saved by grace, and cleansed from all sin by the blood of Jesus Christ, God's Son, will compose that assembly on the bright resurrection morning—"the dead in Christ . . . then we which are alive and remain."

Oh, what a moment that will be for redeemed sinners! What a shout of victory will ring from that glorious throng! What adoring gratitude and boundless joy will fill every heart, as, gazing on the Saviour's face, they listen to His voice of tenderness and love!

"THEY THAT WERE READY *went in . . . to the marriage*." "*Blessed and holy is he that hath part in the first resurrection*;" but if, at the time of that momentous event, you are still "in your sins," you will be

"Left behind for judgment, like chaff upon the floor,
Because you would not enter at mercy's open door."

Then, like the five foolish virgins spoken of in Matt. xxv., you will pray, "Lord, Lord, open unto me," only to hear from within the closed door the reply, "I know not whence you are;" "because I called, and ye refused; I stretched out my hand, and no man regarded. . . . I also will laugh at your calamity; I will mock when your fear cometh. . . . Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Late! late! too late!

Why came you not before?

Did He not long with patience wait,

And open keep the door?

Did He not many a message send?

Did He not woo you as a friend?

Why did you not His voice attend?

Your day of grace is o'er!

Alas! alas! careless sinner, for you in that day! Again and again you have heard the glad tidings of redemption through the blood of the Lamb. Times without number you have been admonished. Repeatedly and solemnly you have been asked, "*How will you escape* if you neglect so great salvation?" but pursuing your own course you have chosen a way that seemeth right unto a man, "the end whereof is the way of death." You have despised and treated with culpable indifference "the true and living way," heeding not the terrible warning, "*When they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape.*"

Surely "the ungodly are *like the chaff* which the wind driveth away;" they "shall not stand in the judgment, nor sinners in the assembly of the .

righteous . . . the way of the ungodly shall perish."

Suddenly, "in a moment, in the twinkling of an eye," the Lord will come to raise His dead saints, change His living ones (1 Cor. xv.), and to take them all away from this evil world, which is ripening for judgment: "He will gather the wheat into His garner." Then, for those "who believed not the truth that they might be saved," the day of salvation will be over for ever. Oh, think of it! alive in the body, with a *sure* and *certain* prospect of "eternal judgment!" The wrath of God which abideth upon you will burst forth in all its unmitigated fury on your defenceless head; for the fearful storm of judgment shall sweep away your refuge of lies, and "*He will burn up the chaff with unquenchable fire.*"

Oh, sinner, waste no time in vain excuses or regrets, for there is none to lose; but haste *this very moment!* Make no delay! Before the Lord rise from His Father's throne! Before the Master of the house rise and shut to the door! Before they that are ready go in to the marriage supper of the Lamb! Come, oh, come AT ONCE as a lost sinner! accept with all your heart that faithful saying, "which is worthy of *all* acceptation, that Christ Jesus came into the world to save *sinners*;" and you shall *know*, on the authority of the very words of the Lord Jesus, that you will never come into judgment for your sins; for He has said, "Verily, verily, I say unto you, He that *heareth* my word, and *believeth* on Him that sent me, *hath* everlasting life, *shall not* come into judgment, but *is passed* from death unto life." Then too, having "peace with God," and "the peace of God keeping your heart and mind," and the God

of peace ever with you, in sweet and holy confidence you will be able to say with the aged and devoted apostle, "I AM NOW READY. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*: and not to me only, but unto all them also that *love His appearing*."

N. L. N.

A PAGE OF MENTAL ARITHMETIC,

DESIGNED TO REFRESH SOME WHO MAY BE WEARY OF THE
COUNTING-HOUSE RECKONING.

ADDITION.—"*Add* to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." (2 Peter i. 5.)

"And believers were the more *added* to the Lord, multitudes both of men and women." (Acts v. 14.)

"And the Lord *added* to the Church daily such as should be saved." (Acts ii. 47.)

SUBTRACTION.—"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing *taken from it*: and God doeth it, that men should fear before Him." (Eccles. iii. 14.)

"If any man shall *take away* from the words of the book of this prophecy, God shall *take away* his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 19.)

DIVISION.—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all

speak the same thing, and that there be no *divisions* among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.)

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the *dividing* asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.)

MULTIPLICATION.—"Grace unto you, and peace, be *multiplied*." (1 Peter i. 2.)

"Grace and peace be *multiplied* unto you through the knowledge of God, and of Jesus Christ our Lord." (2 Peter i. 2.)

COMPOUND INTEREST.—"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive *an hundredfold* now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark x. 30)

PROFIT AND LOSS.—"What shall it *profit* a man, if he shall gain the whole world, and *lose his own* soul?" (Mark viii. 36.)

BARTER.—"What shall a man give in *exchange* for his soul?" (Mark viii. 37.)

TOTAL.—"For I *reckon* that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.)

"*Reckon* ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. 11.)

E. H.

THE SALVATION OF GOD.

“IN THE MIDST OF DEATH WE ARE
IN LIFE.”

SUCH is the language of the Christian. Living in the midst of this scene, where sin has entered with its blighting, withering influence, and marked the whole human family as its victims, and left them in terror, exposed to the merciless, ruthless hand of death, who comes executing the already pronounced sentence, and, irrespective of age, rank, or character, comes to them as the “king of terrors,” making their knees to tremble, and their loins to shake, ere he does his terrible work, and finishes up man’s history in time, hurrying him into eternity with all its appalling judgments and unutterable woes, the fruit of his own folly in “*neglecting* so great salvation,” “*refusing* Him that speaketh from heaven,” “*despising* forgiveness of sins, and justification from all things.” For death is the portion of man as such, while judgment follows for those who are unsaved. The Christian can say, as he looks on the scene of death around, “In the midst of death we are in life.”

“If one died for all, then were all dead.” (2 Cor. v. 14.) Death is stamped upon everything. How humiliating. Man with all his pride, his sharp, keen intellect, his wonderful abilities and mighty powers, has to succumb to death. “He hath no

power to retain the spirit ; no power in the day of death : and there is *no discharge* in that war." Yea, he may have come and gone from the place of the holy ; but the time comes when he pays his last visit there, leaves it for the last time, *dies*, is *buried*, may be in kingly style, and is *forgotten* by men, *forsaken* by God, and *for ever* in hell, unless washed in the blood of Jesus. Oh, how humiliating to see that wonderful creature, man, occupying a narrow house of six feet in the earth, cold and motionless, in the arms of death, and in course of time becoming food for the worms !

Look around on the scene. Is there anything your eye can rest upon that will not die, or vanish away ? Nothing. "Even the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and all that is therein shall be burned up." Yet in this scene of death one thing has come in, brought to light by the gospel. It is *life*. God's Son has been here. "In Him was life," and He could say, "I am the resurrection and the life," while the apostle John says of Him, "This is the true God, and eternal life" (1 John v. 20), and, "These are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have *life* through His name." (John xx. 31.)

Thus the person who has believed in the Lord Jesus Christ, though still in this scene of death, is already possessed of eternal life. He does not wait till the end of time to get it ; he has got it now. "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.) Again, "In this was manifested the love of God toward us, because that God

sent His only begotten Son into the world, that we might live through Him." (1 John iv. 9.)

Reader, can you look up with a full heart, and say, Thank God, I am possessed of that eternal life? Christ is my life. (Col. iii. 4.) And I am awaiting His return from heaven with the shout, to summon His sleeping saints from the grave, and change those living, and take all to Himself to be for ever with the Lord.

How unspeakably precious, in the midst of a scene of death, to know we have eternal life; and while the world is hurrying on to judgment we are nearing the glory of God, to be with Christ Himself for ever.

Thank God, this eternal life is a gift. "The gift of God is eternal life through Jesus Christ our Lord." (Rom. vi. 23.) No need to *work*, *pray*, or *wait* to get it. God holds out His gift, and "he that believeth on the Son HATH everlasting life." (John iii. 36.) "These things have I written unto you that *believe* on the name of the Son of God; that ye may *know* that ye *have* eternal life." (1 John v. 13.)

W. E.

"WHERE ARE YOU GOING? AND HOW DO YOU KNOW IT?"

SOME months since I was travelling on a railway passing through London, and at one of the stations there came into the compartment of the carriage where I was sitting a person whose dress bore evident marks of being a Roman Catholic. I lifted my heart to God to make a way for conversation with him. At the

next station the air was very oppressive ; I noticed it to my fellow-passenger by way of introduction. He responded by asking if the train went to Stratford. Knowing that it did not, I referred him to one of the officials ; but he again appealed to me if the train went to Bishopsgate ; to which I said "Yes." I then asked him if he were going to Stratford, he answering in the affirmative, with the enquiry, "Where are you going?" I answered him, "To heaven," with the enquiry, "Shall I see you there?" Sharply turning to face me, he enquired, "Are you a Catholic?" I answered, "I am a Christian." Again he asked, "Are you a Catholic?" Again I replied, "I am a Christian," with the rejoinder, "Are not you one?" With this he was silent. Observing an expression of fear on his countenance, on account of his companion, I put my mouth to his ear, and said, softly and slowly, "What makes me so sure of it is this one fact, that Jesus Christ was the Son of God, therefore everything He said and did was perfect—the death that He died on the cross was a perfect death for me, a great sinner ; He is a perfect Saviour, and I am a lost sinner, and we have met one with the other." "Now," I further said, "Are you willing to take this ground?" Finding his attention arrested, I further said, "Sir, be not offended with me ; it may be God has sent me into the train to-day for the salvation of your precious soul." Knowing the prejudice of the poor human mind, I said, "When you reach home, take down your Douay Bible from the shelf, and read John v. 24, Hebrews ix. 26, x. 1-20 ; and remember it is God who is speaking. Again I begged of him to consider these Scriptures, and left the carriage with his many thanks.

And now let me turn to you, fellow-traveller, and ask your destiny. I do not ask you, Do you profess Christianity, or a heathen religion? I do not ask you whether you have been christened, or outwardly embraced a particular creed? but, Are you a Christian? Are you a member of that body of which that precious Christ of God is the head? Have you been born again, born from above? That divine life which is constantly streaming down from the throne of God, has it found an entrance into your heart? Have you been brought into the light, and there discovered to be, with all your pretensions of goodness or morality, unclean, vile, and undone? If so, thank God from your inmost soul. It is the graciousness of His ways to the poor, and needy, and lost ones, such as we all are by nature and practice before we are gathered by His loving powerful heart and arm.

Oh, think of that all-important question in John ix. 35, "Dost thou believe on the Son of God?" Yes, "Dost thou believe on the Son of God?" Dost thou believe, from thy inmost soul, all that the living God has spoken concerning Him—what He has done, what he is doing, and what He presently will do?

The writer and reader will ere long stand before Him. Despise not the day of thy visitation. Many are falling around us; some saved, and others unsaved, to be judged at the great white throne.

Remember that Jesus Christ, the eternal Son of God, died for our sins, according to the Scriptures, and He it is who is coming again to judge the world in righteousness.

C. W. E.

“JESUS IS MY SAVIOUR.”

THE following remarks that lately fell from the lips of a dear old saint, eighty-three years of age, and who had been resting *wholly* on Christ only for a short time previously, are given in the hope that all who read them may be similarly blessed :

“If I could only express in words what I feel—the *joy* of being *saved*—Jesus is my Saviour! I want to tell it to thousands. Jesus has washed all my sins away; He’ll never remember them. My only grief is, I did not know this before. *Oh, the peace, and the joy, and calm of resting in Jesus!* He is ever near me; He never forgets me a moment. *He has taken* all fear away. I’m never lonesome now. He speaks to me, and I speak to Him. I never thought I should know this communion. What a heavenly day when we shall see Him face to face! I shall sound His praise through a never-ending eternity. I used to cry for sorrow, but now *only tears of joy!* I want now to live to Him, to be to His praise the little while I’m here.”

THE SENTENCE NOT REVOKED, BUT EXECUTED.

WITHOUT question man has to do with God, and God has to do with man, and for each one it is a serious question; for what could be more serious than being creatures held responsible by God for every word and deed? The very nature of man’s relationship to God supposes this responsibility. It could not be otherwise, since God is the moral governor of the universe; and man, the responsible creature, is endowed with immortality.

This responsibility assumes a more serious aspect when we remember that man, the responsible creature, is a sinner and a rebel against God. By nature he is a sinner, and by practice he is a rebel. He lives and acts apart from and independent of God. This for a dependent, responsible creature is rebellion. Sin in its nature, when there is no law, is lawlessness; that is, acting in independence of God, and according to one's own perverted will; when there is a positive law, as in the garden of Eden and at Sinai, it is transgression. So then it is either the creature acting according to his own perverted will and desires, or breaking God's law, and if grace is shown it turns it into lasciviousness. Such is sin, and man is a sinner, and this is only what he can do.

There are three awful things standing connected with man now that he is thus in rebellion against God: 1st, sin; 2nd, death; 3rd, judgment. "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.) This is very solemn, and for a soul that thinks of these things it is truly alarming. Why should not an immortal soul with these three terrible facts before it—sin, death, and judgment—be alarmed? A fool might go to sleep in his house if it were on fire, but not a wise man. A sinner, foolhardy, might talk of braving the future; but surely not one who values his soul, or feels the reality and awfulness of his situation.

Then, my reader, be not foolhardy; stand not among the fools, be not brave when it is the time to be humble and broken before a holy God. Be-think yourself for one moment. Sinned you have, and it is written, "It is appointed unto men once to die, but after this the judgment." Is death a

reality? Then it says, "After this [death] the judgment." What will you do in the swellings of Jordan, when the waters of death overwhelm you? Say, Can you brave the judgment-throne of God? How will you meet that awful bar of justice and judgment? How will you stand beneath the eye of the Judge? The Scripture answers, You will be speechless. How could it be otherwise? for a poor rebel sinner meets a holy God in his sins and guilt. Terrible the meeting! eternal the separation! "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.)

But stay; you may escape the bar and judgment of God. Blessed tidings for an awakened sinner! How? you say from the depths of your soul. Thank God for that enquiry.

Oh, listen! The "as" and the "so" of Heb. ix. 27, 28 are truly solemn and blessed. The 27th verse brings out the "as," and the 28th the "so." In the 27th we read, "As it is appointed unto men once to die, but after this the judgment;" the 28th says, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation."

Truly blessed it is to have the divine "as" met by the divine "so"—the sentence not revoked, but executed upon the sinner's substitute on the cross. "Christ was once offered to bear the sins of many." Blessed news! Joyful tidings to the weary heart!

This Christ has died, risen again, and gone to heaven; but "to them that look for Him shall He appear the second time, without sin, unto salvation."

Reader, look in faith to Him who died, bore sins, upon whom was executed the divine sentence

against sin, but who is now in glory, and is coming again, and you shall be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) E. A.

"JESUS IS BONNY!"

LITTLE Jimmie B——, the subject of this narrative, was the child of Christian parents. One of the few warm days in the summer of 1881 he fainted while standing in his class at school, and was never really well after; but early in November he had an attack of rheumatic fever, and from that time he was confined to his bedroom, and the sitting-room adjoining.

He was always a remarkably quiet, obedient boy, and had some two years before professed to be saved. His parents noticed a change in him, in an increased tenderness of conscience, and when they or others spoke to him from time to time as to the reason of the "hope that was in him," his answers were always satisfactory. During the many sleepless nights of his illness he would talk freely with his mother (and with much evident personal enjoyment) of the Word and its precious truths. The last night and day before his death the Lord enabled him in a wonderful manner to rise above his natural diffidence and reserve, and to give a very sweet testimony to His grace, who had "loved" him and "given Himself" for him. He suffered greatly through difficulty of breathing and extreme restlessness, but he never murmured. On one occasion his father remarked that it was hard to see him suffer so. He said, in such a beseeching way, "Oh, papa, h—u—sh, h—u—sh!"

The Lord Jesus was with him, and sustained him, and all was peace and joy. He often sang, in a feeble way—

“Joy bells ringing,
Children singing,”

as if he really heard the singing, and was joining in the chorus.

He was asked, “Does Jesus love you, Jimmie?” “Yes; do you love Him?” “Yes.” He then said in a low tone several times, “He is bonny!” “Who is bonny, Jimmie dear?” “JESUS is bonny.” “Do you see Him? Is He near you now?” “Yes, near, very near, touching me.” “You are not afraid with Jesus near you?” He answered in a tone and manner impossible to describe—“How *could* I?” “Is Jesus speaking to you, Jimmie?” “Yes; don’t you hear? He says, ‘Come unto me, all ye that labour and are heavy laden, and I will give you ——.’” Here he stopped as if from exhaustion, and some one said “rest.” He said, “Oh, you shouldn’t have said it; I wanted to say it *myself*,” and he then slowly, and with emphasis, spelled the word “R—E—S—T.” On another occasion he said, “Praise, praise! forgiveness *known*; oh, *do* praise!” Seeing his mother in tears, he said, “Don’t cry, mamma; Jesus knows. Good day, mamma—Jesus come—tired—want to go.” After a little interval of comparative ease he looked up and said, with something of astonishment, “Don’t you see? it shines all round! Don’t you see? Oh, the brightness! Don’t *you* see, Mrs. ——?” He lay quiet awhile, breathing with great difficulty; raising himself up with an effort, he tried to look across the room. I said, “What is it, my dear boy?” He said, in a low gasping voice, “Je—sus.” I said, “Jesus is very near you, my

darling." He said, "Yes—yes—very—near;" and in a few moments he was gone to be with Him in that bright place where "there shall be no more death, neither sorrow nor crying." There to await *with* Him the time not far distant when the "Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise *first*."

Surely the parents of this dear child do not sorrow as those "without hope;" for he "sleeps in Jesus," and "they that sleep in Jesus will God bring with Him." "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2Cor. i. 3, 4.)

My fellow-Christian, what a portion is ours, and what grace that we have been brought to "know Him, whom to know is life eternal!" To you who do *not* know Him I say, Are you prepared as this dear little boy was, to meet death without fear? Only Christ can give you this preparedness. He has gone down into death, and conquered him that had the power of death." God has raised Him, and seated Him at His own right hand in the glory. He says to *you* now as He said while He was on earth, "Come unto me, and I will give you rest." Have you heard His voice? and can you say, in the words of the hymn—

"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"?

"I AM WAITING TO GO."

AT the close of the year 1878 I was privileged to visit one—poor as regards this world's goods, but rich by grace through faith in Christ Jesus—who some years back had lost his sight. Before, however, losing it, and being no longer able to behold the works which witness to the power and goodness of the Creator of the heavens and the earth, he was in mercy brought out of nature's darkness into God's marvellous light, through the love and grace of God, as so signally manifested towards fallen, sinful man, by the giving up of His only begotten Son to be a sacrifice for sin on the cross, "that whosoever believeth in Him should not perish, but have everlasting life." The darkness which had hovered around his soul through sin and unbelief was dispelled by the true light shining within, and faith given unto him to behold the Lamb of God, who taketh away the sin of the world, and to find in Him an Almighty Saviour. The love that saved forty-two years ago has kept him, and he is able to rejoice in Christ Jesus, in whom he has redemption and the forgiveness of sins, desiring subjection to the will of God in the sickness which had been trying his body for the past four months.

While in conversation with this dear brother in Christ, I heard from him of other dear Christians in the town being also sick, and was shortly after led to visit one of them. The dwelling I discovered to be situated in a very small, narrow entrance leading from a side road: it was one of

three cottages. To the first was my mission. After knocking at the door, it was opened by an aged female. I asked if her name was —, to which she replied in the affirmative, and readily invited me in. There was only one lower apartment, and a bedroom over it, the former being very bare of common necessities, and the room appearing totally neglected; abject poverty marked the whole scene. I soon learned that the inmate had been raised from a bed of sickness in her eighty-seventh year. I was wonderfully cheered to find in this dark and desolate spot a true light shining, to hear that Jesus was her Saviour, that Christ was everything to her. This sweet and precious testimony awoke in my heart, praise to the God of all grace for His rich mercy to this poor sinner of the Gentiles.

It was my privilege to renew my visits to this heir of God, and joint-heir with Christ; but they were numbered, she having, through her condition of health, shortly after my first interview, to keep her bed. It was a real pleasure to be in her presence. She would say, "I am waiting to go." On asking her of the nights, she would say, when sitting up in the dark hours, "All was light!" Jesus was with her.

She was kept in much calmness of mind, quietness and happiness of spirit; waiting to go, to be with Him who loved her, and had washed her from her sins in His own blood. Her patience and submission were marked by those attending, who knew not the joy of "so great salvation." Whenever I was leaving, the parting words from her were, "Make haste and come back again."

On the afternoon previous to her being called away, after a little reading and prayer, which we

generally had together, she said, "Do not trouble about me when I am gone; I shall soon be happy with Jesus." I added, "Are you not so now?" "Oh, yes!" was her ready, hearty response. I never saw her again in the body; but from the delight I had experienced in being with this dear soul, I felt a pressing desire for my wife to see her also, and it was given to her to have the joy likewise, and to see again one in whom she had been interested, and to witness in her the preciousness of the power of grace in an earthly tabernacle about to be dissolved.

On going to the cottage the following morning the blinds were down, telling a silent tale, that life was extinct—"absent from the body, present with the Lord." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

I have yet to tell that this member of the body of Christ had in her lifetime been once a regular attendant at a church or chapel, and in earlier days a great reader of the Scriptures; but it was only about two years before her end that the blessedness of salvation was known in power to her soul.

Dear reader, do you know the love of God, the love of Christ, the love of the Spirit, in your heart? The love of God in the gift of His Son? The love of Jesus in laying down His life, having power to lay it down, and power to take it up again? The love of the Holy Ghost, in revealing through the Word the love of God to your soul, in the giving of Jesus to be a sacrifice for sin on the accursed tree, there dying, the just for the unjust, that He might bring us to God? If so, it will be joy to you to hear of the tidings of His saving grace, and your privilege to give praise to His name.

Should you, however, be still in your sins, through not having believed in the name of the Lord Jesus, are you aware of what the Scripture saith? Let me draw your attention to it, in John iii. 36: "He that believeth not the Son shall not see life; but the wrath of God abideth on Him." It is not a question of your being conscious of this, but a fact declared by the word of truth as to the state of the ungodly, the sinner, who is dead in trespasses and sins. Now I would briefly seek to show you how you can escape the coming judgment of which the apostle speaks in 2 Thess i. 8-10. The testimony of Scripture is: "All have sinned, and come short of the glory of God" (Rom. iii. 23); and "without shedding of blood is no remission." We have then established this fundamental principle of truth, that it is through blood, and it alone, that atonement for sin can be made. Now it is not possible that the blood of bulls and goats should take away sins (Heb. x. 4); therefore Christ came into the world to put away sin by the sacrifice of Himself, making peace through the blood of His cross (Col. i. 20); and it is the blood of Jesus Christ, God's Son, which cleanseth us from all sin. (1 John i. 7.) As there were cities of refuge for a man-slayer of old, so grace has now provided a refuge for sinners; and the Word witnesses that it is under the shelter of the blood of the Lamb which was slain, by believing the record which God hath given of the sacrifice on the cross on Calvary.

I would beseech you, with all affection and love, yea, persuade you now, at this very moment, to be reconciled to God. Think, oh, think, precious soul, how great must be the love of God toward

you—toward you, I say—when He has given His only-begotten Son to die; and such a death, even the death of the cross! Do you question it? I ask then, Do you believe the Scriptures? what do they testify? That Jesus, by the grace of God, should taste death for every man. Did He not, then, die for you? He died the “just for the unjust, that He might bring *us* to God.” (1 Peter iii. 18.) Who are the “*us*”? The ungodly, the guilty, the lost, the sinner. God then has declared, proved, and manifested His love; “for when we were yet without strength, in due time Christ died for the ungodly.” (Rom. v. 6.) Believest thou this? If so, He died that thou mightest live. “He died for our sins, and rose again for our justification; that being justified by faith, we might have peace with God, through our Lord Jesus Christ.” It is this peace that I desire your soul may possess by believing on the Lord Jesus Christ; and not only know that there is salvation now, this day, through the finished work of the cross, but also learn that sinners so saved by grace are brought into the relationship of children, receiving the spirit of adoption, crying “Abba, Father,” and by one spirit baptized into one body.

There is only one name under heaven given among men whereby we must be saved, and it is the privilege of all who have eternal life to be gathered in the name of the Lord, to remember Him on the first day of the week in the breaking of bread, and to show forth His death until He comes. May the God of all grace enable you to say, “I am waiting to go,” through knowing Christ to be my Lord and Saviour, looking for His appearing.

T. N.

THE SALVATION OF GOD.

“WHERE IS HE?”

“Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?”—JOB xiv. 10.



BELIEVER in the Lord Jesus had died very suddenly in the town in which I was living, and while in the post-office I heard a woman telling the clerk of it, and standing by her side, I said quietly, “Well, *he* is gone to heaven; the question for *us* is, Where should *we* be if called away as he was?” In a moment she turned round towards me, and with an angry tone of voice replied, “That neither you nor I can answer; for no one has ever come back to tell us where they are,” thus completely setting aside the word of God, which gives in the New Testament two answers to the question at the head of this paper—as to the believer, “Absent from the body, present with the Lord” (2 Cor. v. 8); as to the unbeliever, “In hell he lift up his eyes, being in torments.” (Luke xvi. 23.)

“No one has ever come back to tell us where they are,” is the voice of modern infidelity on earth. “Nay, Father Abraham; but *if one went unto them from the dead, they will repent,*” is a voice from hell. What an answer to both is Luke xvi. 31—“If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead!*”

But, reader, we have more to tell you; the very

One who spake those words in Luke xvi. has died, and has risen from the dead, and has the keys of hell and death; and while you read this paper, which answer of the two would you give to the solemn question of Job? "*With the Lord,*" or "*in torments*"? Have you been persuaded of the reality of these things? Have you known for yourself what repentance towards God is? You have more than "Moses and the prophets;" you have a revelation from God of the death and the resurrection of Him of whom Moses in the law and the prophets did write, of the One who has died for sinners, and borne divine judgment against sin for all who believe in Him.

"It is appointed unto men once to die," and this man cannot deny, because it is a palpable fact before his eyes every day; but ignoring a revelation from God, he allows what he sees, and seeks to deny all beyond it; but the same word adds, 'But after this the judgment.'

But is this all? There is no comfort, no hope, thus far for a guilty sinner; but, thanks be to God, there is more than this—"So Christ was once offered to bear the sins of many." Has my reader ever trembled at the thought of judgment? Do you own it is what you deserve at the hand of God against whom you have sinned? Then think of these precious words. "An offering for sin," is it not exactly what you need? Only *one* offering is needed; there was but One who could offer it, and He has been once offered, and now "there is no more offering for sin." Your tears, your prayers, your good works, your resolutions, will never make up an offering for sin; but what you could never do Christ has done, and God has accepted that offering; for "it pleased the Lord to bruise Him,

He hath put Him to grief." "He was bruised for our iniquities," and the believer can say, "With His bruise we *are* healed." The wages of sin is death, but the Lord of life Himself has died, the just for the unjust; but sin too, as against an infinite Being requires an infinite sacrifice to put it away, or infinite punishment must be the portion of the sinner. The Lord has borne the judgment of God against sin, and God says to every one who believes in Him, "Your sins and iniquities I will remember no more."

W. R. H.

TWO CLASSES, AND TWO MESSAGES.

"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.

BELOVED reader, which portion of the foregoing verse describes your position? The word of God marks off these two classes, to either of which you must belong. Are you *for* Christ or *against* Him? Which, oh, which? I earnestly ask you, What think *you* of Christ? Don't cast the question away from you; but put it to your own heart, and answer it *truthfully*. You are at this moment either saved or unsaved; serving Christ in the narrow road leading to glory, or Satan in the downward path to hell; you will spend eternity either with Christ, or—solemn thought—in eternal banishment from Him.

Again I ask you, *Which* is it? *Which* will it be for eternity, heaven or hell?

Blessed indeed it is for you if that first clause

of the verse applies to you; if you have got Christ, and can say—

“Now I can call the Saviour mine,
Though all unworthy still;
I’m sheltered by His precious blood,
Beyond the reach of ill.”

If this be the language of your heart, it is well for you; and I would just say, “*Stand fast in the Lord, my beloved, looking unto Jesus,*” that blessed One who *loved* you and gave *Himself* for you; yea, who is coming to receive us to *Himself*. But, oh! if my reader be yet a stranger to that blessed Lord Jesus Christ, I would say, How awful is your position! unsaved without the question of your soul’s eternal salvation settled; yea, more, judgment staring you in the face, the wrath of God abiding on you. Does this startle you? or do you think the case exaggerated? Nay, it is not. God’s own word declares such to be your condition. “The wrath of God abideth on him.” And no matter what *you* think, you cannot alter the truth of God. Oh, beloved, unsaved one, in the face of all this, can you deliberately turn your back on Christ? “*How shall we escape, if we neglect so great salvation?*” (Heb. ii. 3.) We cannot. And surely you cannot be so mad as to go on still unsaved, a rejecter of Christ, duped by the devil. But perhaps you are saying, “Well, I’m trying to do the best I can; I’ve turned over a new leaf, and I hope I’m pleasing God.” Stop, dear soul! Don’t talk about doing your best, turning over a new leaf, &c. *Reformation* is not *SALVATION*; *turning over new leaves* is not *CHRIST*; and nothing else will stand. God wants none of *your* doing. Why? Because His beloved Son

finished *all* on Calvary, when He stood in the guilty sinner's place. Yes; *He* finished *all*. Hear His own words, "It is finished." Can *you* add aught to what is already complete, think you? Now tell me, if you spent years and years in labouring to please God, what could you bring Him after all? Shall I tell you? Like Cain, you would bring a bloodless offering, which He could not accept; for He says, "Without shedding of blood is no remission." *He* sweeps your sandy foundation from under your feet, by declaring all your righteousnesses to be "filthy rags." What an offering! And when that is the *best*, what about the *worst*, the sins of which the wages is death, eternal death? Do you think you can stand before God in "rags"? Will they cover you? Ah! you *know* they won't. Oh that you had what *would* cover you, and then you could say, as did another, "'Snow-water' is not enough to cleanse, nor 'filthy rags,' to clothe; but the blood of the Lord Jesus Christ is ENOUGH for everything." Christ completed the work of salvation over 1800 years ago, and you have only to *believe* it to *accept* Him, and life—eternal life—is yours. Is it not simple? God offers this precious gift to *you now*, will you take it?

And now one parting word. God, in boundless grace, offers to "whosoever will" the water of life freely; but it is *now* He offers it. Beware how you *neglect* it. "Behold, *now* is the accepted time; behold, *now* is the day of salvation."

"All things are ready,' come,
To-morrow may not be;
Oh, sinner, come, the Saviour waits
This hour to welcome thee."

"A."

“JESUS CHRIST DIED FOR YOU, BUT
NOT FOR ME.”

SUCH were the last words of a poor old man who recently passed away into eternity. Solemn words surely, coming to us from the very border-land of eternity; sending a thrill through our souls as we hear them, saying to us in language unmistakeable, *Godless, Christless, hopeless, lost!*

He lived for over seventy years in forgetfulness of God, fulfilling the desires of the flesh and mind—refusing even the sound of the gospel, though brought close to his door; living on God's *gifts*, but despising His *gift*, till disease and death made their appearance, and eternity with all its stern realities stared him in the face, then carelessness gave place to anxiety; but *too late!*

Ah! sin is real, death is real, judgment is real, whatever persons may think or say to the contrary. Reader, remember you must meet death, and receive judgment, unless you are washed in the blood of the Lamb. His blood alone cleanseth us from all sin. Oh, turn ye, turn ye, turn ye, ere your soul is engulfed in the fearful and overwhelming judgments of an insulted and offended God; ere the realities of sin, death, and judgment are felt by your guilty soul in that place of torment where you will ask in vain for one drop of water to cool your parched tongue; tormented *ever*, relieved *never!*

So soon as disease began to shake the house, and death stretched out his hand to seize the tenant, the bold, daring, careless, sin-loving, God-hating, Christ-rejecting sinner began to be alarmed.

The tears coursed each other down his furrowed and wrinkled face, deep sighs and groans escaped his lips as memory recalled the misspent and wasted past, and conscience pressed home the sense of guilt, while repentance seemed hidden from him, and remorse filled his soul.

A holy God above, a yawning hell beneath—a life of sin in the past, an eternity of woe in the future, are enough surely to make a sinner tremble. And as the reality of his condition became more apparent, it made the once bold, defiant, determined sinner a poor, trembling, shrinking coward. As death put his cold icy hand on his heart to still its throbbings, and his breathing became more difficult, one who knew the Lord whispered into his ear, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners," he looked up with a look that one is not likely soon to forget, and summoning all his strength for this his last effort to speak, he gasped out, "Jesus Christ died for you, but not for me," then a faint struggle and the sinner was gone. Gone! yes, gone! and his dying testimony gives us no hope. Would we could speak otherwise, but we cannot.

"Jesus Christ died for you, but not for me," need not be said by you, dear reader; for Scripture says, Jesus Christ tasted death for every man. (Heb. ii. 9.) "He came into the world to save sinners." (1 Tim. i. 15.) If such is your character, if you are willing to take the place of a guilty sinner before God, then you have a claim to the Saviour, for He came for sinners.

"Not the righteous, sinners Jesus came to save."

Do not plead goodness or merit; on the other

hand, do not say you are too great a sinner. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18.) That precious blood of Jesus has cleansed thousands. It cleansed the *chief of sinners*; it cleansed the *thief*; it cleansed *me*; it can cleanse *you*—trust it. Jesus Christ has died, and "God sets Him forth a propitiation through faith in His blood, to declare at this time His righteousness: that He might be just, and the justifier of Him which believeth in Jesus." (Rom. iii. 25, 26.)

Oh, believe in that precious Christ, who has died and is risen again! If ever you get your soul saved, it will be by trusting Jesus and His finished work. Works will not do, prayers will not do, tears and groans will not do; but, thank God, faith will do. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) Then you will be able to say, "The Son of God loved me, and gave Himself for me." (Gal. ii. 20.)

W. E.

A WORD OF EXHORTATION, A WORD OF SALVATION, OR A WORD OF WARNING.

IT is by the word written or preached that God effects His purposes of blessing souls, and it is by the reception of His word by faith that souls are first of all saved, then blessed and built up. God speaks in His word; and coming to it, we are face to face with God. How important is the Word! and how important it is to consider what attitude we take towards God when He speaks to us, the creatures of His hand!

Most people nowadays, at least in so-called

Christian countries, have some idea of what it is to listen to the word of God. Many are accustomed to go regularly and hear sermons on it, as well as the Word publicly read, like the Jews we read of in Acts xiii. 14, 15, who were found assembled together in the synagogue on the sabbath-day, who heard the reading of the law and the prophets, to be followed by what the rulers asked the apostle Paul, or others with him, to give, "A word of exhortation." Many make an orderly practice of reading their Bibles day by day; many say, "The Bible, the Bible, and nothing but the Bible." Some, I fear, and alas for such, take no heed to the Word at all, but simply neglect it. Some infidels make a continual practice of mocking at it, and opposing it. It was by not taking heed to what God said that our first parents, Adam and Eve, in the garden of Eden, first fell into sin. Now it is by believing God in what He says that salvation from all the consequences that one act involved us in becomes the portion of every individual who does so. May you, dear reader, be conscious just now of the importance of not treating lightly the word of God.

Now God speaks especially, as we read in the Bible, in two ways. He once spake on earth (Heb. xii. 25, 26) from the top of mount Sinai, by Moses, in the tones of the "law;" He now speaks in His Son, in tones of grace. (Heb. i. 1, 2.) The law was given by Moses; grace and truth, came by Jesus Christ. (John i. 17.) God speaking in the law said to man, as it were, "Do this, and live; fail in the keeping of my law, offend in one point (Rom. x. 5; James ii. 10), and you are condemned and cursed." (2 Cor. iii. 7, 9; Gal. iii. 10.) God speaking in His Son is not telling man

to do anything at all, but, addressing him as a sinner, which every one is (Rom. iii. 23), is saying, not "do," but "believe," and live; "Believe on my Son, and eternal life is yours;" forgiveness of sins is yours (Acts xiii. 39, 48); for He, as the Saviour, has died for the sinner on the cross, finishing the work He came to do, and which had to be done, and has been raised from among the dead. How different and opposite are these two ways in which we find God has spoken. And let me press upon you, beloved reader, that the time is long past and gone when He spake as in the law; yea, for eighteen hundred years and more He has been, and is still, speaking in grace. God has clearly shown it is useless to expect anything from man; for who has not broken the law, if they ever attempted to keep it? So He wants man, you, my reader, to learn what He has done, to receive from Him, to stand still, as it were, and see His salvation. (Exodus xiv. 13.)

Yet still, so perverse are our natural hearts, we find so many to-day welcoming a "word of exhortation" to do something in order to please God. But, as Paul, who rose up in the synagogue at Antioch of Pisidia, truly apprehended, what people want is not a "word of exhortation" (Acts xiii. 15)—this is all well when a man is saved, and knows it—but a "word of salvation." (Acts xiii. 26.) What most want is to hear God speaking in His Son, the voice of Jesus, the Saviour. Sinner, you need a Saviour; the Jews in that synagogue needed a Saviour; many a religious worshipper needs a Saviour to-day. Be you religious or irreligious, whosoever or whatsoever you be, my reader, you need a Saviour. And such an One the word of salvation announces,

"Be it known unto you, that through this man (Jesus the Saviour) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could *not* be justified by the law of Moses." (Acts xiii. 38, 39.) What a word, not by Moses telling you to "do and live;" but telling you plainly ye could not be justified on that principle, and speaking of blessing alone through Jesus, who bore sin's penalty, its wages, in dying on the cross at Calvary, there shedding His precious blood in atonement, who has now been raised again, and is Lord and Christ at God's right hand to-day. Through this glorious Person, Son of God as well as Son of man, through Him is forgiveness of sins announced, proclaimed.


Do you want this wondrous blessing, forgiveness of sins, and salvation? Then mark, all that "believe," not all that "do," not even all that ask for it, but "all that believe are justified from all things;" and, as we read elsewhere, "He that believeth hath everlasting life." (John iii. 36.) If you have been satisfied with religion and a "word of exhortation" hitherto, may God just now give you to know your need of this "word of salvation." "Believe on the Lord Jesus Christ, and thou shalt be saved."

No one can be all right for eternity and the next world unless saved in this. You cannot go as you are into the glory of God; but saved, and your sins washed away in the precious blood of Christ, God has justified you, and has made you meet for His presence. (Col. i. 12.) May you believe, and know God thus speaking to you in love and grace, and continue "in the grace of God," as Paul persuaded (Acts xiii. 43) the people

at Antioch to do. But should anyone read this who is neglecting this "great salvation" (Heb. ii. 3), I add a "word of warning," that which Paul also sounded in the ears of his listeners (Acts xiii. 40, 41), "Beware, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

J. S. C.

THE JOY OF SALVATION.

OME people are of opinion that it is a very *gloomy* thing to become a Christian, and that conversion means the giving up of everything bright and enjoyable, and the becoming mopish and miserable, and long-faced and sad-looking. This, however, is an utterly mistaken notion, and the *very opposite* of the truth of God. It is an invention of the father of lies, concocted in order to keep his dupes in his service, that finally they may be found in his company, eternally lost; for let me tell you, my reader, the man who carries about with him an ever-increasing load of unforgiven sin, who knows the world may be left and God met at any moment, and who is aware that he is unprepared to meet God, unwilling to leave the world, unfit to die, such an one is indeed the one who, if honest with himself, will be moping and miserable, and go about with a long face and a sad countenance. My friend, is *your* state truly depicted above? How, then, can you ever have a moment's happiness, a day's pleasure? How can you, nay, how *dare* you, lie down to sleep peacefully at night

when the word of God declares that His wrath is hanging over you? (John iii. 36.)

On the other hand, the believer in Jesus knows that his sins are forgiven him (Acts xiii. 38, 39), that he has eternal life (1 John v. 13), peace with God (Rom. v. 1), acceptance in Christ (Eph. i. 6), the relationship of a son (John i. 12; Gal. iv. 5; 1 John iii. 1, 2), fitness for glory (Col. i. 12), oneness with Christ (Eph. v. 30), that he is an heir of God, and a joint-heir with Christ (Rom. viii. 17), and is already blessed with *all* spiritual blessings in the heavenlies in Christ. (Eph. i. 3.) Does the conscious possession of these things make him gloomy? Impossible! It fills him with joy unspeakable, and full of glory, Happiness? He alone knows what it is.

“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!”

Dear reader, do you know this joy? Then indeed you may have a “merry heart,” which maketh a “cheerful countenance.” (Prov. xv. 13.) But are you still unsaved, having “no hope and without God in the world”? Then you are indeed in a sad state, “of all men most miserable.” Perhaps in outward appearance happy; yours the loudest laughter in the crowd; but “as the crackling of thorns under a pot, so is the laughter of the fool.” (Eccl. vii. 6.) May God in mercy, if such be your state, so open your eyes and deliver you from it, that you may be filled with all joy and peace in believing on Jesus, and, as a believer, know the fulness of joy that is in the presence of God, and the pleasures that are at His right hand for evermore!

H. P. A. G.

WONDERS WILL NEVER CEASE.

"I am as a wonder unto many."—Ps. lxxi. 7.

SUCH is the language of the Psalmist David, and such has been the language of many believers on the Lord Jesus Christ; and such is the language of the writer, who also can add that he is the greatest wonder to himself. He is a puzzle, a mystery, a problem, which for the last five or six years he has been trying to unravel and solve. Experience at last enables him to explain a little of what he has been an eye-witness to; and on turning over the leaves of his note-book "memory" he finds that at one time he was a very great open sinner, being a drunkard, blasphemer, swearer, God-denier, in fact all that a man could be that is bad, but by the grace of God he is what he is; viz., a pardoned sinner, a lover of God, a hater of sin, endeavouring to walk uprightly with a very evil heart, which is trying to again draw him into sin; but, thank God, His grace is sufficient to keep him, which He has promised to do, and has done up to the present, and he has not the slightest doubt but that He is able to save to the uttermost—both him and anyone else that comes unto God by Christ Jesus. I *know* in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." What wonders grace can work! It first saved me from the devil's grasp, who tried to hinder my salvation; while again it waged a war with the world on my behalf,

as well as fought battles too numerous to mention, against the corruptions of my heart, while I was simply a by-stander or looker-on. In very deed I have become as a wonder unto many who have noticed the change wrought in me, and to myself doubly so. Said Satan, "He is my subject, and I am not going to lose him." Said Christ, "Before he was thine, he was mine; it was through me that his freedom was purchased, which has been paid in blood, and not only his, but every man's under the face of the sun, and therefore I shall deliver him from thy bondage." A terrible fight ensued, in which Christ was victorious, while I wondered.

Said the world, "For many years he has been fascinated with my pleasures and vanities, and though he has escaped Satan's grasp, yet I do not intend letting him slip so easily." But Christ had begun, and Christ intended carrying on what He had begun, and for a long time a war was raging, while I greatly wondered.

Said the flesh, "He will find it a hard matter to conquer me;" and 'I have found out the truth of that remark; but the Spirit is still fighting, and though there will be a great many more battles to fight, yet, according to the victories won already, I have the fullest confidence in the power of the Spirit, and God's willingness to continue so great a warfare; and when I meditate upon the grand scheme of salvation, I am lost in wonder and admiration. Reader, my salvation is being completed by the very person, viz., Jesus Christ the Son of God, who enabled me to lay hold by faith of His precious promises, and to flee from the wrath to come; and though I have been in great terror while watching the conflict going on between the grace

of God and the three great enemies of my soul, yet all God requires me to do is to stand still and see His salvation. I am the subject of warfare, and it was because of sin that such a warfare began. I am one mass of corruption, and so are all men, for all have sinned, and unless the same battles are going on on your behalf, you are none of His. And I would ask you to enquire if such is the case with you, because if not your doom is dreadful, being eternal damnation. Having escaped, I invite you to escape also; and having found peace from a most guilty conscience in Jesus Christ my Saviour, I ask thee to go to Him also who is calling thee by these lines. There is nought to do, only to simply believe on Him, and trust Him as having power to save thee as he saved me. I have nothing whereof to boast, not having any part in my salvation save the submitting myself, and when the victories are all won I shall not have so much as deserved a good conduct-stripe, much less a medal. No, my friend, Jesus is all in all, and shall have all the praise. I am content to give Him thanks, which is all He requires for His grace, which

Taught my wandering feet
To tread the heavenly road,
And new supplies each hour I meet
While pressing on to God.

Go and do likewise, it is free to all. One thing I am longing for, and that is that I may meet in heaven some, if only one, who have been enabled to escape through this feeble effort. Will you not be the one?

A. M.

K.

THE SALVATION OF GOD.



A WORD UPON WHEELS.

IT is related that a certain lady, after spending an evening at cards in the midst of gay company, on returning home found her maid engaged in reading. She stealthily looked over her shoulder, and observing what the book was, exclaimed, "Poor melancholy soul! What *pleasure* can you find in poring so long over that book?" Reader, can you guess what the book was? Well, not waiting for an answer, she retired to rest; but that night she rested not. And what was it, think you, that disturbed her spirit and drove sleep from her eyes? Was it the festivity and the gaiety in which she had so recently been indulging; the excitement of the occasion, or the weariness that followed in its train? No; it was nothing of this. It was—what then? Merely *a word*, my reader. How little do we think of a word! It is so soon, so easily uttered, and often so lightly escapes the lip; but at times how much hangs upon a word, what irrevocable issues! And God says, "A word fitly spoken is like apples of gold in pictures of silver." (Prov. xxv. 11.) What beautiful imagery is this! But if you look in the margin of your Bible there is something more. You will see it reads thus: "A word *spoken upon His wheels* is like apples of gold in pictures of silver." Now it was just *that*; a word upon God's wheels had run right into her

heart, and the *first* effect of it was to give deep anguish of spirit. She found no rest; all night she lay under the hand of God, sighing and weeping with the smart of this one word on wheels. Again and again her maid begged to know the cause of such deep and unabated distress. At length the lady could restrain herself no longer. Bursting into a flood of tears, she exclaimed, "Oh, it is *one word* which I saw in your book that troubles me! There I saw that word '*eternity*.' Oh, how happy should I be if I were prepared for ETERNITY!"


And would not *you*, whom God has so long spared in His mercy from the fast-approaching judgment, would not you be happy, with a happiness you have never yet tasted, were you prepared for eternity? Face to face with that one word, with all its unproved but tremendous significance, what could the cards and the other frivolities of this wretched world do for the guilty soul of this poor lady? She could only loathe them from the bottom of her heart while she seemed to breathe the smoke of the pit from which they emanated. But God had mercy upon her, as He ever has upon any soul which truly turns to Him; and her heart rested by faith upon the precious blood of Christ, which can alone cleanse a poor sinner from his sins, and give a troubled conscience peace with God. In a word, she believed unto salvation, and then, like her pious, faithful, and happy maid, she discovered the secret of the *pleasure* which that book, which speaks of eternity and eternal verities, conveys to the soul of the believer. The word spoken on God's wheels began to bring forth its apples of gold—fruit unto holiness and unto God (Rom. vi. 22, viii. 4)—in pictures of silver,

for every divinely-opened eye to see and to admire.

Dear reader, may it be thus with you. “Give not sleep to thine eyes, nor slumber to thine eyelids,” until, by faith in the Lord Jesus Christ, thou canst say that through grace, eternity, with all its solemn issues of eternal damnation (Mark iii. 29), eternal judgment (Heb. vi. 2), and eternal fire (Jude 7) has no title to disturb your soul, because it is only big with blessedness to you, that of eternal life (Mark x. 30), eternal redemption (Heb. ix. 12), eternal salvation (Heb. v. 9), and eternal glory. (1 Peter v. 10.)

W. R.

“HEAVEN’S BEGUN BELOW.”

 HERE he sat in his lonely chimney-corner, breathing hard, and dying fast. Eighty and one summers had left many a wrinkle on his fine old face. “Thank you for all your kindness, sir, and the many dinners you have sent me,” he had said, with a heart brimful of gratitude, to a kind neighbour the day before. “I shall never want another.” But at the time of which I now speak his heart was *more* than full. “I’ve been *full* of comfort—full of comfort all last night and to-day.” “And what has given you this comfort?” it was asked. “Oh, it is the *blood of Jesus*, the *precious* blood of Jesus, that has done it. What should *I* do without knowing of the blood of Jesus now?” Then, with a countenance full of heavenly animation, while tears of joy coursed each other down his withered cheek, presenting a picture which those who were allowed

to witness it will never forget, he quoted with marvellous power that blessed verse, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Everlasting life!" he well-nigh shouted. "*Everlasting life!*" again he repeated with increased earnestness and emphasis. "EVERLASTING LIFE!" once more boiled over from his full heart. "Not for ten years, not for twenty, not for hundreds, but for millions, and that'll only be the beginning on 't!"

Bowing his head upon his breast, after an exertion which was almost more than his natural power could bear, for a moment he paused. Then with a heavenly smile he looked at us both, and said, "*Heaven's begun below.*"

I was in with him one day when the doctor was there. The doctor said, "You are going where we must all go sooner or later." He immediately replied, "I am going to Jesus, and should like to go to-day; He died for me, and He has washed me from all my sins in His blood." The doctor said, "I am glad you think and feel so," when brightly came forth the response, "*I believe it, doctor; I believe it.*"

He had told me one day, as we were talking together, that he had been to chapel hundreds of times, and sent his children to Sunday-school, but never got what his soul craved for, until he was unable to leave his chimney-corner, and then the Lord came in and saved him.

A family circumstance was used of God to really awaken him, and ultimately to his salvation. He had a little great-grandson, whose name was George B——, who very frequently used to come and see his great-grandfather. George, though

only a little boy, was very kind and considerate to his aged relative, and he loved his dear Georgie much. But one day George was run over by a thoughtless man driving furiously in a butcher's cart. It was very near his house where it happened, so dear George was at once carried there, where I saw him in great pain, and heard him moaning piteously, and in a few short hours he died from the effect of the injuries he received, and went to be with Jesus, which is far better.

From the bedside of the child I went to see our aged friend, his loving relative, and oh, what a scene met my gaze! The dear old man was weeping bitterly, and saying in the most touching manner, "Oh, my dear Georgie! Oh, my dear Georgie is taken from me, and I am not ready to meet him where he is gone!" God had often given him blows before; but this was the last blow, that broke his heart all to pieces, and caused him to come to Jesus for healing and rest, both which He gave him at once, and no sooner was he saved than he said, "Now I know I shall see my dear Georgie again in His presence, who loved us both, and gave Himself for us both."

Another morning I called in to see him, and found him very poorly; but at the mention of the name of Jesus he brightened up at once, and said, "He died for *me*. I don't believe He died for you; I believe He died for *me*. Precious Jesus, I do thank you for having saved poor old Charles C—— in his old age! How many years I went on deceiving myself! but I do believe, I will believe, that Jesus died for me! Oh, the precious blood of Jesus, it cleanseth from all sin; and

He 'll never leave me, nor forsake me; I *do* thank Him!"

On another occasion, when one of his grand-daughters was in, he said, with tears of joy running down his dear old face, "Oh, the love of God! it is more than ten thousand worlds of gold. Oh, Mary, rejoice with me! I have such feelings of happiness and joy in thoughts of Jesus, and His blood, and His love, and going to Him, as few people imagine. I am quite ready to go to Him this moment. He has made me ready with His precious blood."

Surely our God is not only marvellously patient in His grace, but wondrous in carrying out His own purpose and grace in the salvation of those He has set His heart upon to save.

But what about you who are reading this paper? Are you ready to die? Are you ready for the Lord Jesus, if His second coming were to take place at this very moment? Do you say, "I am really anxious to be saved, but I am waiting for a token"? Then accept the one God gives you; for He says, "The BLOOD shall be to you for *a token* upon the houses where ye are: and when I see the BLOOD, I will pass over you." (Exodus xii. 13.)

Are you young, and is Satan tempting you to put off your soul's salvation until you are old, or until you come to a death-bed? Oh, remember thousands die young, and that a death-bed, with all its sufferings, and frequently unconsciousness, is not the time to get your soul saved!

"Behold, NOW is the accepted time; behold, NOW is the day of salvation."

H. M. H.

"A WORK IN OUR DAYS."

SUBSTANCE OF AN OPEN-AIR ADDRESS.

"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts xiii. 41.

WHAT work is this that God is working in our days, and to which so much importance attaches, as that the man who does not believe, but, whilst he hears, only wonders, shall assuredly perish? It is not creation; for God is not now commanding worlds into existence, nor bedecking yonder heavens with stars. That work is over; but another and still more interesting work of God is being daily performed in our midst, and what is it?

Let me read the previous verse, and you will learn, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

It is *forgiveness of sins*. Marvellous fact! Only think of it, ye travellers to eternity, the forgiveness of your sins is preached to you, so that if by grace you only believe in Christ, you shall be justified at once. This is the work which at present occupies the heart of God. Creation is a work altogether independent and outside of me. Forgiveness meets me in my ruin and guilt, and justifies me at all cost to God.

In creation God merely commanded, in salvation He redeems, and that by the blood of His Son.

Creation shows His power, redemption shows His love.

Now this wonderful work of God is taking place in our days, and many are becoming the subjects of it. Yes, many are hearing what "the man declares." Then they believe, and are justified from all things. Do you believe these facts?

Now don't tell me that no man can know that he is forgiven. Why *every true believer* in the town is forgiven. Hearken, "All that believe are justified." What could be plainer? If you are not justified it is because you do not believe. Yes, I repeat fearlessly, it is because you are an unbeliever. You may very likely believe with your *brain*, but that is of little good. "With *the heart* man believeth unto righteousness, and with the mouth confession is made unto salvation." Heart-believers are uncommon; brain-believers, that is, mere professors, abound on all hands. Which are you?

Now the preacher of the gospel, as he stands on the broad thoroughfare of earth, is a herald from heaven. He has a royal proclamation—a proclamation of forgiveness from the King of kings. Glorious message! Oh, ye guilty ones, hearken, "*Be it known* unto you, that through this man" (through the Man Christ Jesus, risen from the dead) "is preached unto you the forgiveness of sins." "*Be it known*" as a positive fact. "*Be it known*" in all the assurance of God's own truth. "*Be it known*" to the banishment of all doubt and fear, that the forgiveness of sins is preached. Souls, will you believe, will you accept, this blessed forgiveness?

What is the alternative? It is *perdition*. "He

that believeth not shall be damned." Ah, the awful thought intensifies my solicitude for your salvation! How fearful the curse that will overtake the unbeliever! Do not merely "behold and wonder." You cannot help *beholding* the daily effects of this work in our midst. Parents, children, brothers, sisters, are day after day bearing witness to that which grace has done for them; but you only *wonder*. The thing is still a mystery to you. You cannot understand it. Then, friend, after *wondering* there comes *perdition*.

How long, oh, how long, is this unbelief to darken your souls? Time is passing on, eternity hastens. Soon you will be gone, gone to eternity. Soon all will be changed in your present abode. Other feet will tread these roads, other tenants will occupy these houses, other voices will be heard in these streets, other buyers will buy, and other sellers will sell, and you will be gone. A few years and all will be different here. The same sun may shine, the same sweet air may breathe; but other names will be named, other faces seen, and the sun will shine on your grave. "The wind passeth over it, and it is gone, and the place thereof shall know it no more." Ah, take care, lest when the children, yet unborn, play in your streets, you yourselves are lifting up your eyes in hell! lest when others are busied about the very things that now engage you, you yourselves are desirous of a drop of water to cool your tongues, to give a momentary relief from its torments!

There is no gospel in hell, no proclamation of forgiveness there, no sweet sound of mercy there. It is to-day that salvation is offered, and forgiveness preached. The one word that falls from

heaven on the sinner's ear to-day is, "Come, come, come!" But not for ever. Its lovely notes may be prolonged over a period of eighty years, may sing their plaintive sweetness in the sinner's ear until that ear be dulled by decay; but not for ever. "God's *long-suffering* is salvation;" but He does not suffer always thus. Judgment comes. "Depart, depart, depart," will follow. Oh, how awful! Dull shall fall the sound of doom on the desolate yet impenitent soul, discovering at last that God's gospel may not be always despised, as it is driven to outer darkness, wailing and gnashing of teeth, under the judgment of a holy God.

Oh, ye despisers, *wonder and perish*, be apprised of your doom! God tells you in time. Ye who are anxious, believe, be justified, and then follow on to a deeper, fuller, richer knowledge of Him by whose death and resurrection your forgiveness was purchased.

J. W. S.

"SEE WHERE YOU STAND."



AND Jesus said, "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a *rock*: and when the flood arose, the stream beat vehemently upon that house, and could *not shake it*: for it was founded upon a *rock*." (Luke vi. 47, 48.)

Dear reader, *Christ Himself* is this immovable Rock. Are you standing safe for ever in Him?

Do ask yourself this question: Have I built on a rock that nothing on earth or under the earth can move; or am I trusting my never-dying soul to the sandy foundation of my own thoughts?

It is a solemn question; don't turn aside lightly with cold indifference. The flood *will* arise, and the stream *will* beat vehemently soon—who can tell how soon?—to test the foundations of your house. Ah! and then, if you have built on sand, you will call in deepest anguish to the Rock. But will He hear you? No; it will be too late.

Some time ago a railroad was laid just under a tall row of houses. As there was constant traffic going on, the whistling of the engine disturbed the inhabitants who lived in this row a good deal, and they therefore sent up a petition to the company, asking if the whistling could in any way be less frequent. The company said they would see what could be done in the matter, and accordingly sent an official who was well competent to judge, understanding thoroughly all the signals, to stand close under the row of houses, with note-book in hand, and note down each time the drivers whistled when it was unnecessary to do so in accordance with the signals. It so happened that close by the bank there was laid down a line of very rusty rails, used in the past for shunting; so the young man went and stood there, knowing he would be quite safe. For a little while all the shrill whistles were only in obedience to the signals, and there was nothing to note down, when suddenly an extra long and loud one flew out. He looked quickly, with a practised eye, at the different signals. All were for safety. "Well, that's extra," said he to himself, and he

noted it down. One more, still louder, followed. Another glance at the signals still showed safety, and No. 2 was noted down, when a louder and more terrific one still came. One minute more, and that young man would have been with the Lord, for he was a Christian; but God, whose eye is never closed, saw, as it were, his life hanging in this moment of time, and in His great mercy caused the young man to glance, scarcely knowing why he did so, at the spot where he stood. And where was that? Between the very rails on which the train was to pass! With great presence of mind he stepped back to the rusty rails, and as he did so the train flew over the very spot he left. In the interest of doing his duty, he knew not that unconsciously he had moved and got between bright rails, over which trains were passing every ten minutes; and the very whistles he was noting down as useless and unnecessary were for his own life.

What a picture is this! Don't you often wish, when anyone speaks to you about the things of eternity, that they would be silent, and not bother you? Ah! the very voice of warning, which maybe you hate, and think interfering and impertinent, is the voice which can speak of life, when you are standing heedless and self-satisfied on the very brink of death.

"Whosoever cometh to *me*," says the gracious voice of Jesus. It is to come to Himself He invites you. One whose precious blood can wash away all sins, One who longs to satisfy your heart, and One who is an everlasting Rock of strength, "chosen of God, and precious."

Is not this enough for you?

A. B. Y.

"SING 'HAPPY DAY' NOW."



N the spring of 1881, I was preaching the gospel in a farm place, where the Lord had opened a door, and was working in the hearts of some.

The second night as we entered the cottage, shortly before the hour of meeting, I noticed two women on the front form, one of them an elderly woman, who looked the picture of earnestness.

We had asked the Lord for a token of His saving power, and went forth expecting the answer. While His word went forth, used by the Holy Ghost to reveal HIM as a PRESENT, PERSONAL SAVIOUR for *lost sinners*, tears of true penitence flowed freely from the eyes of this sin-burdened one.

At the close that little hymn was given out—

"O happy day, that fixed my choice !"

with a note of warning for none to sing it but those who could do so truthfully. The meeting over, we had the privilege of speaking personally to some. Turning to this weary, troubled one, I asked if she had trusted Jesus as her own Saviour? but finding her still undecided, Christ was again pressed on her acceptance as the love gift of God. Having finished the work on the cross by His precious *blood*, God could now cleanse her from every stain of sin if she would only trust Him. Looking round to a friend sitting behind her, she said, "Sing 'happy day' now ;" and with tears of joy, conscious of her sins forgiven through the *blood* of the *Lamb*, she joined with us as we sang—

“Oh happy day, that fixed my choice,
 On Thee, my Saviour and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.
 Happy day! happy day!
 When Jesus washed my sins away.

And to-day, with a living Christ as the object of her heart, she is “pressing toward the mark for the prize of the high calling of God in Christ Jesus.”

Reader, can you look back on the past of your history, and mark the day when your soul was saved, when you first sang so thankfully of redeeming love? Or does this message find you a stranger to sins forgiven, peace with God unknown, your soul wrapt in darkness still, your present condition a careless despiser of God's love, your future a hopeless uncertainty?

Oh, what will arouse you? Look ahead! Soon the narrow limits of time will be crossed by you. How soon? What then, O trifler with your soul's best interests—what but the “judgment-throne” and the “lake of fire,” where the Christ-rejecter's portion will be found!

“To-day, if ye will hear His voice, harden not your heart.”


As the “Lamb slain” He sits on the “Father's throne,” and while seated there His voice is still distinctly heard in the Spirit's power through His word, “It is finished.”

“I am the way, and the truth, and the life: no man cometh unto the Father but by me.”

“Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

Heaven and earth shall pass away, the word of God NEVER. Believe it now and be saved. P. D. O.

TRUTH LITTLE BELIEVED.

HE Lord Jesus is coming. His "sure word" is, "Surely I come quickly." We believe it, we rejoice, and we wait for Him from heaven. Soon we shall enter in, to be for ever with Him, to go no more out, and unceasingly and untiringly adore Him.

"Whose precious blood has made us meet
To dwell with Him in glory."

Blessed, precious prospect! Jesus, our Lord and Saviour, is coming to take us to His Father's home on high, and all who are READY shall go in with Him, and the door will be shut. The door of salvation, now wide open (not ajar), will then be eternally closed, shutting *in* believers with Christ, and shutting *out* unbelievers from His blessed presence.

My reader, in that solemn moment, which side of the door will you be found? He says now, "I am the door: by me if any man enter in, he shall *be saved*, and shall go in and out, and find pasture." (John x. 9.)

"No other help is found,
No other name is given,
In which the sons of men can boast,
But His, who seeks and saves the lost."

"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.)

Yes, let the joyful sound go forth. Our Saviour

is coming for us, and our hearts long for the moment when we shall see Him face to face in the glory. Day by day thousands on earth are inviting Him to come, and He who says, "Call upon me, and I will answer," is but waiting until the last redeemed one is gathered in; and then "in a moment, in the twinkling of an eye," we shall be "for ever with the Lord."

Will you, my reader? Or will you wait till "He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and *all* kindreds of the earth shall wail because of Him"? (Rev. i. 7.) Solemn indeed that approaching event. I beseech you, delay not. Time, like an ever-rolling stream, is swiftly, surely, silently passing away; and you are being hurried like a feather on its resistless tide—Where? ah! where?

Soon Christ will come—surely He will. Oh, sinner, "prepare to meet thy God!" Meet Him now, in this day of His grace, and you will find a loving Saviour. Meet Him hereafter, and it will be as a righteous, inflexible judge.

Will you trust Him now? "O taste and see that the Lord is good: blessed is the man that trusteth in Him." (Ps. xxxiv. 8.) Yea, "believe on the Lord Jesus Christ, and *thou* shalt be saved, and thy house." (Acts xvi. 31.)

He has uttered these words: "If ye believe not that I am, ye shall die in your sins;" and for all such there is, "after death, the judgment," and the lake of fire for all eternity.

J. A. H. S.

THE SALVATION OF GOD.

ABSOLUTION FOR SIXPENCE,

OR PARDON FOR NOTHING.

TWO men, one of whom had been brought to God, and to a knowledge of His salvation only a few days, were conversing together on spiritual matters. "It is a fine thing," said the one, "to go to the priest, and get from him the absolution of a sin you may have committed by the payment of a few pence."

"It is far better," said the other, "to go to God in faith, and get the forgiveness of all your sins for nothing."

Certainly; only it is not a question of comparison at all. God alone can forgive sins, and set the soul right in view of eternity.

Man, the priest, wants money for pretending to do what he cannot. God asks nothing for doing what He alone can. "Who can forgive sins but God only?"

True, you may forgive me should I offend you. Further still, the Church may bind or loose, in the way of discipline, those who have sinned, or who may afterwards repent. But this is only governmental in the maintenance of moral order, and connected with time. As to eternal forgiveness, what men or body of men, what court or council, dare interfere? It were the height of blasphemy. God reserves to Himself that prerogative.

Hence it is not comparison. Man cannot absolve from sin, nor discharge the soul of guilt. He may utter an absolution, may assume a kind of mediatorial authority, may drug the conscience, and please the superstitions of his too-confiding fellow-sinner; may persuade him of the amazing efficacy of a "few pence" in appeasing the wrath of offended justice, and of the virtue of priestly intercession. All true; but all a delusion. These "few pence" declare the fallacy of the whole affair; they suffice to tear the mask from the deceiver's face.

In Acts viii. Simon Magus offered money to the apostles Peter and John, that thereby he might purchase the gift of God. The offer disclosed the man, showed him to be a hypocrite. Peter said, "Thy money perish *with thee*." To think that God wants money for the gift His grace bestows!

And the forgiveness of sins is as much His gift as anything else, even the spirit of repentance that makes forgiveness precious.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6, 7.)

No; such a sacrifice may comport with heathenism, or, in principle, with apostate Christianity, but not with the truth of God, given in order to deliver man from the corruptions into which his naturally superstitious mind is certain to lead him.


Oh, how refreshing to revert to that truth, to

see clearly God's statement about the forgiveness of sins: "Being justified freely by His grace, through the redemption that is in Christ Jesus." Here we begin at the very heart of God. His grace is the blessed source, the cause, the origin; then redemption is the solid and perfect basis; and lastly, a *free* justification is the precious consequence. Yes, "*free*." Now what does that familiar little adjective mean? Is the gas we burn *free*? No; it may perhaps be *cheap*; but it is not free. It must be paid for. But justification is not *cheap*, it is *free*, FREE, FREE!

Purchased at the awful price of redemption, in the blood of God's Son, it is now free to the sinner who by grace believes.

Thus *God pardons for nothing*. It could not be otherwise. What could I offer Him? Alas! I am spiritually bankrupt, ruined, hopeless. I cannot help myself. But He loves me. Ah, charming secret! And now He justifies me freely, that I may love Him in return. J. W. S.

GOD'S WORD TO ALL.

"UFFER 'little children,' and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. xix. 14.)

GOD'S WORD TO YOUNG MEN.

"Rejoice, O 'young man,' in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but *know thou*, that for all

these things *God will bring thee into judgment.*" (Eccles. xi. 9.)

"Remember *now* thy Creator in the days of thy youth." (Eccles. xii. 1.)

"And when he had *spent all*, there arose a mighty famine in that land; and he *began to be in want*. . . . 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*, and will say unto him, *Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father.* But when he was yet a *great way off*, his father *saw him*, and had *compassion*, and *ran*, and *fell on his neck*, and *kissed him.*" (Luke xv.)

GOD'S WORD TO YOUNG WOMEN.

"The Lord saith, Because the *daughters* of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go . . . therefore the Lord *will smite* with a scab the crown of the head of the daughters of Zion. . . . In that day the Lord *will take away* the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And *it shall come to pass*, that *instead of a sweet smell* there shall be *stink*; and *instead of a girdle a rent*; and *instead of well-set*

hair *baldness*; and instead of a stomacher a girding of *sackcloth*; and *burning* instead of beauty." (Isa. iii. 16-24.)

"The man [*Eliezer*, representing God the Holy Ghost] took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold [gold represents '*divine glory*'] . . . and *put the ear-ring on her face*, and the bracelets *on her hands*. . . . And they called Rebekah [figure of the Church, the bride of Christ], and said unto her, *Wilt thou go with this man?* And she said, *I will go*. . . . And Isaac [representing Christ] . . . *lifted up his eyes*, and *saw*, and, behold, the camels were coming. And Rebekah *lifted up her eyes*, and when she saw Isaac, she lighted off the camel. And Isaac . . . took Rebekah, and *she became his wife; and he loved her*." (Gen. xxiv. 22, 47, 63-67.)

GOD'S WORD TO MEN.

"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, 37.)

"I will say to my soul, Soul, thou hast much goods laid up for many years; *take thine ease, eat, drink, and be merry*. But God said unto him, *Thou fool, this night thy soul shall be required of thee*: then whose shall those things be, which thou hast provided?" (Luke xii. 19, 20.)

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was *speechless*. Then said the king to the servants, *Bind him hand and foot*, and

take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Matt. xxii. 11-13.)

Whosoever thou art, if you have not put on God's righteousness by faith in Christ for a covering, "thou art the man." (Rom. iii. 22; 2 Sam. xii. 7.)

GOD'S WORD TO WOMEN.

"*Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women. . . . Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.*" (Isa. xxxii. 9-11.)

"*And, behold, a woman in the city, which was a sinner . . . brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. . . . And He said unto the woman, Thy sins are forgiven. Thy faith hath saved thee; go in peace.*" (Luke vii. 37, 38, 48, 50.)

GOD'S WORD TO AGED MEN.

"*And the Lord said unto him . . . smite: let not your eye spare, neither have ye pity. . . . Then they began at the ancient men which were before the house.*" (Ezek. ix. 4-6.)

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

"*Whosoever was not found written in the book of life was cast into the lake of fire.*" (Rev. xx. 15.)

"*Turn ye, turn ye* from your evil ways; for why will ye die?" (Ezek. xxxiii. 11.)

"Then he [Simeon] *took Him* [the child Jesus] *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*." (Luke ii. 28-30.)

GOD'S WORD TO AGED WOMEN.

"And there was *one Anna*, a prophetess . . . *she was of a great age* . . . and she was a *widow* of *about fourscore and four years*, which departed not from the temple, but *served God* with fastings and prayers night and day. And she coming in that instant *gave thanks* likewise unto the Lord, and *spake* of Him to all them that *looked for redemption* in Jerusalem." (Luke ii. 36-38.)

"Let thy widows trust in me." (Jer. xlix. 11.)

"She that liveth in pleasure is dead while she liveth." (1 Tim. v. 6.)

"Without Christ . . . having no hope, and without God in the world." (Eph. ii. 12.)

"Awake *thou that sleepest*, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.)

GOD'S WORD TO ALL.

"All have *sinned*, and *come short* of the glory of God." (Rom. iii. 23.)

"By Him *all that believe* are justified from *all things*, from which ye could not be justified by the law of Moses." (Acts xiii. 39.)

"Come unto me, *all ye that labour* and are *heavy laden*, and I will *give you REST*." (Matt. xi. 28.)

A.

GOD—A MOMENT—AN ETERNITY.

READER, your eye rapidly glances over the words that stand at the head of this little paper, and just as rapidly they penetrate the mind. But what then? How do they affect your immortal soul? To what extent do they stir your conscience, and bring you face to face with divine and everlasting things? The world is hurrying on at a frightful pace—and to what? Surely it is well for each of us to pull himself up in his course, to make a pause sometimes, and to take reckonings. There are breakers ahead; judgment is impending; a fearful crisis is at hand. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Gal. vi. 7.) “They have sown the wind, and they shall reap the whirlwind.” (Hosea viii. 7.)

This is the God you have to meet, and how will you be able to stand in His presence? But, blessed be His name, He has revealed Himself in His grace to us just now; and this very MOMENT is given you to believe in Him who is a Saviour-God, that you may be cleansed from all your sins by that precious blood which has been shed for our redemption. A moment is yours, the *present* moment; and only *this* moment can be certainly said to be your opportunity for escaping the wrath to come. No one can with any certainty promise himself even another moment after the present. And had you the mightiest man in the world, and the wisest man in the world, and the wealthiest man in the world, and the most benevolent man in the world, all anxious to serve you, they could not protract the span of your human life a single

moment after God had said, "Cut it down." And life is *so* uncertain, and judgment is ripening *so* fast, and "wrath unto the uttermost" is *so* very near; and if you let this moment escape, and it should prove to be your last, how will you face *eternity*?

Ah! there *is* an ETERNITY. One more moment in time none upon earth can secure to you, but eternity will surely be yours. *God* may give you not another *moment*, but He will undoubtedly give you an *eternity*. Oh, where and how will you spend that long, that never-ending eternity? It may be you are on the very verge of it. If unsaved, you are in jeopardy every moment; and unless the grace of God interpose, you will topple over and plunge into the fathomless abyss, *the blackness of darkness for ever!*

These remarks are suggested by what a Christian traveller relates that he observed, printed on a folio sheet, hanging up in one of the houses he entered in Savoy; and it was placed, he understood, in every house in the village. I transcribe what the paper contained:

"A GOD, A MOMENT, AN ETERNITY.

"UNDERSTAND WELL THE FORCE OF THESE WORDS
—A GOD, A MOMENT, AN ETERNITY.

"A GOD WHO SEES THEE, A MOMENT THAT FLEES
FROM THEE, AN ETERNITY WHICH AWAITS THEE.

"A GOD WHOM YOU SERVE SO ILL, A MOMENT
WHICH YOU PROFIT BY SO LITTLE, AN ETERNITY
WHICH YOU HAZARD SO RASHLY."

Dear reader, pause, I pray you, under the appeal this makes to you. The present *moment* is yours; but *God* known in His saving grace, and *eternity* spent in His blissful presence, constitute the por-

tion only of him that believeth. "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.)

W. R.

MAN'S HEART AND GOD'S HEART.

MY dear friend, did it ever occur to you that what exists in your heart, and what you have hitherto managed to keep secret from others, is known to God—known as truly, and noted down as correctly, as though your heart, with all its thoughts, had been photographed?

True, man cannot look you in the face and tell you what is passing in your heart; he can only look on the outward appearance, "but God looketh on the heart." "I the Lord search the heart." (Jer. xvii. 10.) "For thou, even thou only, knowest the hearts of all the children of men." (1 Kings viii. 39.) And He who searches the heart, the only one competent to express judgment as to it, has done so. Here it is: "The heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) *Deceitful* and *desperately wicked* is the verdict of the heart-knowing God.

Do you say you are not wicked? Let "God who knoweth the heart" (Acts xv. 8) speak again, and tell us what comes from it. "For from within, *out of the heart of men*, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from *within*, and defile the man." (Mark vii. 21-23.) What a fearful disclosure!

Do you plead that you have not been guilty of all that is said there? Possibly not. But though it has not come *out*, it is *within*, and unfits you for the presence of a holy God. In His great mercy God has placed you where you have been carefully guarded, and being thus surrounded and restrained, that which is within has not come out—but it is there. And if *one sin* shut the first man out of the earthly paradise, *one sin* will shut you out of the heavenly one. And remember, to be shut out of heaven is to be shut up in hell. When Noah was shut *inside* the ark for salvation, the people were shut *outside* for judgment. Respectability, morality, religious profession, will not save you. You must be secured in the true Ark—Christ. There, and there only, can you be safe. “There is therefore now no condemnation to them who are *in* Christ Jesus.” (Rom. viii. 1.)

Thank God, if deceit and wickedness are in our hearts, love and goodness are in His heart; and He would have us not only to know our own hearts, but to know His in all its love to us. As sinners we could not go *in* to Him; but in spite of our sins love brought Him *out* to us, but brought Him out to put away our sins, and take us in without them, to enjoy Himself. We see in Him “a sin-hating but sinner-loving God,” and believing in Him, we are “brought to God,” to “joy in God” through our Lord Jesus Christ.

Though “no man hath seen God at any time,” thank God “the only-begotten Son, which is in the bosom of the Father, He hath declared Him.” (John i. 18.) “And no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him.” (Matt. xi. 27.) We learn the Father’s heart, and see His love measured out by His

giving His Son. "Herein is love, not that we loved God, but that He loved us." "We have seen and do testify that the Father sent the Son to be the Saviour of the world." (1 John iv. 10, 14.) "God so loved the world that He gave His Son." (John iii. 16.)

We also learn the Son's love and obedience to His Father, as well as His love to us, in these words: "Lo, I come to do thy will, O God." (Ps. xl. 7, 8; Heb. x. 9.) And what is that will? Is it not the salvation of those who are lost and at a distance from Him, ignorant of the love of His heart? Is it not that He wants them brought into a place of nearness to Himself, and set down in perfect peace, knowing that all their guilt has been fully atoned for by the death of His Son? God would have them to enjoy the fulness of His love, and know themselves possessors of everlasting life. What is that will? "This is the will of Him that sent me," said Jesus, "that every one which seeth the Son, and believeth on Him, may have everlasting life." (John vi. 40.)

Oh, that heart of love! Is it not worth trusting? Love that sent the Son to seek and save. Love that runs to welcome, makes meet for His own presence, and rejoices over the returned ones. Tell me, was ever love like that love? Love that has been manifested to give you what you had not got—"eternal life." Love that has been in exercise to take away what you had got—"your sins." (1 John iv. 9, 10.) Truly "God is love," and "we love Him because He first loved us." May your eyes be turned away from yourself to Him—even Jesus, who is the expression of God's love to sinners, and believing in Him, eternal life is yours.

W. E.

"I JESUS."

READER, are you saved? You answer me, "Oh, nobody can know that till he gets to the bar of God's judgment! Then everything will be settled." My reader, if you say that, it at once proves that you know nothing of that worthy name that heads this paper; for if you are going to be saved by your good works, you set aside Jesus as Saviour.

Neither is He a helper to man to save himself. It is often argued thus—"God must do His part, and I must do my part." But then man is not lost. A lost man cannot find himself. Scripture says, "The Son of man is come to seek and to save that which was *lost*. The word of God says the whole world is *guilty*, and *under sentence* before God. (Rom. iii. 19.) Can a condemned criminal help to save himself? Again, man is pictured as born in sin, a slave of sin from his birth. (Rom v. 12-viii.) Can a slave free himself? No; his masters, sin and Satan, so hold him that he is fast bound; tied and bound with the chain of sin, as it is written.

Again he is pictured as a debtor, having nothing wherewith to pay his debts to God. (Luke vii. 41, 42.) Can a debtor without a penny to pay his debts free himself? No; he is again described as spiritually dead in trespasses and sins. (Eph. ii. 1-3.) Can a dead man bring himself to life, or help to do it? No. Then man wants Jesus, the Saviour. He wants a *Saviour*, not a helper; and such an one is Jesus.

JESUS is the personal name of the Lord, just as Albert Edward is the personal name of the Prince of Wales, and Victoria that of the Queen.

Such was the name Jehovah, the God of Israel, took when He became a man, to save His people from their sins. The angel said to Joseph,

“THOU SHALT CALL HIS NAME JESUS.”

(Matt. i. 21.) The Hebrew word for it is Joshua, signifying Jah, Saviour. Oh the blessedness of such a name! and how significant when Jehovah became incarnate! Under the law God never came out to man, and man never went in to God; but here, blessed be God, is God come down to man. God become a man to save His people from their sins. But, alas! the nation would not have Him. The Jews blindly refused their own God come down in grace to save them from their sins, through which they had been already brought under sentence by the law. They crucified Him. (Matt. xxvii. 35.)

Reader, what a dreadful thing! And Pilate wrote upon the cross,

“THIS IS JESUS.”

My reader, why did they crucify Him? Why they said in mockery, “He saved others, Himself He cannot save.” Just as they say to-day, when God is working salvation, “That fellow says he’s saved,” and scoff. Sinner, see how man reproduces himself in all ages. Why did the Jews and Gentiles crucify Him? Because they did not know He was Jehovah the Saviour. Why do you reject Him to-day, and remain unsaved? Because you do not believe in His name. You do not believe *He saves now*. Oh, may God give you repentance to discern the real meaning of the title, *this is Jesus!*

But God raised Him from the dead the third day, and made that same Jesus Lord and Christ.

Judgment was written on the world that crucified Him; but salvation in His name was afresh preached by Peter and others to those who repented. They boldly proclaimed, "Neither is there salvation in any other: for there is none other *name* given under heaven whereby we must be *saved*." Philip preached *Jesus* to the Ethiopian eunuch. Stephen saw the glory of God, and *Jesus* standing on the right hand of God. But they again refused to believe, and murdered the man who gave them the testimony. (Acts viii. 35, vii. 55.)

Afresh the Lord revealed Himself to the persecutor Paul, in the words,

"I AM JESUS."

He fell to the ground at the revelation of such grace, to be raised up again, and find complete salvation in that person from all imputation of his sins, and from the judgment resting on the doomed world that had rejected Him. Delivered from the Jews and Gentiles, and having a new standing given him in this heavenly Saviour, he goes forth to proclaim his virtues to Jew and Gentile. Man in the flesh he finds completely judged and set aside; but salvation in the heavenly man, Christ Jesus, was given him, and offered to all nations, "without money and without price." My reader, though you were the greatest Christ-rejecter on earth, here is a present salvation made known to you in this heavenly person, in the words *I am Jesus*. Reader, this person is coming again. He lives now to intercede for His people, to maintain their faith amidst the trials and difficulties of their journey through this world, to advocate their cause if they sin. (Heb. vii. 25; 1 John ii. 1, 2.)

When the last soul is saved He is coming again.

"I JESUS,"

He says, "am the Bright and the Morning Star. And the Spirit and the Bride say, Come."

My reader, do you belong to the bride of the Lamb? have you the Holy Ghost dwelling in you? If you have not, how can you say, Come? All believers can say, Come. They desire to see Jesus; the One who has saved them. *We* are not looking for a judge. No; we look for the Saviour, the Lord Jesus Christ, who shall descend from heaven with a shout, who shall change the bodies of His living saints, and raise up His dead ones, so that we shall all be caught away to meet the Lord in the air, before the day of judgment takes place at all. It is *I Jesus* who says, "I am the Bright and Morning Star." When He comes to judge the world in righteousness, unconverted man, He will rise as the Sun of Righteousness. (Mal. iv. 2.) But before that He will appear in the air, to translate all believers to glory, as the Bright and Morning Star.

Jesus said, "He that heareth my word, and believeth on Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John v. 24.)

Reader, where are you then in view of these things? Blessed Jesus! In thy name is present salvation from the imputation of sins, present salvation from eternal judgment, present salvation from the power of sin, and salvation from the very presence of sin when thou comest again, so that we shall stand, before thy judgment seat is set, perfect before thee, in bodies of glory like thyself.


"And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.)

A. P. C.

THE SALVATION OF GOD.

“DEATH ISN'T HERE.”

FAITH'S LAST VICTORY.

“ET me die the death of the righteous,” said Baalam of old, “and let my last end be like his.” (Num. xxiii. 10.) And who knows but that there was a measure of sincerity in the words of the hireling prophet, as from the “top of the rocks” he beheld the thousands of God’s people encamping in divinely prescribed order around that cloud-capped tabernacle.

No wonder, either, that even this poor money-loving prophet should at that moment give vent to such an expression; for Israel was indeed a blessed people. Jehovah Himself was in the midst of her, at once her Saviour, her Defender, and her Guide.

Yet, what a moral contradiction it was to hear this lover of the “wages of *unrighteousness*” saying, “Let me die the death of the *righteous*, and let my last end be like his.”

Well, reader, I know neither your course of life, nor your state of soul. God knows both. But I dare venture to say that the substance of Baalam’s prayer has been the burden of your thoughts, aye, many a time. Now I want to ask you to think a little more of those three monosyllables, “*my last end!*” Repeat them over to yourself again and

again, "MY last end." Take a pencil and write them down if you will, but weigh well their meaning, I pray you, so that at least one of God's desires may be realized in your case. "O that they were wise, that they understood this, that they would consider their *latter end*!" (Deut. xxxii. 29.)

Life's journey *will* come to a close some day. That is certain. You may, even now, be very near the end. A long eternity is before you, and, whether you like it or not, you are inseparably linked with it. I solemnly ask you therefore, as you look beyond all earthly plans and pleasures, beyond earthly friendships and earthly ties, beyond life's latest hour, *What are your prospects? What shall the end be?*

But I have a bright tale to tell you, and I want your attention. The happy subject of it, Richard H——, was for years a valued personal friend and fellow-labourer. From boyhood's days he had known and loved the Lord, and from that time to the "home-call" his deepest delight was to serve and follow Him.

But it is of his *end* I desire to speak particularly. Shortly before he passed away, and after a visit from the doctor who attended him, he expressed a particular wish to know what he thought of his physical state. On being told that "*departure*" was soon to be looked for, he burst forth into quite an ecstasy of joy, saying, "Good news! good news from the far country! Set the bells a-ringing. Hoist a flag outside, to announce that I, a sinner of the earth, washed in Christ's blood, am going into the heavens; and going by a work that has glorified God. Good news! good news!" he again exclaimed, "it's like breaking up school, and going home."

It was a few days after this when, for nearly the last time on earth, I was privileged to see him. Physical weakness, through the rapid inroads of consumption, seemed to be increasing. But oh, while things seen and temporal were gradually fading away, how strong a grip had faith got of that which is “unseen and eternal!”

After a warm, familiar greeting, he said, and said in such a way as it is impossible to describe on paper, “You haven’t come here to see *death*, Georgie. *Death isn’t here—not a bit of it—not a sniff of it.* It’s *regions* behind me, and *He* is before me.” Then, looking up to heaven, he said, as if in some deep, happy reverie—“Holiness! the more holiness, the better; the more righteousness, the better; the brighter the glory, the better. They can but bring out to my soul the value of my title.”

What a blessed victory! you exclaim. Yes, a most brilliant victory indeed. Death, with all its accompaniments, was as nothing to him. Nay, he wouldn’t have it that he was dying, but *only going home*. And I shall not be a bit surprised, unsaved reader, if you tell us that you would fain have *your* last end like his.

But mark, let your wishes be what they may, depend upon this, that to *live without Christ* is the surest method you could possibly adopt of *dying without mercy*. Oh that the Spirit of God might awaken you this moment!

But let us enquire what was the real secret of such a victory as the one just referred to. He hadn’t a word to say, or a thought to bestow upon *his* good works or pious life, though I may safely say that all who knew him can testify of his self-denying, heavenly-minded devotedness, both to

Christ and His people, and that for many years ere he was called home. But it was Christ Himself, his own gracious Saviour, who covered his vision and filled his heart, so that everything else—grim death itself not excepted—was, as he so graphically expressed it, "*regions behind him.*"

Once, no doubt, like thousands more, he had turned his eye *inward* upon himself to find something which he thought God might accept as a ground for blessing him, and something therefore which he too might rest his hopes upon. But, when weary and disappointed in such a search, the Spirit of God had turned his longing gaze to One in whom God could and *did* delight, whose finished work at Calvary *He had* accepted. Yes, reader, it is the look *without* that brings the peace *within*. "Look unto *Me*, and *be ye saved*," is the message from a Saviour-God to guilty men. (Isa. xlv. 22.)

Notice now, it is not "Look at *yourself* till you *feel* you are saved."

That may be man's gospel, but it certainly is not God's.

God is not looking at *you*, dear reader, to see whether *you* are worthy of His confidence. He knows you are not, and has told you so. Your heart, He declares, is without its match for treachery—"deceitful above all things, and desperately wicked." (Jer. xvii. 9.)

God's eye rests with delight and satisfaction upon His beloved Son. He thinks everything of Jesus. He has highly exalted Him; enthroned and crowned Him; put everything into His hands and under His feet; yea, given Him power over *all flesh*. God has entrusted Him with the giving of eternal life, with the dispensing of His right-

eous judgment. He is to be the Head of heavenly government—"King of kings,"—in that bright millennial day; "*for He must reign*," says the Holy Ghost, and we who love him say, "Alleluia! Alleluia!" The once despised and hated Nazarene, God's King in Zion! How it makes the heart well over with joy to think of it.

"*He shall reign from pole to pole,
With illimitable sway;
He shall reign till, like a scroll,
Yonder heaven shall pass away.*"

Well then, I repeat, the gospel does not ask you, dear troubled soul, whether or not you are sufficiently worthy for God to trust *you*; but it brings the blessed welcome news that His Son is sufficiently worthy for you to trust *Him*; that in turning away from all thoughts of your *bad self*, as well as from all your vain efforts to establish a *good self*, and reposing the confidence of your heart in the worthy Son of God as your Saviour, everlasting life is yours. Listen to the highest of all authorities, "Verily, verily, I say unto you, He that believeth on *Me hath* everlasting life." (John vi. 47.)

Oh, let me ask you then, "What think *ye* of Christ?" It was this blessed Saviour, this crowned, honoured, exalted, beloved Son of God, and Son of man in heavenly glory, that was before the happy soul of this dear departing disciple.

"But," says *one*, "how was it that the *holiness* and *righteousness* of God, yea, the very brightness of the light of the *glory of God*, seemed friendly to him?"

Friendly to him! Yes, as friendly as the cross, as we shall see. But let us first listen to the words of Him who hung upon that cross: "God

so loved the world, that He gave His only-begotten Son"—gave Him to be "lifted up" as a victim for sin. On this ground the believing sinner stands before God, free from all condemnation.

Faith can say, "If the righteous Son of God was delivered *for* my offences, and *if* God has accepted that sacrifice, I must be delivered *from* my offences."

But then God has not only given His Son to be delivered up to death and judgment *for* us, but has given Him in resurrection-life and glory *to* us.

"For the wages of sin is death, but the gift of God is eternal life *in* Jesus Christ our Lord." (Rom. vi. 23.) "He made Him to be sin *for* us" (2 Cor. v. 21); but He has also made Him "wisdom, and *righteousness*, and *sanctification*, and redemption" *to* us. (1 Cor. i. 30.)

Bear in mind, too, that this is not Christian *attainment*. It is the common portion of all that believe in Christ. The Holy Ghost speaks of them as *created in righteousness* and true holiness (Eph. iv. 24); and of course *creation* is not *attainment*. It is what God has *made* them *in Christ*.

The old creation is said to be *by* Christ (see Col. i. 16); while the new creation is *in* Christ. (See Eph. ii. 10.) Now this happy young Christian had learned not only to look from self to *Calvary's Victim* for the righteous discharge, and therefore the full forgiveness, of his many sins, but also to look off from self to Christ, the *Heavenly Victor*, for perfect acceptance before the throne of God. With childlike simplicity *he believed what God told him in His word*, not only that the work of Christ on the cross was accepted for him, but that he too was "*accepted in the Beloved.*" (Eph. i. 6.)

Thus, you see, he *knew from God's word* that

Christ was his *righteousness* and Christ his *sanctification*; and as to the *glory of God* being friendly, why the effulgent brightness of that glory shines in the face of the very Man who once "bore our sins in His own body on the tree." (2 Cor. iv. 6.)

What a trumpet-tongued witness is this, that those sins are for ever put away from before the eye of God!

Well, dear Christian reader, this same Lord Jesus is soon coming again, and then once more shall we meet our dear brother shining in the fair beauty of Christ Himself. Oh, what a prospect! No wonder the believer's heart leaps within him at the thought of it.

But "what shall the end be of them that obey *not* the gospel"? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Oh, reader, as the Lord liveth, and as thy soul liveth, there [may] be *but a step between thee and death*. And don't forget that if *death* finds thee in thy sins, *judgment* also will find thee in thy sins, and an eternity in the lake of fire will be the *never-ending end* of thy guilty history. *As God is true*, HELL is the certain doom of the unrepentant. Oh, why will ye die? God waits to be gracious still. GEO. C.

A TRIUMPH OF GRACE.



WHILST travelling in the Isle of Axholme, in the month of April, I had occasion, in pursuit of my calling, to enquire at a shop in a country village for a friend, and whilst waiting, observed through the partly-opened door

a young man propped up in an arm-chair in a corner of the room, who was evidently

“A prey to that flattering disease
Which kills its victims by stealth;”

and judging his critical condition, I made bold to walk in and address myself to the sick patient as to his prospects beyond this scene, when I found to my dismay that he was in nature's darkness, or rather, what is worse, entangled in the delusive snare, that having wronged no man, and led a good, moral life, he hoped at the last that the Lord would accept him. Then I endeavoured to show him that all his good, moral life and self-righteousness was not a feather's weight in the scale of God's righteous requirements, but that God, seeing he was utterly unable to satisfy His claims as a holy God, had in His sovereign grace provided a substitute in the Lord Jesus Christ, upon whom all His holy indignation against sin had fallen, and He was now able to proclaim a free pardon to every one that believeth—because justice had been satisfied, righteousness and peace had kissed each other, and, more than all, God had been glorified.

He seemed to drink in eagerly every word, and after committing him to the Lord, and asking that He would graciously anoint His eyes with eye-salve, that he might see what then seemed to him still vague and difficult to grasp, I left him, requesting him to read carefully John iii., x., and Rom. viii.

Three months after I had occasion again to visit the Isle, and enquired of my friend, “What about the young man?” when he at once told me that he had passed away, rejoicing in the knowledge of

sins pardoned, no condemnation, and no separation, because Christ had atoned for him by His own death on the cross; and the last three weeks of his life he had spent in a brilliant testimony to the many friends who came to visit him of what God's sovereign grace had done. "The Bible seemed a new book to him," he said; "and the three scriptures pointed out for his special reading were the means of his soul's deliverance."

And now, my dear reader, you may not, like this poor sufferer, be racked with pain, with every prospect of approaching dissolution; but still you have, like him, eternity to face, sooner or later; and remember that solemn scripture while you are in full vigour and health.

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Proverbs xxix. 1.)

Where would this young man have been now, had he spurned the grace that was offered to him? And who can tell whether this should not be to you a last warning, though you be in health and vigour?

G. B.

TO WHOM DO I BELONG?

IT has always been the aim of Satan (2 Cor. iv. 4) to blind the eyes of men to what the apostle Paul, in writing to Timothy (1 Tim. i. 2), calls the glorious gospel of the blessed God; because he is man's enemy from the beginning, and he knows that whosoever believes it is made wise unto salvation; and he also knows it is the means God uses (Col. i. 13) to deliver man from the power of

darkness, and to translate him into the kingdom of His dear Son.

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” (1 Cor. i. 21.)

“For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” (Heb. iv. 2.)

The gospel finds man dead in trespasses and sins; none righteous, no, not one; without understanding, not seeking God, living without God and without hope. (Rom. iii. 10, 11.) This is God’s testimony respecting man, and the believer accepts it as such, and is brought to confess that it is the truth concerning himself, and to cry out with one of old, “What must I do to be saved?” (Acts xvi. 30.) And gets the same blessed and all-sufficient answer, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

And now, beloved reader, let me ask you, Do you know the sufficiency of this answer? Have you believed to the saving of your soul? Have you seen in the finished work of the Lord Jesus on the cross a full and sufficient atonement made for all your sins? Have you seen Him *there* made sin for you, He who knew no sin, that you might be made the righteousness of God in Him? (2 Cor. v. 21.) Greater love hath no man than that he lay down his life for his friends; “but God commendeth His love to us, in that, while we were yet sinners, Christ died for us.” (Rom. v. 8.) God spared not His only beloved Son that He might send forth the gospel of His grace into a lost and ruined world (Mark

xvi. 15), that through Him might be preached repentance and remission of sins to every creature, with this added, "He that believeth and is baptized shall be saved; He that believeth not shall be damned."

He whom God sent speaketh the words of God, and this is His further testimony: "He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.)

This is God's separation, and until this question is settled between God and me, it matters nothing *what* I belong to as regards sect or religious denomination. I am under condemnation, and the wrath of God abides upon me, because I am a rejector of Him of whom the apostle Paul testified. "For there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

The apostle in exhorting the Corinthian saints asks them, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." (1 Cor. vi. 19.) Ye are all the children of God by faith in Christ Jesus, not only redeemed to God by the blood of Jesus (blessed fact), but thus I became a child of God; to which many say, How can that be known? "He that believeth on the Son of God hath the witness in himself." (1 John v. 10.) The Lord knoweth those that are His, He is never mistaken, and where the Spirit of the Lord is there is liberty. (Rom. viii. 15.) How full is the word of God of *present* blessing to man; he who is not a son and heir here will never enter heaven. It is here

man passes from death unto life, and is looked upon by God as "meet to be a partaker of the inheritance of the saints in light" (Col. i. 12), because "by one *offering* we are perfected for ever." (Heb x. 14.)

Praise through ages never ending,
To the Son of God be given;
He alone the Saviour is,
Everlasting praise be His.

H. Y.

FORGIVENESS OF SINS.

A LETTER TO AN ENQUIRER AFTER TRUTH.

THE questions you ask are indeed most important, and it is very necessary that we should get a scriptural answer to them. I shall be only too thankful if I can be of any use in clearing up a few points to you.

It is the believer's happy privilege to know that Christ has died for his sins (1 Cor. xv. 3), and that when Christ had by Himself *purged our sins*, so perfectly did He do it, that He sat down at the right hand of God, *in proof that it is done*. (Heb. i. 3.)

So perfect is the work of Christ, that the word of God declares that the worshippers *once purged* have *no more conscience of sins* (Heb. x. 2), and that by *one offering* they are perfected *for ever* (Heb. x. 10, 12, 14); and therefore *God says* that He will remember their sins and iniquities *no more*. (v. 17.)

The blessed Saviour having borne the judgment of God against *all our sins* upon the cross, *we* shall not come into *judgment*. (John v. 24.)

I might say, in passing, that in John v. there are three different words used—*condemnation* (v. 24), *judgment* (v. 27), and *damnation*. (v. 29.) Now these three are all the same in the Greek, and really should be translated *judgment*. This is a well-known fact, and makes the passage clearer.

Therefore the apostle Paul raises the glorious challenge: "Who shall lay *any thing* to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that *died*, yea rather, that is *risen again*, who is even *at the right hand of God*," &c. (Rom. viii. 33, 34.)

The believer in Christ is entitled to *know now* that he is as free from all charge of guilt *in this world* as Christ is *at the right hand of God*; for "as He is, so are we in this world." (1 John iv. 17.)

Can any charge of sin be brought against Him now as He sits in the glory? No; for He met every charge on the cross. Then none can be brought against the believer in Him. Thank God for that! I do not say, mark, that the believer has no *sin in him*—that he has, and will have so long as he is in this world—but that no *sins* will ever be *imputed* to him, for the simple but blessed reason that they were all borne by Christ 1800 years ago.

I dwell upon this, not only because it is so important in itself, but also because the question which you ask about judgment can never be properly understood till this is clearly seen.

All my sins were borne by Christ (Isa. liii. 6; 1 Peter ii. 24), whether they were committed *before* my conversion *or after*.

Many of the Lord's people are troubled by this question: I know that Jesus bore my sins *up to* the day of my conversion, and so they are all

forgiven; but what about the sins I have committed since?

Now when Christ died for my sins, 1800 years ago, they were *all* future; not one of them had been committed; but He bore them *every one*. The question is not, When were they committed? but, When were they borne?

All this will help to show that the believer himself will never be judged for his sins. If he had to answer to a holy God for *one* of them, he would be lost for ever. But, thank God, we know that if a question were raised as to *even one* of them, it would be as much as calling in question the value of the blood of Christ, which cleanses from *all* sin (1 John i. 7), and the truth of the word of God, which says that our sins and iniquities He will remember *no more*. (Heb. x. 17.) And who would dare to do either the one or the other?

A. H. B.

“HE THAT DOETH TRUTH.”

HOW many and varied are the exercises of one burdened with the sense of sin, ere the rest and joy of peace with God is theirs! Only those know who have trodden the path from darkness to light. The hopes and the fears; the vows and resolutions, all broken; the trying to live holily, so as to have something to rest upon, something to assure their hearts that they are truly the subjects of grace, all resulting in well-nigh hopeless despair—one day thinking they are the children of God, next day something goes wrong, and they are in as great darkness and distress as ever. But what is

so sad is that this is so often looked at as a state of becoming humility for a sinner, whilst in truth it is either ignorance of the gospel of God, or unbelief. Let me ask, Where does God meet the sinner? Does Christ's death on the cross apply to our goodness or our badness? He meets us in all our guilt, and justifies us. But let me lead you to the source of light, the fountain of all truth, the word of God. In Romans iii. 19 we have, “Every mouth stopped, all the world guilty before God.” Verses 22, 23, “There is no difference; for all have sinned, and come short of the glory of God.” And in chapter v. 8, “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” “Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.” (Chap. iii. 24–26.) How different this from all our thoughts, all man's thoughts. But there is another Scripture that I am anxious to bring before you, my reader. In John iii. 21 we read, “He that doeth *truth*” (mark, it does not say doeth good) “cometh to the light.” There is a vast difference between doing good and doing truth. To do the truth is just to say, “From the depth of my heart, I have no goodness; in me, that is in my flesh, dwelleth no good thing.” Now let me ask, What are the masses doing? What are you doing? Trying to be good, to serve God, or doing the truth, which? Now let me give you some examples from the

infallible Word—for we have something infallible—the word of God. Job said, chap. xlii., “I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself.” That was doing the truth under the searching rays of the light. God is light. When he thus condemned himself, did God condemn him? Nay, but He blessed him. (See verse 9 to end.) In Isaiah vi. 5 we read, “Woe is me! for I am undone, for mine eyes have seen the King, the Lord of hosts.” He pronounced woe upon himself, and did God condemn him? No. He justified him, and took him into His service. (See verses 6–8.) Yet once more we see one doing the truth, and coming to the light in Luke xv.: “I have sinned; I am not worthy;” is the language of his lips. And coming thus, with no other plea than his sinfulness, how is he received? The kiss, the robe, the ring, the shoes and the fattened calf, the music and the dancing, tell, as no words could, the joy that God has in saving and blessing one who does the truth. “This Man receiveth sinners, and eateth with them.” Now tell me, have you been received yet? Don’t talk about doing your best, about striving after this. Do the truth! Come as you are to the light, and you will meet a just God and a Saviour, One who laid our sins on Jesus, who has borne the judgment of them. You will meet One who made Christ to be sin for us, that we might be made the righteousness of God in Him. (2 Cor. v. 21.)

G. R.

THE SALVATION OF GOD.

“MY SINS! MY SINS!”

EARLY one morning, in a remote part of the county of Norfolk, a poacher, fatally wounded, was carried to a little rustic cottage by a terrified comrade. It appears that they had both been roaming through the woods, during the night, in search of game. Towards daybreak there had arisen a little dispute between them. The man who was carrying the gun thought it prudent to return home, while the other seemed equally determined to pursue the poaching still longer. It ended in a struggle for possession of the gun, and in the struggle the loaded firearm exploded, shooting one poor fellow through the body.

But let us return to the cottage where the dying man is laid. What a saddening spectacle it is! Not that I would occupy you with the *natural* side of things that presented themselves there. Distressing, beyond description, must they have been to all present, but especially to the wounded poacher himself. All his earthly hopes, plans, and prospects had been rudely dashed to the ground in an instant. A few more beats of his enfeebled heart, and all will be over with him for this world. But it was neither bodily suffering nor earthly disappointments that occupied the poor man's mind in that solemn hour.

Two great and weighty realities stare him full in the face, filling his soul with horror and dismay. Beside them everything else seems to fade into insignificance and pass out of sight.

Not only do these ponderous realities occupy his *mind*, but the very walls of the cottage are made to re-echo with the expression of them, as, in anguish unutterable, he cries aloud, "*My sins, my sins, and the judgment-day!*"

A woman, standing by, partly in kindness to the poor sufferer, and partly perhaps with the desire of getting him to cease this oft-repeated and heart-piercing cry, offered him a drink of water. This, however, only seemed to intensify his bitter anguish, and he exclaimed, in tones never to be forgotten by those who heard him, "*Water can never quench MY thirst! MY SINS, MY SINS, AND THE JUDGMENT-DAY!*" And thus he passed away—passed into eternity. What an end for life's short journey!

Now, reader, notice; this man looked in two directions. Backward, he saw his *sins*; forward, the *judgment-day*. Well might he then make those cottage walls ring with his shouts of soul-agony. But has it ever struck you that every one must sooner or later face those two realities? and *you*, reader, no exception to the rule.

The true Christian has already looked them full in the face, and that in the presence of God. Neither his sins nor the judgment they deserve cause him one moment of anxious fear. What dread, think you, has a poor debtor, either of his debts, or of the county court, if he knows that some friend has already paid those debts, and *that friend the county court judge himself?*

Then why need the believer tremble when he

thinks of his many sins, and their just judgment? Christ bore his sins upon the cross, and suffered the penalty due to them. (1 Peter ii. 24; iii. 18.) The work of redemption has been finished. God declares Himself satisfied, for Christ is risen from the dead, and the glory of God has welcomed Him back. And beside all this, the Son of man, appointed by God to execute judgment (John v. 27), is the same Son of man who was "lifted up," and who bare our sins on Calvary's tree. (John iii. 14.)

Now listen to the words of this same Jesus while here below: "Verily, verily, *I say* unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and *shall not come into judgment*; but is passed from death unto life." (John v. 24.) What precious words they are!

But again I turn to *you*, unsaved friend, and once more assure you, that *you* will give these two looks some day. Think, for a moment, of standing at the great white throne, with all your lifetime of guilt in the books against you, and feeling deeply conscious that the eye of God is upon you! It is true your sins may not have been drunkenness and poaching; but you have your *own peculiar sins*, nevertheless, and quite as hateful to God, though perhaps more hidden from the eye of man. *For those sins you will surely be judged, if you go on in unbelief.* Yes, "*be sure thy sin will find thee out.*" What Abner once said to Joab, I now say to thee, "Knowest thou not that it will be *bitterness in the latter end?*" (2 Sam. ii. 26.) Oh, what bitterness!

Is it not high time to awake, then? God still speaks. You *may* persist in turning a deaf ear to

that voice of love and mercy; but depend upon it there will be no escaping His call to judgment. Every day's neglect of His great salvation is, in itself, a glaring insult to Him; yet how long, how patiently, He has waited, and still He waits! But, "remember Lot's wife." An angel took her by the hand to hasten her footsteps away from the doomed city; but there *was* a moment when that angel withdrew his hand, and she was left to her own desires. Sodom she loved; it was in her heart; she looked back and became a monument of judgment—nigh to the refuge, *but lost*.

Now consider it soberly, dear friend. The long-suffering of God has taken you by the hand, and walked beside you for many a day. But you may be very near to his last entreaty—very near to his parting company with you for ever.

Then *you* will be *left*, left to face your sins, left to bear their judgment; forsaken of God and man, to think in hell for ever of your shameful treatment of all His kindness, and the rejection of His blessed Son; left alone to wish, and wish, and wish for ever *that you had never been born*. I think it was the dying, despairing infidel Altamont who said, that "the severest part of hell would be the thought of heaven." But I would rather say that *the thought of that God-man (Jesus the Saviour)*, whose praises will fill heaven with Alleluias, will be the severest part of hell. From such a hell may God deliver you, dear friend. But is the dear reader one who is really anxious about his soul's salvation, longing to find rest for his troubled conscience? Let me entreat you to look away from self to the living Saviour on the Father's throne; go at once to *Him*. Tell Him your sad case. You are the very person He is

longing after and looking for. Oh, how worthy He is of your trust! It is said of the virtuous woman in the book of Proverbs, that “the heart of her husband doth *safely trust her*” (xxx. 11); and then follows a list of her varied virtues. But who shall tell all that *could* be told of the work and worth of God’s beloved Son? Write them down, and the big world itself would be a library too small to contain all that should be written.

But, after all that *has* been told of His grace and love; of the merit of His perfect sacrifice and precious blood; of His holy, spotless manhood and His eternal Godhead, what less think you could be rightly said of Him than this, that “*your heart MAY safely trust Him*”? And I ask you, in His presence, what less can *you* say than, “My heart *does* trust Him, trust Him just now, trust Him because of who *He* is, and not because of who or what *I* am”? Is it so? Then look from this paper to *Himself* on the throne, this moment, and tell Him so. It will gladden His heart to hear you. Take the assurance from His own unerring word, that everlasting life is yours *now*, and thank Him for that also. “Verily, verily, I say unto you, He that believeth on ME HATH everlasting life.” (John vi. 47.) You will then be able to sing that sweet and simple verse—

“Adore Him! adore Him! His glorious work is done;
God surely will not punish me, ’twas laid upon His Son.
‘Tis *finished*,’ cried His suffering soul, and I my title see;
I was a guilty sinner, but *Jesus died for me*.”

May God in mercy grant it.

GEO. C.

WHAT THE GOSPEL DOES.

SUBSTANCE OF AN OPEN-AIR ADDRESS.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. i. 16.



ANY people are ashamed of the gospel; they don't like it. When they happen to pass an open-air preaching, they give it a wide berth. They view the preacher as a fool. They have the consciousness that the truth he preaches fits themselves; like the light, it discovers everything, and even the grace that may fall from his lips has an ominous sound. That "villain Shame," as John Bunyan calls him, bids them slink away, nor identify themselves with an act of religion so thoroughly superfluous as open-air preaching.

Now, my friends, Paul was at any rate not ashamed of the gospel; at least, so our passage tells us. The time was when he, doubtless, was so. Once he hated the gospel, and did his very best to destroy it. But not so now; here we find him advocating it, and throwing his whole soul into its testimony. And why this change in him? Simply because the gospel had saved him. Never had Saul of Tarsus such a friend as the gospel. Now we are not in the habit of ignoring or slighting our benefactors; no matter what others may say about them, we uphold them. If a man, out of sheer benevolence, extricated you from a difficulty, would you feel ashamed of him? Of course not. Well, Paul had been saved from judgment by the tidings of the gospel. He had, by grace, believed; and, as he says, "the gospel

is the power of God unto salvation to every one that believeth." Shame was expelled from his bosom, and love implanted. If only the gospel save you, then you will find no difficulty in preaching it.

"Ah," says some one, "I don't believe any one can be saved, or know it, till he is in heaven." Then, my friend, why was the gospel written? Now listen to me while I endeavour to unfold the gospel. We have sinned hopelessly—some more, some less, yet the smallest sin is damnatory—we have come short of the glory of God. One of two things must happen—either that God should judge us, or else that He should throw open a door of escape. This, in His mercy, He has done. By entering this door we escape judgment, and become His happy children. Well, the gospel carries the revelation of all this. It says that God's righteousness is revealed; so that if man have none—a fact awfully true—God's is declared and presented. Just as the poor prodigal came back a pauper to his father, without a stitch of clothing fit for the house, and the father, full of compassion, ran to meet him, kissed him, heard his confession, and then clothed him with the very best robe, so does God reckon righteousness to the sinner that believes in Jesus. Do you see the point? The prodigal came *as he was*; the father met him in that condition, and clothed him. What merit had the son? what fitness for the house? None whatever. Well, what supplied him with the fitness? The robe. Yes; he received it, and I suppose he knew that he had it on. Of course he did. Yet now, forsooth, the prodigal, sickened of sin, starved of husks, penitent, kissed and justified, may be—nay, must be—in total

ignorance of his blessing! Strange reasoning! "Being justified by faith, we have peace with God."

"But must we not be sinless before we can be saved? Otherwise you would connect unholiness with salvation."

Stay. We cannot be sinless until we get to heaven; for "if we say that we have no sin, we deceive ourselves." But, on the other hand, "Shall we continue in sin, that grace may abound? God forbid." It is rank Antinomianism to think thus. As to the believer, sin continues in him, but he does not continue in sin; he who does so is not a true believer at all. The good works of the believer are the evidence of his sincerity; but the existence of indwelling sin does not touch the question of justification. A continued indulgence in it would prove the entire absence of faith. Holiness is the result of justification. "As he which *hath called* you is holy, so be ye holy."

My friends, don't listen to the preacher who denies this truth. The believer is a justified man, and he knows it, and can thank God for it. He does not wait for this till he gets to heaven; it is his now. "There is therefore NOW no condemnation to them who are in Christ Jesus."

Souls, are you justified? are you saved? You have heard the gospel from childhood, and are familiar with the sound of it; but what has it done for you? You profess to believe, you call yourselves Christians; but are you saved? If not, you do not believe at all, and your profession of Christianity is useless; it is one of the brain, not of the heart, and that won't do.

One of the greatest dangers of the day is an intellectual acquaintance with the truth. The

dissemination of the gospel is enormous. Bibles are circulated by the million; tracts, full of the word of God, are issued by the billion; preachers of all kinds, of every social order, go out by the thousand. Can a single soul in Christendom be found who has never heard of Christ, His blood, His grace, His tender invitations? Yet, spite of all, the overwhelming majority are, on their own confession, unsaved. They know the truth, yet they know it not. Strange paradox! Their worldly, sinful ways demonstrate their guilty condition. Fearful state! Better never to have heard, than, hearing, to refuse or neglect.

Ah, souls, "*the wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The ungodly sinner and the false professor are alike involved in this sentence. Meanwhile "THE SALVATION OF GOD" anticipates "THE WRATH OF GOD," and "THE GOSPEL OF GOD" tells the way of blessing. Happy the soul that hears and believes!

J. W. S.

THE EIGHT OLD MEN.

IT is related of a certain libertine, a most profligate and abandoned character, that he happened once to enter a church at the time that Scripture was being read. And as the chapter proved to be the fifth of Genesis, it was not, if judged by a human standard, one of the most interesting portions of the word of God; nor would any truly converted person have considered it to be a likely one to be used of the Spirit of God to the blessing of this wretched man's soul.

But as my reader may not have his Bible handy, I will just say that the chapter is that which begins, "This is the book of the generations of Adam," and which gives the genealogy down to Noah. It is chiefly filled with names and ages; and one to whom the value of the whole word of God is unknown might account it dry and unattractive, while even an evangelist might find it difficult to preach the gospel from such a Scripture. Yet from all eternity had it been ordained, in the counsels of the God of grace, that this apparently mere historical record should be the means of bringing everlasting blessing to the soul of this poor abandoned profligate.

It was one little expression occurring eight times over in the chapter that wrought this blessed result. It was but three short words that did this, and three shorter words you would scarcely find together anywhere in your Bible. They were these—"and he died."

There are eight old men spoken of in the chapter. One of them lived to be 777 years old, above ten times as old as men of full age generally live now; but the end came, "*and he died.*" That was Lamech, the son of the oldest man that ever lived, and the grandson of a man who never died at all! but Lamech died. Then another of these old men, Mahalaleel, lived to be 895 years of age; yet we read, "*and he died.*" Enos, his grandfather, lived ten years longer, but "*he died.*" And his son surpassed him by five years; this was Cainan, but he also "*died.*" Cainan was a most remarkable man, for about 250 years before his death he could have said, what no man but he could have said, that he was the great grandson of a man who had *never been born* (Adam, whom God

created), and that his own great grandson had gone to heaven, but had *never died* (Enoch, whom God translated). But, as I have said, "*he died.*" Seth, the brother of Cain and Abel, lived no less than 912 years, "*and he died.*" Adam 930 years, but he had no childhood and no youth; and it would appear that the years of his manhood were thus more in number than those of any man who ever lived, yet of him also it is recorded, "*and he died.*" Physical death had been pronounced of God to be the direct effect, both to him and to his seed, of the sin he had committed, and this chapter is full of the testimony which each death afforded of the truth of the divine verdict and the reality of the divine penalty upon man's transgression. Jared, the father of Enoch, lived to be 962, "*and he died;*" and Methuselah, Enoch's son, lived to the unprecedented age of 969, lived to be nearly a thousand years old! Why if a man were to live to such an age now, men would say he would live for ever; but God never forgets. It is appointed unto men to die, and even Methuselah was no exception; for we read, "*and he died.*"

It was the reading then of this remarkable Scripture which was proceeding in the church, and eight times over fell upon the ears of this poor profligate, "*and he died.*" These eight old men lived on an average over 900 years each, but they died, every one of them, and he who listened to the brief narrative of their lives and their death, felt so deeply impressed with the fact that he also must die—in other words, the Spirit of God so drove these three words eight times over in upon his soul that he could never forget them or escape them. His conscience was stirred to its depths. The ploughshare had penetrated his soul, and He

who made those deep furrows forgot not to pour in the oil and the wine of His richest, sweetest grace into the gaping wounds He had made. Thus a Saviour's precious love and a Saviour's precious blood were apprehended by faith. The sinner's heart melted under the discovery of God in grace giving His Son to die on behalf of those who were on the highway to an eternal hell. And that Son of His bosom, the blessed Man Christ Jesus, agonizing under the terrible load of our sins, His life and His life's blood given for our redemption, thus dying, the Just for the unjust to bring us to God. This blessed discovery gave peace to his conscience, the work done upon the cross was so precious and so complete; and He who did that work became thenceforth an object, a worthy, blessed object, for the present and eternal rest of his heart.

Dear reader, I will only add one thing more from that fifth chapter of Genesis. There are not only in it the eight old men who died, but there is one mentioned who left this scene a comparatively young man; this was Enoch, and he is spoken of in a way that none of the rest are. It is recorded of him that he "walked with God: and he was not; for God took him," and this is put in instead of the words "and he died." He lived just 365 years (or a year of years, that is exactly as many years as there are days in an ordinary year), but what a blessed, if a comparatively short, life was his! He knew God, or he never could have walked with Him, for that implies intimacy, and instead of dying, God exempted him from the common penalty. And by Hebrews xi. 5 we learn the he pleased God, and this was the distinguishing feature of his life. Now, dear reader, if you know

God, which is the privilege of all who come to Christ, and if you please God, which is the privilege of those who have faith in Him, then you also can, like Enoch, look forward to being translated without seeing death; for though death is the penalty of sin and the common heritage of sinners, yet Christ has said, "Whosoever liveth and believeth in me shall never die." And thus when He comes, which may be at any moment, we who have believed, and are alive and remain, shall be caught up in a blessedness even greater than Enoch's, and shall see Him, be like Him, and be with Him for ever! This shall be the undying portion of all those who have believed unto salvation, and who are waiting for the Lord Jesus when He comes. May you, through His love and grace, be among that blood-washed and eternally happy company.

W. R.

"DO YOU FIND YOU ARE BETTER?"



WAS asked to visit a young man—a Christian, I was told, but one not happy—and a few days after I went.

I found a lad of some twenty years old just recovering from a long and severe illness. He was glad to see me; and after a few questions about the health of his body, we soon turned to the condition of his soul.

He was quite bright and clear about the forgiveness of his sins, knowing that the blood of Jesus Christ had washed them all away; but to the question, "Do you find your heart has got better since you have been converted?" there was no answer, but a serious expression of countenance,

and an unhappy look in the downcast eyes. His mother, present in the room, thereupon broke in, declaring how much better he had become, and what an exemplary character he was; but he made no answer. Seeing where he was in soul, I said, "Well, I don't find that my heart has become one bit better than it was." Immediately he brightened, and looking up he said, "I was just thinking the same. I don't find I get one bit better." "And this is your trouble?" "Yes," he said, "that is it." "If you improved," I said, "who would get the credit of it?" "Why, I should." "Quite true; you would get the credit, and not Christ. Now let me ask you, Do you believe that word that says, 'In me'—that is, in my flesh—'dwelleth no good thing'?" "Yes," he said, "I do." "And yet you are disappointed that good does not come out of that which God says is wholly bad! I suppose, if you found that you never had any evil thoughts or desires, and saw only good when you looked within, you would think you were getting on nicely?" "Yes, I should." "And yet," I said, "you do find in you that which you never did before—a something that hates the evil you do, though you do it? Is it not the case?" "Oh, yes, it is indeed!" he said, and his face got all of a glow with excitement; and when I read him the last few verses of Romans vii., he said it "exactly described him." "Now," I said, "let us look at the thing as God looks at it. He says that you and I have a nature that is unimprovable—that, however much we try, cannot be made better; and Romans vi. tells us how God has dealt with this nature, that produces only evil in thought and action. He has dealt with it by Christ, and it is for us by faith to lay hold of it. Romans vii. gives us

the experience of one who, in spite of what God tells him in chap. vi., tries to get this evil nature to improve, and learns by bitter experience that he cannot succeed (although he finds he has now a new nature, that he got when he was born again, which hates the evil that the old nature does, but is powerless to prevent its acting). Sooner or later he gives up the effort, and in the last verse but one of the chapter cries out in his wretchedness to another to deliver him from the bondage he is in; and then the answer comes that he is delivered by the Lord Jesus Christ; and turning back to chap. vi., he learns how that deliverance has been accomplished, even by death—the death of the Lord Jesus Christ, not only for his sins, but for *him*; that as Christ *died*, so *he died* before God. And ‘he that is *dead is freed from sin* ;’ thus the only thing that could be done with that which was absolutely bad was to make an end of it, *to abolish it* ; and so when Christ was made sin for us, the One who knew no sin, He *died*, and thus ended it, and, blessed be His name, thus ended me before God, although I am still alive as to fact ; but faith takes the place God gives, and ‘*reckons itself to have died indeed unto sin*.’ But more than that: as Christ is no longer in the place of death, but risen from the dead, so is the believer *raised with Him*. ‘For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.’ So ‘likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.’ And now the believer knows himself as not only having died unto sin once, but alive, raised, and in a new place of unchanging blessing before God, even *in His own beloved Son*, as the first verse of Romans viii. tells us: ‘There is there-

fore now no condemnation to them that *are in Christ Jesus.*' " All this time my young friend was a study to look upon ; and as God's Spirit applied God's word in power, it seemed as if all the clouds rolled away, never to return, and he said, " Oh, I see it all now quite clearly, quite ! " And I then told him of the French conscript, who, when drawn a second time to be a soldier, pleaded that he was a dead man ; for on being drawn the first time a friend of his had taken his place, gone to the war, and been killed, this having been allowed in the law courts. And the plea is good before God. " And now, friend," I said, " when you find that evil nature in you ever ready to come up, and getting no better, do you look at it as God looks at it ; reckon it where God allows you to reckon it, as having come to an end at the cross of Christ ; *and mind you don't allow a dead thing to act in any way.* Oh, this," I said, " gives God the glory, that leads our hearts in wondering praise of that cross of Christ, from whence all this blessing flows ! It is no longer I that get the credit for making myself better, but Christ is the One I can glory in, who has by His death for ever done away with my old self before God, and, as risen, brought me into a new place, where there is *no condemnation.*"

I left the lad bright, happy, and praising God for his deliverance. May the same God bless any bewildered soul who reads this paper, for Christ's sake.


I would just add, that the testimony of the mother was right in its place. She could bear witness to the altered character and ways of her son ; but the heart knoweth its own bitterness, and it was what he found there that troubled this young man.

E. C.

L.

THE SALVATION OF GOD.

TO OUR READERS AND CONTRIBUTORS.

E feel that we cannot allow the present year to close without thanking most cordially those who have helped to circulate, and have contributed articles to, our little monthly gospel periodical.

It is with unfeigned thankfulness to God we let you know that we have heard, through lips and letters, of God having used His gospel in its pages to the salvation of not a few precious souls.

To encourage our brothers and sisters IN CHRIST in giving away gospel books and tracts we quote the following from one of many letters that we have received :

“Some two or three months ago C—— was impressed with the necessity of going out into three of our neighbouring villages, to give away tracts and to speak a word for the Lord wherever there was an opportunity. Well, one day he started with a dozen numbers of the “*Salvation of God*” and other tracts.

“On his way he dropped one. Several persons passed it ; but one must needs be sent that way who for two years had been in a most despondent state of soul, latterly almost tempted to drown

himself. He saw the tract, picked it up, took it home, and the gospel message in that number was blessed to his soul. Light shone in, he accepted God's word, and is now rejoicing in a new-found peace; and, bless God, it did not stop there. He gave it to another with a like result, and now there are ten persons there whom the Lord has 'set at liberty.'"

But we are anxious that it should at least double its circulation during the coming year; and even then what would that be among the *millions of the unsaved* in this country?

And now we would say a few earnest and loving words to our readers.

If you are still *unsaved*, we pray God to show you your awful guilt in rejecting Christ, and cause you *at once* to look to Him by faith, and find salvation in Him (Isa. xlv. 22); to come at once to Him by faith, and find rest in Him (Matt. xi. 28); and to receive Him *at once*, by believing in Him, and thus become the children of God. (John i. 12, 13; Gal. iii. 26.)

There is not a moment to lose. The coming of Christ is very near, and death may be nearer. Oh, then, do not delay, but decide for Christ immediately; **FOR YOU CANNOT WORK FOR HIM UNTIL YOU ARE SAVED BY HIS WORK FOR YOU!**

Dear *saved* reader, what are you doing for Christ with the money He has given you where you are living? Surely not heaping it up to leave behind you when He comes! Oh, think of the many millions of immortal souls who are posting express speed to the lake of fire! And what have you done, and what are you doing, to prevent their going there?

When you have read our little magazine, do

not put it away carefully on a shelf where it will do nobody any good, but give it away, or put a halfpenny post wrapper around it, and send it away, with prayer and faith, to some unsaved relation or neighbour, and God will bless it. We are most anxious to lay upon the consciences and hearts of our dear *saved* readers who have means the many thousands of neglected soldiers, sailors, policemen, omnibus-drivers and conductors, cab-drivers, railway officials, and men, women, boys, and girls who work in factories in our large manufacturing towns, who are yet without hope, and without God in the world.

Could the blessed Master say to each *saved one* if He came to day, "*You have done what you could to make my Person, work, and Word known, and to bring poor sinners to Me*"?

One word to our dear and valued contributors. We shall be most thankful for true accounts of the conversion of living persons, or of persons who gave ample proof that they were really saved before they died. But do try not to cover more than two or three pages with your articles. Write in a spirit of prayer and faith. Write with the object of glorifying Christ, in winning souls to Him.

H. M. H.

"GIVE ME THE CONTEXT."

"**I** KNOW more of the Bible than you can tell me," said a young man as he refused a gospel tract offered him. "Very likely," was the reply; "but do you know this?" pointing to the heading of the tract, "Thy sins be forgiven thee." "No, nor you either; for no one

can possibly know that in this life." And this is the thought of many, in a so-called Christian land, who repeat week by week, as part of their creed, "I believe in the forgiveness of sins!" "Let me read you a verse of Scripture," said the one who had offered the tract, turning to Acts xiii. 38: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins," with a few remarks on the simplicity of the word, which called forth a reply from the young man. "Yes, yes, that is all very well; but you must not take a passage from its context. I am sure there is something about good works in the chapter. Give me the context," he said angrily. A good deal more was said than I have written; but seeing plainly the spirit of the man, my friend added, "'Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.' (Acts xiii. 41.) That, sir, is the context." Without another word the objector turned away, and we saw him no more. A contrast to this I saw the other day in the case of a poor woman dying of heart-disease, and very anxious about her soul. As I repeated to her the words of the Lord Jesus in Luke vii. 48 and 50, I said, "She had been a great sinner, but her heart was broken, and her tears ran down unto the Saviour's feet, and He turned to her, and said, 'Thy sins *are* forgiven. Thy faith *hath* saved thee; go in *peace*.'" Scarcely had I uttered the words, when the poor woman, with the tears running down her face, burst out, "Praise the Lord then, I do believe; I am saved!" and her look of intense

anxiety and distress changed to one of rest and peace.

Reader, what of *your* sins, all your guilty yesterdays? Are they forgiven, blotted out as a thick cloud (Isa. xlv. 22)? or are you still uncertain if they will not appear against you as a host of witnesses in "that day"? Is the language of your heart, "Remember not the sins of my youth, nor my transgressions, for thy *name's sake*. O Lord, pardon mine iniquity; for it is great"? If so, there is a blessed word just suited to you: "To Him [Christ] all the prophets bear witness, that every one that believes on Him will receive through *His name* remission of sins." (Acts x. 43.) "I, even I, am He that blotteth out thy transgressions for *mine own sake*, and will not remember thy sins." (Isa. xliii. 25.)

W. R. H.

JOB'S QUESTION.

"How should man be just before God?" (Job ix. 2.)

JOB'S ANSWER.

"If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." (Job ix. 20.)

GOD'S ANSWER.

"HE will render unto man HIS righteousness." (Job xxxiii. 26.)

"Even the righteousness of GOD, which is by faith of JESUS CHRIST unto all and upon all them that believe." (Rom. iii. 22.)

“NOT UNTIL THE JUDGMENT-DAY.”

THESE words were the utterance of a visitor who had called at the house of one of the Coast Guards at F——. I paid a visit at the same house shortly after, and his wife told me of the circumstance, and of the conversation which passed between them. The question of forgiveness of sins, and of a present salvation, were spoken about; but, said the visitor, “it was impossible to know one was saved until the judgment-day.”

Now, dear reader, seeing that the precious gospel of God’s salvation has been proclaimed for more than 1800 years, how solemn to hear such a statement put forth, knowing that it is entirely opposed to the word of God.

I desire to present a few passages, and should this be read by any who have held the same views as the one mentioned above, may God in His rich grace bless the following Scriptures, that they may be received into the heart by faith, and a *present* forgiveness and a *present* salvation known and enjoyed through faith in Christ Jesus.

It is written in the gospel of Luke (i. 76, 77): “And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give *knowledge of salvation* unto His people by the remission of their sins;” and in chap. ii. 29, 30: “Lord, now lettest thou thy servant depart in peace, according to thy word: for *mine eyes have seen thy salvation.*” The first quotation is a prophecy of Zacharias concerning John the Baptist (see verse 13); the second

quotation is a prophecy of Simeon concerning Christ. John, the greatest prophet “among them that are born of women” (Matt. xi. 11), was raised up to “go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins.” To Simeon it was revealed unto him by the Holy Ghost “that he should not see death, before he had seen the Lord’s Christ.” Salvation was come in Christ, and now the dear old man could depart in peace; for he says, “Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.”

The next quotation is from Luke xxiv. 45-47: “Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that *repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.*” The work of redemption being accomplished on the cross by Jesus, after His resurrection He sends His disciples to preach among all nations “repentance and remission of sins,” beginning at the very city which had cast Him out.

The next Scripture I refer you to is from Acts xiii. 38, 39: “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Also, in chap. xvi. 30, 31, the word to the conscience-smitten jailor, when he cried out, “Sirs, what must I do to be saved? And they said,

Believe on the Lord Jesus Christ, *and thou shalt be saved*, and thy house."

I might quote many other Scriptures in which a *present* forgiveness and a *present* salvation are declared. The words of Jesus on the cross, "It is finished," tell us how everything has been done to satisfy a holy God, and to meet His righteous demands, so that eternal salvation might be the portion of all who believe in Him. The precious blood of Jesus shed upon the cross "cleanseth from all sin," and makes the sinner who believes in Him whiter than the driven snow. The word of God is absolute, and He speaks very plainly, for the comfort and blessing of all who believe, telling them that *now* they are justified, and that *now* they are saved: "Behold, *now* is the accepted time; behold, *now* is the day of salvation." (2 Cor. vi. 2.) There are no Scriptures which put off these blessed realities until the judgment-day. At the "great white throne," the One who sits there sits not as a Saviour, but as a Judge. "And they were judged every man according to their works." (Rev. xx. 11, 15.) *Then* it will be fully seen that man cannot stand before God on the *ground of works*. It was proved at mount Sinai, when the law, which demanded righteousness from man, was given; and it will be again proved at the great white throne, when all who have rejected Christ as a Saviour will have to meet Him as a Judge. "And whosoever was not found written in the book of life was cast into the lake of fire." (v. 15.)

The devil seeks to satisfy souls with a round of religious ordinances in this religious day; but God, in His sovereign grace, is presenting Christ Jesus, His "beloved Son," as a satisfying portion for the heart. He "is preaching peace by Jesus

Christ." He is presenting in the gospel a perfect forgiveness and a present salvation to *all who believe*. May He graciously deliver any who may read this, but who have up to the present time been deceived, like the one mentioned at the beginning of this paper. If *you*, dear reader, are amongst the number of those who are being deceived, let not Satan, the god of this world, deceive *you* any longer, but accept God's message of salvation, through a crucified and risen Jesus, and the glory will be His, and the blessing yours *now* and for evermore.

"On Christ salvation rests secure;
The Rock of Ages must endure;
Nor can that faith be overthrown
Which rests on Christ, the "Living Stone."

R. E. K.

"WHITHER BOUND?"



SHORT time ago a young girl was standing with a friend on the platform of a railway station, waiting for the train which was to convey them on their journey. After some time they collected their things together, ready for starting, as a shrill whistle warned them that the train was approaching. On it came, nearer and nearer, gradually slackening speed, till it stopped, when they prepared to enter. Suddenly the thought occurred to her, "Is this the right train?" She asked her companion, who immediately replied, "Of course it is." Still uncertain, she turned and enquired of an official, "Is this the train for Q——?" "Oh, no;" he said, "it is going in the *opposite* direction."

Thankful for having been set right by one on whose word she could rely, she waited, and shortly after had the satisfaction of seeing the train for Q—— come in. They were soon seated; and started with confidence, *knowing* they were on the right road, going in the right direction, their tickets secure, which entitled them to pass through unhindered at their journey's end.

This simple incident suggested many thoughts to me, one of which is the all-importance of persons knowing *whither* they are bound, *where* they will spend eternity. Beloved reader, time is speeding on at express speed, bearing *you* with it, onward towards eternity!

Where will you spend it? *What* train are you in? "*Whither* bound?" Yes, time *is* speeding on with marvellous rapidity; and another thing, life is uncertain. Surely then it is all-important you should answer those questions *now*, and not deceive yourself as to your *true* position.

"Passing onward, quickly passing:

Yes, but *whither*? *WHITHER* bound?

Is it to the 'many mansions,'

Where eternal rest is found?

Passing onward;

Yes, but *whither*, *whither* bound?"

Perhaps you are saying, "Well, I don't exactly know; but I hope I'm going to the 'many mansions;'" I hope I'm all right; but no one can be sure till they're on their death-bed." Ah! dear unsaved one, don't be deceived by Satan's lies; he's trying to rock you to sleep in his arms, singing that lullaby, trying to lull your soul into a false security, that you may wake up too late in hell to the awful realities of your position. Be warned *now*; it would be too late *then*. *You*

might never have a death-bed. Did you ever think of that? How many are summoned daily into God's presence while engaged at their business, amusements, &c. What if that were you? Is your soul's eternal salvation so unimportant to you that you are content to leave it unsettled, a matter of hope? That young girl at the station could not rest satisfied till she knew she was in the right train. And how did she *know* it? By simply *believing* the official, resting on the word of one whom she knew spoke truth. And now what about *you*? Will *you* trifle about eternity any longer?

Methinks I hear you saying, "Well, I have neglected this matter too long. I am in the wrong train; my face is towards hell, and I can't expect to reach any other destination while I remain in it. But what am I to *do*?" Precious soul, you have to do *nothing*. Salvation is "*not of works*, lest any man should boast." The Lord Jesus Christ did *all* on Calvary nearly 1900 years ago. He left nothing for *you* to do; nothing but to believe on Him, to take Him at His word, and you are saved for all eternity. Listen to His own Word: "He that heareth my Word, and believeth on Him that sent me" (mark the words), "hath everlasting life, and shall not come into judgment; but is passed from death unto life." (John v. 24.)

Beloved soul, is not this enough? Satan says you can't be *sure* about it. *God* says if you believe—you *have* eternal life. Now which are you going to believe? Satan's lie, or the *truth* of *God*?

There need be no doubt, no fears, if you are resting on God's unchangeable Word. If you are sheltered beneath the precious blood of Christ,

that is your *title*. You were "*lost*," "dead in trespasses and sins," but *He* bore them "in His own body on the tree." *He* satisfied the claims of God, and now God only sees you *in Him*. You are "accepted in the Beloved." You are one of those of whom it is said, "There is therefore now no condemnation to them which are *in Christ Jesus*." (Rom. viii. 1.) I say all this is true of you *if* you believe in that blessed One.

The Lord grant, dear reader, that so it may be with *you*, that you may never rest satisfied till you *know* you are sheltered beneath that blood, know yourself accepted and brought near to God in the person of His blessed Son, the One who in long-suffering, grace, and love stands even now knocking at the door of your heart, seeking a place there.

"Behold, I stand at the door, and knock: if any man *hear* my voice, and *open* the door, I will come in to him, and sup with him, and he with me." (Rev. iii. 20.)

"I am standing to *plead* with thee to-night,
While the dews of evening fall;
O'er the moaning and surging waves of life
Dost thou hear *my yearning* call?
I would free thy soul from the chains of earth,
From its care, its sorrow, its sin;
I would give thee joy for its *hollow mirth*:
Wilt thou open, and let Me in?"

"From the glorious heights of heaven I came
To *seek thee* and to *save*;
But the world it gave Me a cross of shame,
And a lonely, borrowed grave.
I left my radiant home above
All for the sake of *thee*;
I have died to prove my deep, deep love:
Wilt thou open the door for me?"

"A."

THREE SPECIAL HOURS.

MAN is a sinful creature; as it is written,
“All have sinned.” (Rom. iii. 23.)
God is a holy Being; as it is written,
“Thou art holy.” (Ps. xxii. 3.)

“How then can man be justified with God?”
(Job xxv. 4.) This for the sinner is a most solemn, searching question; and had it not been answered by a God of love in the cross of Jesus, it must have remained for ever a mystery; but now, thanks be to Him, He having answered it, it remains a mystery no longer. “Christ died for the ungodly.” (Rom. v. 6.) On this ground alone could an unholy sinner be justified *with* and *by* a holy God. The full penalty of sin must be executed either upon Jesus in time, or upon the sinner in eternity. This leads me to the first of the three special hours to which I call attention.

Matt. xxvii. 46: “And about the *ninth hour* Jesus cried with a loud voice . . . My God, my God, why hast thou forsaken me?” Who but God Himself could fathom the depths of such a question, wrung from the very soul of Him who, both in eternity and in time, was the perfect delight of the Father, but who was now at this solemn hour abandoned? His voice was heard in power at the grave of Lazarus, as He, the Resurrection and the Life, commanded the dead to come forth. Now it is heard breaking the silence of that dark hour, as He hangs in weakness and sorrow upon the cross; heard in that bitter, agonizing cry, “My God, my God, why hast thou forsaken me?” The anticipation of this hour, as

He prayed in Gethsemane's garden, had caused His sweat to be, as it were, great drops of blood, falling down to the ground.

Has it, my reader, ever caused one tear of contrition to fall down from thine eye? Pause, sinner! Here is thy Daysman (Job ix. 33), One who knows God's holiness and thy sin; yet to bring about thy reconciliation, according to the throne and heart of God, He is made sin, and suffers, the Just for the unjust, that thou mayest be brought to God. In the cross of Jesus God was glorified about sin. Now God has glorified Him, and is at present occupied in bringing sinners to own Him, receiving them and saving them through the finished work of Jesus upon that cross. *Grace* reigns now through righteousness, judgment having been borne by Jesus. The sun veiled, all was darkness for Him, the darkness which was the sinner's portion. *Now* He is placed in glory, the brilliance of which is far beyond the brightness of the sun at noonday. Through that perfect work, done in sorrow and agony upon the cross, God is able righteously to deliver the sinner from going down to the pit. Nor is this all. Putting him in Christ, making him accepted in the Beloved, He sets that once-lost sinner in the very brightest spot of glory. The sinner, whose portion was the blackness of darkness for ever, is righteously placed in Christ in the very midst of all the glory of God.

The dreadful "ninth hour" is for ever *past*, with all its agony and woe. Now let me point you to another hour which is *present*.

John v. 25: "Verily, verily, I say unto you, The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God: and they

that hear shall live." Eighteen hundred years have rolled away, still it remains the hour which "*now is.*" From the time the words were spoken it has existed, running through these many years; but we know not how soon its end may be. And mark, during this long hour, Jesus says that "they that *hear* shall live." Faith does not come by fancied visions, vain imaginations, extorted feelings, nor any such things. "Faith cometh by *hearing*, and hearing by the word of God." How slow we are to believe God, to give Him the credit of being true!

In Eden, man opened his ear to the devil's lies respecting *death*; for God had said, "Ye shall surely die." Satan said, "Ye shall not surely die." Man listened to Satan's lie, received it, and disbelieved God. Now man's ear is closed to the truth of God respecting *eternal life*, the gift of God. Sinner, the very last moment of this golden hour comes on apace. If you miss the voice of the Son of God in this life-giving hour, you will miss the archangel's voice summoning you home to glory. Have you heard? Do you believe? Then you have *eternal life*, and none can rob you of it. (John v. 24.)

Does Satan seek to fill your mind with his lie respecting it? Do not attempt to argue with him as Eve did. Lay your finger upon this one passage of God's imperishable truth, and say, "I believe God."

The third hour I speak of is still *future*, but comes quickly.

Matt. xxiv. 44: "In such an hour as ye think not the Son of man cometh." Yes, whatever the scoffer may say, however men may dream of fancied security, whispering of peace and safety,

“the Son of man cometh;” and where the life-giving Word has not found its entrance in this present hour of blessing, judgment will have its way then.

We read in Exodus ix. of those who “regarded not” (margin, “set not his heart unto”) “the word of the Lord.” Did their disregard make the Word untrue? Nay. The hand of Moses was outstretched, the rod of judgment in his hand; the thunder rolled, the hail was poured down, and fire ran upon the ground.

So was it in the days of Noah. When the Lord had safely shut in those whom He would shelter, the fountains of the great deep were all broken up, the windows of heaven were opened, and the flood swept away the world of the ungodly.

Again, in the case of that guilty city Sodom. The day that Lot went forth from it, the Lord rained down fire and brimstone, reducing it to a heap of ashes.

Reader, God warns thee by these past events, and bids thee pause and consider, What wilt *thou* do in the day of visitation? “The Son of man cometh.” “The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord.”

Fellow-traveller to eternity, be warned of that dread hour which is coming. Accept the Lord Jesus as God’s salvation in the hour that now is; and thank Him who endured in the dark hour that is for ever past those untold agonies for thee, *even thee.*

E. M.