

THE
Bootlegger's Salvation



THE
Bootlegger's Salvation
and
OTHER GOSPEL PAPERS

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Two Praying Men

“And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the

publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18: 9-14).

The Bible is really the history and prophecy of two men. It begins with Cain and Abel, shows us Isaac and Ishmael, Jacob and Esau, the Publican and Pharisee, the Prodigal and his brother, and ends with "he that is unjust and filthy" and "he that is righteous and holy" (Rev. 22: 11).

The parable we have read gives us the two sample men, one governed by pride and arrogance, assuming that God was in his debt, because of what he had done for God, going beyond what the law demanded in some ways, fasting twice a week instead of one fast in the year, tithing all his possessions, and now he turns to God claiming his reward,

GOD BEING HIS DEBTOR

What foolish presumptuous pride we see exhibited here! The very thing God hates is a proud look. "God resisteth the proud, and giveth grace to the humble" (1 Pet. 5: 5). Pride

is a sin that lurks in the heart of all men, waiting like a robber who has concealed himself in some dark place until the nightfall to seize the plunder. Or like a tiger or cat crouching in a lowly position that it may pounce on its victim all the more surely.

Pride cost Adam and Eve the forfeiture of Eden with all its bliss, and mockingly brought in upon them and their descendants all the miseries to which, to this day, the human race is heir.

Pride cost Herod his soul! "For his oath's sake" he beheaded John the Baptist. Lest his foolish promise should not be carried out and his pride be humbled he ordered his executioners to do the deadly deed.

Pride cost Nebuchadnezzar his reason and his throne, until he learned, and said: "The Most High ruleth in the kingdoms of men."

Satan and his host of fallen angels in their pride said they would be exalted, but were humbled under God's mighty hand. Their awful future shows how God hates pride.

Surely this Pharisee with God's Word in his hand is an illustration of the text: "They have eyes but they see not; ears, but they hear not." They did not want to understand! How profoundly ignorant were they of the awful plague of their own human heart!

Outwardly all looked right. "Like whited sepulchres, which indeed appear beautiful without, but within are full of dead men's bones and all uncleanness." "Serpents, generation of vipers, how can ye escape the damnation of hell?"

What scathing, withering words, spoken by Him who spake words of comfort to the "woman of Sychar" and the "dying thief." But for the proud Pharisee He had only scathing words of rebuke.

Picture this proud son of Adam marching haughtily past others who felt their true place was "afar off," boldly lifting up his eyes toward heaven, praying with himself,

"GOD, I THANK THEE."

It is no prayer at all! It is neither a confession of guilt nor a petition for mercies from God; but simply words of pride from one who knew not the depravity of his own sinful heart, which was as dark as hell itself, nor had learned aught of the holiness of God before whom angels veil their faces, saying, "Holy, Holy, Holy is the Lord God of Hosts: the whole earth is full of His glory" (Isa. 6: 3).

What an awful thing pride is! How insidiously it works! Listen to this "whited sepulchre" telling God what he does, then what he does not

do! But it is a prayer that rises like a fog or mist, blotting out for the time being the light of the sun.

So deceitful is the human heart that it can imagine that with such an one God finds His delight. Surely "the heart is deceitful above all things and incurably (desperately) wicked; who can know it? I the Lord search the heart and try the reins, to give every man according as his ways, and according to the fruit of his doings" (Jer. 17: 9,10).

What a lowly guise for pride, prayer is! See that leopard-like lowly crouch, but inwardly what venom! These were the men who nailed God the Son to a cross of shame! Like the heathen in his madness, if his god will not obey his behest he will smash him to pieces and get another that will! The heathen in all of us is not far under the surface. A God who will obey our wishes is the God we crave and bow to, but how few want a God to whom they must bow, whom they must obey?

What a relief to turn to the poor publican and see his position before God! He "standing afar off," not daring to draw nigh, his eyes downcast as if to say, "I am ashamed to look up to God." Like one caught in the act of some crime or sin, with conscience still alive, smiting and lashing like

angry waves against the cliff, he smites his breast, as if to say, "Here is the seat of all my troubles!—not my environment, not my companions, not my lack of opportunities to be different! All my sin and shame and troubles come from this wicked source, my sinful heart. God be merciful to me the sinner!" What a prayer! Rising to the ear of God like music accompanying the burnt offering—a delightful sound to Him who sent His only begotten Son to call

"SINNERS TO REPENTANCE"

Notice the words of the prayer. It begins with "God" and ends with "*the sinner*." In between we have the words, "Be merciful to me." I changed the words "*a sinner*" to "*the sinner*," as it is in the New Translation. This poor publican is a contrast to the other who was measuring himself with "other men." No, if there were no others in the universe who needed and desired mercy, this publican did, and only the mercy of God could ever reach him.

"BE MERCIFUL TO ME"

is his petition.

What a blessed answer that prayer from the heart received. Our Lord says, "*I tell you, this man went down to his house justified rather than*

the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Have you humbled yourself yet? Or are you in your pride of heart still exalting yourself? If you exalt yourself you will surely be brought low—if not in Time, it must be in Eternity.

Ere you lay this paper aside turn to God just as you are; own your guilt as this publican did; pray his prayer from a broken and contrite heart; then rest on the words of our glorious Lord, the future Judge (John 5: 22, 24):

"I TELL YOU,

he went down to his house justified rather than the other."

"Oh, joy of the justified, joy of the free!
I'll sing of my Saviour, who died on the tree!
Through Christ, my Redeemer, rejoicing I stand,
Being saved by His grace, and secure in His hand."

—A. H. STEWART.

What of Eternity?

Recently, as a friend of mine was searching through an old desk for a key, she came across a newspaper clipping of twenty-five years ago,

in which was an account of the funeral services of one whom we both had known.

The paper told in elaborate detail of the services in St. S——'s church, a famous musician presiding at the organ and a well known quartette rendering, "Lead, Kindly Light," and other selections. The account went on to tell of the casket with silver handles; of well known and titled men as honorary pall-bearers; of cablegrams of condolence from foreign countries; of flowers sent by famous personages and clubs, and how at the conclusion of the services the coffin was borne down the aisle by officers from two U. S. battle-ships.

After this followed a list of prominent judges, colonels, mayors and society people who were present at the services. Surely as elaborate a funeral as the mind of man could devise.

As my mind went back to the occasion, I remembered that the person who was being buried at that time, had never professed faith in the Lord Jesus Christ as a personal Saviour, and was quite skeptical concerning the Word of God.

Of what avail is an elaborate funeral for one who has passed into eternity?

When a man dies, not only is his earthly history closed, but his eternal destiny is fixed—fixed forever!

One who dies without Christ is "without hope, without God" (Eph. 2: 12).

The apostle John, who was permitted by God to have a foreview of heaven and its glories, writes of it, in Rev. 21: 27, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but *they which are written in the Lamb's Book of Life.*"

Every one not written in the Lamb's Book of Life is shut out! "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8). "And whosoever was not found written in the Book of Life was cast into the Lake of Fire" (Rev. 20: 15).

Speaking of all of us, Paul tells us by the inspiration of the Holy Spirit, "There is none righteous; no, not one. . . there is none that doeth good; no, not one" (Rom. 3: 10, 12).

Isaiah warns us: "But we are all as an unclean thing, all our righteousnesses are as filthy rags" (Isa. 64: 6).

Only the blood of Jesus Christ, God's Son, can cleanse from sin (1 John 1: 7). He was slain, and has redeemed sinners to God by His blood

(Rev. 5: 9). He has washed sinners from their sins in His own blood (Rev. 1: 5). Neither is there salvation in any other (Acts 4: 12).

The precious blood of the Lord Jesus Christ, the eternal Son of God, shed on the cross of Calvary, is God's only and all-sufficient remedy for our sins.

In striking contrast to the elaborate funeral first described, I remember the simple service which was held later for a beloved brother in Christ; one who died poor, so far as this world's goods were concerned, but who was rich in faith and an heir of the kingdom which God has promised to them that love Him (James 2: 5).

He was one who had started out in the world with bright prospects; was religious, like many of his college-mates. He "enjoyed life," as many call it who are on their way to eternal death. But God awakened him to his lost condition and to his need of Christ.

This dear man confessed to God that he was a sinner, and he trusted in the Lord Jesus Christ, and His finished work on the cross. God saved him, cleansed him from sin, and gave him eternal life and a bright inheritance in glory with the Lord Jesus Christ.

The funeral service was very quiet and simple; but the glory—oh, the glory!—which awaits those

who pass out of this world cleansed and made fit for heaven through the atoning blood of the Lord Jesus Christ shed on Calvary! He goes "to an inheritance incorruptible, undefiled and unfading, reserved in heaven for you who are kept by the power of God, through faith, unto salvation" (1 Pet. 1: 4, 5).

This last funeral service was simple, but we were that day gathered about the body of a king and a priest; for all who believe in the Lord Jesus Christ as their personal Saviour, and are cleansed from sin by His precious blood, are made by Him kings and priests unto God and His Father (Rev. 1: 5, 6; 5: 9, 10).

For the believer to be absent from the body is to be at home with the Lord (2 Cor. 5: 8), to be that same day with Him in paradise (Luke 23: 43).

You are making a choice to-day.

What is it?

Will you go out of this world with perhaps an elaborate funeral, but without Christ, without hope, without God, into the blackness of darkness forever?

Or will you to-day as a repentant, confessing sinner, trust in the Lord Jesus Christ and be freely, fully and forever saved? —F. L. FRENCH.

Have You had to do with God?

If you have had to do with God, you will know it!

Perhaps it was only for a moment; it may have been in sorrow, a great peril, a suffering, but that moment was enough to make plain to you God's actuality, and your ability to have to do with Him.

Have to do with Him you must: "As I live. . . every tongue shall confess to God" (Rom. 14:11).

God presents Himself to man to-day as a *Saviour God*. He can be known as such, and only as such.

The first effect of having to do with God is the sense that there is something wrong with *me*.

The second, that that something wrong has been removed by God's action.

The third, that in Christ I can be at home with God.

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee" (Job 22: 21).

God is holy; the sense of something wrong is your sinful state. Try as you will, you cannot remove it, for you cannot remove the sin, the cause of the wrong.

But, thank God, this has been removed from His side. Christ has died; the blood has been shed; it has been sprinkled on and before the mercy seat (Lev. 16: 14); the wrong has been removed by death.

"It is God that justifieth" (Rom. 8: 33).

Oh, the rest, and peace, and joy of knowing God!

It is a cold, hard world, the best of friends cannot be absolutely relied upon; but God has, by His Son, made known all the throbbing love of His great heart. The cross of Christ has fully revealed it, nothing else could, but *revealed* it is.

"God was in Christ *reconciling the world* unto Himself" (2 Cor. 5:19). If refused, terrible consequences must follow.

Enduring happiness, lasting and unchanging, you have never known if you do not know God! Your pot of ointment has always had a dead fly in it.

Clever, scientific, polished, looked up to, revered, you may be; but if ignorant of God, you know not that which is supremely worth knowing.

Speak to Him then, for He is not far from any one of us; speak to Him now.

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 13). Know Him you must, or perish everlastingly. * *

TRAVELING

Motoring recently from Oregon to California we soon found ourselves at the junction of two south-bound highways, one, the famous Redwood Coast Route, the other, the much-traveled Pacific, or Inland Highway. We knew these two grand, scenic arteries of travel did not unite again till about 500 miles were covered. Thus we were in a quandary which one to take. But we knew we must decide; the car had no preference, so we took the former.

Years ago we were rudely gripped by the fact that we were traveling the great thoroughfare of Time, which leads on to that eternal country where the inhabitants forever abide. Then we were deeply moved when apprised of the awful fact that we were treading the "Broadway" that leads down the black defile where dwell the prisoners of endless despair. Then the Holy Spirit, who flashed the searchlight of truth upon our death-doomed path, compelled a soul-revolutionizing decision, so by God's saving and enabling grace we turned at once from the much-traveled broad way of death to the narrow path of life and peace, which leads up the valley of blessing to God's eternal Paradise of bliss.

Reader, in the constraining fervor of love allow us to ask, Have you ever come to the "*Junction of Conversion*," and turned from the path of death into the highway of life? If not, listen, we beseech you, to the Saviour's wooing and pleading, hear His loving voice pour into your ears the most charming advice

of the ages, "*Enter ye in at the strait gate*, for wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7). Here contrasts loom big. One way is narrow, the other broad; few travel the narrow path, but on the broad, multitudes throng. The narrow way leads to joy, bliss, and supernal glory, to heaven's eternal Eden, the Paradise of God. The other to darkness, despair, and "the second death;" the gloom-filled prison of eternal ages, the charnel-house of the damned where Satan and his host shall forever wail.

Reader, you must hate yourself with an undying hatred if you dare to remain in your sins, and thus incur the doom that awaits the unpardoned sinner. Face your sins now, and you will never face them at the Great White Throne. In contrition of soul confess them to God, and receive by faith His blessed Son as your Saviour, and thus your feet will be turned from the path of death to the way of life.

Jesus cries to all the travelers of Time, "I am the WAY, the TRUTH, and the LIFE: *no man cometh unto the Father*, but by ME" (John 14: 6).

Faith in Him is the only WAY to escape judgment and the Lake of Fire, and *He alone* is the WAY to life, salvation, glory, and the eternal joys of "the Father's House."

Trust Him now, and thou shalt be
From sin, and death, and judgment free.

—C. C. CROWSTON.

“I am not ashamed
of the gospel of Christ:
for it is the power of
God unto salvation to
everyone that believ-
eth; to the Jew first,
and also to the Greek
(Gentile).”

—ROM. 1: 16.

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Sir Harry Lauder's Gospel

It is said of Sir Harry Lauder that he has the largest personal following of any entertainer who has ever toured America. Success, however, has never made him forget the struggles that marked his boyhood days. At the early age of twelve

he was a "pit boy," driving a Shetland pony in a Scotch coal-mine, and he grew to manhood as a miner, spending fourteen hours a day underground for over ten years, and earning at the most about eight dollars a week.

"I was up to my hips in water most of the time," he says, in telling of his early life, "and swung my pick in that uncomfortable condition. I sang as I worked, and my pals got to like my singing. My reputation as a singer spread in the little town where I lived, and I became in great demand for concerts. My pay for this averaged fifty cents a night, and I felt as rich as a prince."

His first professional appearance was with a concert company, at seven dollars a week. It was fourteen years after ere he achieved the distinction of playing in London. Since that time, however, he has been in constant demand in the great British metropolis, and there he was knighted by King George. It is indeed a far cry from Lauder, the miner, to Sir Harry Lauder, the knight.

When first I saw and heard him, he was still the poor miner, and I, like him, wrought in the pit. We worked in the same place and did the same things. I was one of those who enjoyed his bonny

singing, and never dreamed he would some day be "Sir Harry."

I recall well the first time I ever heard him give a public entertainment. He came on the stage, all lights out, and recited a piece which I think he had composed himself, called "The Miner." With his little safety-lamp lit, and his pick in his hand, he told of the death of his companion, Jim Brown. And because it aptly illustrates the gospel, I want to give it to you as nearly as I can remember after the lapse of years: for I was but a lad when I heard it, yet I think I recall it correctly.

In most mines, when we started to cut coal, we worked with some experienced miner, perhaps in early days with father or elder brother, and then as we became older, perhaps with one of our pals, generally two together. Well, it seemed Harry and Jim worked together, and Jim Brown used to load the coal into a little car, a "hutch" we called it, and then push it out to the siding and bring in an empty one again, while Harry generally did the cutting, or "houkin'," as the Scotch say.

That morning Jim said to Harry, "I don't feel up to the mark. Would you mind loading and running out the trucks, and I'll dig?" Harry said, "All right," and so they commenced their day's

work. Harry loaded his truck and went out for his empty one. On his return he found his companion dead; a stone had fallen and killed him. *He died in Harry's place.*

All this he related with deep feeling, and then went on to tell of going home to break the sad news to the young widow. It was all very touching, and the rough men who formed his audience entered into it fully, and many times I have heard him encored amid shouts of "Give us The Miner," until he would come back to the stage and tell it all again.

But you say, What has that to do with the gospel? Why, that is the very core of the gospel; the kernel of the apostle's gospel which he preached to them at Corinth—that which saved them and changed them in a far more wonderful way than from Harry Lauder, the miner, to Sir Harry Lauder, the knight. From a child of wrath to a "child of God," from "sinner" to "saint"—what a distance, and all because they believed the gospel of God's grace!

I would both repeat it and ask you to read it for yourself: "For I delivered unto you first of all that which I also received, *how that Christ died for our sins according to the Scriptures*" (1 Cor. 15: 1-4). Do you see the gospel in that? One dying for another—that is *Substitution*. I

know not how it affected Harry Lauder, but I can imagine how he would tell with gratitude how Jim died for him—died in his place.

Have you ever looked at the Cross of Christ by faith and said, "*The Son of God loved me, and gave Himself for me?*" Have you ever added, "*He is raised for my justification?*" Blessed be His name, *He died for me!*" Does Sir Harry see the gospel in this incident? I know not. Good, if he does, and if he is able to look away to Calvary, there to see another One—One who died in his place—yea, "died, the Just for the unjust, to bring us to God," that we might receive, not a title from King George V., but from the King of kings.

Often Harry Lauder has sung of "The wee hoose 'mang the heather." The same beautiful air will go with words I hope you and he can sing with me:

"There's a Saviour in the glory,
And He loves both you and me;
There's a Saviour in the glory,
He is waiting patiently:
If you knew Him you would love Him,
The very same as me;
He's the Friend of poor lost sinners,
He is the *Friend* for me."

A Hard Heart Humbled

The writer was called to speak at the funeral of a young man in Washington, D. C.

The mother of this young man was a Christian, who had often spoken to her son about his soul, and pleaded with him to repent and come to the Lord Jesus Christ for salvation. Sad to say, however, the boy would not hear, but hardened his heart against his mother's pleadings.

As with so many others to-day, this young man loved the world and its sinful pleasures. He had heard the gospel story of Christ dying for sinners, but he would not humble himself to believe and obey the gospel.

Time went on, and while the mother prayed for the salvation of her wayward boy he seemed to be more hardened than ever, and would not even go to a gospel service.

An atheist would say that the mother's prayers were useless, and that the young man was only normal in his pleasures, but God knows how to humble the heart of man, as the prophet Isaiah says: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isa. 2: 11).

So God worked in an unexpected way. The son was stricken with consumption, or "T.B.," as it is called. His worldly pleasures were over! Help was sought from the doctors, but they could do nothing. God was in this affliction.

The sick young man was sent to Colorado in an effort to arrest the disease, but with no success. He got worse. He became so weak that he was confined to bed. Finally the doctors told him that there was no hope for recovery, and that if he wished to see his folks again he must go home at once. So they brought him home to die.

Now, surrounded by loved ones, eternity stared him in the face, and he was terrified at the thought of judgment to come! The cold hand of Death was almost upon him, and he was not prepared. He had turned from God in the days of health and strength. Would God now receive him, a poor wretched dying boy?

Yes, the mother's prayers were not in vain. They had entered God's ears, and were soon to be answered. God's word was to enter the poor hardened heart. "Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23: 29).

In his dire need, with every other hope gone, our young friend laid hold of the gospel of sal-

vation through the atoning death of Christ on the cross.

With health gone, worldly pleasures gone, and nearing eternity, like the repentant thief crucified alongside the Christ of God, he turned to Jesus in faith, and found forgiveness and salvation. His hard heart was humbled.

He lingered some days to testify to the joy and peace which Christ gave to him as a repenting sinner, and he said: "God had to bring me to this death-bed to make me hear and believe the gospel." Soon after he passed away to be with the Saviour, another brand plucked from the burning, another hard heart humbled.

Reader, are you still hardening your heart against God? Jesus came to die for your sins. He waits to save you *just now*.

Perhaps someone is praying for you, or your dear mother's prayers of long ago are yet unanswered.

I beseech you to believe the gospel right now. "This is a faithful saying and worthy of *your* acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15).

Sought and Found of God

One day in the autumn of the year 1925, a high railroad official in a certain city in Europe, was sitting in his room reading the newspaper, as was his custom. His eye fell on an advertisement of a Railroad Syndicate who were seeking someone who could speak French to go out to their railroad in a certain province in China. The gentleman said to himself: "Why not try for this post although I am already over fifty? There is no one who will miss me at home, and it is only for three years. It is a good chance to see the world!" He sat down immediately and answered the advertisement, but with very little hope of being accepted owing to his age.

He had nearly forgotten the matter when one day in the Spring of 1926 he received a letter from the Directorship requesting an interview. Of all the applicants only himself and one other were interviewed. The latter would have obtained the post had his French been better.

And so it came to pass that our friend, whom we shall call Mr. N., found himself a few weeks later, with a three years' contract in his pocket, on the way to China.

The journey through France, in the Mediterranean, through the Suez Canal and the Red Sea, and past the beautiful island of Ceylon, was full of many and varied experiences which our friend enjoyed to the full. The ship after touching at Singapore finally anchored at Shanghai, the great cosmopolitan port of the East. Our friend, however, did not see God in all the beautiful scenes he had been privileged to visit during this long

journey, much less did he think of Him. As many other professing Christians he lived in this world "without God and without hope." Like many another in the so-called Christian lands he had long ago, in fact ever since his school-days, given up prayer and reading the Bible. It was not therefore surprising that he entered thoroughly into all the worldly pleasures which can be had in the first-class saloon of a modern ocean-liner to-day.

On arrival in China the same sort of thing continued. His new home was at a railroad junction, south of the Yellow River, and many other railroad officials (chiefly Belgians) were gathered together there. These gentlemen could afford to invite each other practically every evening in the week to dinners, dances, card-parties, etc. Their main idea seemed to be to make life in that city as agreeable as possible, for they considered their stay there to be a sort of exile.

One evening towards the close of a grand dinner-party at the house of one of his colleagues, Mr. N. was suddenly seized with violent abdominal pains, and would have fallen unconscious from his chair had not his neighbor come to his rescue. The Belgian doctor who was summoned pronounced it to be merely an attack of indigestion, wrote out a prescription, and ordered a day or two of rest. Not long after, however, Mr. N. had a similar attack, and this time before the meal. The doctor, on examination, decided that an operation was necessary. This was performed, and was a very critical one. He recovered, and although Mr. N. did not at that time think about God he now recognizes that this was certainly a solemn warning to him.

After this successful operation he went on with his work amid many difficulties, till finally it was radically disturbed through the Chinese Civil War. Eventually the Southern troops took the city. The railroad of which he had the oversight was taken by the troops, and all cash receipts stopped. He had practically nothing to do, and the money in hand was not sufficient to satisfy the demands of the officials and employees of the railroad, stirred up as they were by Communist agitators. One day Mr. N. found himself besieged in his own home by a mob. They threatened to stone him if he tried to escape without first paying what they demanded. But as is often the case in China, the proverb which says: "No soup is eaten as hot as it is made," was again true. The crowd gradually dispersed when they found there was really no money to be had.

But the matter became more serious when the commanding general came to Mr. N.'s office and demanded the surrender of all railroad money. Mr. N. told him, through the French-speaking interpreter, that he had none left to hand out. "Then," said the general, passing his hand across his throat very significantly, "I will cut your head off."

"Yes," said Mr. N.; "You may do that if you like, but do you think you will find silver dollars in my throat?"

It is to be supposed that the interpreter had translated this reply more or less literally, for the general left without having accomplished his purpose. Although Mr. N. appeared outwardly calm during the interview, a cold shiver ran down his spine as he listened.

All this however did not drive Mr. N. to his knees before God, but rather filled him with anger against the topsy-turvy state of things around him. Worse was, however, to follow. One day the Secretary of the newly-formed Chinese Labor Union come to him and demanded money. He was a short young fellow, and must have been exceptionally rude to Mr. N., for he, though naturally peace-loving and self-controlled, lost his temper and caught hold of the Secretary by the throat. But he had mistaken his man, for though small he was stronger than Mr. N. In an instant the latter found himself in the air and then suddenly down on the ground! His servant intervened and separated the two, and the Secretary left the house in a great rage.

It is a well-known principle among Europeans in the East that in their intercourse with the natives it is essential to keep one's dignity and calmness. Mr. N. ought not to have been the first to raise a hand. He knew he had made a great mistake in attacking the Secretary. It was just then that for the first time the thought of God and of prayer came to him. In reality his first prayer was rather a contention with God, for it was something like this: "O God, why hast Thou brought me to China? If indeed Thou art able, then keep me now!"

The next morning his cook said to him, "Oh, Mr. N., do be careful! The man who was here yesterday is leaving a man before your house to kill you if you attempt to go out!" Mr. N. replied, "Be that as it may, I must do my duty and go to my office!" He was however very uncomfortable about the matter and so went back to his room and prayed to God for help and

protection, adding that if God heard his prayer this time he would become a Christian.

Outwardly calm but inwardly fearful, he made his way to the office. No one molested him, not even a dog. After he had been there about half-an-hour, a deputation came from the Secretary who begged Mr. N. to forgive his rude behavior of the day before.

God had indeed heard Mr. N.'s prayer, and the latter also kept his word. Without any help or guidance from man—he only got to know the missionaries living in the same city several months later—he began to read his Bible and Christian books. From the very beginning it was clear to him that he must entirely break with his old life and friends. This he did by excusing himself from the next dinner-party, announcing that he had become a Christian. The Belgian who had invited him, as also the other Europeans in the settlement, shook their heads, remarking that, "Poor N. had doubtless gone out of his mind."

More than two years have passed away and Mr. N. has made great progress in the "grace and knowledge of our Lord and Saviour Jesus Christ."

He related the above story one evening to a circle of Christian friends, of whom I was one, and closed with the following words, "To the Lord Jesus Christ alone be all the glory."

* * *

"God speaketh once, yea, twice, yet man perceiveth it not. Yea, his soul draweth near unto the grave, and his life to the destroyers. Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom" (Job 33: 14, 22, 24).

After Many Days

John Flavel, of Dartmouth, preached on one occasion from the words: "If any man love not the Lord Jesus Christ, let him be Anathema" (1 Cor. 16: 22). The discourse was unusually solemn, particularly the explanation of what the curse was, for the expression "Anathema" means "accursed." At the conclusion of his preaching Mr. Flavel was about to invoke God's blessing upon the people when he paused and said, "How shall I bless this whole assembly when every person in it who loves not the Lord Jesus Christ is Anathema?"

The solemnity of the occasion deeply affected the audience. In the congregation was a lad about fifteen years of age, a native of Dartmouth. Shortly after this he went to sea and landed in America, where he remained all his life. He lived to be a great age. He was still able to work on his farm, and his mind was quite clear. All these many years he lived in sin and carelessness, quite forgetful of God. One day, however, as he sat in his field he began reflecting upon his past life. He thought of the days of his youth. His thoughts went back to Mr. Flavel's preaching which he had heard so many years before. A considerable part of it he could remember, the

earnestness of the preacher, the solemn truths preached, the effect on the audience, all came fresh to his mind. He felt he had not learned to love the Lord Jesus Christ, he feared he would come under the dreadful Anathema, he was deeply convicted of sin, he turned to the Lord in great brokenness and sorrow, owning himself to be an ungodly sinner. He put his simple trust in the precious blood of Christ and found joy and peace in believing, giving every evidence of having been born again and brought to the Lord through the word spoken so many years before. What an example this is of the longsuffering grace of God, and also of the way in which the seed of God's word is brought to fruit by the Holy Ghost after many days. May it be a cheer to those who seek to sow the precious seed of the glad tidings, and an encouragement to any who, having long continued in carelessness of God, desire to turn to Him, but little know how great is His mercy.

—E. C. P.

“Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?”
(Rom. 2: 4).

“Whosoever believeth in
Him (shall) not perish,
but have everlasting life”

—John 3:16.

“Whosoever shall call
upon the name of the Lord
(Jesus) shall be saved”

—Rom. 10:13.

“Whosoever will, whosoever will!”

Sound the proclamation over vale and hill;
'Tis a loving Father calls the wand'rer home,
“Whosoever will” may come!

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Admiral Nelson's Blind Eye

"The Admiral's signal bade him fly,
But he wickedly wagged his head;
He clapped his glass to his sightless eye,
And, "I'm hanged if I see it!" he said."

So has the poet, Henry Newbolt, put the incident of Lord's Nelson's disobedience to his commander's orders, which resulted in a victory for the British and gave him a name above many.

"Admirals all, for England's sake,
Honor be yours, and fame;
And honor, as long as waves shall break,
To Nelson's peerless name."

The orders were plain enough; the signal bade him fly, but he "clapped his glass to his sightless eye," and thus he could not see it.

How many are like that in a spiritual way. God's command is, "Flee from the wrath to come." "Because there is wrath, beware," but the blind eye is turned to the truth of God, and so they cannot see it.

Nelson's disobedience had a good ending, but not so with those who disobey God's command to "repent and believe" the Gospel. Let your good eye look squarely on this, my friend; for "Except ye repent, ye shall all likewise perish" (Luke 13: 3).

The command is to "all men everywhere." Does not that include you? Then do not live longer in a fool's paradise, making yourself believe that all will be right in the end, when the Lord has so plainly declared that "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 3: 36).

Nelson was a brave man, and perhaps he could see farther with his one eye than his commander—I cannot say. But I know God sees further than either you or I, for He knows the end from the beginning. And He Himself has provided a Saviour for us—an *able* Saviour, a *willing* Saviour, and the *only* Saviour, who wants to save you now if you will but look to Him in faith.

Are you going to "wickedly shake your head" and say you "cannot see it?" "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall WE escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him" (Heb. 2: 2, 3). May God in His grace open your "blind eye" to see your need of a Saviour, and that He in His love and mercy has provided one for you, before you ever open them both where the rich man opened his—"in hell, being in torment" (Luke 16: 23).

Nelson has gone, the poet says, "To the haven under the hill." Yes, his *body* has, and we hope that ere he passed away he knew of a "house not made with hands, eternal in the heavens" (1 Cor.

5), and by the eye of faith could read his title clear to the "mansions in the skies."

Some day, if the Lord tarries, you will be gone too, but *where?* Either to heaven or hell. Don't put your closed eye to this momentous question, and then say, "I can't see it."

God's command is still: "Flee from the wrath to come." Flee then to Christ and live.

—A. H. STEWART.

Highway Preaching

The other day on Oregon's chief highway our Gospel car had a brisk opportunity of calling the attention of a large repair gang to the solemn issues of life and death.

On the rear of our "Evangel," in bold appealing letters, is the thrusting interrogation, "Where will *you* spend eternity?" The "you" is heavily emphasized by standing out in much larger letters. One of the men beholding this, and pointing to it, cried to his fellows with great vehemence, "*Answer me that! Answer me that! Answer me that!*" In his three-fold repetition he was preaching a gripping sermon. We hope

he and his hearers will be found on heaven's side of that "fixed gulf" (Luke 16).

Reader, now I ask, can YOU say where you will spend eternity? Will it be in the upper regions with Christ and all the saved, in light, and joy, and bliss? Or will it be in the nether regions with Satan and all the lost, in darkness, hopelessness, and woe? It must inevitably be one or the other, and soon, for Time's swift wheels will soon land you at the terminal of years. Then be awake to this issue of all issues. Be assured that a living faith in Christ is your only hope of glory. Take His own word for it: "If ye believe not that I am He (Christ, the Anointed of God) ye shall die in your sins, and where I am ye *cannot* come" (John 8).

Another of the gang said to his co-laborers as he read aloud these words on the side of the car, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23), "*It makes one think; doesn't it?*" Reader, may the Spirit burn the thought of your responsibility to God into your inmost soul, and turn your feet from the way of death into the path of life and peace.

People do not like to think of sin's wages—death; and the devil does all he can to keep them from thinking about it lest they become anxious to

receive "the gift of God, which is eternal life."

Moses, who "had respect for the recompense of the reward," said of this foolish class, "Oh, that they were wise, that they understood this, that they would consider their latter end." To be on the way to eternity to meet a holy and a sin-hating God in one's sins, and to treat the matter with blank indifference, is folly of the most insane nature. Reader, does this mean *you*? Remember, if you will not heed the Saviour saying, "Come unto Me, and I will give you rest," you must hear the Judge say, "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels."

Stop, sinner; stop and think—
Upon life's end reflect:
What will your endless portion be
If you God's Christ reject?

There can be nothing less
Than night—eternal night.
How can you be without distress
In view of such a plight?

Then **stop, consider, think—**
While grace pleads at your door;
When you have slipped beyond the brink
Then mercy's day is o'er.

C. C. CROWSTON.

“GOD WILL BRING THEE INTO JUDGMENT”

A number of years ago a young man who resided in the South of Ireland had occasion to visit one of the banks in the city of Dublin. Having transacted his business, the manager, who was a sincere Christian and a personal friend, asked him: “Edward, how is it with your soul?” “I am quite happy,” was the reply; “I have become acquainted with a number of nice young fellows, and we are enjoying ourselves immensely. We have made up our minds to *enjoy life*.”

Having come into possession of considerable means, he had ample opportunities of gratifying his desires. The pleasures of sense, of boon companionship, the ball-room, the novel, the theatre, the card-table, and race-course, had been all in turn tried, but had not been able to quench the thirst of his immortal spirit, or give his guilty conscience peace; and though he had declared that he was “quite happy,” and was “enjoying himself immensely,” that of which he had been in earnest pursuit had as yet eluded his grasp, and his heart was crying, “Give, give!”

The bank-manager, in answer to the statement of his young friend, simply quoted a passage from God’s Word—“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days

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of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." "Yes," said he to himself, "that is just what I am doing." "But know thou, that FOR ALL THESE THINGS GOD WILL BRING THEE INTO JUDGMENT" (Eccles. 11: 9); and so they parted. The young man could not get rid of the last words of the verse, "For all these things God will bring thee into judgment." He tried hard to *banish* their recurrence, but it was of no use; every now and again they would ring in his ears. He endeavored to *bury* them in the vanities and pleasures of the world, but he could not. Morning, noon and night they came up before him with wondrous power. But he was determined not to allow his mind to think on such subjects. He did not consider that young fellows ought to "trouble" themselves about such "dull," "gloomy," "melancholy" matters. There was "no hurry" for him to do so; he was "young," "strong," and "healthy." "For all these things God will bring thee into judgment." "Bother these words! I wish I could get rid of them;" and he strove harder and harder to "get rid" of them by plunging deeper and deeper into the world's follies and amusements.

What was he to do? He had employed every conceivable device to put away the thought of

judgment, but all was of no avail. The awful fact stood before him, that sooner or later he would have to stand before God, in judgment, and he was UNPREPARED. He was terribly conscious of sins committed by him again and again. "Is it possible that *all* my sins will be exhibited to view on the day of judgment? Will all my evil thoughts and desires, purposes and inclinations, be dragged to the light? Surely sins committed years ago, when no human eye saw me, will not be revealed!" Scripture answered — "There is nothing covered that shall not be revealed, neither hid that shall not be known" (Luke 12: 2). Neither depth of loneliness nor length of time will conceal from the eyes of Him who is to be the "Judge of quick and dead."

What will the unsaved reader say *then*? That you "never did any harm?" that you were "as good as your neighbor?" that you were "never warned?" No! you will be *speechless*.

Think of the awful doom that awaits you if you die out of Christ—to be "cast into the lake of fire." From the lips of that blessed One who died for your crimson sins, and who now entreats you to accept of His pardon, there will be heard the awful sentence, "Depart from Me, ye cursed, into everlasting fire."

Edward Synge became concerned about his

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soul's salvation; and when in Dublin some time afterwards, he saw his friend the bank-manager, and had a conversation with him. He told him how that the words, "For all these things God will bring thee into judgment," had been ringing in his ears, spoiling his pleasure. Taking him into another room, his friend opened a Bible, and read John 5: 24: "Verily, verily, I say unto you, He that HEARETH my word, and BELIEVETH on Him that sent Me, HATH everlasting life, and SHALL NOT COME INTO JUDGMENT; but is passed from death unto life."

The gospel of the grace of God was thus presented to him. He "heard" the "good news." He "believed" that it was Jehovah who gave up to death His only-begotten Son as a sacrifice for sin. He believed that Christ had died in HIS stead, and had borne the judgment due to *him*, and, according to the Word of God, he *had* everlasting life; and in relation to the future, God had declared he "*would not come into judgment.*" He was amazed at what he read; it was, however, the Word of God, and *must be true*. Resting on the *Word of God*, he rejoiced in the knowledge of sins forgiven through the precious blood of Christ. Then he had no fear of death, and judgment had no terrors for him.

On his return home he gathered his sporting

friends together, and told them that he was saved, and knew his sins were all forgiven. He also assured them that instead of being *gloomy* or *unhappy*, as he expected a Christian to be, he was the very opposite, and never knew what real happiness was till then.

Reader, if you imagine that you would become melancholy or dejected by becoming a Christian, you make a great mistake. Real, lasting happiness can only be found in Him. If your sins are unforgiven, you cannot in the true sense of the term be happy. You know that if God were calling you into His presence, you are not ready. Settle this great, this most momentous and important question of the salvation of your soul. Do not "put off" settling it. Believe on the Lord Jesus Christ. Rest on His "finished" work, and *then* you will know, on the authority of God's word, that you will not come into judgment (John 5: 24).

—ALEX. MARSHALL.

"Without Excuse"

It is one thing to make an excuse for convenience sake, but it is another to have a reason for being excused. The people that were invited to the wedding feast began to make excuses, but

none of them had a good reason for their refusal of the king's invitation. But the man that went in without the wedding garment was equally guilty, because he failed to comply with the conditions upon which the invitation was issued, and when asked by the king why he was there without the wedding garment, he was speechless, having no excuse for his presumption (Matt. 22: 1-13). It is very plain that there is no excuse for sinners who reject God's love and light. They have despised the riches of His goodness, which should have led them to repentance (Rom. 2: 1-4).

There is no excuse for sin. Adam blamed his wife, and she in turn blamed the serpent, but the righteous God did not accept their excuses. Reader, do not blame your surroundings for your continuance in sin; you alone are to blame. It is Satan who suggests that God is to blame for all the wrong that is in the world, and that He is unjust in punishing a man who has sinned against Him. But God has proved His love in the gift of His only begotten Son (John 3:16). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world" (1 John 4:9,10). God has provided a way of deliverance through which the sinner may be blessed in a way far beyond anything that Adam enjoyed before his act of disobedience. * * *

Life's Story

"Isn't it a lovely day to-day!" "Such a beautiful Spring this year; it seems prettier than usual!" Many times during the first few weeks of the Spring of 1930 did I hear such exclamations of pleasure.

And now I sit in one of the small neighborhood parks of a large city in the United States. It is Autumn time, and the park attendant is close by me sweeping stacks of fallen leaves together. Why? Because the recent frosts have killed them, and the wind easily blew them to the ground. What will be done with them? They will be burned up. No longer ornamental, their brief life of service to mankind is ended; the testing frost came, and they fell before it.

Such is the short life-story of a leaf. A few months ago it looked gay in its pretty coat of green, but now it lies brown and dead, soon to pass from sight altogether.

Such also is our short life-story, dear reader. We live a brief Springtime of happy childhood, perhaps without a cloud to mar its innocent fun and frolic. But all too soon those cloudless skies are covered with evening shadows. Scarce any Summer, for the average youth soon takes on

burdens and responsibilities which, however desirable, are over-hung with cumulous clouds of care. Already it is the Autumn of life. Age creeps on apace and, before it is realized by us, it is exactly as Scripture says, "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?"

Have you, dear friend, ever considered the life of a leaf to be in a certain sense a pattern of your own?

The Autumn of life may be *now* for you. The "frost" of Death may lay you low very soon, and then where—? for all *eternity*. Think! Think!! *Think!!!*

"Loved ones will weep o'er your silent face,
Dear ones will clasp you in sad embrace,
Shadows and darkness will fill the place,
Five minutes after you die.

Faces that sorrow you will not see,
Voices that murmur will not reach thee,
But where—oh, where?—will thy spirit be
Five minutes after you die?"

God graciously tells us in His Book, "As it is appointed unto men once to *die*, but after this the judgment: so Christ was once offered to bear the sins of many;" "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but

have *everlasting life*." It is our *sins* that expose us to God's judgment, but He has Himself provided for us just one way of escape, *only one*. Jesus said, "I am the Way, the Truth and the Life; no man cometh unto the Father but by *Me*." The apostle Paul adds, "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."

That *one* way is open for us to accept and be saved from the judgment to come. Why not believe the gospel of God's good news *now*? He loves you truly, and desires that you should be happy and free, here and *now*. Sin hinders His gracious work in your soul. But if you will honor God by owning yourself before Him to be a lost and helpless sinner, His provision of a Saviour is all you need. Trust your soul upon Him; He will save you now.

"Believe it, O sinner, believe it;
Receive the glad message, 'tis true;
Trust *now* in the crucified Saviour;
Salvation He offers to *you*."

References: Job 14:10; Heb. 9: 27, 28; John 3:16;
14: 6; Acts 13: 38, 39.

“Seek ye the Lord while
He may be found, call ye
upon Him while He is near:
let the wicked forsake his
way, and the unrighteous
man his thoughts: and let
him return unto the Lord,
and He will have mercy
upon him; and to our
God, for He will abundant-
ly pardon.”

—ISA. 55:6, 7.

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The
MESSENGER
... of ...
PEACE

"Preaching Peace by Jesus Christ"--Acts 10: 36

Wages and Gifts

Wages and gifts are two things which occupy the minds of most people in civilized countries. Great numbers live upon the wages they earn, and naturally they think of salvation in terms of work and wages. People who have not learned the truth from their Bibles imagine that they can do so much work for salvation and get so much wages from God for it. On the other hand, most people like to receive gifts; they enjoy receiving things from their fellow-men that they need or desire. But, strange to say, they do not like to receive gifts from God; they have no desire for His great gifts.

Now the truth is that men cannot earn anything from God, for He pays no such wages as men expect to receive; but He does give freely the most precious gifts which men can possess. Here are six short words which teach a great truth: "THE WAGES OF SIN IS DEATH." Sinners can earn no other wages than these. They cannot earn salvation. No matter how much men imagine they can earn life or forgiveness, God says that is impossible. The only wages that sin can earn is death with all that it implies.

When the rich young Jew asked Jesus, "What shall I do to inherit eternal life?" he was not told what to do but what not to do, as the Ten Commandments say, "Thou shalt not." So Jesus told the man what not to do. He thought he was perfect, so he answered, "All these have I kept from my youth up." Note the answer, "Yet lackest thou ONE THING; sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come, follow Me." Here were two paths set before this man; one to follow Christ with all that this meant, giving up all else for Him: the other holding to the things of the world, to wealth. His choice showed where his heart was. He wanted to earn eternal life; he would have been willing to have done many things to gain it, but he loved his earthly possessions,

and he did not love Christ, so he went where his treasure was. That is what men will always do. They want the world and its pleasures; but with it they would like to do something to earn eternal life; but, reader, there is only one thing that it is possible for a sinner to do to receive eternal life, and that is to "BELIEVE ON THE LORD JESUS CHRIST." That is the only thing that a sinner can do to be saved; and that is not working; it is receiving what God offers freely.

The rich young man lacked faith; Christ's words showed this; he had not faith in Christ. He wanted to work for eternal life just as the great mass of those who think of such things want to do. The truth as to this is: "To him that WORKETH NOT, BUT BELIEVETH on Him that justifieth the ungodly, his faith is counted to him for righteousness" (Rom. 4: 5). Believing is not working; it is accepting what Christ offers, what cost Him an infinite sacrifice.

What did Jesus Christ come into the world for? To save sinners. What did He do to save them? He bore their sins in His own body on the tree (the cross). So great was the work required to open the door for salvation! On the cross He cried, "My God, My God, why hast Thou forsaken Me?" That was the penalty of sin—to be forsaken of God. That sinners are with-

out God in the world is plain on every hand. The great mass of mankind do not care for God, do not want Him; in their hearts they hate Him. Now how can such really please God? All their works and ways spring from far different motives than love to Him. The only wages such can earn is death.

Suppose it were possible for men of the world to earn salvation; how would they know what to do? What could they do? Does Scripture tell of one single thing a sinner can do to earn salvation? What then? "*The gift of God* is eternal life through Jesus Christ our Lord" (Rom. 6: 23). Reader, if you are saved you must receive it as a gift. The sooner you learn this the better. Scripture never gives an instance of a person being saved by doing. The first man saved was saved by faith (Heb. 11: 4); the last person saved will be saved by faith, see Acts 13: 38; 4: 12; Rev. 21: 6; 22: 17.

Now the connection between being saved by faith and saved by the gift of God is this: "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 3: 16). God has given His Son to take away the sin of the world (John 1: 29). This gift is offered to all, and whosoever believes in Him, accepts Him

as Saviour, receives the gift of God, everlasting life. The work Christ did on the cross brought this gift within the reach of all. Man's part in salvation is taking God at His word; turning to Him from self and the world; recognizing that man is a lost sinner; trusting in Christ as the only Saviour; and wholly giving up all idea of saving himself by anything that he can do.

God in Christ provides a free salvation which includes everything a sinner—any sinner—needs from the moment he believes until he enters the presence of Christ. Why, then, will any one waste time in mistakenly working for salvation, when that can only end in death? Why neglect to receive the gift of God, eternal life in Christ, a gift to be had freely, costing the sinner nothing, fully paid for by Christ, who paid the greatest price for it that was ever paid for any gift? Will you not receive this unspeakable gift?

—J. W. NEWTON.

LOST!

Some time within the past several years, a party of government men penetrated many miles into the forest region of the Gaspe Peninsula, Quebec, to do surveying work. After being there a number of days, a young man of the party was

sent out for the mail. Instead of following the blazed trail, this young man thought he could make a "short-cut" by striking across country some miles, where he expected to reach a river, which he could follow down to the sea.

Days elapsed with no tidings of the mail-carrier, and the men far back in the woods, fearing something was wrong, started out to investigate. When they discovered that their young friend had not even reached the post office, the alarming news soon spread:

A MAN LOST IN THE FOREST.

Search-parties were immediately sent out to comb the vast backwoods. All was in vain, however, for no trace of the lost man was ever found. Whether he was drowned or devoured of wild beasts, none but God knows.

Why, let us ask, the sad fate of the young mail-carrier? Had he followed the "blazed trail" no doubt all would have been well, but he chose to go another way which to him seemed right. Alas, the end of that way was death. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14: 12).

Is the reader of these lines aware of the fact that many in this so-called Christian land are

guilty of a similar mistake, only of a more serious nature? It would seem that the majority of those we meet entertain the hope, even though it be rather vague, of reaching heaven at last. Not a few endeavor to console themselves by saying, "It does not really matter what one's religion or creed is, so long as one is sincere." But does sincerity really count for anything in this matter? Surely everyone who stops to think must realize that such an argument is neither logical nor scriptural. Black is black, and white is white; right is right, and wrong is wrong; no matter how you look at it. So sincerity, like everything else, is well in its place, but out of place it ever leads to disaster and ruin.

That the lost man was sincere in the way he chose, none would doubt, but see where his sincerity led him—to death!

What is the way that seems right to the reader? Is it the popular, religious way? Beware! See that you are on the right road ere taking another step. It's the end that counts, and all roads to heaven that seem right in the eyes of man lead down to destruction. It is God's heaven, and if you would go there you must go by God's way (Acts 4:12; John 14:6).

Remember, Saul of Tarsus, the great religious Pharisee of old, was thoroughly sincere in his

way, and, at the same time, thoroughly deceived. But, thank God, he was turned face about when stricken down to the dust on the Damascus road. There he repented, and the One whom he had heretofore hated he confessed as his "Lord." Thus he was converted to God.

That is what is necessary to reach heaven. First, repent, for, "Except ye repent, ye shall all likewise perish" (Luke 13: 3). Then, second, you must believe on Christ, who said: "I am the Way, the Truth and the Life: no man cometh unto the Father, but by Me" (John 14: 6).

Oh, delay not; why not come to Him and be saved just *now*? —S. STEWART.

"Now I can Breathe Easy"

Yesterday while walking down the street I picked up a purse. On opening it I found that it contained \$15.00, a string of rosary beads, and a pretty little crucifix. At once I went and put "a found ad." in the daily paper, and this afternoon a lady who was apparently somewhat agitated, came to get what she had lost. When I handed the purse to her she threw up her hands with the exclamation, "Oh, now I can breathe easy!" Her actions and words proved that what she had lost troubled her much.

Reader, you may say, "It did not take much to trouble her! Why should the loss of a purse, a few dollars, and a few religious trinkets cause her such anxiety of mind?" It is necessary to remind you that if you are not saved your perilous condition ought to prevent you from *breathing easily*. Could you breathe easy if with your hands tied you were set adrift upon a plank in the Niagara River above the Falls? Could you breathe easy if you were bound hand and foot to a box of powder to which a burning fuse was attached? To these questions you emphatically say "No." Then how can you breathe easily with *death, judgment, a lost eternity, and the lake of fire* staring you in the face?

No loss can compare with the *loss of the soul*. All losses of earth and time compared with the loss of the soul are like the weight of a feather compared with the weight of a continent. Let me tell you, for I tell you in love and for your everlasting blessing, that if you are "breathing easy" with such a future before you it is only because Satan has benumbed your senses, and blinded your eyes to the superlative awfulness of your condition. Would that I could explode a bomb in your soul that would awaken you from the dreadful stupor—the "sleeping sickness" that the arch-enemy has put upon you. Fatal is that sleep—if not aroused. You will be aroused if

you believe what God has said about you—that you are a sinner, and that there is a hell for sinners. If you believe these two facts you will then be glad to know there is a *Saviour* for sinners. We are writing this in hope, and with a prayer that you may believe there is a hell for the ungodly and careless sinner, and that there is a *Saviour* and heaven for the repentant and believing sinner.

Jesus in these words declares the purpose of His first coming: "The Son of Man is come to *seek* and to *save* that which was *lost*" (Luke 19: 10). And the Holy Spirit through Paul affirms that "*Christ Jesus came* into the world to *save sinners*" (1 Tim. 1: 15). And in Romans 3: 23 we are divinely informed that, "All have sinned, and come short of the glory of God." Hence you are a sinner, and for you Christ came and died. If you believe these inspired declarations, and place your soul's confidence in Him, then you may indeed "breathe easy," for you breathe the free and unpolluted air of God's truth, of grace, of liberty, and of sonship. But if you refuse to believe in time what God has spoken, just beyond "the ford" you will be so rudely awakened that you will everlastingly be awake to what you have missed.

“Something Missing”

In a recent issue of a San Francisco paper appeared the following:

Am I queer? I wonder if you could tell me something. I've thought about it myself, but I can't seem to get it straight in my mind. So I'm coming to you. It's this. So often I go to a party or dance....I laugh and dance and act like I was having the time of my life..and it is fun at the time, *but after it's all over and I get home I just sit and wonder what I really got out of it after all.* And the answer is—NOTHING! Nothing that matters! Nothing that lasts! Gee! my bunch would drop dead if I told them the way I feel. *They think* I'm a regular whiz-bang! But I guess they don't take things seriously. I get so sick of it sometimes. Am I “queer?” I know they'd think so if they could see inside my head. What's the matter with me, Elsie? Am I different, or do you suppose others feel the same way?—*Genevieve.*

The same issue contained a letter from a twenty-year-old boy in which he says:

I'm puzzled about life and I wonder if you could help me. Am I different from everyone else my age or not. Or do they wear a false mask as I do? I go to parties and dances and ACT as if I were enjoying myself like everyone else I know. *But I am not enjoying myself at all.* I always feel that there is

SOMETHING MISSING

and I don't know what it is...Behind the laughing and the fun I think I look at life just a bit more seriously than most I know...I see more in life than just having a good time. Do you think this wrong at twenty? Do you think in a few years I will see things differently? *Or should I take off the false face now, and act the way I feel?*—JACK.

Are these experiences unique? I leave the reader to judge! Solomon, the king of Israel, found the futility

and emptiness of everything "under the sun" to satisfy, and declared it all "vanity and vexation of spirit." In Proverbs 14: 10 he says, "The heart knoweth his own bitterness," and so it is, in larger or lesser degree with everyone. Lord Byron, courted and flattered by the world, patronized by royalty, who, as he said, "awoke one morning to find himself famous overnight," after a hectic career died in poverty alone in a London garret forsaken of his erstwhile friends. He wrote:

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

And again:

"My days are in the yellow leaf—
The flowers and fruits of life are gone;
The worm, the canker and the grief,
Are mine alone.

"The fire that on my bosom preys,
Is lone, as some volcanic isle;
No torch is lighted at its blaze,
A funeral pile."

A disappointed heart and an accusing conscience are surely terrible monitors. How empty and vain after all, are the world's pleasures and how fickle its favors! Here is another testimony by an eminent world-votary. It appeared sometime ago in the London *Daily Express*, and was written by a well-known English financial and theatrical promoter, just before committing suicide:

Whilst on the threshold of eternity, I write my last article, reviewing life from the standpoint of one who is leaving it for ever! I have entertained royalty, called dukes and earls by their pet names, been on the inside of politics, owned a yacht, run a theatre, had interests in newspapers, brought off some of the larg-

est financial deals, raised over £150,000,000 (\$750,000,000) for various undertakings, promoted prize-fights, subsidized boxers, made over £750,000 (\$3,750,000), been fêted by all, and called "Jimmy White" by a world of people.

From this it must be agreed I am entitled to an opinion of life.

Yes, I have had the *thrills* of life. I have known what it is to be hungry. I have also known what it is to have all you desire and to have thousands waiting to eat out of your hand. I have felt the injustice of life and I have had its lucky rewards. I have been guilty of folly, but I have never refused a pal. I have won a single bet on the race-course of £100,000. I had my own special train to Manchester, yet in 1900 I had to walk from London to Rochdale, because I had not my train fare. *I have known men and women who, while you were useful in cash or kind, spoke kindly and even affectionately of you, and changed to aloofness when your bank balance dwindled.*

On the last day of my life, before my eyes, my brain unwinds the film of the past. Episode after episode unwinds and I can now judge that life to-day is *nothing but a human caldron of lust, greed, and power.* Gone are the nice feelings and contentment and in their place is a roaring hectic existence. The love of power, money, sex, is only equalled by the lust of the Bolsheviks to recreate the world.

Each day succeeds the former one, with each individual having the same desire—more money, less work, more gaiety. To-day, there are two sets who lead the merry dance, and their followers are legion; *viz.:* the wealthiest libertine and the haughtiest woman. Never in the world's history have there been so many followers of the two sets named.

A new Midas appears. The whole world makes for him! Whilst his wealth lasts, and he can give parties and presents, he is the sole talk of the night-clubs and social sets. He has paragraphs in the newspapers, and he thinks he is second only to God. *Let his money leave him, and the only friends he will have left will be REMORSE AND NEGLECT.* It's one drab day after another, one half the world seeking new pleasures and vices, and the other half groaning at their lot. Judging from above, it doesn't look as if one misses much

by sleeping for evermore. But stay! At this final moment of my life I look up from my writing and see the photos of my wife and three bonny babes. My wife seems to devour me with love and adoration. My boy's impish smile seems to say, "Hullo, Dad!" while my daughters seem to be looking in a shy blissful love, while their lips tremble with kisses they would give me if only they were here. *At last I know what life is, and why I do not want to leave it.*

My eyes seek again the photos. Over them comes a mist, a film. My head swims. My heart throbs, and I bend my knees and look to God, *for I have been guilty of the folly of gambling* and the price has to be paid. God bless you, my bonny wife and children, and bless those who did not forget

—JIMMY WHITE.

What a heart-breaking confession, made at the tragical end of a misspent life! What an exposure of this "present evil world" and its votaries! What a sad comment on life lived in the "pleasures of sin!" How it reveals the falseness of the world, the vanity and emptiness of a life lived for self and in the gratification of the flesh! What a hard taskmaster the Devil is! How often he lashes his slaves to degradation and despair! And think of the *end* of a misspent life, lived in forgetfulness of God outraged! Who can tell the anguish, the remorse, the utter hopelessness, of the soul who thus passes into a *lost eternity*. Yes, there is indeed "*something missing*." Man was made to find his true anchorage, his joy and satisfaction in God Himself. How inadequate therefore must the world and its pleasures ever be! All "under the sun" (Eccles. 2: 11) the Preacher says is "vanity and vexation of spirit" and "there was no profit." Above the sun, the Psalmist says, "there are pleasures for evermore" (Ps. 16: 11). Christ is there, and in tender grace still invites—as when on earth—"Come unto Me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "The living water" is still

proffered to the thirsty, and He still heals "the broken-hearted," and brings "deliverance to the captive" (Lk. 4: 18). Many a one, once sin-sick and weary, disappointed and distressed, can say:

"I tried the broken cisterns, Lord,
But ah! the waters failed;
E'en as I stooped to drink they fled,
And mocked me as I wailed.

Now, none but Christ can satisfy,
No other name for me.
There's love and life and lasting joy,
Lord Jesus, FOUND IN THEE."

Here, dear reader, is a portion "beyond life's fitful fever," a "well of water" within, "springing up to everlasting life." Here the heart finds safe anchorage, and the vessel rides safely through the storms of life into the desired haven!

"Blessed (or, happy) is the man whose transgression is forgiven, whose sin is covered," are the words of Ps. 32: 1; and in Romans 4 where these words are quoted by Paul, we learn the groundwork of it all (vers. 24, 25), "Jesus Christ...delivered for our offences and raised again for our justification." The cross of Christ is the meeting-place for God and the sinner; there atonement was made for sin, and a righteous basis laid for our forgiveness and justification. May you, dear reader, find your salvation, peace, joy, happiness, yea, your all, in this precious Saviour.

"He satisfieth the longing soul and filleth the hungry with good things" (Ps. 104).

"The pleasures lost, I sadly mourned,
But never wept for Thee,
Till grace my sightless eyes received
Thy loveliness to see."

“For ever, O Lord,
Thy Word is settled in heaven”

(Ps. 119: 89)

“Verily, verily, I say unto
you, he that HEARETH
MY WORD, and BELIEV-
ETH on Him that sent Me,
HATH EVERLASTING
LIFE, and shall not come
into condemnation; but is
passed from DEATH UN-
TO LIFE”

—John 5: 24.

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The
MESSENGER
... *of* ...
PEACE

"Preaching Peace by Jesus Christ"--Acts 10: 36

The Power of God unto Salvation

Sir J. Alexander Clarke tells the story of the conversion of one of Mushidi's Queens, to whom the name of "*The Terror*" had been given. She was so powerful and despotic and cruel as to have earned the name by which she was called. But God had His eyes upon her, and sent His servant, the missionary, to her. She listened to the gospel story from his lips day after day, but apparently without effect. The missionary was almost discouraged, when one day the Queen sought him out in his own hut, and besought him to go over the message again for her sake. This time she eagerly laid hold upon the gospel and was saved by it.

The recital of this woman's conversion is thrilling, as are many other incidents related by this devoted servant of Christ. But so, in fact, is every instance of the way a man is brought out "of darkness into God's *marvelous* light." And if the record of these things, whether told by tongue or pen, is entrancing to those who hear them, how much more so is the reality of the salvation to those who are its subjects.

It is strange in one sense, that the same message which to some is so powerful and wonderful, is to others but an "idle tale," something childish or worthless. Then there are many who in a general way admit its truth and power but find nothing in it for themselves. If asked the reason why they refuse the gospel, they would be found to have all kinds of answers. A few have sincere and real difficulties, and these seem such great obstacles to them that they cannot get over them. But with most the reasons given are most *unreasonable*. They are so groundless or puerile that it must almost make them blush to state them.

There is, however, in the heart of all who refuse God's wonderful Offer which the gospel brings, a deep underlying reason for that refusal. He who knows man's inmost thought and motive has said, "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should

be reproved (or shown as they are). But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God" (John 3:19-21).

As in the natural, so in the spiritual realm, light is that which reveals both itself and that with which it is brought in contact. Men are quite comfortable until the light of God's truth falls upon them, and reveals to themselves what they are. The disclosure shows to them how unlike God they are, and if, in the presence of that pure light of heaven they see no more, they retreat from it into the darkness of their own minds. In that dismal realm they are less disturbed, and they hate the light which exposed them.

But there is in that light far more than exposure! He who brought that light in His own Person as well as in His teaching, calls it "The light of *life*." He says of it: "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." But what is it to "follow" Christ? Is it to accept a certain creed, or to make a profession of faith in Him, or what?

There are many who try to *analyze* the gospel, and if their minds do not love it, they always end in rejecting it. To follow Christ is not a process of the mind, nor is it making a profession of re-

ligion. It is something spontaneous. The soul that finds Christ, or rather, is found by Him, no longer asks these questions. All perplexity and doubt and fear are gone for those who have Christ. Such persons are caught in the surge of His love, and the light of life which is in Him allures and captivates them. It fills them with its own purity and power, illuminating their vision and filling their hearts with joy and peace.

“Who extinguisheth the taper,
Till the dawn of rising sun?
Who discards the robe of winter,
Till the summer has begun?
'Twas the look that melted Peter;
'Twas the Face that Stephen saw;
'Twas the heart that wept with Mary,
Can alone from idols draw.”

In the hearts and lives of all who are saved by Christ is fulfilled that of which He speaks in that great invitation—“Come unto ME, all ye that labor and are heavy laden, and I will give you rest” (Matt. 11: 28). Rest is that which all need, for without it the human heart is like a ship tossed on the billows, at the mercy of wind and waves, without a captain, without a chart, without a compass, without comfort. Rest is not stagnation, for in the busiest life this rest which Jesus gives keeps the soul in the assurance, joy

and peace which only fellowship with Him can give.

My friend, if you are a stranger to Christ you need not be so any longer. He waits for you to come to Him. He longs to save you. He loves you with an intense unutterable love, which is stronger than death. If you have any doubt as to this, you are given to know that He entered and passed through death in its most terrible form, not for His own sake, but for yours. Yours was the sin for which He died to atone. You are the sinner He died to save. **YOU** are the one He now calls, invites, entreats. All the great wealth of His compassion is toward you. He pities you in your present forlorn godless state. He knows better than anyone the doom which awaits you if you leave this world a stranger to Him and to His great salvation. If you are convinced of your need of **ONE** such as He is, be assured of your welcome to all that He is and to all He has wrought. Trust yourself to Him, commit yourself wholly to Him, just as you are, that *He* may become your Saviour, your Righteousness before God, your Life. He will more than fulfil every expectation of your heart. "Blessed are all they that put their trust in Him" (Ps. 2:12).

—WM. HUSS.

“NO TIME FOR GOD”

A friend of mine went to the house of one of his tenants to collect rent. At the door, meeting an insurance man, who was likewise collecting, he offered him a gospel tract.

“I’m not interested,” he said, refusing it.

“Not interested in the things of God?” asked my friend.

“No! I am not interested in God at all. The only thing which interests me is to make money!”

NOT INTERESTED IN GOD! Possibly not every one would state so bluntly his utter indifference to everything except the making of money; yet is it not true of large numbers of men and women? Is it not true that they have,

“Room for pleasure, room for business;
But for Christ the crucified,
Not a place that He can enter,
In the heart for which He died.”

Many to-day could be characterized by their absolute disregard of God and His claims. A mad rush after money, or a madder rush after pleasure and sinful indulgence, fill up the hours of each day.

“God is not in all their thoughts.” They say in their heart, “No, God, no.” And God says

of them, "Corrupt are they and have done abominable iniquity" (Ps. 10: 4; 53:1).

God is speaking to-day by His judgments—by Drought; by Depression in business; by Disease; by Death!

Governments are spending millions in an endeavor to relieve business depression. Men are spending more millions to relieve disease and put off death, while paying no attention to God who speaks. It is important that men and governments do all they can to alleviate suffering. It is more important to listen to God.

But men are not interested in God! Where men are not concerned about God why should God concern Himself about men? Why not let them go on to death and judgment?

And yet He does concern Himself about us! In grace, mercy, longsuffering and love, God concerns Himself about us and our needs—needs not only of the body, but of the soul as well. "Thou openest Thine hand and satisfiest the desire of every living thing" (Ps. 145:16).

"The living God, which made heaven and earth, and the sea and all things that are therein . . . left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:15-17).

Yet men are not interested in God!

Above all, God concerns Himself about our sins and our salvation, though we have all sinned against God, and we are by nature dead in trespasses and in sins (Eph. 2:1-3).

What has God done to show His interest in those who are indifferent to Him? — to those whose sins have separated between them and God? What has He done that sinful men and women may be righteously, and at peace, in His presence? "The Father sent the Son to be the Saviour of the world" (1 John 4:14). He "bore our sins in His own body on the tree" (1 Pet. 2:24).

"Christ died for the ungodly" (Rom. 5:6).

"While we were yet sinners Christ died for us" (Rom. 5:8).

This is what God has done for you and for me in order that we may be eternally saved.

There is nothing for us to do but to confess our sins to God in true repentance, and put our trust in the Lord Jesus Christ.

"If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

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

Oh, turn to God now! Confess your sins!

Trust in the Lord Jesus Christ! Should you refuse, then—"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8: 36), and again: "How shall we escape if we neglect so great salvation?" (Heb. 2: 3).

—F. L. FRENCH.

"Arsenic Instead of Sugar!"

A Full Christ or Empty Religion—Which?

Powdered arsenic *looks* like powdered sugar, but differs in *result* when eaten. Things are not always what they seem, and all that glitters is not gold. *Religion* with its forms and ceremonies may be thought to possess eternal blessings in store for its devotees. But like powdered arsenic instead of sugar, such ideas only prove fatal in *result*. "Neither is there salvation in *any other*, for there is none other name under heaven given among men, whereby ye must be saved."

The above title was the significant heading to an article in a foreign paper some time ago. It read, "*Nearly 100 large bottles of cough-drops sent out dusted with arsenic powder instead of sugar. Resulted in many children and a few adults being seriously ill. All have now been recovered.*"

What a *terrible mistake* on the part of someone. How very fortunate the results were no worse. But dear friends, many people of every age and distinction in this world to-day are swallowing various kinds of such assorted religious “cough-drops.” All perhaps seriously hope, if they do not believe, that their particular brand of religion will cure them of sin and fit them for heaven at last. But it is a *terrible mistake* as the fatal result will prove.

The *only real and certain cure for sin is the blood of Jesus Christ, God's Son, which cleanses us from all sin.* No one will ever get to heaven who is not sheltered by that cleansing *blood*. It is God's only remedy for sin. He has no other. All who take their proper place before Him as sinners can claim the value of Christ's sacrifice on Calvary's cross, and be sure that God will remember their sins and their iniquities *no more*. How good to our poor sin-burdened hearts to hear God's Word and by faith believe it because God says it. What perfect peace it imparts!

“Peace to the conscience
And joy to the heart.”

You would not dream of eating cough-drops “dusted with powdered arsenic,” would you? Then why trifle with the health of your deathless, eternally-living soul by giving it doses of so-called

religion when there is no curative value in any or all of it. For the Lord of heaven and earth said, "I am THE Way, the Truth, and the Life, *no man cometh unto the Father but by Me.*"

"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."

—L. T. CHAMBERS.

(Acts 4: 12; 1 John 1: 7; Heb. 10: 17; John 14: 6;
Acts 13: 38.)

LOVE AMAZING!

DEAR FRIEND:—Please do not discard this message but read it through.

The writer at one time was unsaved and unconcerned. The question of Death arose! The question of Eternity arose! And the question of God arose!

Seeking for a solution, I knew not where to turn. Surely, I thought, there must be some way to find the answer to these important questions. And, lo, I discovered the Bible to be the inspired Word of God and the sole authority on these subjects. "All Scripture is given by inspiration of God" (2 Tim. 3: 16).

Then slowly and lovingly God told me through His Word of man's fall through Adam and how all have sinned (Romans 3: 23). One has only to look out into the world to see what sin has wrought. Can we hope to go into God's presence in our present state? No! Never!

But God also told me He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him (Jesus) should not perish, but have everlasting life" (John 3: 16). What amazing love! God the Son became a Man to redeem mankind, and His last words on that never-to-be-forgotten cross were, "It is finished" (John 19: 30). So salvation is *free*. Will you not take this gift? We cannot hope to improve on this finished work. Such a thought is folly. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23).

Do not, I beseech you, put off this important question! Eternity is at the gate. Heed this warning: "If ye believe not that I am He, ye shall die in your sins" (John 8: 24). Do not delay in accepting Love so amazing! To-morrow may never come! *Now* is the day of salvation! May the Spirit of God lead you to accept the Lord Jesus Christ, whom to know aright is eternal life.—*A believer in the Lord Jesus.*

“The Journey’s End”

I recently noticed a striking Picture Show advertisement in red, flashing letters, with the words, “The Journey’s End is sweeping the world.” Yes, I thought, the world and every mortal in it is hastening on to the journey’s end.

It is statistically affirmed that earth’s inhabitation passes off the stage of action every 33 years. “*None abiding*” is written on everything beneath the sun. The rivulet hastens to the river, and the river glides on to the sea. The seasons pursue each other with a pace that knows no halt. Week hastens after week, and months drive each other into years. The baby soon becomes a boy, the boy speeds on to manhood, and the place that knows the man shall soon know him no more forever. Thus, time’s swift flying train bears onward alike the infant of a day, and the man with silvered locks. The millionaire will not invite the beggar to ride in his limousine, but he is compelled to ride with the pauper in the same chaise that speeds them both alike to the narrow house where distinction and caste are unknown.

But this is only the material side of things—that of the body. What of the soul?—that never-dying entity in man that lives on after the

ship of time has borne the soul to the shore of eternal years.

That world where man forever remains ought to claim his attention according to its importance, and this world only ought to interest him in keeping with the brevity of his stay, but, alas, with the great majority of our race it is just the reverse. Satan is successful in causing the masses to focus all their attention on this transient, judgment-doomed world, and to be utterly oblivious of that world of eternal abiding reality. Reader, is this the case with you? If so, the evil one is waving the magic wand of deception over your soul.

Remember, as soon as the "king of terrors" snuffs out life's candle, into the ever-enduring country of spirits goes that immortal part within you—the spirit, which lives on through the roll of never-ceasing cycles. Listen to the word "*return*" twice repeated in one verse. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Eccl. 12: 7). At death He will put the spirit where it belongs, where it is fitted for, and that is determined according to its attitude toward Christ before eternity is reached. Christ said to those in His day who despised Him, "If ye believe not that I am He (the Anointed, the Sent One of God), ye shall die in your sins." And He told them,

"Whither I go, ye *cannot come*" (John 8: 21, 24). This is explicit and emphatic. In Revelation 14 we read: "Blessed are the dead *which die in the Lord.*" While you live you must choose your way of dying—"in your sins," or, "*in the Lord.*" If you die in your sins an unforgiven sinner's portion must be yours—judgment, and the lake of fire. But if "*in the Lord,*" glory and bliss eternal with Himself will be your portion. Jesus said of one class, "These shall go away into everlasting punishment," and of the other, "*into life eternal*" (Matt. 25: 46).

Even Balaam, "who loved the wages of unrighteousness," and who in his day was one of Satan's chief servants, in looking off "from the top of the rocks" into eternity, said, "Let me *die the death of the righteous*, and let my *last end be like his*" (Num. 23: 10). Peter asks, "What shall the *end* be of them that *obey not the gospel of God?*" (1 Pet. 4: 17). Paul by the Spirit answers, "They shall not escape"—judgment (1 Thess. 5: 3). Reader, what shall be your journey's end? "*Repentance toward God, and faith toward our Lord Jesus Christ*" (Acts 20: 21), is the *only* means of escape from coming wrath. Trust HIM now, and know your sins forgiven. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4: 7).

—C. C. CROWSTON.

“Whosoever believeth in
Him (shall) not perish, but
have everlasting life”

—John 3: 16.

“Whosoever shall call up-
on the name of the Lord
(Jesus) shall be saved”

—Rom. 10: 13.

*“Whosoever will, whosoever will!”
Sound the proclamation over vale and
hill;
'Tis a loving Father calls the wand'rer
home,
“Whosoever will” may come!*

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The
MESSENGER
... of ...
PEACE

"Preaching Peace by Jesus Christ"--Acts 10: 36

The Bootlegger's Salvation

Capt. Maurice Thompson, nicknamed "The Giant" because of his size, was born at Hope Town, Bahamas, and at the age of thirteen went to sea like many another Bahamian boy. At sixteen he was captain of a sailing vessel and when he was nineteen had received his papers as a navigator, and became Master of larger vessels.

From the beginning of prohibition in the United States, he was engaged in "rum-running," and in this and other evil ways soon became known as one of the most wicked men on the seas, not only amongst those who knew him best in the Bahama Islands, but from Boston to Cuba, wherever he conducted his evil trade. He became master of the *Alma R.*, the largest three-masted auxiliary schooner plying the East Atlan-

tic Coast. She was once laden with one of the largest cargoes of liquor ever carried to the States, its value amounting to \$1,500,000. Capt. Thompson anchored her off the coast near New York, outside the 12-mile limit, having made arrangements for "proper protection." But these somehow miscarried, and some communications intended to reach him by airplane were dropped overboard and fell into the hands of the commander of a watchful U. S. cutter. His boat was boarded and he was put under arrest, but whilst waiting orders from Washington, Capt. Thompson determined to make a bold dash to save his boat and cargo. He put to sea with all sails set and with engines running full speed ahead and managed to escape. Night coming on, and with it a heavy storm, he escaped the fire of the gunboats and went straight out to sea for 600 miles. He battled with the storm for some days till he could make his reckoning and set his course southwards. But somehow he made a curious mistake. He reckoned from Friday, instead of Thursday (the correct day), and so was 50 miles off his course. He thought land must be near, though none was to be seen, and at last said to his crew, "Men, the Lord has come and the earth has been destroyed, for we are right over where Hope Island was, and if I ever see land I will never again go to sea." This showed that he sometimes thought of God and knew that He would judge the world. But before long he was off again on his adventurous course.

Many times the United States officials tried to capture him and his cargo, but somehow he always escaped. Once in the "movies" he saw his own picture flashed upon the screen as a much-

wanted and noted bootlegger. Once he was drugged, robbed of a large sum of money and left for dead in an old house near Washington, D.C. Nor had God left him without warning. Three times he was shipwrecked, once on an island without food or water for three days; once he was nearly drowned in his cabin when the boat sank to the bottom of the ocean. But God's mercy seemed to leave no impression upon him. He continued on his way until very recently, when a greater Power and a stronger Hand than that of the U. S. Government stopped him.

The writer went to Nassau, Bahamas, to preach the gospel of God's grace to sinners. We had a large tent. The captain and some of his friends came down to it the first night to see what was going on. They lounged about outside, commenting occasionally on what they heard, until the writer asked if each of his hearers who was unsaved would take a piece of paper and write on one side the reasons why he should be a Christian, and then on the other the reasons he should not be a Christian, saying there could be none. Capt. Maurice immediately exclaimed to his friends, "I can give many reasons why I should not be a Christian!" He went home, and to prove the preacher was wrong, sat down to write his reasons for not being a Christian. He found it more difficult than he imagined. His fancied reasons vanished when he thought of rendering them to God. The only thing that had any weight at all was that if he became a Christian he could not go on with his evil trade, and how then could he support his large family? Conviction of sin laid hold upon him and little sleep came to him that night.

The next two nights found him at the tent, but not to make any comments; he wanted to see if there was a way of escape for him. On the fourth night he was in such distress that he went out of the tent, but someone who noticed him begged him to return and speak to me. He did so and even wept, saying, "Oh, I am so wicked! I have committed every crime except murder! Can God save me? Will God forgive such a sinner as I am?" What could I do but assure him on the authority of God's Word that "Christ died for the ungodly;" that "Christ Jesus came . . . to save sinners," that "God so loved the world that He gave His only begotten Son," that He had said that He was "not willing that any should perish." I had good news to declare, reader, and Capt. Maurice needed it. Is it good news to you, too?

His greatest difficulty was now disclosed. He said, "I have a wife and eight children to feed. Can your God find me work if I become a Christian and give up my present job?" I assured him that the God who loved him enough to give His only Son to save him, both could and would provide for his family (Rom. 8: 32). We prayed, and again he wept, but now they were tears of joy, for he confessed Christ as his Saviour. God had opened the eyes of his heart to see that Christ had died for him.

Next morning he went to the saloon to hand in his resignation as master of the rum-runner. As he entered, the bar-tender asked, "What is it this morning, Captain?—whiskey or brandy?" "Neither," he replied; "it is Jesus this morning." They all thought he had been drinking or had lost his reason, but he soon convinced them that it was neither. At last one of the owners of the

vessel exclaimed, "I wish it were me, Captain!" And Capt. Thompson might have answered as the Apostle Paul did: "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am."

Capt. Maurice went home to Hope Town and told what God had done for him, and a month later when I visited the place, aroused by his testimony, over thirty people confessed the Lord as Saviour. Among them were his wife, two older boys, his brother-in-law and an old man of whom it was said, "Why, he's as wicked as Capt. Maurice!" Surely, the gospel of Christ is still "the power of God unto salvation unto everyone that believeth."

Reader, do you say, "I am not so bad as Capt. Maurice?" Perhaps not, in the eyes of your family or your neighbors. You may not have committed every sin, short of murder, as he did, but let me draw your attention to verse 27 of Revelation 21: "There shall in no wise enter into it (the place where God dwells) anything that defileth . . . or maketh a lie: but they which are written in the Lamb's book of life." The difference between you and Capt. Maurice is but one of degree. You may be a good sinner, he was a bad one; but God says: "All have sinned"—that includes you.

Does another think, "I am as bad as Capt. Maurice?" To you I would say, That is why you should be particularly interested in God's mercy to him. A business man in the Islands said, "If the Lord can save a man like Capt. Maurice Thompson, He can save anyone." There is mercy also for you. He who cannot lie has said, "Him that cometh to Me I will in no wise

cast out" (John 6:37). Capt. Maurice Thompson has found that is true. Will you not try it also? "**Now** is the accepted time; **now** is the day of salvation."

—J. F. STEBBINS.

Almost---But Saved!

Nearly all are familiar with the words of that solemn hymn, "Almost persuaded, now to believe." It speaks of one who is almost persuaded to receive Christ as his Saviour, and yet who practically says to the pleadings of the Holy Spirit of God, "Go Thy way—some more convenient day I will call upon Thee."

But that convenient day never comes. Salvation is put off, and off, and off, until too late. The sinner who neglects Jesus Christ until he passes into eternity is just as much a lost soul as he who openly rejects and despises the salvation freely offered by the Son of God. To him those sad words of the last verse of the hymn apply:

"Almost persuaded, harvest is past!
Almost persuaded, doom comes at last!
Almost cannot avail,
Almost is but to fail!
Sad, sad that bitter wail—
"Almost—but lost!"

Many a man and woman has gone unsaved into eternal perdition who intended to be saved "to-morrow." But "to-morrow" never comes. "To-day, if you will hear His voice, harden not your heart." To-day is God's acceptable time—God's day of salvation. If you will be saved, be saved now!

Recently I heard of a case where a man missed eternal damnation by one day. He was only saved twenty-four hours before he passed into eternity. Almost lost, but, thank God, saved!

There has been in Philadelphia for years an organization known as "The Sunday Breakfast Association." Here on Lord's Day mornings hundreds of hungry and outcast men are given breakfast free. Then in the Hall follow the singing of the old Gospel hymns and the presentation of the Gospel of Jesus Christ by men who have themselves been saved. Many in the audience, besides those who are unfortunate and so-called "down-and-outers," are drunkards, thieves and criminals. Many through drink and dissipation are outcasts from home and family. Many a poor lost soul, hearing the message that Christ Jesus came into the world to save sinners, and that none can be too vile for Jesus, none can be too poor, is brought to Christ and saved.

We frequently listen to the message at 9 A.M. Lord's Day morning over the radio W R A X. Recently the speaker told of a poor lost sinner who two weeks previously had come in to the breakfast unsaved. He had stayed to the service, and the message reached his soul. The next day, only twenty-four hours after this dear man accepted the Lord Jesus Christ as his personal Saviour, he fell dead on the street of heart-disease. Almost—but saved! A close call. Saved but one day before being ushered into eternity. Had he refused the call of the Spirit of God that Lord's Day morning, in all probability he would have been lost forever!

And what about you?

Hardly a day or a week passes but someone you know goes into eternity. Are you putting off salvation until a more convenient season? It may never come. You may die to-day. Will it be true of you, "Almost, but lost?" Or will you come now, to-day, this moment, just as you are and where you are, and with true repentance and confession of sin trust in the Lord Jesus Christ for salvation?

"To-day, harden not your heart."

Come now.

—F. L. FRENCH.

A Dual Testimony

The following testimonies from India, one from a former devotee of Mohammedanism, and the second from a well-known Brahman Sanyasi, Swami Si Dhar Tirath, should surely appeal to those who live in this land of an open Bible. How many there are, in so-called Christian lands, who are turning away from the truth to fables! What a rebuke are testimonies like the following, from those who have experienced the fruitlessness and insufficiency of man-made religions to bring peace to the conscience and joy to the heart!

The first letter was written by J. S. Subhan, who says:

I was born in Calcutta thirty years ago. According to the Moslem rite the words meaning the greatness of God and the Apostleship of Mohammed were pronounced in my ears, and thus I was received not only into this world but also into the fold of Islam. At a very early age I had finished the whole of the Koran, and under an Arab Hafiz I had begun to memorize it. I also acquired knowledge of my vernacular Urdu, and at the age of ten I knew how to say the prayers prescribed by Islam. Under the guidance of a professor of Moslem Theology I acquired some knowledge of it, and of the laws regulating prayers and fastings. Thus armed with the necessary Islamic knowledge, I turned out to be a strict observant of Mohammedan laws. I could hardly tolerate the Moslems who did not observe the prayers and fastings, or who were not good Mohammedans, and my indignation against non-Moslems knew no bounds. Indeed I was growing into a fanatic. The little reading of books about the early conquests of Islam so influenced my thoughts that I would delight in imagining another *jehad* (holy war) and drawing the sword against all unbelievers, and then dying a martyr in a glorious fight for Islam. The guiding principle, or the motive behind my religious zeal, and the tenacity with which I followed the practice of

Islam lay in my blind faith in the truth of Islam. To me every other religion was an invention of the devil, and all non-Moslems, as followers of false religions, had no right to exist.

One day a copy of the Gospels was given to me by a Moslem friend. On previous occasions I had torn it into pieces, as a book of Satan. This time I was prompted to read it again, and studied it carefully and tried to discover something Satanic, but there was nothing which I could discard as a lie or corruption. The simplicity of the life of Christ impressed me. The story of the crucifixion was something new and contrary to what I was taught, yet it seemed to be the natural development of the whole thing. My faith in Islamic interpretation was shaken. The Gospel story, either right or wrong, was not at least Satanic. The *moulvies* had told a lie. I managed to obtain a copy of the Bible and started reading it every day. Then came difficulties; there were so many questions to be solved; I wanted some one to guide me. The year was 1911, and Dr. Zwemer was to preach the first of his series that evening. I could hardly follow his preaching, but after the lecture I was introduced to Dr. Zwemer, who, this time using a mixture of Arabic, Persian and English, spoke to me on the Koranic text, "Show me the straight path." It was the first occasion that the Christian Message in its absolute purity, free from polemics, was presented to me. I had found the existing Bible to be the real *Torah*, *Zabur* and *Injil*, mentioned in the Koran, and because the God of the Christian seemed to me to be superior to Allah of Islam. Now within those few minutes I learned that *Christ and only Christ is the Way*, and that I must become a Christian, not only for the intellectual satisfaction, *but in order to be saved, saved from the hell and judgment with which I was familiarized in Islam.* I learned that *I must accept Christ* as my living *murshid* (spiritual Guide), and follow Him with unhesitating steps to the end of my life. It became clear to me that Christ is the *Tarigat*, or Path leading to God, for He is the way between God and man, for He came from God and has returned to God. The path was clear and straight, and my soul cried out in exultant joy. *It was the joy of a man who had lost his way, and then found it again, and, recognizing it as his*

path leading to his home, would feel happy and relieved."

Thus the grace of God reached a disciple of Mohammed and saved him, satisfying his heart and filling his soul with praise — another trophy of redeeming grace, who will unite with all the heaven-born race around the throne in glory to sing: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests to God and His Father, to Him be glory and dominion both now and forever. Amen."

The following striking testimony of a well-known Brahman Sanyasi of India, who late in life was brought to know Christ as his Saviour, giving up Hinduism, still further shows that the gospel is still "the power of God unto salvation to every one who believes." A friend tried to persuade Swami Si Dhar Tirath to give up Christianity and return to the religion of his fathers, thinking of Christianity as only another religion. In this letter he tells of his exercises and of the joy and peace that the knowledge of Christ brought him. He says:

I thank you very much for your kind letter to me, expressing your great sorrow that I have become a convert to Christianity and have received Christian baptism. You urge me to come back to you and give up my new faith. I thank you for your kind thoughts of me, but I am afraid I am unable to do as you suggest. Let me tell you some of the thoughts which helped me to become a Christian and to see in Christ the Object toward whom our own writings pointed. Do not the Vedas say that a *Prajapati* (substitute) will be sent into the world, and that he will sacrifice himself for the life of the world, and that he will be himself the source of salvation from sin by his own sacrifice? This is exactly what we find to be the principal teaching of the Holy Bible. But while there seems to be mention made in the Vedas of one who should come

and offer sacrifice in his own person, yet our own writings do not give any detailed information on the subject. The country and place of his birth are not mentioned, nor his manner of life explained. Neither are we told clearly how the sacrifice of his life is to be offered up in order to redeem the world. Yet this very information we find most minutely detailed in the Hebrew Scriptures. Our Aryan ancestors knowing their own sinful condition, and understanding that "the wages of sin is death," sacrificed many animals of various sorts, hoping by the death of these to be able to escape from that death to which their own sins had made them justly subject. But the Christian Bible says, "The blood of bulls and of goats can never take away sins." These sacrifices offered by the Hebrews were but symbols and shadows of things to come—types of the one true and only Sacrifice for sin. To the best of my ability I have gone through the writings of our spiritual guides, and have come definitely to the conclusion that almost all of them agree with the coming of Jesus Christ our Saviour and our Sacrifice for sin. I hope you, my dear friend, will enter into the true light, and will learn to experience in your heart and soul that peace and assurance which can only be obtained by humble and childlike faith in Jesus Christ as the one Sacrifice for sin.

Christ, and Christ alone, can satisfy the spiritual hunger of our beloved India. She has yearned and longed for that need of her soul to be satisfied, and now in the fulness of time the truth has come to her in the person of Jesus Christ. It is because Jesus Christ is a universal and representative Man that He has obtained such an ascendancy over all men throughout the whole thinking world. He truly is the divine Man, the incarnation of God. The testimonies of countless men, Christian and non-Christian alike, prove this before our eyes. They all stand in amazement and awe before His moral character, and consciously or unconsciously render unto Him His rightful homage, as King of mankind and God incarnate.

You know all about my parentage and my circumstances. You know that I had everything a man could wish for to insure worldly happiness. *But these things were nothing to me.* My soul craved for spiritual peace and satisfaction. I longed night and day to find the

way of salvation. I could not obtain this peace from our own writings alone, nor could I obtain it by putting into action all that they enjoined, by going on pilgrimages, etc. It was only as I realized that Jesus Christ is the world's Sacrifice for sin, the world's consolation, that the long-wished-for peace entered into my soul. Now I rest in Him, and, old man as I am, already nearing the time when I must leave this life, I look forward still further to that complete fellowship with God which is perfect joy.

Can you wonder that I, coming from the Aryan race, distinguished from all others in its intense desire for spiritual truth—can you wonder that I have fallen in adoration before Him whom I know to be the "Light of the world?" *He stands peerless among the sons of men, separated from the highest and best of them by an immeasurable gulf, yet becoming the Servant of the lowliest and meanest of them*, that He might win them from sin and inspire them with righteousness. By His boundless condescension and His pure, illimitable sacrifice, He has done for the whole world what no one else could accomplish. This precious diadem, this crown of beauty (India) will one day, when she realizes His glory, become His own possession. She will fall at His feet and worship Him. With all the intensity of my soul, I pray that this day may speedily come!"

Signed: SWAMI SI DHAR TIRATH.

And what of you, my reader? Have you hitherto been satisfied with the false peace of an empty profession and never realized the necessity of a living faith in a living Saviour? Perhaps you have prided yourself upon having a correct religion, pitying those who, like the writers of these letters before conversion, sit in the darkness and shadow of death. Let me plead with you, if you know nothing of the joy and peace of which these speak, to give no rest to your eyelids, until, in true confession of sin before God, you turn to Christ as the sinner's only hope. He has said, "Him that cometh to Me I will in no wise cast out" (John 6: 37). His words are still, "If any man

thirst, let him come unto Me and drink." Turn then to Him as the alone Saviour, whose all atoning sacrifice has met every need of the throne of God, and trust Him as YOUR Saviour and your Lord.

"I once was a stranger to grace and to God;
I knew not my danger, I felt not my load;
Tho' friends spoke with rapture of Christ on the tree,
'Jehovah Tsidkenu' was nothing to me.

"When free grace awoke me by light from on high,
Then legal fears shook me—I trembled to die;
No refuge, no safety, in self could I see;
'Jehovah Tsidkenu' my Saviour must be.

"My terrors all vanished before the sweet name;
My guilty fears banished, with boldness I came
To drink at the fountain, life-giving and free:
'Jehovah Tsidkenu' is all things to me.

"'Jehovah Tsidkenu!' My treasure, my boast;
'Jehovah Tsidkenu!' I ne'er can be lost;
In Thee I shall conquer by flood and by field—
My cable, my anchor, my breastplate and shield!"

—J. W. H. NICHOLS.

The Rejecter

A man had two sons, one of whom was a comfort to him, but the other was wayward. The father died, and in the old homestead after the funeral his will was read aloud. Each son was to have an equal share of all the father's estate,

real and personal, providing that the one who had been wild abandoned his wicked ways and left his evil companions. Did he comply with his father's terms? No; he lived exactly as he did before. The executors therefore had no alternative but to righteously refuse to give him what his father hoped would be his. He barely existed on scanty means, and a few years later died in poverty and disgrace. He alone was to blame for his folly.

Many are missing eternal wealth in exactly the same manner. Are you one of them? You know that God is love. You have heard that Christ died for your sins, that He now lives, and that He is the righteous Executor of His own bounty. You also know that you may be among the beneficiaries. Let me remind you that it is possible to know all these great facts, and yet never receive any portion of God's vast resources of grace intended for you, and to remain unbenefited, simply and solely because you will not have them on God's terms — *"Repentance toward God and faith in our Lord Jesus Christ."* *"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved"* (Rom. 10: 9).

* * *

“The life of the flesh is
in the blood . . . for it is
the blood that maketh an
atonement for the soul”

—LEV. 17: 11.

“The blood of Jesus
Christ His Son cleanseth
us from all sin”

—1 JOHN 1: 7.

*“When blood from a victim must flow,
This Shepherd by pity was led
To stand between us and the foe,
And willingly died in our stead.”*

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"Preaching Peace by Jesus Christ"--Acts 10: 36

**A Much-Traveled Road
but Not a Through Road**

Just on the outskirts of a pretty village there stands a sign-post with the notice, "To the Church Only. No Through Road."

It is easy to see the need for such a notice, for the road to the village church has all the appearance of being a main road, but it is really, as the notice says, a road "To the Church Only," and ends there. Misled by its appearance, pedestrians and cars frequently took that road in error, so the village authorities wisely put up the sign-post I have mentioned.

How like that road is much of the religion of the present day. It leads only to the church, and does not take its followers through to God and heaven.

It is written of the death of the Lord Jesus, that He "once suffered for sins, the Just (One) for the unjust, that He might bring us to God" (1 Pet. 3:18). But man's religion, by whatever name it may be known, comes far short of this. The work of Christ, His death and resurrection, takes the soul who trusts in it right through to God, and gives fitness for heaven. Membership of a church can, of itself, give no such end. And the most important of questions is: What is the end of the road we travel?

You may say religion has its benefits and advantages. But my point is, How far will it take us? Does it end only at the church, or in religious associations, and advantages for Time? Or will it lead us safely home to Christ and heaven? It may be a truly religious road that you are treading, and still leave you far short of God and of heaven for Eternity.

Too often the idea connected with joining the church is that it is an enclosure for all who accept certain doctrines, a number of folds arranged with the object of keeping together the sheep, and many are satisfied with being enrolled as members

of one of these folds, hoping that it will come out all right in the end. Friend, this is not sufficient. We need more than this; we need Christ in our hearts.

The work of Christ on the sinner's behalf takes us farther than this. It gives us present peace with God and eternal glory in the future. Read what is written in Acts 26: 18, as to the object God had in view in sending the gospel to us—to sinners like you and me: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

This is only one verse of the word of God. There are many others, equally plain, and equally comprehensive, all bearing out the burden of my message to you, suggested by the sign-post, that you make sure that the road you travel is not **ONLY TO THE CHURCH**, but a **THROUGH ROAD** to heaven. Think it over, friend.

If you who read this are one of those who rather pride themselves on "making no profession"—well, where does the road *you* are on lead? For there is a God before whom you will have to stand, and there is such a thing as judgment for sins, for it is written, "It is appointed unto men once to die, but after this, the judgment"

(Heb. 9: 27), and how will you stand in that judgment? Where does *your* road lead?

Religious reader, let me ask you again: How far will your religion take you? Has it given you now, for everyday life, the comfort and rest and joy that belong to believers in Christ (Rom. 8: 38,39)? Are you positive you have a sure foundation to build on (1 Cor. 3: 11)? Have you the conscious knowledge of the forgiveness of your sins, and peace with God? Our dear Lord has given us His promise concerning these blessings. In 1 John 5: 13 He says, "These things have I written unto you that ye may know." Why then do you worry, and wonder, and hope, when we may *know*?

Is there any certainty in your soul, for the future, that you have been made meet, by the precious blood of Christ, for the inheritance of the saints in light? This is what God confers (as Acts 26: 15-18 so blessedly declares) on all who have faith that is in Jesus.

If you have not these, has not your religion led you to the church only instead of being a through road?

Christ is the true and only Way to heaven (Acts 4: 12). God has in mercy sent Him to meet all our needs, as Acts 26: 17, 18 tells us. *Light* to open our eyes to our true state before

Him—that we are sinners, in need of a Saviour to cleanse us from our sins. *Deliverance* from our darkness by nature, and from the power of Satan. *Forgiveness of our sins*, and an *inheritance* reserved for us in heaven. And all to be had—how? Through the church? No; *by faith in Christ*.

Reader, take Him, trust in Him, and rejoice in Him, right now, as your own personal Saviour.

2 Cor. 6: 2 says: “*Now* is the accepted time; behold, *now* is the day of salvation.” Do not wait or put it off, “Whereas ye know not what shall be on the morrow. For what is your life?” (James 4: 14).

—C. REIDSMA.

Garments of Salvation

(An address given over Radio Station W C B M)

Listen to this delightful text from Isaiah 61: 10:

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”

Are you clothed with these beautiful garments of salvation? If so, you may well rejoice, as did the prophet Isaiah. If, however, your garments are still stained with sin, I have good news for you. God has garments of salvation to give you on His terms. Hear

His invitation: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18).

It is one of the strange facts of human nature that we do not want God's garments of salvation until we have found our own garments hopelessly ragged and unclean. We do our best to be good and patch up our moral nature, with the fond idea that we can meet God in garments of our own making.

Like our first parents we sew aprons of fig-leaves that we think will cover us, but the moment we are brought into God's holy presence, we discover that we are naked.

In Isaiah 64: 6 God brings the prophet into His presence, and he declares how unfit he is to stand there in his own merit. I read:—

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

Let us take those four statements one by one.

First:—"We are all as an unclean thing."

God declares that we are unclean by nature: and we know that is true. Sin thrives in men's hearts as weeds do in a garden. It springs up unbidden and unsought. We have to struggle against sin, lest it have the mastery over us.

Jesus said, "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 evil things come from within and defile the man" (Mark 7: 21-23).

Second:—"All our righteousnesses are as filthy rags." You may think well of your behaviour. Your friends may speak well of you, and you may *indeed* be as good or *better* than your neighbor. But you must meet *God* some day! Why not heed what God says and prepare for His thrice-holy presence? God says, "All our righteousnesses are as filthy rags." But He stands ready to give us His *own* garments of salvation the moment we will receive them on His terms. Would you not like to have them?

Third:—"And we all do fade as a leaf." That is the trouble! If we only did not fade and die we should not have to worry about the life beyond, and the judgment to come. But we all *do fade* as a leaf! Our teeth begin to die before we are mature. Gray hairs foretell the end that will come! Sickness threatens even the youngest with a sudden call to the great beyond.

Finally: "Our *iniquities* like the wind have taken us away." There is the secret. "Our iniquities" are at the bottom of our frailty and the brevity of our life. Like autumn leaves we disappear. When you visit your old home after a few years' absence you miss familiar faces. They have died; but did they wear garments of salvation as they entered the King's presence? or were they clothed in the filthy rags of their own righteousnesses?

Some day *your* place will be empty; your face will be missed. May it be to go with rejoicing into the Eternal Presence clothed in garments of salvation!

Perhaps some of my hearers are thinking: I would like to have those beautiful garments to fit my soul to meet God. Perhaps you know a Christian who is not afraid to die, but is anxious to go to the Father's House. You would like to be like that when your time comes. Perhaps you ask, What are these garments of salvation, and how may we get them?

There is a beautiful example of the exchange from rags to riches in Zechariah 3:1-5.

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments."

Now notice the facts of this scripture account.

First:—Joshua stands before the Lord in filthy garments, a confessed sinner with no plea but his own need.

Second:—The Lord stands ready to bless, and Satan ready to resist Him, but powerless to stay the Lord's grace. And,

Third:—The Lord provides the garments of salvation, and the fair crown for Joshua's head, and He says, "I have caused thine iniquity to pass from thee." How fine a picture this is of God's free salvation! It seems too good to be true, but remember, that God is great and good and rich, and He gives freely and royally, but—on His own terms.

Before we state God's terms let us look at Jesus in Pilate's Hall and on Calvary, and we may learn how God provides garments of salvation for guilty sinners.

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him (of His garments) and put on Him a scarlet robe. And when they had platted a crown of thorns they put it upon His head: and they bowed the knee before Him, and mocked Him, saying, 'Hail, King of the Jews.' And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him and put His own raiment on Him, and led Him away to crucify Him. And they crucified Him and parted His garments, casting lots, that it might be fulfilled which was spoken by the prophet, They parted My garments among them and upon My vesture did they cast lots. And sitting down they watched Him there. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? And Jesus when He had cried again with a loud voice yielded up the ghost."

There you have the spectacle of the holy Son of God stripped of His garments that He might clothe sinners with God's righteousness.

There you have the Saviour of Men crucified, naked, while wicked soldiers gambled for His clothes.

There you see the Just One suffering for us the unjust, to bring us to God. "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. 53: 5).

The cross of Jesus puts away our sin and provides the garments of salvation, as God declares in Romans 3: 24: "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, I say, at this time His righteousness: that He might be just and the Justifier of him which believeth in Jesus."

Have I made my story plain? Do my hearers understand that God the Son left the glory of Heaven to seek sinners? He laid aside His garments of majesty and came as the lowly Jesus. He hung on the cross stripped of everything but His holy person, that He might bear our iniquities and provide for poor sinners the beautiful garments of salvation.

Our Lord told a matchless story of a returning sinner which illustrates our subject perfectly. A boy had left his father and his home for the lure of the far country and the evil pleasures of sin. When he had spent all and was in dire want, he bethought himself of his father and his home, and decided to retrace his steps and confess to his father how he had sinned, and how unworthy he had found himself to be.

We all know the wonderful ending of the story. The father saw his boy a great way off, and ran and kissed him. Someone has said only one thing can make God run—a repenting sinner—God runs to embrace him!

Then we have the climax of the story: The poor prodigal is clothed with the garments of salvation—the best robe—the shoes—the ring of never-dying love. And they sit down to the feast of rejoicing. It is the "old old story of Jesus and His love."

And what are the terms? What were the father's terms for the best robe and ring? Just a returning son saying, "I have sinned." That is repentance. Just a faltering voice saying "Father." That is faith.

These are God's terms. Repentance toward God and faith toward our Lord Jesus Christ!

Come now, my friend, and He will not turn you away. Just confess your sins to Jesus, lay your head upon

His breast, and peace and rest will be your portion now and for eternity.

Just a word of warning as I close. Beware lest you appear before God without garments of His providing. Jesus told of a man who went in to the King's Supper without a wedding-garment. When the King came in he said, "Friend, how camest thou in hither without 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."

That is the awful end of one who presumes to enter eternity without the garments of salvation that Christ has purchased with His blood.

When John saw the heavenly hosts clothed in white robes, he asked the angel who they were, and was told, "These are they who have washed their robes, and made them white in the blood of the Lamb" (Rev.7:14).

Close with Christ, my friend, lay aside your rags of self-righteousness and take the robes of His providing. Then you can say with Isaiah, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

—A. S. LOIZEAUX.

Are You in too Great a Hurry to Read This?

Visitors to this country have noticed that we are always in a hurry. In many other countries there is a leisurely manner of doing things; life is not made up of the hustle which marks us in almost all we do. From morning to night we are

on the go, and the more quickly we go the better we like it.

Even the enjoyable side of life is given over to "speeding up." One would suppose that pleasure would become more so by "taking it easy," but the Americans do not think so. Whether it be a "good square meal," a game, or anything else, it has to be done quickly. If it lags, it is spoiled for us.

The airplane, the automobile, the speedboat, and such things, have done much to increase the desire to hasten through life. Even our speech has to be cut down so as to more quickly express what we wish to say. Not satisfied with "short-hand" in writing, we want short words, until we often have only a letter to signify a word, or even an idea.

Sad to say, many too are not willing to wait till death overtakes them, but must hasten their end! The number of suicides in this country is very large! Whatever the causes, there is hardly a sadder thing to face in this land than this very fact. By our undue haste, not only individuals but the race is committing suicide.

One thing however we are SLOW about, and that is to realize the great injury we are doing ourselves in all this. There are things we ought to do quickly, as to forgive injuries, to show kind-

ness wherever possible, to pay our bills, and similar things. In these, however, we are not in the hurry we should be in many instances. Then there is the matter of learning from older and more experienced persons the wisdom we need in going through life. If young people or others were quicker to "pick up" this fact, and put it into action, the gain to them would be great.

Above all else, we are SLOW to realize the seriousness of life. We are living in a land and a time of great opportunity, not only for the present, but much more so for the great future which stretches beyond us. Why should we throw our lives away and "lose our own souls" in the effort to gain, not "the whole world," but a very thin slice of it? This comes from a refusal to "believe God" and to "believe in God." Instead of going on day after day at a reckless speed through life, we should "stop and think" *where* we are going, and *how* we shall arrive there. There are those who are trying for the goal of a Morgan, a Ford, an Edison, or of some other great man. Others are more modest, but everyone has some ambition toward which he is reaching out. But since the powers which are placed in our reach are so great, we should not be content with anything, however large, which lies on this side of eternity.

Since there is no higher Authority than the Author of the Universe, it is well for us to consider what He says as to this matter. He asks:

“What shall it profit a man if he should gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul?”
(Mark 8: 36, 37).

We should not deny to this two-fold question a personal application, since to do so may result for us in a loss which is irreparable.

Let us not miss the point of this deep inquiry. If it were necessary for one to “gain the whole world” in order to “lose his own soul” the danger would be so slight as to make it unworthy of mention. It is the value of the human soul which is here stressed. Placed in the scale with the “whole world” over against it, the *soul* is found to be worth more, by far, than the world and all it holds. Even if it were possible for a man to gain all material things, and to lose his soul in the bargain, what would he be profited? Nothing. On the contrary, he would suffer a loss so great, that he could give nothing in exchange for it, so as to have it back again.

If there were not danger of the soul of man being finally lost the Lord would not have uttered this warning. He shows that the danger lies in the effort to reach out after material things,

forgetting the need to safeguard the soul. Surrounded as we are daily by so many things which appeal to *this life*, we are indeed in danger of not heeding the warning here raised by ONE who knows, as none other, what it is to miss the true goal of human life.

But who is there able to "keep his own soul?" No one! But for this very reason, and also because all of us have already forfeited life, the Divine Speaker went farther, and by His own infinite Sacrifice paid the ransom price in blood, in a death of shame and loss, that, by committing ourselves to Him, He might save us. It is He who declared that He "came to seek and to save that which was lost." How great the need then of TRUSTING Him with the infinite work of the salvation of the soul. Into whose hands could we commit ourselves to save us eternally, but to His? If we fail to do this, we are sure to be finally lost.

There are those who regard His words and His work on the cross as of little or no worth in this respect. Such persons virtually take the position, either that they are able to care for their own souls' safety, or else are too careless to give any heed to the words of Him who would save them. But there are others who knowing their own sinfulness and weakness are not only willing, but

are very glad to know that there is a Saviour who died for them, One who by His infinite power and love will bring them through every danger safe to heaven.

Therefore in the hurry and the scurry of this life, let us not be foolish and cast away our priceless possession, even our own soul. Let us be sure that it is saved by committing it into the hands of the Lord Jesus Christ, that by cleansing it in His most precious blood, He might fit it for the presence of God, where alone the soul of man can realize its true goal, and find its joy and blessedness forever.

—WM. HUSS.

An infidel said, "There is one thing that mars all the pleasure of my life." "Indeed!" replied his friend, "What is that?" He answered, "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy; my joy would be complete. But here is the thorn that stings me. This is the sword that pierces my very soul—If the Bible is true, I am lost forever" (Isa. 5: 24).

“All our righteousnesses
are as filthy rags”

—ISA. 64: 6.

“Have mercy upon me,
O God . . . wash me, and
I shall be whiter than
snow”

—PS. 51: 1, 7.

“What can wash away my stain?

Nothing but the blood of Jesus!

What can make me whole again?

Nothing but the blood of Jesus!”

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"Preaching Peace by Jesus Christ"—Acts 10: 36

Can Russian Murderers be Saved?

The terrible fruits of Atheism, about which the ex-Atheist has been writing in his series, are strikingly illustrated in the following account by K. Jonsson in The Advent Herald (Sydney, Australia). But the record also shows that though Satan's power may be great, the gospel is still the power of God unto salvation.

One evening (says a Russian evangelist) in a crowded hall, the director of a college in Leningrad sat on one of the front benches. He kept looking around with an expression of disdain. It was a very mixed company—simple peasants, working men, Communists, but also persons of higher rank. When I had concluded my address a swarthy man

sitting far back in the rear, and listening with eyes wide open in wonder, rose up and shouted: "Look at my face, how black I am! But within I am blacker still! In the time of the old government I spent eight years in chains in Siberia. Ever since my youth I have been a criminal and a murderer. When we got Soviet rule I was released; I then returned to Russia, became a Communist, and was given almost unlimited powers. Again I revelled in murdering men, and now I had authority to do so. Legally or illegally, I have taken away the lives of more men than there are people now in this hall." Then he threw himself on the floor weeping.

I inquired whether he knew the gospel of Christ.

"No," replied he, "I have never read it. By chance I came in here, and from you I have heard it for the first time. Can a man like me ever obtain forgiveness?"

The wonder of pardon was wrought in this man. The peace that passeth all understanding became his—his face shone with joy. To sit on a front seat seemed to him an honor too great, so he seated himself on the floor, saying, "I am not fit to sit beside the others." But I persuaded him to take a seat again.

The director, becoming uneasy and angry, stamped out of the hall; but after fifteen minutes

he returned, wiping the sweat from his brow. "Preacher," he exclaimed, "what shall I do? I have denied God—denied there is a God. I have never had aught to do with the Gospel."

"The way is very simple," he was told; "if you realize and confess your sins, and humble yourself before the Creator of Heaven and earth as that murderer has done, then the blood of Jesus Christ will cleanse you too from all sin—there is no other way."

"You say well," he ejaculated; "in referring to this murderer you think that I, a learned man, have no such guilt in my past as he. Yes, I am a learned man. For twenty-five years I have been teaching in an Institute at Leningrad, and have held an honored position. I own and confess that for fifty-five years I have denied there is any God. For twenty-five years I have been in charge of the college there. Every year I have had more than a thousand students under me, to whom I have been proving there is no Creator, no God—neither Heaven, nor hell. It is too horrifying, for after the Revolution broke out I met many of my old students who had been taking part in all kinds of crimes and misdeeds that had resulted from my work. I have slain many more than has this murderer. I poisoned the souls of men—begat them to be murderers, and they are even now

carrying on their evil work. This man has done his own murdering; mine I have done by means of many. With his repentance and conversion his former life is at an end; but I can make no such reparation, nor can I undo what I have set a-going. Even if God forgive my sins, my work is still proceeding in fiery death and terror. Such am I; how can there be any deliverance for such as I am?"

Exhausted, he let his head sink on his breast, his cheeks wet with tears, his face hidden in his hands. I read aloud Christ's wonderful invitation to all lost sinners.

Then he rose again and said: "It is we who have made Russia what it now is. We who have denied there is a God are the real cause of all this misery. We robbed men of their consciences; and as a result they have turned Russia upside down. Pray for me!" The whole company wept together. Then the director began himself also to pray: "O God, if Thou dost exist, reveal Thyself to me! If Thou canst have mercy on me, oh, let me realize it to-day! Pardon all my sins!"

The night became too short for all who came forward desiring to quit their past life. The director embraced the old criminal, and both wept for joy. The next night he came in with the whole class of his senior pupils, and with them took his

place at the front. That night seven of those young men—fellows who loved their director—found peace with God.

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"Passports, Please!"

Travellers to foreign lands will be familiar with the above demand, and will know how essential it is to possess a passport properly made out to meet the requirements of the authorities. If otherwise, serious difficulties may be encountered at ports and frontier stations.

While on a journey in the Near East in 1928, four of us were stopped at the frontier between Syria and Palestine. During examination of our passports and baggage, an official saw about half-a-dozen oranges in our car, and said to us, "You are not allowed to take oranges into Palestine." We began to eat them, and so were allowed to enter "The Holy Land."

If you desire entrance into any country you must comply with the regulations in force, or be refused admission. Yet some people think that they can enter Heaven, the land of pure delight,

without a proper passport, and without paying due regard to God's conditions of entry.

Concerning the holy city, God has said, "*There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life*" (Rev. 21: 27).

What is that which defiles? Hear the words of our Lord Jesus Christ:

"That which cometh out of the man, that defileth the man. 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 evil things come from within, and defile the man*" (Mark 7: 20-23).

Many speak of a "Divine spark," "a little bit of good," in every man. The Teacher sent from God does not support that theory. Rather, man has an evil spark, which does not need much fanning in order to make it a great flame.

It is written, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart" (Jer. 17: 9, 10).

But some may say, "This is true of some, but not of all." What saith the Scriptures?

"*All we like sheep have gone astray; we have turned every one to his own way*" (Isa. 53: 6).

"There is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7: 20). "For we have before proved . . . that *they are all under sin . . . They are all gone out of the way . . . that every mouth may be stopped, and all the world may become guilty before God . . . For all have sinned, and come short of the glory of God*" (Rom. 3: 9-23).

This is a very fine sieve, through which none can pass. So then *you* are debarred entrance into the holy city, because defiled by sin.

"Who then can be saved?" This is impossible with men, but possible with God."

Notice that it is those which "are written in the Lamb's book of life" who are permitted to enter the holy city. *Is your name written there?*

The Lamb, in Scripture usage, speaks of sacrifice and substitution. "So Christ was once offered to bear the sins of many." "Christ died for the ungodly." "Behold the *Lamb of God*, which taketh away the sin of the world" (John 1: 29). Are you trusting in "the precious Blood of Christ, as of a lamb without blemish and without spot?" Have you appropriated by faith His work for your salvation?

Only such as receive Him become sons of God (John 1: 12) and "are written in heaven" (Luke 10: 20). Those who despise "the blood of the

covenant," trusting in themselves that they are righteous, shall surely be shut out of that holy city.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Those whom John saw, "before the throne, and before the Lamb, clothed with white robes," had "washed their robes, and made them white in the blood of the Lamb. *Therefore* are they before the throne of God" (Rev. 7: 9-15).

"Be zealous, therefore, and repent." Repent and believe the Gospel; or your sins will find you out, and will shut you out of "the city of the Living God, the heavenly Jerusalem."

For "*there shall in no wise enter into it any thing that defileth . . . but they which are written in the Lamb's book of life*" (Rev. 21: 27).

To avoid trouble a traveller should *make sure* that his passport and baggage are in order *before leaving his homeland*. So it is in spiritual matters. *On earth* is the place to obtain the forgiveness of sins. See Matthew 9: 6; Luke 7: 48; 1 John 2: 12. Unforgiven and uncleansed sinners shall in no wise enter that heavenly country. Compare John 8: 21, 24.

The price charged for a passport varies in different lands. But God's is a "free gift," "without money and without price." *All* may possess it.

What is the passport for Heaven? "The Blood of the Lamb."

"The Blood of Jesus Christ, God's Son, cleanseth from all sin" (Rev. 7: 14; 1 John 1: 7). Without it none can enter the holy city. Apply for and appropriate for yourself this essential cleansing from the defilement of sin.

God is waiting to enroll *your name* in "the Lamb's Book of Life." There is joy in Heaven over one sinner that repenteth. Make Heaven glad *to-day*.

—JOHN NEWTON.

"But There's no Money in it!"

Recently I passed a corner where there had been an automobile accident. A number of men were standing around, so it afforded an opportunity to give each one a Gospel of John, saying: "Here's a good pocket-book—a splendid book to have in your pocket."

All accepted the booklets; but one man said, "But there's no money in it!" My answer was, "In this book is something better than money, something which money cannot buy, but which you can have for nothing. It is salvation, which God offers freely to all who will accept it. All

the money in the world cannot buy it, yet you can have it if you will receive it as a beggar, for you cannot buy it. "The wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord."

Has my reader realized this?

"Whosoever will, let him take the water of life freely."

Just as these men accepted the copy of the Gospel of John, without paying anything for it, so God offers free salvation, eternal life, and forgiveness of sins, for the taking.

It costs us nothing, for all has been paid for—paid for by the life's blood of the Son of God, our Lord Jesus Christ, when He died on the cross of Calvary. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

By nature, by birth, by practice, we are all sinners. Man naturally rebels against God and hates Him. We go astray as soon as we are born. Our heart is evil from our youth. We can do nothing to put away our sins nor merit salvation.

We can bring absolutely nothing to God with which to purchase salvation. No tears, no prayers, no gifts, no morality will put away our guilt.

But Christ Jesus came into the world to save sinners. He offered Himself as an atonement for sin. He, who knew no sin, was made sin for us, that we might become the righteousness of God in Him. Christ has once suffered for sins, the Just, for us, the unjust, that He might bring us to God. By His stripes we are healed. For the repentant, confessing sinner, the work of salvation is finished; *was* finished when our Lord Jesus Christ died on the cross. All he needs to do in order to be saved is to believe on the Lord Jesus Christ as his personal Saviour — not believe in some creed, or some dogma, or some church. One might believe in all of these and still be unsaved.

But personal faith in the Lord Jesus Christ is God's one way of salvation. This is what all the money in the world cannot buy. This is what we find in this precious portion of God's Word—the Gospel of St. John.

Its key-word is in chap. 20: 31: "But 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."

And then in this wonderful book are many other precious words from God to your soul and mine. For instance—

"Behold the Lamb of God, which taketh away the sin of the world" (1: 29).

"As many as received Him, to them gave He the power to become the sons of God; to them that believe on His name" (1: 12).

"Whosoever believeth in Him should not perish, but have eternal life" (3: 14).

"He that believeth on the Son hath everlasting life" (3: 36).

"Verily, verily, I say unto you, He that hear-eth My word, and believeth Him that sent Me, hath everlasting life; and shall not come into judgment; but is passed from death unto life" (5: 24).

And then that outstanding verse, known and used throughout the world by the Holy Spirit of God, used for the salvation of countless sinners:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16).

The blessedness of these and many other precious promises is yours for the taking. Eternal riches are yours

If you will accept them!

Will you believe the Word of God and accept the Lord Jesus Christ as your personal Saviour—
Now?

—F. L. FRENCH.

Making a Change

Yesterday I heard two men deploring the present condition of things in the business world, and one said to the other, "People in making a change often find it is for the worse."

Business is always more or less a venture, a hazard. Multitudes are smarting to-day over "*changes*" made on the financial checker-board. Some blame themselves, some blame the times, and some blame "the other fellow." But a *change* has been made for which they are sorry.

But I gladly and emphatically affirm that I made one change that has been to my everlasting advantage. No regret, in this respect, has ever been mine. Nor has one ever been found among the countless millions of time who made the change, who regretted it.

In God's infallible Guide-book to glory, Christ speaks to His servant Paul from the Paradise of God, informing him that His gospel is "to *turn* (all who receive it) from *darkness to light*, and from the *power of Satan unto God*, to *receive forgiveness of sins*, and *inheritance* among all which are sanctified by faith that is in Me" (Acts 26: 18).

And the Holy Spirit through the same Apostle in writing to the Thessalonians of the time when this glorious, transforming change was wrought in them, said, "*Ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come*" (1 Thess. 1: 9, 10).

Reader, have you allowed the Word and the Spirit of God to make you sensible of the *need* of this mighty *change*? If not, it is high time to lend your ear to the thundering command of the Almighty, "*Repent, and turn from all your transgressions, so iniquity shall not be your ruin*" (Ezek. 18: 30). True repentance leads to confession, and implies *turning to God, and from sin, and heart-faith in Christ as Saviour*, accompanied by confession of sin, is followed by Divine forgiveness.

The Sweet Psalmist of Israel, in Psalm 32, tells the generations of time how pardon and peace came to his sin-burdened soul: "*I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin.*" So iniquity, sin, was not his ruin; but, friend, it will be yours if you refuse to do as he did.

Listen, as Jehovah speaks again. This time it is with a declaration and an interrogation, by which He seeks to stir you from morbid indifference into the keenest interest concerning your eternal well-being. Notice, what He has to say is prefaced and emphasized by His own eternal Being. "*As I live, saith the Lord God, 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?*" (Ezek. 33: 11).

May you, reader, see in this weighty voucher from the lips of the Eternal what His pleasure is toward you—not destruction, but salvation—and turn to Him in faith of heart, and confession of sin, and that wondrous "*change*" (conversion, new birth) which all have who are meet for heaven, will be yours. May it be so for your sake, and for His glory.

Turn not to self, or works of law,
Or to whatever may seem good,
But turn alone to God's own Son,
And He will save you by His blood.

—C. C. CROWSTON.

“If thou knewest the gift
of God and Who it is that
saith to thee, Give Me to
drink; thou wouldest have
asked of Him, and He
would have given thee
LIVING WATER”

—John 4:10.

“Let him that is athirst come.
And whosoever will, let him take
the water of life freely”

—Rev. 22: 17

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The
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PEACE

"Preaching Peace by Jesus Christ"—Acts 10: 36

How Men Are Saved

There is only one way to be saved; but men have always been busy, ingenious, and tireless in trying to discover other ways. The only way to be saved is God's way—and always man is prone to believe that in some things he knows better than God. Man does not put it just that way, of course, but it comes to that. From the time of God's declared judgment upon man for sin, the divine and single and certain way of salvation was revealed; and from that day in the Garden of Eden until this Year of our Lord 1931 man has been vainly searching for a substitute salvation.

While sin is sin, and righteousness is righteousness, and God is God, no other way will be found.

Sin is revolt against God. Sinners, whether they recognize it or not, are in enmity against God. The mind of the sinner is called in the Scriptures the carnal mind, and we are told that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Moreover, "to be carnally minded is death," for "the wages of sin is death." And who are sinners? All men—"for all have sinned, and come short of the glory of God."

Certainly, then, all men need to be saved. Unless they are saved they are lost, doomed not only to physical but also to spiritual death, not only to the first but also to the second death—which is such a terrible doom that the human mind recoils from it in horror. Indeed, many deny that there is any such thing as "the second death." But the Lord Jesus Himself plainly declared it; both His own words and other words of inspired Scripture tell us about "the lake of fire," and add, "This is the second death."

Over against the eternal midnight of the wages of sin shines the eternal sunlight of God's freely provided salvation from sin and its consequences. The other half of the verse quoted above is the glorious half. "For the wages of sin is death;

but the gift of God is eternal life through Jesus Christ our Lord."

Just how can we be sure of salvation—this only salvation that a human being can ever have from sin and its wages? An incident has been told that throws light on this.

A woman lay dying. A minister sat beside her and tried to break the news as gently as he could. Said he, "They think your time is short."

"Yes," she said, "I know it."

"Have you made your peace with God?"

"No," she replied, "I haven't made my peace with God."

"Then you are not afraid to die?"

"No," she said.

"Do you realize that in a few hours you must meet God?"

"Yes."

"And you have not made your peace with God?"

"No, and I am not going to."

There was a light of perfect peace in the woman's eyes, and the minister realized there was something back of it all. "What do you mean?" he asked.

"Listen," said the woman. "I know I am dying, yet I have no fear of meeting God. I am resting in the peace which Jesus Christ made in

His atoning death upon the cross, and I don't have to make my peace with God, for I am resting in the peace that Jesus Christ *has already made.*"

This dying Christian had the heart of the matter. She had that peace, for time and eternity, that can come only when God gives it and only when we accept what God gives. She was saved; and the salvation she had was wholly God's work, not at all her own. When men try to discover other ways of being saved than the only way, they look to some method of doing this by their own good works. It is like telling lepers to get well by going through daily setting-up exercises. The "good works" of physical exercise are as useless to cure leprosy as are the "good works" of men's own character or righteousness to deal with the more deadly leprosy of sin.

We must have peace with God if we are to be saved; but we cannot make our own peace with God. Something must be done with our sins if we are to be saved, but we cannot deal with those sins ourselves. We cannot get rid of them. The late Dr. Griffith Thomas used to tell his hearers at Bible conferences: "Never talk about laying your sins on the Lord Jesus. You cannot. For God laid your sins on His Son, and all you can do, all you need to do, is to accept by faith what God has done."

Isaiah, seven centuries before Christ came to earth to live as man and die for our sins, wrote by inspiration: "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. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Thus bearing our sins "in His own body on the tree," the Son of God paid the penalty of our sins, which is death. He was "delivered for our offenses." But the wondrous story of how God accomplished our salvation does not stop there; the inspired record continues, "And was raised again for our justification." The next verse goes on: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

We could not make that peace with God: He made it for us in the great transaction that His Son consummated in our behalf when He became our Substitute in order to be our Saviour. "For He (God) hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5: 21).

“Acceptable Words”

We read in Ecclesiastes (the Preacher) 12:10 of “acceptable words,” or as the marginal reading gives it, “words of delight.” This portion of God’s Word shows us the wisest of men searching out things under the sun, and gives his conclusion that “All is vanity.” But is it written only that a man under the sun should be considered? Surely not. God would have us consider by contrast the Man over and above the sun, the One who created all things by the word of His power, the Sustainer and Upholder of the vast universe, the One who could say, “Behold, a greater than Solomon is here” (Matt. 12: 42). And why did He come? Not only to be “A Teacher sent from God,” but “A Preacher” as well. Paul says of Him, “And came and preached peace” (Eph. 2: 17). Just what poor sinners needed was brought by Him. “The grace of God which bringeth salvation hath appeared to all men” (Titus 2: 11), and except one knows that this salvation is his, there can be no peace in the soul. Christ—the great Preacher from God—is the Son of God (Heb. 5: 5).

Proverbs 8: 22-31 shows Him to be Eternal, and when verse thirty-one is considered, He is seen to be the One in whom the Father found His

delight. Not only in this scene was this true of Him; He was always this to His Father. So when at the Jordan He is baptized of John, the Father announces to those standing by, in order that He might not be thought to be one of them, "*This is My beloved Son in whom I have found My delight.*" Precious Saviour, come from God so that sinners might be saved and brought to God! John declares that He is the Lamb of God, come to take away the sin of the world. How is this to be accomplished? The answer is, By death (Heb. 2: 14,15). How unreasonable, humanly speaking, it was that Christ should die for sinners. Yet it is so. God does not ask men to understand this, but just to believe it. It is too profound a mystery for man's comprehension, but faith can grasp it, and so the God of hope fills us with all joy and peace in believing (Rom. 15:13). The One who lived in this scene for God ("Behold My Servant," Isa. 42:1) died for the ungodly (Rom. 5: 6), and now lives at God's right hand for His people (Heb. 7:25). He says through the Eternal Spirit now, as when on earth, "Come unto Me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). What grace to invite poor sinners to Himself! How He yearns to save the lost! Why? Because the Father hath committed all judgment into the hands

of His Son. And so when this time comes He must, and will, be as stern as now He is loving and kind. To those who will not come to Him in this day of grace, He will say, "Depart from Me" (Matt. 25: 41).

"The preacher sought to find out acceptable words: and that which was written was upright, even words of truth." Here are the acceptable words and the words of truth—COME! DEPART! Many have accepted the former. Many will hear the latter. "At the name of Jesus every knee should bow. . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:10,11). For those who bow NOW, there is salvation. For those who bow THEN, damnation.

"Come to Him now, make no delay,
He is the Truth, and He is the Way;
Come, be at rest; why longer roam?
Jesus now calls you, come home, come home."

—JAMES S. HALL.

Awake! awake! and now believe—
God's wondrous Word of truth receive.
Set to your seal that God is true
In what He has addressed to you.
Receive by faith God's Son, who came
And died a death of grief and shame,
That you might God's salvation know
And be redeemed from sin and woe.

“Where Art Thou?”

In a general way mankind may be classified under two heads—*Saved and Unsaved!*—all alike by nature sinners, but some having passed out of death into life whilst the others remain dead in trespasses and sins, “without Christ.” The former having entered upon life eternal in union with the Son of God in Heaven, have in Him all that they need desire for time and for eternity—redemption through His blood, the forgiveness of sins, deliverance from the power of Satan, and from the bondage of indwelling sin, joy and peace in believing through the power of the indwelling Holy Spirit, the certainty that if at any moment the spirit is called hence, it will be to the immediate presence of the Saviour, and the blessed assurance of an eternity in resurrection-glory with the Lord.

In striking contrast, the Christless still remain in Satan’s power under the dominion of sin, have no real joy, nor any solid foundation of peace, but are in momentary danger of being summoned into eternity to await their final doom, when, at the last day of judgment, with body and soul reunited, the small and the great shall stand before God, and

answer for the deeds of this life, thence to pass away into the outer darkness to spend an eternity of unutterable woe.

Reader, whether man or woman or child, I pray you accept this notice as though it were your last warning, for the foregoing statements are unquestionably true, being clearly stated in the sacred Scriptures.

Charge yourself with the responsibility to answer this enquiry—“Where art thou?” Are you of the saved, or of the unsaved? Are you ready to die? If not, suppose the call should come suddenly, and find you as you are, what shall you answer before God? What plea can you urge why sentence should not be pronounced upon you? For a moment consider how shall you part for ever from all that is good or enjoyable, beyond that gulf which, when once fixed, shall be impassable, to spend your eternity with the lost in despair. Be assured of it, whether you be young or old, in the vigor of health or otherwise, you have not a moment to lose, because you have no lease of health or life; *this very hour thy soul may be required of thee.*

If in response, you find within yourself that you truly are undone, guilty, condemned, and about to perish, thank God for that, for it is the gracious work of the Spirit to convict of sin, and

for you there is hope; for it is written—"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 3: 16). In a word, all that you need has been provided for in Christ. He is the gift of God to a guilty world, and whosoever receives the Lord Jesus Christ as God's salvation in grace has warrant in God's own Word for the assurance—"shall not perish, but have everlasting life." The moment the soul can truthfully say, "Christ is mine," salvation is secured. His precious blood is the answer in heaven on account of your sins, because He who is your Saviour lives there for you, you are certain to be there, for "He is able to save to the uttermost;" and God is faithful, who says that whosoever believeth in Him shall not perish, but shall have life eternal. Whoso believeth in Him shall never be ashamed. Reader, do not rest until you can say, "My Saviour," then you shall be in a position to quote, in reply to the question which heads this paper, the inspired words as applicable to yourself, "There is, therefore, now no condemnation to them which are *in Christ Jesus*." —R. S.

What Did He Say?

JESUS SAID:—“My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they SHALL NEVER PERISH, neither shall any man pluck them out of my hand.”

A Jesuit Priest to whom I quoted this scripture, which is in John's Gospel 10: 27, 28, asked me: “Who are Christ's sheep?” I answered, “All who, knowing they are sinners, turn in faith to Jesus and accept Him as their Saviour, become that moment the sheep of Jesus Christ, and He says of them: ‘My sheep shall *never perish*.’” Blessed words from the mouth of Jesus Christ, the Son of the living God, the Creator of Heaven and earth! Why should I doubt His word? I believe what He says and rejoice.

JESUS SAID: “All that which the Father giveth Me shall come to Me; and him that cometh to Me I WILL IN NO WISE CAST OUT.”

Blessed assurance from the one of whom John said:

“In the beginning was the Word, and the Word was with God and the Word was God...and the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

The Lord of glory hath spoken and I know I will never be cast out, because He says so (John 6: 37).

JESUS SAID: "God so loved the world, that He gave His only begotten Son, that whosoever believer in Him should not perish, but have everlasting life."

What words to feed our souls upon and gain that confidence that He, in whom we trust, is the Son of the living God. Paul wrote:

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in His Son, whom He hath appointed heir of all things, through whom also He made the worlds (ages)" (Heb. 1: 1, 2).

Again **JESUS SAID:** "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many abiding places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also" (John 14: 1, 2).

Could words of greater comfort be given us? He of whom Paul wrote in Hebrews 1: 1, 2: "Who being the effulgence of God's glory, and the very image of His substance, and upholding all things by the word of His power," is the One who said: "Where I am ye may be also, because I am going to prepare a place for you." How blessed for our souls to trust Him who is omnipotent, all-powerful. We may rest assured that He

is able, and will have us with Him throughout eternity, because He says so.

Many other scriptures might be quoted to prove that Jesus Christ, our Lord and Saviour, has given us His word that they who trust in Him are saved now and forever. May I add what Paul wrote in part to Titus:

"Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men appeared, not BY WORKS OF RIGHTEOUSNESS which we have done, but ACCORDING TO HIS MERCY HE SAVED US, by the washing of regeneration, and renewing of the Holy Spirit; which He shed on us abundantly through Jesus Christ our Saviour: that being JUSTIFIED BY HIS GRACE, we should be made heirs according to the hope of eternal life" (Titus 3: 1-7).

It is all His work, and He will land us home with Him. Thank God. —GEO. TREMBLAY.

Do You Know Your Name?

A preacher was once telling forth God's message of love, when he noticed several restless children sitting on a front seat, and, in the hope of

gaining their attention, said: "I have never seen you before, but I can tell you your names, children." Immediately they were all attention. "Your name," he continued, addressing the foremost girl, "is in here," and he held up his Bible. "It is S-I-N-N-E-R (sinner), for God says, 'All have sinned.' "

The service concluded, and the child ran straight home to her father, who was a hardened sinner, saying breathlessly: "Father, I can tell you your name, for it is in the Bible." "Nonsense," he replied. "But it is, father," persisted the child. "What is it, then?" he asked. "It is 'sinner,' for God says that, 'All have sinned;'" the preacher said so to-night."

God often uses the feeble things to confound the wise, and that simple, artless message was an arrow of conviction, and was the means of leading that godless father to acknowledge the solemn, but true fact, "I have sinned." And through God's boundless grace he shortly afterwards had the glorious knowledge that the Lord had put away his sin, by virtue of the all-atoning blood of Jesus Christ, which "cleanseth from all sin."

God's universal remedy for your ruin is Christ; and God's great, full, and free salvation may be yours, sinner, if you rely upon the work He at Calvary wrought.

“There shall in no wise enter into it (the holy city, New Jerusalem) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life”

—Rev. 21: 27

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

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"Preaching Peace by Jesus Christ"--Acts 10: 36

Two Suicides

One of our own States, of about four million population, had over 1200 suicides in 1927. What does it mean? It means that God is left out of life. Hungary, in the same year, had 4300 suicides. So serious is the situation there, that the Government is contemplating a chain of homes for would-be suicides, to care for them and to hide their identity, so as to remove the stigma of self-murder from their family and social connections. Such is the world today. "God is not in all their thoughts." "They desire not the knowledge of His ways." So then there is only

one other way, and that is the way of death—eternal death.

The number of people who die by their own hand is steadily increasing. Different theories are put forth attempting to explain the reason for this. To say that poverty, or lack of education and refinement, cause it, is certainly far from the truth, for we know how large a number of those who have no lack of money, or anything which money can buy, have despaired of living, and ended their life in that awful fashion.

We find in the Scriptures only two suicides: Ahithophel in the Old, and Judas in the New Testament; and we may be sure there is instruction in their history (sad as it is) for us.

God in His infinite wisdom has given to all His creatures a desire to live, and this strong desire implanted within our breasts is what preserves the race from universal suicide.

There is no *true virtue* in appearing to be indifferent as to death. The Spartans were taught to act after that unnatural fashion, but it is certainly not God's mind that we should so do. It is through the power of God that we are brought into the world, and no one has the right to take that life which God has given him to live here for Him, to His honor and glory.

In Ahithophel we find a man of power, a man

of more than ordinary intelligence. He was the King's right-hand man. It would even seem that David relied too much upon him, and God had to show David what Ahithophel really was. A great crisis comes in the form of Absalom's rebellion, and instantly Ahithophel is on Absalom's side. His counsel is followed without question up to a certain point. It is well here to notice how conspicuous a part he had planned for himself to play in the overthrow of David. Humanly speaking, his plan was perfect, but it lacked something vital, and that was God's approval. Let us put it even more strongly: his counsel was openly wicked and heartless. This reveals the true state of the man's heart. He was in this respect a true forerunner of Judas. He was an unbeliever, no doubt, and though his counsel was in the eyes of people as when one enquired of God, when he saw that his plans were not carried out, and perhaps foreseeing the disaster about to overtake Absalom when he decided to carry out Hushai's counsel, and having no hope beyond this world, he deliberately ended his life by hanging himself.

Dear reader, have you been taught by so-called learned men that there is no life after death? May I ask you, Have you a hope beyond this world? Have you been tempted to end it all? You cannot end your own existence. You

will have to meet your Creator in spite of what people say to the contrary. Ahithophel means "Brother of folly." How exactly his name describes him! We might well write over anyone ignoring God's claims upon him (and we are dealing with a God of love) the same title: "Brother of folly." So these things combined led Ahithophel to take his own life: *pride of heart*, *fear* of facing the consequences of his wicked counsel to Absalom, and having *no hope* beyond this world. Everything looked dark to him, and in that state he passed out into *eternal* darkness, where never one ray of hope enters.

Judas means "praise," but his heart was full of anything but that; so he is the very opposite of what his name implies. Is that true of you? Have you, like him, been able to hide a covetous heart beneath a name like that? It was surely not lack of privilege, or lack of light, or poverty, which led him to sell his Lord and Master, but it was rather because he refused to let that light enter into his own heart. He steeled his heart against it, and then reaped the awful consequences of it. It is impossible to speak with certainty as to how Judas expected his plans to turn out. It seems that he did not expect our blessed Lord to submit Himself to men as He did; and if they had not succeeded in keeping their prey after he

had led them to where He was, he would have the money just the same. Sorrow now overtakes him, he who would sell God's own Son, as well as his own soul, for money. What avails his money now? This sorrow is not of God. It was not the sorrow which Peter experienced at the same time. Judas' sorrow was because things turned out differently than he expected. Notice how Scripture puts it: "Then Judas, who delivered Him up, *seeing that He had been condemned*, filled with remorse . . . went away and hanged himself." Not one word about repenting of his awful sin, but *seeing* how it turned out.

Judas was another man who saw nothing beyond this life, and this life itself was more than he could face. He knew it was useless to return to the apostles. His sin had been manifested to them by our blessed Lord Himself. On the other hand, when he goes to the chief priests he gets no comfort there. He is made to feel that even the world has no use for a traitor, and, everything looming up dark before him, he seeks comfort in death. But death ushers him into despair he had never known before. What led Judas into this? It was *covetousness*. This led him to become the basest of traitors, and from thence to *remorse*, the remorse of the unsaved, which led him to take his life in order to get relief. What folly! How

Satan can blind people's minds *when they deliberately refuse to come to our blessed and loving Saviour*. This one thing was true of both Ahithophel and Judas: *they never bowed before God in true repentance*. My reader, have you?

Another reason for the great number of suicides in the world today is that people are taught that they have sprung from a lower order of creation, and that they merely form steps upon which the next generations may rise higher. We are, of course, responsible whether we will receive such lies or not. Many are satisfied that it should be so. But is it? Ah, no. We feel in our very beings that it cannot be so, yet when any deliberately turn away from their Benefactor (who would save us eternally), they are thereby exposing themselves to the awful attacks of Satan, and he may so overwhelm and blind them that they seek relief in suicide. If Satan could destroy the human race in this way he would, no doubt, be glad to do it. Relief from the burden of sin, however, is not to be found in that awful way, *but in owning our sin and iniquity to God* and in coming to the Saviour He has provided. My reader, if you have not already done this, why not do it now, and be safe for eternity?

—J. F. PAULSEN.

The Next Great Event

There is soon to be a great open-air meeting, far greater than any which has ever taken place. It will have many striking features, and will be entirely different from anything ever witnessed in this world. Let us look at some of these wonderful features.

THE PLACE OF MEETING.—This is not on earth, nor in heaven, but “in the air” (1 Thess. 4: 17).

WHO WILL BE PRESENT?—Every redeemed, blood-bought soul of every clime and race, including those who sleep in their graves as well as those alive on the earth at the time—not one will be missing. All will be clothed with changed and glorified bodies suited for heaven. All denominational differences will then be gone and done with forever.

WHO WILL BE ABSENT?—Every unsaved, unredeemed person. The legalist, the formalist, the man who depended on “dead works,” instead of on Christ; as well as the unbeliever, the scoffer, the profligate—these, and all who are “without Christ,” will be absent.

THE CENTRE OF ATTRACTION.—Amidst the many wonderful circumstances of the meeting,

one will far transcend all the others—it will be a meeting specially appointed “TO MEET THE LORD.” Around the glorious Person of the Saviour will circle myriads of His redeemed ones. What joy to the Redeemer to be surrounded with the great throng of those who are the fruit of the “travail of His soul” when He “poured out His soul unto death!” And as they, too, gaze upon that face once so marred more than any man’s, but then radiant with glory, what joy will fill every heart, and how perfect will be their place of acceptance with God!

THE TIME OF MEETING.—Another very singular feature about this great reunion is this, not even one among the congregation knows when it is to take place. It may be in the morning, the afternoon, the evening, or during the silent hours of the night. It may be this year, this week, or today. Every one is understood to be constantly in the “waiting” and “watching” attitude, just as if listening for the assembling call. No bell will be rung to gather the assembly; they will be summoned by the “shout, the voice of the archangel, the trump of God, the last trump.” So effective and powerful will be the voice of Him who calls, that “in the twinkling of an eye” every member will be found in his place at the great meeting in the air.

THE AFTER-MEETING.—But, ah, there is a solemn sadness about the after-meeting. Listen to the words of the assembly *outside* the closed door, “Lord, Lord, open to us.” These Christless professors take into their lips the word “Lord,” but was He *their* Lord? Perhaps they had been baptized and confirmed, were church-members, sat on the benches of a meeting-room; but all the time they had never been “born again.” And what does the Lord say in answer to their call? “Verily, I say unto you, I know you not.” There was no link of faith between the soul and Christ, and now they are shut out for ever!

TIME PASSES.—And how quickly time passes! Listen to the clock as it hangs upon your wall, how quickly it ticks out the seconds! Every tick tells of the rapid flight of TIME and the near approach of ETERNITY. And “the coming of the Lord draweth nigh.” But, thank God, the Master of the house has not yet risen up and “shut to the door.” Christ is the *only* Saviour and the *all-sufficient* Saviour. His precious blood, shed upon the cross, cleanses from all sin. The redemption price has been paid, the work has been done. Its cleansing power and efficacy is all yours the moment you really believe on Him as your personal Saviour.

Reader, are you ready if Christ were to come tonight? If not, *now* is the time for decision: not next month, not next week, but NOW.

—F. G. B.

COMING! Who?

Why, surely you must know
We're looking for the Saviour,
The One who loves us so!

Coming! . . . Why?

He'll come to fetch His Bride,
To be with Him in glory—
For ever at His side.

Coming! When?

Ah! that I cannot say,
I only know we're looking
For this Saviour any day.

"Believe and be Saved"

A dear old lady, with white hair, known to her many close friends as "Aunt Annie," has all her Christian life taught a large class in Sunday School, and tried to point the children to the Lord Jesus.

Recently, when past eighty years of age, she came on several occasions to our open-air meetings

on "the Square," and showed her desire to help by distributing gospel tracts. Not long ago one of her former scholars, Mrs. D., came to see Aunt Annie, and in course of the conversation was asked about her soul.

"Oh, well, you see, I try to do the best I can, and I hope to be saved," answered Mrs. D.

"Hope nothing!" said Aunt Annie; "*Believe on the Lord Jesus Christ and thou shalt be saved!*"

Aunt Annie's visitor was making the same mistake as thousands of others. How many think they may be saved by "doing the best they can" (which no one ever did yet), while God says, "*Believe . . . Christ and thou shalt be saved*" (Acts 16:31).

I recently visited a young woman who had been sick for several months, and upon asking as to her hope in case she was called away, she said, "I went to Sunday School when I was a little girl, and I enjoyed it, too. I think every one ought to go. I don't go to church, but I always try to do what my heart tells me is right, and I pray to God."

And you will not find one word in the Bible as to being saved by any or by all of those things! I said to her, "It is proper for us to go to Sunday School and other meetings, and to endeavor to live the right kind of a life; but these things will not

fit a sinner for the presence of a holy God. God requires absolute perfection in order to be in His presence. None of us is perfect. The Word of God declares, "There is no difference, for all have sinned and come short of the glory of God" (Rom. 3: 23, 24). And again He says of sinners that their righteousnesses (not their sins, but *their righteousnesses*), are "as filthy rags" in His sight (Isa. 64: 6).

So we must be *made perfect* to be fit for heaven. This no one can do for themselves. God declares that "the blood of Jesus Christ, His Son, cleanses from all sin" (1 John 1: 7).

Through the death of the holy, spotless Son of God, God can, and does, forgive all who trust Him. The Lord Jesus died in our stead. He took our sins in His own body on the cross, and bore the wrath and judgment due to us, guilty sinners.

The Lord Jesus took my place in death and judgment; God puts me, when I believe, in His place of acceptance and blessing before Him. What we could not do for ourselves, God has done for us.

It costs you and me nothing to be saved. It cost the Lord Jesus Christ His life on the cross. It cost God the death of His dearly beloved Son.

When we are truly repentant and confess our sinfulness to God, He says,

*"Believe on the Lord Jesus Christ,
and thou shalt be saved!"*

Salvation is a free gift from God. Forgiveness of sins is a free gift from God. Eternal life is a free gift from God. Every blessing He has for saved sinners is a free gift from God.

No one has any right to say, "I HOPE I am saved." It is sinful for a true believer in the Lord Jesus to say he *hopes* he is saved, when God says,

"He that believeth on the Son HATH everlasting life,"

It is not peradventure, nor may be, nor perhaps, but:

"He that believeth HATH!"

For one who is not trusting Christ there is NO HOPE. He is "without Christ, without hope, without God" (Eph. 2: 12). If you *are* trusting the Lord Jesus you HAVE everlasting life (John 3: 16). If you are *not* trusting Him you are without hope.

Where do you stand at this moment?

—F. L. FRENCH.

Strong Language

In a certain fertile valley in California the traveller will see these words conspicuously standing out along the highway, "Here is where your dime is a baby dollar," and again, "Your dimes become dollars here."

The Real Estate boosters had hoped by using the above strong language to induce prospective buyers to invest there. But of late—since the pall of depression has settled down upon the country—land values have gone down, so that the language might be well nigh reversed.

Poor foolish man likes to soar high, but the higher he soars the farther he falls.

But some things do not thus fluctuate. Remember, reader, the *value* of your SOUL does not *rise* and *fall*. Your soul is of priceless value—it is worth more than worlds. Jesus asks a question, tremendous in meaning and importance, "What shall it *profit a man*, if he shall *gain the whole world*, and *lose his own soul*?" (Mark 8: 36).

Thousands value their souls as of less value than bubbles that burst the moment they are born, for they sell their souls for trifles lighter than air.

You would tremble for a man on the deck of a rolling vessel, if you saw him playing "toss up

and catch" with a ten-thousand-dollar diamond, but his folly would be infinitely small in comparison with yours if you are living in forgetfulness of God, death, and the judgment that must inevitably overtake you after you cross the stream that mortals dread to ford.

If you are wise you will value your soul according to heaven's eternal bliss, and according to hell's everlasting woe. God's blessed Son valued it enough to die the death measured by the depths of Calvary's unsounded anguish, and if you do not value your soul and Christ enough to confess your sin and trust Him, you shall smart for your indifference with an everlasting smart.

Listen to God's strong language. "*He that believeth not shall be damned*" (Mark 16: 16). Believe what? That you are a *sinner*, and that "Christ Jesus came into the world to save sinners" (1 Tim. 1: 15).

It is God the Son who said, "He that believeth not shall be damned." Remember, He is clothed with almightiness, and so has no lack of power to execute His threat. But He delights in mercy. Turn to Him now in contrition of soul and confession of sin, and you shall possess the salvation that He purchased for you by His death, and in addition, you shall in due time receive "an eternal weight of glory."

“I live; yet not I, but
CHRIST liveth in me:
and the life which I
now live in the flesh
I live by the faith of
the Son of God, who
loved me, and gave
Himself for me.”

—Gal. 2:20.

“He loved me, the Father’s only Son,
He gave Himself, the precious spotless One,
He shed His blood, and thus the work was
done.”

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The
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... of ...
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"Preaching Peace by Jesus Christ"--Acts 10: 36

How can a Man be "Born Again?"

Let us look into the words of the Lord Jesus Christ on this all-important truth. First we see in John 3: 3-7:—

1.—*The Necessity of being born again.* The three-fold declaration here given makes this clear. Hence, it is of the utmost importance. "*Ye must be born again,*" for at least three reasons.

(1) "Except a man be born again, *he cannot see the Kingdom of God*" (ver. 3). He will never set eyes on that wonderful new creation, or even understand its construction. For "the natural (unregenerate) man receiveth not the things of the Spirit of God: for they are foolishness unto

him: *neither can he know them*, because they are spiritually discerned" (1 Cor. 2:14).

(2) "Except a man be born... of the Spirit, *he cannot enter into the Kingdom of God*" (ver. 5). "Flesh and blood *cannot inherit* the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15: 50). "And *there shall in no wise enter into it any thing that defleth; . . .* but they which are written in the Lamb's *book of life*" (Rev. 21: 27).

(3) "That which is born of the flesh (our natural birth) is flesh" (ver. 6). That is to say, our old sinful nature *cannot be altered*. "They that are in the flesh *cannot please God*." "Because the carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be*" (Rom. 8: 7, 8). So there is no possibility of improving the old nature. It is wholly corrupt and condemned to death by God. Separation for eternity, from all that is holy, is the inevitable result of such a condition.

"Reformation will not suffice, 'tis life poor sinners need."

So, if our sinful nature cannot be improved, altered or subdued, we must of necessity be "born again"—*have a new life from God*. Hence our Lord's Divine imperative, "*Ye must be born again*" (John 3: 7).

2.—*The Basis, or ground upon which God changes our nature.* Now God can by no means clear the guilty. Sin cannot be overlooked. He must of necessity punish it if His character as a righteous God is to be maintained. His Throne and Kingdom are established in righteousness. So the Lord Jesus Christ "appeared to put away sin by the sacrifice of Himself" (Heb. 9: 26). He said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so *must the Son of Man be lifted up*: that whosoever believeth in Him *should not perish, but have eternal life*" (John 3: 14, 15). The Lord Jesus Christ satisfied divine justice when He was made "the propitiation for the sins of the whole world" (1 John 2: 2). He "suffered for sins, the Just for the unjust" (1 Pet. 3: 18). "Him God raised from the dead the third day, and showed Him openly" (Acts 10: 40), thus giving ample proof that sin had been effectively dealt with to the satisfaction of God Himself.

"The Blood of Jesus Christ" is a sure, safe, perfect and incorruptible foundation upon which to build the new creation.

3.—*How is the new birth effected in the sinner?*

"Being *born again...by the Word of God*, which liveth and abideth for ever" (1 Pet. 1: 23). "The seed is the Word," which on being

heard and believed, falls into the heart and springs up unto eternal life. For "faith (in God) cometh by hearing, and hearing by the Word of God" (Rom. 10:17). "*As many as received Him, to them gave He power (right, privilege) to become the sons of God, . . . which were born . . . of God*" (John 1:12,13). "Whosoever believeth that Jesus is the Christ is *born of God*" (1 John 5:1).

So then, "repentance toward God (godly sorrow for sin) and faith (which accepts) toward our Lord Jesus Christ" (Acts 20:21) moves God to send forth the Holy Spirit into your hearts, enabling you to say "Abba, Father" (Gal. 4:6).

"He that believeth on the Son of God hath the witness in himself" (1 John 5:10): for "*the Spirit Himself beareth witness with our spirit, that we are the children of God*" (Rom. 8:17).

Can you testify to this important and essential experience? If not, heed the Word of God, and seek Him while He may be found.

—JOHN NEWTON.

To Him in true contrition turn,
No longer His great mercy spurn.
In wondrous grace He waits to save,
To prove His love Himself He gave,
That you might ransomed be.

“Thank God this Did Not Happen Yesterday”

A fearful accident had happened. A young woman was rushed to the hospital, mangled and bleeding! When she regained consciousness her first questions were, “Can I live? Shall I get better?” The surgeon reluctantly answered: “No! It is impossible.” The sufferer calmly heard his reply, and though life was fast ebbing away, she raised her hands to heaven and exclaimed, “Thank God this did not happen yesterday!”

Why? may readily be questioned. Recently in the city in which she lived, a gospel mission had been in progress and “the hand of the Lord was present to heal.” Many a sin-sick, storm-tossed soul had been led to the Saviour’s feet to find in Him a resting-place. Among those was the young woman who now lay dying. A Christian lady, seeing a young woman with rather undecided mien near the door of the building where the meeting was in progress, invited her in. At first the girl refused, but after a little persuasion, she consented to come in, but said, “I have no Bible.” At once

the Christian worker said, "I will lend you mine," giving it into her hands, and accompanying her inside.

The word of the gospel was with power, and the young woman was thoroughly convicted of sin. Her sins pressed heavily upon her, and broken and weeping she at length found peace in believing. Cleansed by the Saviour's precious blood, saved by grace, her face told of inward peace and joy. It can be readily understood that the instrument used to induce the young girl to come in and hear the gospel was greatly encouraged and very happy at this blessed result. As they were about to part, the young girl handed back the Bible, but the lady said, "No, I will not take it; you must keep it; but let me write something in it." She marked some scriptures and gave it back. This was the first and last time they met. Their next meeting will be around the Saviour when the sower and reaper will rejoice together, and the fruit of that kindly interest in a lonely girl will be seen and rewarded.

This same lady, rich in good works, was in the habit of visiting the Hospital, and happened to call on the day of the accident. One of the nurses informed her that a Bible of hers had been found in one of the beds. Greatly surprised, she made further inquiry, and to her astonishment she

found it was the Bible given to the young woman the day before. The whole tragic story was told her. The reader can imagine the conflicting feelings that agitated her mind. That meeting, and its blessed outcome — a lost one found, a sinner saved, and within a day the spirit gone to be with Christ. But for the Bible the Christian worker might never have known what became of the girl and might have doubted the reality of her confession. But there was to be still further encouragement. A telegram was sent to the girl's mother in the country, and as a result it was learned that some few years before, she had left her home and taken a position in the city. She grew careless, and for six years never entered any religious building, and had ceased writing to her mother. For two years nothing had been heard from her, but on the night of her conversion she mailed a letter begging forgiveness and telling of her new-found joy. How wondrous are the ways of God! What unfathomable grace is His, and how perfect are His ways! Scarcely had the mother received news of her daughter's conversion, when the telegram was delivered telling of the accident. The cup of joy was mingled with sorrow, but no bitterness was in the cup, for the mother could rejoice that her beloved daughter was now with the Lord she had

so recently confessed. "Called, justified, glorified," could truly be said of this young woman.

"Safe in the arms of Jesus,
Safe on His tender breast,
There by His love o'ershaded,
Sweetly my soul shall rest."

And the same loving gospel call is sent to you who reads this, for the Saviour still says, "Come unto Me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). Why not come to Him NOW? How uncertain is everything under the sun! How transient is life! Who knows what the morrow may hold for YOU? TO-DAY here, TO-MORROW, where? Oh, the folly of delay! Once the narrow boundary line is passed and time is exchanged for eternity, the soul's eternal destiny is irrevocably fixed. Which shall it be?—"With Christ—far better?" Or "outer darkness" where no ray of hope will ever alleviate the eternal gloom of the regions of despair? Dear reader, if you are still "without hope" turn to the Saviour to-day. He has said, "Him that cometh unto Me, I will in no wise cast out" (John 6: 37).

—J. W. H. NICHOLS.

“I Take no Chances”

With reference to many things we often hear people say, “*I take no chances!*”

In purchasing a piece of property, says one, “*I take no chances* of losing what I buy by taking a faulty title. I want my attorney to pass on it, so that I am assured of getting a deed without a flaw.”

As to property insurance, says another, “*I take no chances*, I have all my buildings insured against fire—I let the Insurance Company carry the responsibility and worry of that matter.”

With reference to Life Insurance we have heard men say, “If a man has a wife and family depending upon him, I consider he is committing a crime against them if he refuses to have his life insured.” So he considers the insured man is “taking no chances” of leaving his family destitute in the event of his death.

Because this is an uncertain world people endeavor to be as certain as they can in connection with financial and business affairs—they want everything pertaining to time and this life as iron-clad and sure as possible. But tell me, ye sages of earth, how can it be that multitudes who act so wisely in their estimation in the things of this

transient world, act so insanely and foolishly with reference to that ever enduring world that lies beyond death's vale? "CHANCES"—they take the most desperate chances. Nay, let us put it correctly. By rejecting Christ and living as they list, they insure themselves with the certainty of eternal judgment.

What would you think of a man who insured his chicken-coop, but never thought of insuring his costly dwelling? Of a man who worried over the loss of a dollar, but cared nothing for the loss of a thousand? Or of a man who was in a state of great anxiety over a sick sheep, but who had no concern when his only child was being consumed with fever?

Reader, if you are living without the thought of God and eternity, your folly is incomparably worse than the combined folly of all the above supposed cases, and be assured of this—a shock of such severity shall one day break in upon your dreaming indifference that you will be submerged in endless despair, for on that day you shall see what you have missed in the way of blessing, and encountered in the way of woe.

Since you have no possible chance of missing eternity, or of evading "*the Judge of all the earth,*" I charge you to be wise now, and avail yourself of God's rich provision in the cross of

Christ for the remission of your sins, and for the salvation of your soul.

If someone should own that this *may* be true, let me urge you to be wise. Say of this all-important matter: “I take no chances!”

Arise, and go to God in your dire need, and say what the Prodigal said, “*I have sinned against heaven, and before Thee*” (Luke 15:18). And pray as the Publican did, “*God be merciful to me a sinner*” (Luke 18:13). And do as the Philippian jailer did, “*Believe on the Lord Jesus Christ, and THOU SHALT BE SAVED*” (Acts 16:31).

Let not the sun go farther down,
Before you haste with vital speed—
To Him who died between the thieves,
That you from judgment might be freed.

—C. C. CROWSTON.

“A Message from the Sky”

While seated on one of the benches in “The Square,” waiting for others to arrive so that we could proceed with our gospel meeting, there fluttered down through the trees large yellow sheets of paper.

Picking up one we read the headline, "A Message from the Sky." And then followed the advertisements of some enterprising merchants, who were distributing the circulars from an airplane so far up as not to be heard, making it appear that their advertising was literally "A Message from the Sky."

Then followed the announcement of certain things which were "*Free*." When the preacher commenced he announced that he actually had a message from the skies, even from God Himself. And God has sent a message from the sky to everyone of us.

One who intelligently considers the sun, moon and stars, must of necessity face the question, "Who made these things?" There is but one answer, "Hast thou not known? Hast thou not heard? The Everlasting God, the Lord, the Creator of the ends of the earth" (Isa. 40: 26, 28). And the first word of God's revelation to man is, "In the beginning God created the heavens and the earth" (Gen. 1: 1).

The first message God gives us from the skies is to point us to Himself through His creation. But He not only speaks to us through His creation, but also through His revelation—the Bible. "God spake all these words" (Exod. 20: 1). "The Lord spake unto Moses" (Exod. 40: 1). "The

Lord spake unto Joshua" (Josh. 1: 1). "The Spirit of the Lord spake by David" (2 Sam. 23: 2). And the entire Old Testament is given to us from God in the words in which holy men of God spake as they were moved by the Holy Spirit (2 Pet. 1: 21).

But beyond even that, we have further *a message from the skies* which has come to us through the Son of God Himself, who laid aside the glory of heaven and came into this world as a Man. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power" (Heb. 1:1-3).

Here we learn that in order that you and I may hear and heed what He has to say, God has spoken to us in the Person of His only begotten Son, Heir of all things, Creator of all things, Upholder of all things, and the exact representation of God's very Being. The Son has come to reveal the Father.

Therefore, we ought to give the more earnest heed to the things He speaks lest they slip away from us, for "how shall we escape if we neglect

so great salvation?" (Heb. 2: 1-3.) And what has the Son brought to us as

A MESSAGE FROM THE SKIES,

that we should hear and heed?

1. *God's love.* "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." God sent His Son "that the world through Him might be saved" (John 3: 16, 17).

2. *God's Justice.* "He that believeth not is condemned (or, judged) already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18).

3. *God's Salvation.* "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have eternal life" (John 3: 14, 15).

4. *God's Requirement.* "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 3: 36). "Verily, verily, I say unto you, he that heareth MY word, and believeth Him that sent ME, hath everlasting life, and shall not come into judgment; but is passed out of death into life" (John 5: 24).

God, having spoken unto us in His Son, has nothing more to say. His Word is completed. "How shall we escape if we neglect so great salvation?"

Hear the words which the Lord Jesus Christ, the eternal Son of God, speaks to guilty sinners: "Come unto ME, all ye that labor and are heavy laden, and I will give you rest. . . . Ye shall find rest unto your souls" (Matt. 11: 28, 29).

Will you come?

—F. L. FRENCH.

"TO HIM THAT WORKETH NOT"

"Don't tell me that I can be saved without doing anything," said an old man to a Christian lady who was trying to comfort him and point out the way of salvation. As he was saying this a little boy of about eleven years of age, who had been looking out a verse in his Bible, touched the lady and said: "Please read that to him." It was Romans 4. 5: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." The lady read it. The man listened most attentively, and after a little exclaimed: "It's a fact! God says it: 'TO HIM THAT WORKETH NOT.'"

The word to all appearance entered his soul with saving power.

Reader, are you working for salvation? If so, remember these words.

“God hath given Him
a name . . . above every
name: that at the name
of JESUS every knee
should bow, of things in
heaven, and things in
earth, and things under
the earth; and that every
tongue should confess that
Jesus Christ is Lord, to the
glory of God the Father.”

—Phil. 2: 9-11.

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The
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... of ...
PEACE

"Preaching Peace by Jesus Christ"—Acts 10: 36

"Died, Expecting Light"

Thos. A. Edison is dead! After a long life of usefulness here, he has gone to "his long home, and the mourners go about the streets." Rulers, statesmen and the great men of the earth, voice their sorrow in messages of condolence over the passing away of America's greatest genius. Thousands paid homage at his bier in the library of his laboratory in West Orange, N. J., where the great inventor spent so many hours of his busy life.

His inventions, either direct or contributed, number over the thousand mark — the electric

light, stock-ticker, typewriter, telephone, electric railway, dynamo, mimeograph, telegraph, telephoto process, radio, moving pictures, ore-milling machinery, storage battery, motograph receiver, pyro-magnetic motor, tasimeter, odorscope, etheroscope, chalk battery, quadruple telegraph—he was the first man to send two messages at once over the same wire—all these, and many more beside, make his life-story more amazing than any story in history in the field of scientific research and production.

Among all the gifts which "The Wizard of Menlo Park" gave to a modern world, the incandescent light is doubtless the greatest. He went to his grave on the fifty-second anniversary of the perfection of this wonderful invention, and as a fitting tribute to his memory the President of the United States issued a proclamation that the nation observe a period of darkness for one minute at 10 p.m., Oct. 21st, 1931, the day of the burial of the aged scientist.

But he has gone the way of all flesh, and the place that once knew him shall know him no more, save in the remembrance of the work he has done. It is encouraging to read that in the closing years of his useful life, his thoughts were turned to the "great beyond," at least in the acknowledgement of a "Supreme Intelligence." He is quoted as

having said to Mr. Walsh, vice-president of the Edison Industries:

"There must be a Supreme Intelligence. Often when I'm working and I seem to be lost, the right thought seems to come to me, and it has no relation to what I had been thinking about. That makes me certain that there is some guiding intelligence which controls us and gives us the key to thought."

"Mr. Walsh cited an occasion when Edison was sitting in his library discussing chemistry, while sipping his favorite beverage, a glass of milk. Suddenly in the midst of a discussion of formulae, Edison turned to Mr. Walsh, and holding a glass of milk in his outstretched hand said: 'But the Almighty is the Great Chemist.' "

Henry Ford, Edison's personal friend, said: "Mr. Edison believed that the universe was alive and that it was responsive to man's deepest necessity. It was an intelligent and hopeful religion if there ever was one. Mr. Edison went away *expecting light, not darkness.*"

We are thankful for these statements, and only wish something further might have been said that would convey the bright hope that this useful life received the "light" he "expected" before passing into the domain of the eternal future.

His hands, we are told, carried upon them

green acid spots caused by experiments in his laboratory, and the caption which describes them declares they are the hands that "transformed a world."

But we turn from this brief review of a remarkable man to think of One whose hands were pierced by the iron of Rome *to save* a poor, sin-blighted world.

Darkness, spiritual and moral darkness, has covered the earth from the day of man's shameful fall in Eden until the present time. Sin is the cause of it.

When Christ, the true Light, came into the world, we read that the light was shining in darkness, but the darkness did not lay hold of it. In the words of Scripture, "He was in the world, and the world was made by Him, and the world knew Him not" (John 1: 10). Men love darkness rather than light, because their deeds are evil (John 3: 19), and in rebellion against the God who sent Jesus, the Light of the world, into the scene of that rebellion, they took Him with wicked hands and nailed Him to a tree. It was there,

"His head was pierced with many a thorn,
His hands by cruel nails were torn,"

and sitting down, they watched Him there!

Oh, the abysmal darkness of the human heart! —darker than the darkest night that ever settled over the fair creation of God! They crucified the Lord of glory! Then, as Jesus hung upon the uplifted tree, darkness fell upon all the land from the sixth to the ninth hour, and about that ninth hour Jesus cried with a loud triumphant cry: *"It is finished."*

The work that surpasses all the achievements of the greatest men that ever breathed, was accomplished by the Son of God when He died, the Just for the unjust, that He might bring us to God.

Blessed, accomplished fact! What shall we do that we may work the works of God? Believe on Him whom God hath sent! (John 6: 28, 29).

"Then spake Jesus again unto them, saying, I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life." "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness" (John 8: 12; 12: 46).

"Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me:
Once I was blind, but now I can see,
The Light of the World is Jesus."

The Bible Valued and Loved

Book! infinite sweetness! let my heart
Suck every letter, and a honey gain,
Precious for any grief in any part;
To clear the breast, to mollify all pain.

—George Herbert.

A certain Irish priest, being greatly incensed against one of his congregation who had, through the reading of the Scriptures in his native tongue, been converted to God, and had consequently been instrumental in the conversion of others in his neighborhood, called at his house, and, not finding him at home, insisted on his wife's telling him where her husband was to be found. While he was talking with her, he saw on a shelf a copy of the Bible in the Irish language. This he laid hold of, and deliberately putting it into the fire, burnt it to ashes. The poor woman remonstrated, but in vain; while her aged mother-in-law, who had listened with delight to her son reading the Scriptures to her, and through them had been brought to the knowledge of God—when she saw the Bible thus treated, burst into tears; and in an agony of passionate grief, which those alone can fully conceive who know what the national character is, and how much the Irish language expresses, exclaimed, "O God! O God! Now is burnt the book of books, the father of all good stories: there were in it stories from heaven, stories

of angels. O yes! and stories of Jesus! stories of His apostles and saints; and amidst all was the dreadful, but, oh, the joyful, story for sinners—the story of the crucifying Friday. Oh, it's burnt! It's burnt! THE BOOK OF MY SOUL—THE BOOK OF MY HEART—THE BOOK OF MY SAVIOUR!”

This, it may be said, was enthusiasm. Be it so. *Would that we had a little more of it ourselves!*—a little more of that devoted affection to HIM, whose love in giving Himself to us, and for us, is recorded in this wonderful volume. Would that we, each one of us, could think and speak thus of the Bible as “the book of my soul, the book of my heart; the book of my Saviour!”

THE BIBLE ADMIRER, BUT REJECTED

At a literary gathering, at the house of Baron von Holbach, where most of the celebrated infidels of the age used to assemble, the gentlemen present were one day commenting on the absurd, foolish, and childish things with which the Holy Scriptures, as they maintained, abound. But the French philosopher and infidel, Diderot, who had himself taken no small part in the conversation, suddenly put a stop to it, by saying, “But it is wonderful, gentlemen, it is wonderful; I know no man in France who can write and speak with such ability. In spite of all the evil which we have said of this book, I do not believe that you, any

of you, could compose a narrative so simple, and at the same time, so elevated, and so affecting, as the narrative of the sufferings and death of Christ—a narrative exerting so wide an influence, and awakening so deep and universal feeling, and the power of which, after so many hundred years, would still be the same.” This unlooked-for remark filled every one present with astonishment, and was followed by a protracted silence.

How sad and solemn this is! Had Diderot only given heed to the convictions that then flashed across him, it might have ended with him in seeing in that book, in those sufferings which he had the presumption to criticize, a way of escape from the misery which, in spite of all his philosophy must of necessity have pressed on his heart—aye, and on the hearts of all those who heard him utter this extraordinary verdict.

Reader, how is it with you? You may not, in the popular sense of the term, be an *infidel*; but are you a *believer*? Is the Bible a book that you merely respect and admire? or is it “the book of your heart, the book of your soul, the book of your Saviour?” In that wonderful volume have you found redemption through Christ? Are your sins washed out in His blood? Are you saved? If not, you are trifling with God—you are running a risk which it is fearful to think of.

Rehearsing the Song in the Heart

We were gathering for our weekly prayer-meeting, when a young lady came bustling into the room, with, "Where is the rehearsal to be?"

"Well, at this hour each week we have a prayer-meeting here, and there is no rehearsal," replied a brother; "unless," he added, "you would like to stay with us and rehearse the songs of the redeemed."

"Oh, I rehearse those songs each Sunday," answered the young lady, "for I am a church organist, and I know them all."

"And I trust you know them in your heart, as well, for if we sing the song of the redeemed in heaven, we must learn it here on earth," we said as she left.

And you too, friend, must know and rehearse that song here on earth if ever you are to sing it in heaven!

One cannot go on all his life neglecting, rejecting and refusing the love of God and His way of salvation, and expect to pass from his sinful career on earth to a place of joy and bliss and singing in heaven.

We must know the Lord Jesus Christ here and now, as our personal Saviour, if we are to spend eternity with Him in the glory and joy of

the Father's house with its eternal feasting and music.

Can you sing now, in your own heart, the song of the redeemed? What is it?

It is *not* a song about one's self, but a song of praise to, and about, the Lord Jesus.

All who believe in Him can offer up praise and worship acceptable to God by Jesus Christ. *None other will sing redemption's song in the glory!*

We find this song beautifully set forth in the book of Revelation. Here we see heaven opened, and we are allowed to gaze upon the raptured souls surrounding the throne of God and the Lamb. We hear the song which the redeemed sing there:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign over the earth" (Rev. 5: 9, 10).

Note well these facts about our Lord Jesus Christ:

Thou wast slain.

Thou hast redeemed us.

The Lord Jesus Christ, the infinite and eternal

Son of God, who passed through this world a holy, sinless Man, was taken by wicked hands and crucified and slain (Acts 2: 22-24). But God only allowed those wicked men who crucified our Lord Jesus to carry out His own plan and purpose upon which He had determined before the foundation of the world (Rev. 13: 8). In the purpose of God from eternity, the Lamb was slain.

The Lord Jesus is the Lamb of God's providing to "bear away the sin of the world" (Gen. 22: 7, 8; John 1: 29). He "died for sinners;" He "died for us" (Rom. 5: 8). "Without shedding of blood is no remission" of sin (Heb. 9: 22).

"The blood of Jesus Christ, God's Son, cleanseth us from all sin," and gives us entrance to heaven (1 John 1: 7; Heb. 10: 19). Only guilty sinners, who truly repent, confess their sins to God, and believe on the Lord Jesus Christ, are saved (Acts 16: 31; 20: 21). No character, no morality, no prayers, no good deeds, can save a single soul.

It is the blood of the Lord Jesus Christ which cleanses from sin, and gives title to heaven, and

IT IS THE BLOOD ALONE!

It is those who trust it, and it alone, who here and now can rehearse the song of redemption. And they are from every kindred and nation.

Every creature in the world needs the redemption which is in Christ Jesus. Every creature in the world may have it who believes on the Lord Jesus Christ as his personal Saviour.

Have you this song of redemption in your heart
NOW? —F. L. FRENCH.

"HELL-BOUND"

Theatres in West Coast cities are flaunting the above awful words before the public on their advertising boards, in the daily papers, and by means of house-to-house announcers. And of course the masses are keen to know what the "screen" and the "talkies" hold for them in the way of a "thrill" on the subject announced. The results are big returns for the Show Concerns and a hardened indifference as the solemn realities of sin and its consequences are caricatured before their fevered gaze.

Hell? Who believes in that today? It is tossed into the waste-basket as worthy of no more consideration than "old wives' fables"—it is just the relic of a credulous past.

Depend upon it, as God and the truths of His Word go down in human estimation, so morality descends in scale and tone, and wickedness increases and spreads like the green bay-tree.

God, righteousness, sin, heaven and hell are made light of today, as never before. And we ask in earnest tones and grave—"What will the harvest be?" What, we ask, was the "harvest" at the expiration of Noah's 120 years of preaching and ark building? It was universal destruction by water. And what, we ask, was the harvest when the sin of Sodom and Gomorrah reached the limit? God's hell out of heaven reduced those licentious cities to ashes.

Turn to Luke 17 and read how Christ prophetically forecasted the end of this age as He went back into the "deeps" of history, and recounted to His auditors how the flood in Noah's day destroyed "the world of the ungodly," and of the overthrow of the guilty cities of the plain by fire, and then mark how He solemnly and emphatically declared; "*Even thus shall it be in the day when the Son of Man is revealed.*"

Such is the sure and awful HARVEST that awaits this world. Why? Because man loves sin and despises righteousness. And because God hates sin and loves righteousness, He is going to exercise His power to banish iniquity from the world that He created for His glory, and that has been redeemed by the blood of His Son for His praise.

The judgments of God, as recorded in the past,

are indeed appalling. He calls judgment His "strange work." Though He delights in mercy He must resort to judgment, else sin and rebellion must forever defy His power and holiness.

He permitted His Son to be crucified by wicked hands on a cross of shame, that His love and mercy might flow out in salvation to a perishing world, and He has tolerated the open sore of sin and lawlessness throughout this protracted age of grace, that the magnificence of His compassion might win a multitude of rebels (thank God, the gospel has done, and is doing this), but the day of His mercy must end in the night of His wrath.

We hear the knell of this world's doom come ringing down the ages, freighted with the stirring solemnity of inspired truth, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1: 7-9). To repeat the heading of this article—that mighty host will be "*hell-bound*." Two destinies await earth's teeming millions. "*Hell-bound*" and "*Heaven-bound*" describe all the human-born, to a unit. All who are heaven-bound have been twice born, first naturally, then

spiritually; but all who are hell-bound have been only once born—naturally, born in sin.

Reader, at this moment you are either hell-bound or heaven-bound. You certainly would not deny that you are grave-bound, and eternity-bound; then you cannot deny the other either. But if you are hell-bound you have the glorious opportunity of receiving Christ by faith as your Saviour now, and at once you will be born again, born of the Spirit; then bright as the glory of God will be your destiny, for you will be *heaven-bound*.

Trust that Saviour who came in His love
From the bright scenes of glory above,
Then blessing and bliss your portion shall be,
While eternity rolls like a measureless sea.

—C. C. CROWSTON.

WHAT ABOUT THE PAST?

A sailor was under deep conviction of sin. A lady spoke to him and tried to lead him to the Saviour. He heard the voice of Jesus speaking pardon, and whilst on his knees peace came to this soul.

"What about the past now?" she asked him.

"Oh, the past! Why, that's all gone out at the scuppers."

The scuppers are the openings on the deck at which the refuse water escapes.

He knew his sins were gone, and gone for ever.

Such is the story. Let me ask, Are *your* sins gone? Is your guilty past all blotted out? *You* need the Saviour as much as the sailor needed Him.

“This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to SAVE SINNERS; of whom I am chief.”

—1 TIM. 1:15.

“’Twas for sinners that He died,
Title I have none beside;
Thus I know it was for me
Jesus died on Calvary.”

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