

GOOD TIDINGS



GOOD TIDINGS

“BEHOLD, I BRING YOU
GOOD TIDINGS OF GREAT
JOY, WHICH SHALL BE TO
ALL PEOPLE.”

LUKE 2 : 10

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“TIME IS ON THE WING”

How many poets together with great and lesser thinkers, have sought out choice words to express the fleeting nature of time. How many millions have sung with bowed heads and subdued voices :—

Time, like an ever rolling stream,
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the opening day.

What is the value of time to *you* ? It provides opportunity for myriads of things small and great to be done. And great things can be done in the briefest space of time. Men may accomplish wonders and terrors in split seconds. What marvellous things God has done, is doing and will yet do in a moment of time. God *may* use length of time to carry out His will and purpose, but His word is full of instances of remarkable things done in a remarkably short space of time. This is intended to stimulate us to fear Him, with whom we all have to do, as the repentant thief said to his fellow, “ Dost thou not fear God ? ” It is intended, too, to encourage us to trust Him in relation to all that we have and are—spirit, soul and body, for the “ spirit shall return unto God who gave it.” Our souls are His as He Himself says, “ Behold, all souls are mine ; as the soul of the father, so also the soul of the son is mine,” Eze. 18 : 5. And our bodies are created of Him and for His pleasure, and He intends us to be impressed by this when He says, “ I have made the

earth and created man upon it : I, even my hands, have stretched out the heavens, and all their host have I commanded." What will such a God not do for His own world and the man he put upon it ? What indeed has He not done ? " 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." Time does verily " bear all its sons away," but whither ?

In a moment of time, Jesus, the Saviour, who had accomplished so much in so short a span of time upon the earth, spöke from heaven to an educated, self-satisfied young man, Saul of Tarsus, to roll in upon him that his self-satisfied course was in positive opposition to heaven and the will of God. Down he came, smitten by one sentence of truth, converted in a moment, nevermore to be the same " insolent and overbearing " man, but a pattern Christian who lived, loved and suffered like His Master. Paul, the apostle, the converted Saul of Tarsus, says that those who heard about the change that had come over him " heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me," Gal. 1 : 23, 24. What miracles God has wrought before and since that time, for the gospel is the "*power of God* unto salvation to every one that believeth."

What will not that same God, longsuffering, not willing that any should perish, do for *you* ? Pardon, peace, joy, eternal life here below, and a place of everlasting blessing above is what He is

ready to bestow where there is repentance "toward God and faith toward our Lord Jesus Christ." Eternity, *your* eternity, hangs upon a moment of time and that is NOW for you ; for God is ready to say, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold *now is the accepted time* ; behold, now is the day of salvation," 2 Cor. 6 : 2. "Time is on the wing," the stream is bearing *you* forward, but whither ?

E. J. HEMMINGS



ABUNDANCE OF PEACE

FOR centuries mankind has been seeking peace, but all efforts have been in vain. Men have bolstered themselves up with the idea that through conflict with each other, the price paid in blood, a new order of things will eventually be the result. In every crisis of world history recorded upon the pages of time, everything has proved hopeless in the extreme. As far as the creature is concerned nothing has been omitted in the way of armed forces to wage warfare on a gigantic scale. Men and munitions have been and are being lavishly expended with a view to accomplishing a world peace, ushering in new conditions, on a better and more established footing than heretofore. And still things are held in the balance. The fact is, God has been refused a place in man's thoughts. "God is not in all his thoughts" is the written word about the wicked in the pride of his countenance, Psalm 104.

It is evident that the legislators of this world cannot in any wise bring lasting peace to the earth. It is left in the hands of Him who "doeth according to his will in the army of heaven, and among the inhabitants of the earth ; and none can stay his hand," Dan. 4 : 35.

But there *will* be "peace on earth and good pleasure in men." We read "In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth," Psa. 72 : 7. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." The nations of the earth shall bless themselves in Him," and "the whole earth will be filled with his glory." Believers on the Lord Jesus Christ await this peace. They long for it and pray for it. In the meantime they rejoice over sins forgiven and peace with God. Millions who believe to-day will say then, This is our Lord, we have waited for Him, He has at last taken to Himself His great power and reign. Glorious Saviour Jesus is !

Will you, my friend, be among the number who will swell the chorus of the redeemed and to say, "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever, Amen." And be able to sing

Lord Jesus come, our hearts for Thee are longing,
To share Thy joy in those bright courts above.
Where Thou wilt have Thy saints around Thee thronging
In all the blessed fulness of Thy love.

Indianapolis, U.S.A.

E. I. EMERSON

SAVED IN A RAID

SHORTLY after a sharp air raid more than three years ago, the writer went into a street which had been badly hit. He spoke to a resident there whose house was apparently much damaged. Enquiry was made of this man if anyone had been killed in the street, the answer being that, as far as was then known, no one had sustained the least personal injury, which was considered to be almost miraculous. The remark was then made to him that it was a great mercy from God that no one was hurt in the midst of so much material destruction, but he jocularly replied that they had escaped because those who lived there were very good people. Although he spoke in jest, the idea expressed is very prevalent amongst men. And how many there are who vainly think they can appease God by what is called good living !

When the Lord Jesus was on His last journey to the Cross of Calvary, "A certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life ? And Jesus said unto him, Why callest thou me good ? none is good, save one, that is, God," Luke 18 : 18, 19. This ruler did not recognise that he stood before God Himself revealed in manhood, for Christ is over all, God blessed for ever, Rom. 9 : 5.

When through grace we have confessed our sins to God, and placed our full reliance on the Saviour, we receive forgiveness and the gift of the Holy Spirit.

Then we can be exhorted to do good works for God's pleasure, but He has made it exceedingly plain, that we can never merit salvation by our own works. Our glorious, risen and ascended Saviour is the only one who can save us, and He saves them to the uttermost that come unto God by Him, Heb. 7 : 25.

No one is good but God alone,
He only can our souls redeem,
And He who gave His only Son
Will all things freely give with Him.

Come, sing aloud the Saviour's praise,
Commit your soul and all to Him,
With gladness serve Him all your days,
Until He comes to reign supreme.

THOS. THORSTENSEN



“ AND HE DIED ”

GENESIS 5

How few there are who appear soberly to consider the great reality of the brief span of human life.

Men and women everywhere so often seem very little affected by it. Are you, dear reader ? James, the apostle, says, “ For what is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away,” James 4 : 14.

Imperceptibly, yet surely, each stage of our lives is quickly succeeded by another, and before we have seriously realised the passage of these successive stages, the years have gone, and, almost unawares, old age has overtaken and come upon us. First come the days of childhood, followed by the days of our youth, then the fleeting moment of manhood

and womanhood, and, finally—with all its attendant disabilities—the brief period of old age, which, except for believers upon the earth when the Lord Jesus comes again, is ended by the inevitable and stern reality of death—so bringing to its close our little and brief sojourn here.

In the book of Genesis, after recording the names of various persons who once lived upon the earth, just as we ourselves do to-day, the Holy Spirit of God significantly and solemnly adds—“and he died”—“and he died.” It has been thus ever since. The psalmist counsels us to number our days : suggesting to us, among other things, that they are not continuing indefinitely.

How well to realise this, and to be suitably affected by it, making right and proper use of the opportunity which may be afforded, and above all, of having to do with God in relation to the supreme matter of the eternal welfare of our souls.

Thousands, alas ! go on their way, just as though life were unending, purposeless, and futile. Let it be understood, however, that our lives here, whether spent in the recognition of God, or otherwise, will determine our everlasting future.

Somewhere in the county of Cornwall, upon a headstone in a secluded rural burying ground, the following lines, touching the things of which we have written, may be seen. How true they are !

“ Life speeds away
From point to point though
Seeming to stand still,
The cunning fugitive is swift by stealth ;
Too subtle is the movement to be seen
Yet soon man's hour is up, and we are gone.”

Reader, do not ignore the solemn fact of the brevity of life : your days are passing, as indeed are those of each one of us. What is our outlook ? What is yours ?

“ Passing onward, quickly passing,
Yes, but whither, whither bound ?
Is it to the many mansions
Where eternal rest is found ?
Passing onward—
Yes, but whither, whither bound ? ”

W. B. HARRIS



THE NEED FOR THE PRECIOUS BLOOD OF CHRIST

M. CAESAR MALAN, whose name will be found in many French hymn-books as a writer of many precious hymns, once wrote thus in 1849 :—

In a town in the north of France a shoeblack to whom I had applied one rainy, muddy day, said, in an undertone, as he looked at my boots, They want it, too !

Not so much as our souls need the blood of Christ, I rejoined, solemnly.

The shoeblack started, I beg pardon, sir, he said.

On receiving his answer he recommenced his task, saying to himself, I never heard of that before.

He heard it then clearly, and appeared to listen eagerly.

Sent by L. O. LABETT

MASTER OR SERVANT

THAT death is a reality none can deny. Men may profess their disbelief in God, the devil, heaven or hell, but they are bound to admit the fact that death is here: the obituary notice in the newspaper, the funeral procession, the churchyard and cemetery are but a few of the things that testify very plainly that this is so.

Yes, and perhaps death was never busier than it is to-day—on land, and sea or in the air, whichever way we turn, we are reminded of it. Doubtless the present conflict is adding enormously to the terrible toll, but we know that death will not cease its activities with the cessation of hostilities; in peace or war this one, who is spoken of as the “King of terrors,” Job 18 : 14, continues his work.

Thus far you have not had to meet the one to whom you cannot say Nay, but you do well to remember that, “It is appointed unto men once to die,” Heb. 9 : 27, and none can put off the appointment when the time arrives.

What a difference there is between the believer and the unbeliever! When this appointment has to be kept, to the believer death comes as a servant from the Lord to usher him into His presence, as Paul says, Absent from the body, and present with the Lord, but to the unbeliever, he comes as a master to summon the soul away to await the day when the dead both small and great shall stand before God, to be judged at the great white throne, according to their works, Rev. 20 : 11, 15, which will mean the

lake of fire, spoken of as the second death, because it says in Romans 3 : 20, "Therefore by the deeds of the law there shall no flesh be justified in his sight."

No, dear reader, no works of ours can atone for our sins, or make us fit for God's holy presence, neither are any needed, because God who saw our lost condition and our inability to save ourselves, in His great love gave His Son to die, as we read in Hebrews 2 : 9, "that he by the grace of God should taste death for every man," and while that great work accomplished at Calvary was for all, only those who, feeling their need, have put their trust in the One (Jesus) who once hung there, come into the gain of it, and of such it can be said, "but is passed from death unto life," John 5 : 24.

Can this be said of You ? God grant that if you are called upon to meet death, it may be as a servant and not as master.

T. BROWN



ARE YOU READY TO DIE ?

SOME little time since, a visitor to the battle front was recording her experiences and remarking on the many warning signs she noticed on the way to the front. *You are getting near the front line, drive slowly*, was one. The one word *Danger* was another, while a third particularly struck her, *Are you ready to die ?* How many men passed that sign—some thoughtful, some heedless. Some were ready, others were not. But what of *you* ? The sign is brought herewith to *your* notice, for *you* have to die !

Many of us have been very near danger and have thus far been preserved in life—every siren would remind us that danger is near, giving us another chance, as it were, of making sure that we are ready.

“It is appointed unto men once to die, but after this the judgment,” God says, and He says it by way of warning. How may I get ready, then? you say. Well, God goes on to say in His word, “So Christ was once offered to bear the sins of many,” Heb. 9:27, 28. Do you believe it? Have you turned to God in repentance, thanking Him for the gift of His Son, who bore the judgment due to you? You may even now be relieved of all penalty and be ready—ready for a place in heaven for ever.

E. MOUNTER



NOT A CLOUD ABOVE—NOT A SPOT WITHIN

SUCH were the words of one who, a few hours later passed into eternity. A visitor at the bedside had just quoted part of a verse from the Scriptures, “Underneath are the everlasting arms,” and though the dying man was in great suffering, he opened his eyes and used the words quoted above. They are from a hymn written nearly ninety years ago by a well-known saint of God.

How bright there above is the Mercy of God,
And void of all guilt, and clear of all sin
Are my conscience and heart, thro' my Saviour's blood,
Not a cloud above—not a spot within.
Christ died: then I'm clean, not a spot within,
God's mercy and love, not a cloud above,
'Tis the Spirit, thro' faith, thus triumphs o'er sin,
Not a cloud above, not a spot within.

The writer of these lines and the man who quoted from them are now with Christ, as well as countless numbers who had the same precious confidence that the words convey.

It may be the reader of these lines has not the confidence spoken of, and possibly thinks it "presumptuous" for any one to speak so positively. But wherein lies this assurance? Does it stand on a sure foundation, especially seeing it is of such tremendous importance? "Eternity"—who can dare to think lightly and flippantly (as, alas! many are doing) of eternal issues? We trust the reader is not one of this class, but has sober moments when thoughts of death and eternity are pressed home, it may be by the loss of a loved one, or the fearful conditions prevailing universally. Wherein then lies the confidence the words of the hymn suggest? Clearly they direct the mind away from self to the mercy of God, to the precious blood of Christ, to *His* death, to the Spirit, and to faith that lays claim to these precious things the glorious gospel of God presents to men.

God Himself took up His rights in mercy, "God who is rich in mercy for his great love wherewith he has loved us." The precious blood shed on Calvary stands now in all its atoning value before God and cleanses the believer from all sin. The Holy Spirit, too, is a witness to the believer of his acceptance before God in all the value of the death of Jesus, so that he can say, "Not a cloud above, not a spot within." The dark cloud of judgment burst over the Saviour on the cross in those three awful hours

of darkness—then He said, “It is finished,” and gave up His spirit. He “was delivered for our offences, and was raised again for our justification,” Romans 4 : 25. Peace, Grace and Glory flow from this to the believer, and not only so, but we *joy* in God through our Lord Jesus Christ by whom we have now received the reconciliation, Rom. 5 : 1–11.

May the reader of these words soberly, quietly, and prayerfully consider these great realities, and be thus led to say, “Not a cloud above, not a spot within.”

A. HARWORTH

Brisbane



CONSCIENCE MONEY

It is worthy of note that the Government in several of its statutes recognises the conscience. This is so in the case of what is known as Conscience Money, which is officially defined as money remitted to the Chancellor of the Exchequer by sundry persons for conscience' sake. Unknown to the Chancellor but known to God, sundry persons through the promptings of conscience contribute anonymously to the revenue of the land.

Every human being born into this world has a conscience, giving him some sense of right and wrong. Often as life goes on, this conscience becomes weakened in its action through the person's refusal of its voice : sometimes, alas, it ceases to function, as though seared with a red-hot iron, the sense of touch has gone. Apart from many other considerations, the conscience makes a great gulf between man and

beast. God has given a conscience to man, thus singling out the human race, distinct from angel or ape. It is this same conscience which even the Legislature has noted, and recognising its powerful voice has provided special clauses to meet its claims.

What is right is within the very heart of man, and his conscience bears witness to this. "Conscience," said the poet, "makes cowards of us all," and so it is, when we have to do with the God who made the conscience, we are exposed and fearful. Many a person has gone through depths of anguish for conscience' sake. The God, however, who placed this moral, unseen instrument, this delineator between right and wrong, within the human breast, has provided also the means for our salvation from our sins so exposed. If conscience shows up the vivid crimson of our sins, we can turn in repentance to a Saviour God who has given His Son to die for our sins. The way back to God is open to us : there is forgiveness with Him and we can learn, too, the reality of having our hearts sprinkled from an evil conscience.

To smother the promptings of conscience is spiritual suicide. God has given these promptings in His grace, but more than that, He calls to you to turn to Him, the Saviour, and avail yourself of the great work at Calvary by which He can wash away the sins of crimson stain and bring you white as snow into His holy presence, there to abide for ever in the unclouded sunshine of the favour and love of a holy God.

Cape Town

C. M. MENZIES

TREMBLING AT HIS WORD

“**HEAR** the word of the Lord, ye that tremble at his word,” Isa. 66 : 5. God has great interest in all those who hear His word and who may tremble. God’s disposition is in grace towards every soul that is so affected by His word as to obey it. The gospel is preached to-day for the obedience of faith among all nations, that men might repent and turn to God.

The preaching of the word has in view that men should know God as a Saviour God ; that all men might hear the gospel of peace, and the glad tidings of good things.

Man is not only ruined by sin, and guilty before God, but he is lost. “ By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned,” Rom. 5 : 12, but God who announced that “ the seed of the woman should bruise the serpent’s head,” has wrought in the sending of His own Son into the world to redeem and recover man back to Himself.

Jesus says, “ For the Son of man is come to seek and to save that which was lost.” He came into the world to seek and to save poor, lost, sinful men.

There is a great need now for men to hear His word. “ The word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you,” 1 Pet. 1 : 25. There should be trembling as the sense of what we are as sinners, and of the judgment of God that our sins deserved is before the soul, but it is a Saviour God with whom we have to

do, who hears the cry of every poor, lost sinner, as He did when the man who smote upon his breast, said, "God be merciful to me a sinner."

Repentance towards God and faith towards our Lord Jesus Christ is the way to blessing. A woman whose need was great, came behind Jesus and touched the border of His garment, and He would have her confess to Him. She comes trembling and falls before Him, and tells Him all that had happened to her, for what cause she had touched Him and how she was healed immediately. Jesus calms her fear and her trembling ceases upon hearing His word, "Daughter, be of good comfort, thy faith hath made thee whole, go in peace," Luke 8 : 43-48.

Jesus is still the same, although not on earth, but in heaven, and you can touch Him by faith to-day, and "Faith cometh by hearing, and hearing by the word of God," Rom. 10 : 17. He will calm your troubled heart and mind, and set you at rest.

Why go on in your sins ? God warns you as to continuing in your sins. The word says, "He that hardeneth his neck being often reprov'd, shall suddenly be destroyed, and that without remedy," Prov. 29 : 1.

Jesus came to save poor, lost sinners such as you and me. The atoning work was done by Him upon the cross, and He is now the raised and glorified Saviour in heaven, waiting to save you.

Trembling soul, behold thy Saviour,
Seated on the Father's throne ;
Object of God's highest favour,
See Him, God's beloved Son.

R. CASSELLI

“ IF I THOUGHT ABOUT IT ”

DOES it not make you feel sad, a young girl was asked by a friend, to feel that if you were called to die, or the Lord Jesus were to come to take His people home to be with Him for ever, that you would not be ready ? Does it not make you miserable to go on, day by day, knowing your danger ? It would, was the truthful reply, *if I thought about it.*

There are many things that occupy the mind, and it is hardly conceivable that in a lifetime any soul never had thoughts of God, but it is sad to think that the holy, blessed God, who made us, gave us breath to live for Him, is dismissed from the mind, as the last consideration ; God is set aside. But if generally unknown and unwanted by His creature, it has not hindered Him from thinking of us. The anticipation of our needs as to our bodies is apparent in all that is provided, and supplied so bountifully. From birth, love takes in hand the tender helpless infant, and to old age there is evidence of care from God through various channels. But in the deeper need of our souls, He has exceeded His providence. The provision for the body and life has, so to speak, been of no personal expense to Him.

Creation needed but a breath—

He spake and it was done !

Redemption cost Him grief ; the death

Of Christ His only Son.

God is love ; God has a heart ; that heart must have an eternal answer, and that from the creature of His hand.

In making man, God had in view His pleasure, yielded from hearts who would know Him and love Him. Yet the heart of man is estranged from God by the activity of its own will. A will not in accord with God's will is sin, it is lawless. There can be no happiness where this is the case. Thanks be to God, this terrible condition of things has been met on God's side. He has found a Man who could bring everlastingly into effect His will. That Man, Christ Jesus, is no other than One of the Godhead, who in order to secure the will of God, became incarnate, as indeed no other could meet the great need of His heart. Have you ever bowed in thanksgiving to Him ?

L. O. LABETT



IF YOU HAVE FOUND IT SO !

DURING a raid on a certain East Coast town a fire-watcher was killed at his post. When the writer heard of it, he recalled a certain gospel meeting in that town, at which it was his privilege to speak. It was a few years before the outbreak of the war, and the man—the father of a young Christian who, had brought him—was present.

When the meeting was over, the speaker told the fire-watcher that the things about which he had been speaking were, as far as he was concerned, *experimentally* true. The man smiled pleasantly and then said, Well, *if you* have found it so ! and passed out into the street. His words have come back

clearly to the writer's mind, and he has wondered if, before that fatal bomb was dropped, the man "had found it so."

There is nothing like the experimental evidence. The pros and cons of the matter simply do not exist, when we have *found it so*.

An old friend of the writer's was once visited at his house by the Parish rector.

They conversed together for a few minutes and then old John C—— told the rector that his sins were forgiven and he knew it. The clergyman was astonished and said such a thing could not be: he himself did not know his own sins to be forgiven. Well, said old John, did you ever have a pain, sir? Why, yes, C——, I've had many pains in my time. Did you see the pain? asked John. Why, no, C——, how can anyone see pain? How did you know you had got it then? asked John. Because I felt it, said the minister. And did it go again? asked John. O, yes! replied the rector, it went all right. Did you see it go? again queried John. Of course not, how could I see pain go? Then, how do you know it went? Because I ceased to feel it, said the rector. Exactly! said old John. I felt the burden of my sins; I came to Jesus, and He took it away, and I knew it was gone. Old John C—— had *found it so*. Dear Reader, if you feel the heavy burden of your sins, bring them to Jesus and He will relieve you of them. He has power to do so. That being done, with thousands of others you will be able to say with absolute certainty, "I found it so, I found it so."

In Psalm 66 : 16 to 20, we read, "Come and hear, all ye that fear God, and I will declare what he *hath done for my soul*. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me : *But verily God hath heard me ; he hath attended to the voice of my prayer*. Blessed be God, which hath not turned away my prayer, nor his mercy from me ! " The Psalmist, "*found it so.*"

J. H. EVANS



SECURITY

MUCH is heard at the present time of the plans that it is hoped will be put into operation in the near future, in relation to what is termed social security. *Eternal* security does not figure in these plans, but, thank God, it does in *His* plans; and God has provided a wondrous Person, His own Son, in whom there is true security.

Yes, God has His plans and purposes, and full they are of marvellous blessing, plans which were made not merely to meet the needs of men and women which have arisen on account of sin having come into the world, but plans which were conceived long before any need on our part existed, the blessing of which will abide when all the need attaching to this life will have passed away for ever.

In *some* respects the plans that men have before them are like God's, in that they relate to every

person, from youth to old age, in every walk of life, rich and poor, educated and illiterate ; then, too, the cost at which the benefits are to be provided is very great.

Now God has all men in His mind for blessing, irrespective of race or nationality, whoever they may be ; so too, the blessing has been secured at infinite cost, nothing less than the precious blood of Jesus, involving His sufferings and death. In one vital respect, however, the plans differ fundamentally, since the benefits secured under man's scheme relate only to life here, they do not go beyond the grave ; indeed, just at the very place of man's greatest need, all help ceases ; men are powerless to help there. But, thank God, this is not so with Him. He begins where man is forced to leave off, and the spot where man's extremity and weakness are most apparent is where He has displayed His power and glory in dealing with it.

It need hardly be said that all the benefits that men can confer are for the body only, but what God provides for is the soul, the value of which, God says, is greater than that of the whole world. Again to refer to what man would provide, each person is called upon to contribute something towards the cost of the scheme, but not so with God. Listen to His voice spoken through the prophet Isaiah 55 : 1, " Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price." Likewise we have the voice of the Spirit in Revelation 22 : 17, " And whosoever will,

let him take the water of life freely." Yes, although the cost to God and to the Lord Jesus has been infinite, yet it is God's great delight to GIVE, as Luke 7 : 42 so beautifully tells of the creditor and debtors. "When they had nothing to pay, he frankly forgave them both." Dear reader, have you availed yourself of *God's great provision*? Is Christ your Saviour?

In Him there is life, peace, safety, joy and satisfaction, all of which may be known and enjoyed now in measure, but in their fulness will be perfectly realised *on the other side of the grave, where death can never come.*

It may be asked, Does not God provide for our bodies also? Yes, indeed he does. Matthew 6 : 25-34 makes this very clear. How full and free is His provision, and how He longs that all may respond to the exhortation, "O taste and see that the Lord is good," Psa 34 : 8.

T. BROWN



WHO CALLED ME ?

A STORY is told of the Duke of Clarence who just before he died raised himself up in bed, saying twice, Who called me? His royal mother, Queen Alexandra, replied, It's Jesus calling you.

It is good to remind ourselves that not only at death does Jesus call, but He calls often in life. A devoted lover of Jesus, wrote :—

"Blest Lord, Thou spakest 'twas once Thy voice,
That led my heart to Thee."

I wonder if every reader has had the experience of hearing the voice of Jesus in love and in grace beseeching and saying, "Give me thine heart"? There is no one else so worthy of our trust and of our dedicated lives as the Lord Jesus.

Think of Gethsemane, of Calvary, of those hours of intense darkness. They were borne for you that you might hear and understand the voice of Divine love, the love that bore judgment in your stead. God is love and Jesus is the shining expression of Him.

"Come! for night is gath'ring quickly
O'er this world's fast fleeting day;
If you linger till the darkness,
You will surely miss your way.
From the world and its delusion
Now our voices rise as one;
While we give God's invitation,
Heav'n itself re-echoes—Come!"

C. WEAVERS



NO MORE !

A YOUNG woman in soul trouble, was once sitting alone with a Bible in her hand seeking for something to set her troubled mind at rest. Turning over the leaves, she came to that blessed peace-giving truth in Hebrews 10 : 17 : "*And their sins and iniquities will I remember no more.*" It came to her heart as a message from God, and the good news being too precious to keep to herself she rushed off to the harvest field, where her relatives were busy gathering in the corn, exclaiming to their surprise, "NO MORE, NO MORE!"

When questioned as to the meaning of her act, she told them of the great discovery she had just made, and that she now knew, without the shadow of a doubt, that all her sins were gone, for God had said He would remember them no more.

Reader! have you that divine assurance? If not, why not? Do you fear that your sins will be remembered against you in the day of judgment? That never can be if you trust in the Lord Jesus Christ as your Saviour, believing the testimony of God that "Christ who hath once suffered for sins, the just for the unjust, that he might bring us to God," 1 Pet. 3:18. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed," 1 Pet. 2:24. His precious death met and removed from the eye of God all that was against those for whom He became a substitute, so that God can answer the believer, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." If He has said it, it is true, beyond the shadow of a doubt, for He cannot lie. Believing His sure word, the happy possessor of forgiveness can sing—

No more, no more! I praise and adore;
My sins are remembered no more.
The blood of God's Son, has cleansed ev'ry one;
He said, "*I'll remember no more.*"

E. E. NICHOLS

VICTORY

GREAT issues are being fought for by arbitrament of the sword, now so long unsheathed and dipped in blood. Grim-visaged war still stares nations in the face, and most people know that in that relentless gaze, so unflinchingly set with firm determination, there are no features of consideration for mere individual or personal interests. The battle is far-flung in its destructive ravages, and the battle-cry is definite and uncompromising, that the conflict must be fought until complete *Victory* is gained. No one pretends to know when victory will come, for still "the battle of the warrior is with confused noise, and garments rolled in blood," Isa. 9 : 5.

Alas ! the day of national victory and its attendant public rejoicings may still be far distant, and weary eyes must still strain their bewildered gaze into a future day, yet unknown, when the world shall be at peace.

There is, however, a *Victory* already secured after the greatest conflict that was ever waged upon the earth. It is a victory over the greatest, and the last enemy, *death* !

The Lord Jesus has been into death. He has tasted it for everything. He has annulled the power of death and is now exalted at God's right hand where He awaits the day when God will "*swallow up death in victory*," Isa. 25 : 8.

Meanwhile, the "strong man armed" has been victoriously defeated, and death, the voracious eater-up of mankind, has been annulled by Jesus,

the Son of God, risen from the dead and glorified at God's right hand, as "a Prince and a Saviour, for to give repentance . . . and forgiveness of sins," Acts 5 : 31.

The victory which Christ won over Satan and death was for God and His glory, but such is His grace that He gives that same victory into the hearts of all who believe on the Lord Jesus Christ. "Thanks be to God which *giveth* us the *victory*, through our Lord Jesus Christ."

The fruits of victory are firmly established in believers' hearts by the power of the Spirit. "This is the victory that overcometh the world, even our faith," 1 John. 5 : 4.

The blood of Christ is the basis of righteousness, peace and victory over sin and death. God is justified in forgiving sins, because He has in no wise overlooked sin. He has judged it in Christ's death. He vindicates His prerogative to forgive man as to the past, as in David, and as to the present, "unto all and upon all that believe." No demon, or man, in the universe can point the finger of reproach against God and say that He has treated the question of sin lightly. It cost Him all that He "so loved" ; His only begotten Son, but now He is perfectly just, and the justifier of him that believeth in Jesus.

Reader, will you not "believe on him that raised up Jesus our Lord from the dead : who was delivered for our offences, and was raised again for our justification" ?

If you will believe, then you may join the happy

throng in whose ranks there is the “ shout of a king ” in victory !

The victorious song of all that believe is, “ We will rejoice in thy salvation, and in the name of our God we will set up our banners,” Psa. 20 : 5.

T. J. KIRKWOOD



SHELTER

THERE are few people of this present generation who will not have cause to remember the word shelter and what it has meant to men, women and children. It has been written up in thousands of places, and confronts the eye in almost every street of some cities, towns and villages in this country and in many other countries. We hear of all kinds of shelters—“ Anderson shelters,” “ Morrison shelters,” and the like—and all these have been wisely provided with the object of preserving human life. Now, while you may have been very thankful for a shelter for your body, what thought have you given to a shelter for your immortal soul ? Have you ever thought of this, that the blessed God has provided a shelter for your soul from judgment that would have fallen upon you on account of your sins ? Men speak of God in a sentimental way as if He could ignore what has been done by lawless man against His holy throne and the just claim which He has over every one of His creatures. By sinning against God man laid himself open to judgment. God came in mercifully for Adam and provided a covering.

We read "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them," Gen. 3 : 21. This was no doubt intended to convey to them the idea that they were to be covered through the death of another ; coats of skins necessitating the death of the animals which provided them. Thus it is that God covers us and shelters us from judgment through the death of the Lord Jesus Christ. When that precious Saviour, God's beloved Son, hung on Calvary's cross, He sustained the righteous judgment of God against sin. Scripture says, "Who his own self bare our sins in his own body on the tree," 1 Peter 2 : 24.

What marvellous grace and manifestation of divine love to provide such a shelter for sinful men ! Has the reader accepted this ? Can you say I am sheltered from judgment through the death of Jesus who gave Himself for me ? If not, see to it that you take shelter at once. Foolish, indeed, is the person who, aware of danger, refuses to take shelter when such is provided. God has every right to be angry with those who refuse that which He has provided in grace at such cost to Himself. The time is coming when He will make known His anger and execute His judgments on a wicked and apostate world where the light of grace in the gospel has been refused and set aside by men. There will not be any shelter then. We read, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains ; And said to the

mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : For the great day of his wrath is come ; and who shall be able to stand ? ” Rev. 6 : 15–17. The question may be asked : How do I enter God’s shelter ? The entrance is very plain and simple, dear reader. It remains at present through God’s longsuffering the same as it was when the apostle Paul was asked by the gaoler at Philippi, “ What must I do to be saved ? ” and he heard the reply, “ Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house,” Acts 16 : 31. In closing, let me make this appeal to you, “ Flee from the wrath to come.”

Rock of Ages ! cleft for me,
Let me hide myself in Thee ;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleansing from its guilt and power.



E. R. FISKE

FIREWATCHING

THOUSANDS of men and women all over the United Kingdom have been occupied for the last few years in watching day and night with a view to preventing the loss of life or destruction of property by fire. It has involved much self-sacrifice and the surrender of time, rest and comfort, as well as continual watchfulness—all of which have been freely given in view of the seriousness of the matter in hand. How often it has resulted in men, women and chil-

dren—as well as property and goods—being saved from the burning, as a consequence of the warning being given and heeded. How many, indeed, have had cause to give thanks for the watchers after their welfare, and for the forethought of the authorities who made such a provision. Should it not serve to remind us of the exceeding mercy of our God who, in view of the day when the earth and the works therein shall be burnt up (2 Peter 3 : 10), has provided watchers to warn men of the danger ahead ?

This world as marked by sin must be removed, and God has decreed that it shall not again be destroyed by a flood, but by fire. Is our outlook, and are our lives, set upon a world that is to be destroyed and which cannot provide anything of an abiding character ? God has given warning of the approaching end of this world in order that men might be delivered from it, and find their part in a world which will abide—new heavens and a new earth in which righteousness will dwell (2 Peter 3 : 13). God has provided thousands of men and women who are engaged in giving warning of the danger which lies ahead, both orally and in writing, and at the same time pointing to One Person and one alone, who can deliver from the coming wrath. This One is none other than the Lord Jesus Christ, who has been to Calvary's Cross and borne the judgment of God against sin, so that those who are prepared to trust in Him might be forgiven their sins and have a part in that new world that will abide for all eternity, and which the fire of God's judgment will never touch. God is "longsuffering

to usward, not willing that any should perish, but that all should come to repentance."

Where does my reader stand in this matter ? The warning has been given. Will you heed it ?

W. R. TOMPKINS



UNTIL HE COME WHOSE RIGHT IT IS

THERE is an ever-increasing clamour on the part of various sections of men for their supposed rights. Large numbers loudly proclaim their right to be heard, and in some countries they have even taken up arms to fight their fellow-citizens, in order to enforce their schemes. But the infallible word of God clearly shows that all these struggles will ultimately result in misery and chaos.

The heading of this little paper is a quotation from the prophet Ezekiel, chapter 21, verse 27, where we read, " I will overturn, overturn, overturn it : and it shall be no more, until he come whose right it is ; and I will give it him." Observe it is said " overturn " three times to impress us with the reality and determination of God's holy will. God will soon step in and judge all those who have never repented of their evil deeds, and who have spent their lives in opposition to Him. The rightful Heir is the Son of God, the Lord Jesus Christ, and God will overturn all the plans of men to build a world according to their own ideas, until Jesus comes as King of kings and Lord of lords.

Remember the Lord Jesus, who is the Living

One exalted in heaven, was once crucified here on earth, and His precious blood was shed for the remission of the sins of all who put their trust in Him. But the present acceptable year of the Lord, the day of free salvation, is soon coming to an end. Come then to Jesus now before it is too late !

Lord Jesus, we await that happy day,
So very near,
When Thou shalt wield in grace Thy righteous sway
In every sphere ;
Thy glory then shall cover all the earth,
And all shall know and own Thy matchless worth.

THOS. THORSTENSEN



SOMETHING TO MEET GOD WITH

AN old woman lay dying. A visitor standing beside her repeated that peace-giving word in the first epistle of John, chapter 1, "*The blood of Jesus Christ His Son cleanseth us from all sin*" (v. 7). A light for a moment lit up her dimmed eyes, and stretching out her withered hand, she said, "*Put my finger upon that word 'all.'* I can meet God with that."

What have you, dear reader, to meet God with ? Are you trusting in what you have done, or in what Christ has done on your behalf ? All man's righteousness is as filthy rags in the sight of God. Dare you meet Him with that which is offensive to Him, and must bring upon you His righteous judgment ? Meet Him you must, and if not cleansed from all sin, it will be in *your* sins, to be eternally banished from His holy presence.

E. E. NICHOLS.

SOME SURE WORDS OF PROMISE

MANY centuries have passed away since God "said in his heart . . . While the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease," Gen. 8 : 21, 22. But to this day we well know how true these promises are, for we all find by experience that the seasons have not ceased. Wherever we may be upon this earth, they still sweep forward, bringing their attendant opportunities and activities, and then are gone, bearing away their memories and fulfilments. And we are so accustomed to the regularity of these changes that we rarely pause to consider the faithfulness that times their arrival, nor the power that controls their departure.

Yet, still, above the multitudes of generations, past and passing, and in spite of all the exhalations of unbelief, neglect, ingratitude, fault-finding, and rebellion, the great God watches (Psa. 14 : 2 ; 102 : 19) looking down upon the recipients of His faithfully kept promises, so that He can receive what there may be of fragrance afforded to Him by faith, consideration, thankfulness, praise, and love. What else can we give Him that is our own ? All created things are already His.

We read in Psalm 74 : 16, 17, "The day is thine, the night also is thine : thou hast prepared the light and the sun. Thou hast set all the borders of the earth : thou hast made summer and winter." How then can we show our dutiful gratitude and become acceptable to God ? "Thus saith the Lord,

The heaven is my throne, and the earth is my footstool . . . all those things hath mine hand made, and all those things have been, saith the Lord : but to this man will I look even to him that is poor and of a contrite spirit, and trembleth at my word," Isa. 66 : 1, 2. " The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise," Psa. 51 : 17. " The Lord taketh pleasure in them that fear him, in those that hope in his mercy," Psa. 147 : 11.

What confidence it gives when we realise that the promises of God are sure and steadfast ; and always fulfilled, whether past, present, or future. For now, in this present season of Christianity, they are made known by the gospel " concerning his Son, Jesus Christ our Lord," Rom. 1 : 23, " in whom we have redemption through his blood, the forgiveness of sins," Eph. 1 : 7, and the knowledge of the richness of the grace of God to all who call upon that name, Rom. 10 : 10-13.

Not bodily, outward influences, nor the coming and going of mental feelings, but an abiding clasp of inward trust and conviction, in faith and confidence believing Him to be the " Mediator between God and men, the Man Christ Jesus," 1 Tim. 2 : 5. So the apostle Peter writes about " precious faith through the righteousness of God and our Saviour Jesus Christ . . ." and " exceeding great and precious promises through the knowledge of him," 2 Pet. 1 : 1-4. He once lived upon this earth, experiencing the seasons of seedtime and harvest, cold and heat, summer and winter, and day and

night when "He became poor, that ye through his poverty might be rich," 2 Cor. 8 : 9. He knows all the changes of earthly circumstances, but He Himself remains "the same yesterday, and to-day, and for ever," Heb. 13 : 8, nor is there any change in His promise to be with His own, alway, Matt. 28 : 20.

But Thy compassions, Lord
To endless years endure,
And all Thy people, ever find
Thy word of promise sure.

L. J. IDE



"YET THERE IS ROOM"

VERY early in the history of the Lord Jesus it became evident that there was no room for Him here. Even at His birth the meanest of human accommodation was denied Him, and He was laid in a manger "because there was *no room* for them in the inn," Luke 2 : 7. Thus did the Creator of the universe enter into the world His own hands had made. Unknown and unloved, except by a few humble folk, in whose hearts God had sovereignly wrought to receive Him, He went about doing good, but the more manifest His power on behalf of suffering humanity, the more the true position came to light, so that when one said, "Lord, I will follow thee whithersoever thou goest," Jesus replied, "Foxes have holes, and birds of the air have nests ; but the Son of man hath not where to lay his head," Luke 9 : 57, 58.

The position was strikingly emphasised after

the Lord had cast a legion of demons out of a man in Gadara. The news of the man's marvellous deliverance from that diabolical power having been spread abroad, "the whole multitude of the country of the Gadarenes round about besought him to depart from them." They had room for a legion of demons, and readily accommodated a herd of many swine in^o their country, but there was

NO ROOM

for Jesus, the holy Son of God. The unseen power of the god of this world over the hearts of the people was really more terrible than His manifest power over the man in whom a legion of demons had had their abode. Nor is that power less to-day. Many, alas! are under its dread spell, having in effect bidden Christ to depart from them. They wish to have nothing to do with Him, being quite content with themselves and their own things; Christ is a matter of indifference to them. Is it so with any reader of these lines? Have you indeed left Christ out of your life? Oh, do not slight Him thus! He has died to save you from your sins, and deliver you from a world which cannot possibly escape the judgment of God by reason of its rejection of His Son.

The Lord does not force Himself upon those who do not want Him, and it says, "He returned back again" (see Luke 8:26-37). He has, in fact, returned to the place of glory that rightly belongs to Him in heaven, but not without giving a final demonstration in the world of the intensity of His compassionate concern for the sinner. Blinded by

malice and energised by the power of Satan wicked men nailed Him to a malefactor's gibbet, only to hear that plea of unspeakable grace, "Father, forgive them, for they know not what they do." Thank God, that prayer has been more than answered. By the shedding of His precious blood a righteous basis was laid for the grace of God to flow out, and to the very people who said, "His blood be upon us and upon our children," the word was proclaimed: "Be it known unto you . . . that through this man is preached unto you the forgiveness of sins," Acts 13 : 38, 39.

What a contrast between the ways of God as compared with the ways of men now presents itself! There was no room in man's domain for the Son of God, but God would have us to know that there is ample room in His domain for men, and consequent upon the death of Christ an invitation has gone forth to all men to partake of the bounty of His grace in His house, as illustrated in the parable of the great supper in Luke 14 : 16-24. How blessedly, too, the report of the servant to his master in verse 22 has come down to our day! The invitation had been despised, and the servant was bidden to go out and bring in the poor, the maimed, the halt and the blind. And the servant said, "Lord it is done as thou hast commanded, and

YET THERE IS ROOM ! "

Yet there is room ! Many a soul has been gathered in since that word was first uttered. Millions have availed themselves of the bounty of God's grace, and as the dark clouds of coming judgment are

gathering on the horizon of man's day, God is reminding us in the gospel that there is room in His house still for all who will come to His supper, the final provision of His grace for men. It will not always be so. The day is fast hastening to a close, the last guest will soon be ushered in, and the door will be shut. Where will you be, dear reader? Inside or outside that door? It is a solemn question and you are earnestly entreated while yet there is room to take your place among those whose very need is their title to the blessing of God.

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

P. S. PUGH



SOW THY SEED

AN old man became a familiar figure in Ohio many years ago, by his custom of gathering up seeds when near an orchard, and planting them in barren corners by the wayside, or in a field where the owner was agreeable to the sowing. In this way many a fruitful tree grew up, and kept his memory fresh even after he had passed away. The incorruptible seed of God's word has often been planted in obscure places, to become fruitful in every good work and word by God's grace and His Holy Spirit.

God is spoken of as a Husbandman, having a vineyard, and giving the increase to seed sown.

The Son of man, one of the Godhead here in flesh, also speaks of Himself as the Sower, and what He sows as being the word of God.

He began to sow while on earth, and this sowing has continued till now, and will continue till He comes to reap His harvest of souls for God and for eternity.

Has His living, quickening word been heard in your soul ?

“ Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” By fulfilling the written word of God, the Saviour lived and then gave Himself, that having borne the judgment of evil on our account, and died to relieve all who trust Him from the bondage of death, He might give life, a life that finds its food in what He Himself lived on, the word of God. These precious blessings God intends to be known and enjoyed by His creature. Are you not concerned about them ?

L. O. LABETT



THE WEIGHT OF SIN

WHAT a terrible weight lies upon this world since sin entered into it, and death by sin ! It came in by one man, Rom. 5 : 12. Death is not, as is often said, the decay of nature, or the debt of nature, but it is the judgment of God, the One who deeply felt its entry into this world. Dear reader, have you ever thought of the grief it was and is to His heart

to see the ravages of sin and death ? What an exhibition we have of them in " christian " Europe at this very moment ! And when God came into this world in the Person of His beloved Son, our Lord Jesus Christ, we read repeatedly in the gospels of how He groaned, and was troubled in spirit.

As stated above, the judgment of a holy and righteous God rests on sin and on the sinner, but Christ has gone under that judgment on the cross, having there borne SIN'S HEAVY LOAD, so that you and I might be completely and eternally freed from it. He has once suffered for sins, the Just for the unjust, that He might bring us to God. Think of the cry of Jesus, when making atonement on the cross as the Sin-bearer : " My God, my God, why hast thou forsaken me ? " It was the weight of MY sins, resting on that holy, sinless One, that wrung that cry from Him.

And now He is the risen and glorified Saviour at God's right hand, and if you, dear unsaved reader, will go to Him about your sins and cast yourself wholly upon Him in faith as a lost, ruined sinner, as did the woman in Luke 7, you will, like her, hear Him say to you : " Thy sins, which are many, are FORGIVEN, thy faith hath SAVED thee, go in PEACE." You may still have to suffer affliction, as living in a world of sin and sorrow, but you will be able to say from your heart with all true believers on Him (2 Cor. 4 : 17) : " Our light affliction, which is but for a moment, worketh for us a far more exceeding and ETERNAL WEIGHT OF GLORY."

P. M. KINGSTON

A SOLDIER'S TEARS

“THE heavens declare the glory of God ; and the firmament sheweth his handywork,” Psa. 19 : 1. In this universal setting God has never been without a witness to Himself, and despite all the efforts of Satan to blot out of existence the testimony to God and to His grace, there has been all down the ages this unvarying witness to the glory of God and His handiwork. Its effectiveness has been strikingly manifested by one of many remarkable incidents during the war.

On a night before going into action, during 1944, an American soldier and his friend lay in a shell-hole beneath a starlit sky. He was well known as a wild character, and neither he nor his companion had ever seen a Bible or heard the gospel. He had thought, indeed, like many another deluded by Satan, that there was no such Being as God, but that night, as he looked up and saw the glory of the heavens, the firm conviction laid hold of him that he had believed a lie, and that he was gazing upon the handiwork of a beneficent Being who had regard to a sinful creature like himself. Ignorant though he was, his heart went out to God in the consciousness that He was a Friend. The thought moved him to tears, and he wrote out in rough verse his impressions of that wonderful night, which proved to be his last on earth. The lines were found in his pocket by an R.A.M.C. corporal after his death.

Here was a soul in need and near death, feeling after God—“ God that made the world and all

things therein," whom the apostle Paul announced to the Athenians in his day (see Acts 17 : 22-31). Those tears, too, were registered in heaven, where there is joy over one sinner that repenteth more than over ninety and nine just persons that need no repentance, Luke 15 : 7.

The soldier seemed unable to account for his tears, but the God who had touched his heart by the testimony of His creatorial power had Himself been in this sin-weary world in the person of His beloved Son, marking the tears of His fallen creatures and interpreting them according to the thoughts and intentions of divine grace. See, for instance, how He took account of the silent tears of the woman of the city who stood at His feet in the Pharisee's house, as recorded in Luke 7. Simon had denied Him the common courtesies of the East, but He gives the woman credit for supplying that lack, and in that grace that ever drew out the heart of the repentant sinner to Him, He said to Simon "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears. . . . Wherefore I say unto thee, Her sins, which are many, are forgiven. . . . And he said to the woman, Thy faith hath saved thee; go in peace," *v.* 44-50.

Thus the blessed Lord Jesus would leave us without the slightest doubt as to the way God takes account of the tears of a repentant sinner. God is indeed a Friend, and His attitude towards all is one of forgiveness and blessing. There is no reserve on His side; the claims of His righteousness have

been fully met by the work of His beloved Son on the cross, and all the value of that work is put to the account of the one, no matter how ignorant, who turns in simple faith to Him in this day of grace. "Behold, now is the accepted time ; behold, now is the day of salvation," 2 Cor. 6 : 2. Take advantage of it, dear reader, for "thou knowest not what a day may bring forth."

P. S. PUGH



LAMPS

THE consideration of lamps as seen in Scripture, and their spiritual significance, is an enlightening matter, and one would seek to set forth a little of their radiancy, on the one hand, and on the other, to warn of the danger of holding a lamp which, as the scripture says, will be put out "in the blackest darkness," Prov. 20 : 20.

The latter is written of one who curses his father or his mother, but would have spiritual application to any who refuse the approaches of God in the revelation of Himself as the Father ; and the appeals of the gospel, which comes to us as from the affections of a mother.

A lamp normally supposes conditions of surrounding darkness, and the need, either of guidance or illumination. Through the fall, we are all, by nature, in darkness in our souls, and are surrounded by conditions of darkness in the world. If we are to reach God—who is light and dwells in light—and to follow the pathway of truth through life, we need a lamp ; this, first, is found in God's word. The

psalmist, in the midst of many difficulties in his pathway, could say, "Thy word is a lamp unto my feet, and a light unto my path," Psa. 119 : 105.

No matter how much the elements of darkness spread themselves, and bore in upon his soul, he always found light for his pathway in the shining of God's word, and this is ever true. None will ever remain in darkness from God, nor lose his way in life, who is guided and governed by His sure word ; for, as the psalmist later says, "The entrance of thy words giveth light ; it giveth understanding to the simple."

How many, hitherto living in their native darkness (and the writer was one) have proved this to be true, as words from the Scriptures have come into their souls and guided them, in repentance and faith, to the presence and feet of Jesus ; there to experience the blessedness of what God is as a Saviour God, and to find the light of forgiveness and peace shining into their souls.

Such was the experience of the "woman in the city, which was a sinner," Luke 7 : 37. She had spent her former days in distance and darkness from God, but evidently His word, so beautifully expressed in Jesus, had brought a beam of light into her soul, leading her out of sin's darkness, and in the face of the even greater darkness of the Pharisee's religiousness, to the Person and presence of Jesus. At His feet she found the full light of forgiving grace, as she listened to His words and heard Him finally say, "Thy sins are forgiven. . . . Thy faith hath saved thee, go in peace," Luke 7 : 48, 50.

The woman, as forgiven, thus proved that, in addition to the light of God's word, she was brought into the shining of what God Himself is as made known in Jesus. In this regard it is instructive to compare Psalm 18 : 28 and 2 Samuel 22 : 29, in David's song celebrating what God had been to him in the vicissitudes of his life of faith. In Psalm 18 : 28 the notes are, "For it is thou that makest my lamp to shine"; but a yet richer chord is struck in 2 Samuel, the words being, "For thou art my lamp, O Lord" (or Jehovah). How wonderful it is thus to learn what God Himself can be to us as a lamp ! For Christians this is found, by the Spirit, in Jesus—"Jehovah the Saviour." He has brought into our souls the revelation of God, and in this light we pass our days, in the midst of the surrounding darkness, living in the brightness of what Christ is, as instructing and leading us until we see Him face to face.

How wonderfully, too, the Lord Jesus appeared as a lamp in the darkness of Calvary. Shining there in His wondrous words and ways, He brought into the hitherto darkened soul of the repentant malefactor, not only the light of the coming kingdom, but the glorious light of companionship in Paradise, that day, with Himself. How the dying man's soul must have been enlightened as he heard the words of Jesus, "To-day shalt thou be with me in paradise," Luke 23 : 43. He would be able to say, his last moments on earth lit up with the shining of Christ, "For thou art my lamp, O Lord," and "Jehovah enlighteneth my darkness." Who, then,

would remain in darkness, when such a lamp is glowing, both in God's word and in Jesus, made both Lord and Christ. Men sometimes speak of death as "a leap in the dark." Indeed, for the unrepentant, it is to go into the blackness of darkness for ever, but for the believer it is the final step in the pathway of light to God's immediate presence, where Jesus fills all with His own radiancy.

" 'Tis Jesus fills that holy place
Where glory dwells, and Thy deep love
In its own fulness, known through grace,
Rests where He lives, in heaven above."

Then, too, the Holy Spirit is here, as presented in the parable of Luke 15, in the character of a woman who, having lost one piece of silver, lights a lamp and sweeps the house diligently until she finds it. The lamp in this instance is the testimony of the gospel and the word of truth, borne and brought, in the power of the Holy Spirit, to shine upon men in the realm of divine operations, recovering the fallen and lost soul of man (as repentant and believing), but precious as silver in God's sight. How many rejoice in the blessed effects of the Holy Spirit's activities, in shining and sweeping, as they are recovered and restored to God in the value and preciousness of the redemption which is in Christ Jesus, and of which silver in scripture generally speaks. May my reader be such a one !

Passing over numbers of other scriptures, which refer to believers in Christ as lamps shining amidst the general darkness, we might finally refer to what is presented in the heavenly city, New Jerusalem, which will come down out of heaven from God,

having the glory of God and her shining like a most precious stone, Rev. 21 : 10, 11. This glorious administrative system, for that is what a city stands for, will be brought in by God to supersede all that which men have developed. In it there will be no darkness, no tears, no death, no distress, Rev. 21 : 3, 4.—the constant accompaniments of all men's systems—and, amongst other glorious features characterising it, we read, “ And the city has no need of the sun nor of the moon, that they should shine for it, for the glory of God has enlightened it and the lamp thereof is the Lamb,” Rev. 21 : 23.

This is the city which has been looked for and longed for by men and women of faith in every dispensation. All that which men build will crumble and even now is crumbling, and will disappear into its own native darkness, for Christ is refused His place in it ; but God is going to bring in, finally and eternally, a great and glorious heavenly system, which will be filled with the glory of God and the light of the Lamb. He who once was led as a lamb to the slaughter, who suffered sacrificially and atoningly at Calvary, will fill that sphere with the shining of what He is, and all who have acknowledged Him in truth will have their living part in that city, to go no more out, but to live in its shining eternally.

“ And nothing common, nor that maketh abomination and a lie, shall at all enter into it ; but those only who are written in the book of life of the Lamb,” Rev. 21 : 25–27. Is your name written there ?

New South Wales

H. J. MILES

WHAT ABOUT ETERNITY ?

A VISITOR to the seaside was stopped by a lad, and asked to tell him the time ; having done so the gentleman put this question to him : *What about eternity ? Are you prepared for that ?* His answer was, I have never thought about it.

How many thousands there are who have done, and are doing the same thing ; are you one of them ? Remember that you may at any moment be ushered out of time into eternity. Someone has said, "there is only a breath between you and eternity," which is only too true ; and yet thousands are hastening toward it, having no regard to the fact that they must give an account of themselves to God. If the next breath you drew should be your last, where would you spend eternity ? There are only two places to which men go when they die, it must be either to heaven, or hell ; purgatory is a delusion, and only exists in the imagination of men. In the 16th chapter of the gospel of Luke the curtain is, as it were, drawn aside, by none other than the Lord Jesus Christ, and the state of man after death is disclosed. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom," v. 22, 23. After death is the judgment, for every one must give account of himself to God. In view of this, we beseech you, dear reader, seriously to face the question put to the enquirer, *What about eternity ?*

E. E. NICHOLS

BELIEVER OR UNBELIEVER ?

“ OUR only consolation is that she did not suffer.” The above words were used by one who had recently been bereaved of her mother, and while all of us would be most thankful if a loved one was spared physical suffering, how sad if this is *all* that can be said of one who passes out of this scene by way of death.

Dear reader, if you were to die, and it is well to remember that death is the appointed portion of all, Heb. 9 : 27, what could truly be said of you ? Paul in writing to the Thessalonians, speaks of sorrowing not, as those who have no hope, in relation to those who have died in Jesus.

While the Christian may sorrow at the loss of a loved one, the sorrow is mingled with real joy, if it can be said of the departed that they sleep in Jesus. How intensely solemn for one to die an unbeliever and unsaved, for such, it will mean an eternity of suffering, Luke 16 : 22, 23 ; Rev. 20 : 15. Ponder it well, friend, an ETERNITY of suffering ! Be wise, we intreat you, if you have never given this matter your sober consideration, for death is busy and is no respecter of persons.

Why should such an important matter as the welfare of the soul be put off ?

Into this world came One, who was sinless, holy, perfect, not subject to death as a penalty, but willingly subject to it as a holy Victim, that He might become a righteous Saviour for all, for YOU. This

blessed person Jesus has suffered “ the just for the unjust ” ; and God now is proclaiming a free pardon and a blissful eternity for all who put their trust in Him. If you should die and were buried what could be written on your memorial card or grave stone ? This depends entirely on how you die, believer or unbeliever. Which shall it be ? the choice lies with you.

“ 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.

T. BROWN



TIME PASSING OVER US

TIME is no respecter of persons. It waits for no man. Another year may pass over our heads without asking man whether it should, or whether “ time shall be no more ” ; and *Eternity*, in all its solemn and immeasurable sphere of greatness be ushered in. We might well pause a moment, in these solemn and uncertain times, and reflect that we cannot recall from the past a single moment in which we might avail ourselves of a great opportunity that was then ours. Scripture says *time* passes over kings, men and nations, and no scientist has yet seen a way of arresting the fleeting moments which go to make up *time*.

Kings can do nothing in this matter. Of one of the greatest warrior-kings it is written, with urgent and pungent brevity : “ With all his reign and his

might, and the times that went over him, and over Israel, and over all the kingdoms of the countries," time marched on ; regardless of men's ideas of kings, kingdoms and nations. King David had to succumb to time : " the times that went over him," did not wait for him to rejuvenate and renew his strength as the eagle's. No ! time passed on, and David passed out of time into *eternity*. So with Israel, so with all kings and kingdoms. Time makes no courtly obeisance to kings, nor does it stop to pay any special attention to a pauper. Centuries have not slowed down their march onward for any consideration for mortal man whose breath is in his nostrils and whose expiration may take place at any moment.

If man cannot hold up the march of time for a single moment, what can he do with Eternity, when " time shall be no more " ?

Who then, can arrest time's flight and usher in Eternity ? *One* alone ! The One for whom time counted out six hours of unparalleled sorrow, anguish and suffering upon the cross, including those three hours of darkness, desertion and *death* ! Why was He deserted ? Why forsaken ? Why abandoned by God ? the God whom He had loved and served so faithfully and unswervingly in every thought, word, action and deed. The one and only answer to such an experience and such a sight is, that God was judging sin in the person of Him who was the Sin-offering, and the Sin-bearer, who bore sin's fullest judgment ; and more ! He was really " made sin " ! No pen can describe the

intensity, the awful reality of those three hours of darkness and forsaking ! Those were surely the three most solemn hours that time passed over the head of man ! And that Man was the Mediator ! The Man Christ Jesus !

The reason why God allowed Christ to be made sin was because He was the only One who could bear the full weight of God's judgment against sin, and no one shall ever be able to estimate what it meant for God and for Christ.

Reader, the chronicler of "the times that went over" David made no mistake. The king who reigned over all Israel for forty years had himself to become a subject when death closed his wonderful career. "He died in a good old age, full of days, riches and honour." His acts were written in at least three books, and the closing verse of his record in 1 Chronicles 29 : 30, speaks not only of "all his reign and his might," but also of "the times that went over him, and over Israel, and over all the kingdoms of the countries."

"The times," whether long or short, will surely pass over the sinner's head. How shall the last moment of those "times" find you ? The end of time is near ! What then ? "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all," 1 Cor. 15 : 24-28.

Will you be found "in Adam"? the man by whom came death, with its grip upon the human race; or will you be found "in Christ"? the blessed Saviour who went into death, in subjection to God's will, and for your eternal blessing; the One by whom "came also the resurrection of the dead." O, believe in this risen and glorified Man, and be found "in Christ," and be made to live to God, and to Christ, for time and eternity!

T. J. KIRKWOOD



THE NEED FOR EARNESTNESS

CROSSING one day in the ferry between Portsmouth and Gosport, the writer was unusually impressed by the scene of departure. The steam boat was *waiting* there, having a place for each individual, and a great number were getting on to the boat which quickly filled. It only awaited the signal for departure, and when those who were not on board observed the boat moving, what a scene of activity, of earnestness of hurry to get on, but the hour of departure had come, and the boat, once on the move, neither halted nor returned. Whatever the indifference before, *now* everyone meant to get on, but if only the same eagerness had been shown earlier, each one would surely have got on. But the *last* one was on, and all others left behind.

Having interest and concern for your welfare, let me draw your attention to this most necessary consideration, namely, your personal attitude in regard

of God's message of good tidings, which, although it has been preached nearly 2,000 years is *bound* to have an ending, and the last precious soul will be received by the Saviour. Many will face a lost, dark and remorseful eternity, banished from God and from hope, who never intended to miss God's blessing but did so because of *indifference*. Are you indifferent ? If so you are in mortal danger of facing God as a Judge instead of as a Saviour. It is no use being in a hurry when the Gospel door closes, for the last one may be gathered in at this very moment. Be in a hurry *now* ! Be in time, I beseech you, for

“ Jesus lingers still, 'tis for *you* He waits,
And He's waited for you long.”

Read over again this little paper, and remember the Saviour is graciously waiting for *you*, and if you miss this opportunity *whom will you blame* ?

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

C. WEAVERS



A SIGNIFICANT DREAM

SOME years ago I had a dream which is still very vivid in my recollection.

I dreamed that there was an awful smash up of aircraft above, and as I stood aghast, a pilot jumped from his aeroplane as it crashed to earth, and rushing past me, exclaimed that he would never go up again for *demons were there*. A scripture flashed across my

mind : “ Wherein in time past ye walked according to the course of this world, according to the *prince of the power* of the air, the spirit that now worketh in the children of disobedience,” Eph. 2 : 2. Then in my dream I found myself in the presence of a number of persons who were earnestly talking over the word of God. And I heard one old man say : “ Ah, brethren, it is not so much with flesh and blood that believers have to contend, it is with what is behind it all—wicked spirits in heavenly places ” (see Eph. 6 : 12). Hearing that, a horrible thought distressed me : that in meetings of so-called spiritualists people are merely deceived by evil spirits. Then I thought that a demon took hold of my foot—and I was powerless to move ! Looking up, I said, “ Lord Jesus,” and instantly I was free, and awoke. “ For whosoever shall call upon the name of the Lord shall be saved,” Rom. 10 : 13.

This dream spoke to me very forcibly. Little do men know the power of evil that is working, and what is behind it. And this, the consequence of the world’s rejection of the Son of God ! Yet there is a way of escape. A way of salvation is still within our reach. “ God hath made that same Jesus, whom ye have crucified, both Lord and Christ,” Acts 2 : 36. “ Jesus is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him,” 1 Pet. 3 : 22. Angels, principalities, powers have all stood aside for Jesus to ascend above them all, to the highest place in heaven. Salvation is found in owning Jesus as Lord.

Reader, have you bowed to the Lord Jesus ?
“ If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved,”
Rom. 10 : 9.

S. P. FERGUSON



“ I AM TOO POOR ”

A POOR woman lay dying. She was overheard to say, faintly yet feelingly, “ Oh, I am too poor, too poor.” The nursing sister, affected by the words, sought the reason for them. “ I am too poor,” continued the dying woman, “ my husband is poor and I can get *nothing* to ensure me a place in heaven.” The sister told her quietly and yet convincingly of One who paid all the price ; who Himself bore our sins in His own body on the tree, the One who went from earth to prepare a place for His own in heaven, John 14. As the woman lapsed into unconsciousness she again said “ I am too poor, too poor.”

After a day or so, consciousness returned, and with a happy smile she said, “ I see it all now. Jesus paid it ALL, I am free.” The Spirit of God has, in His own wonderful way, dispelled the darkness and the fear, and the Light of Life—Jesus—was left in their place. Yes, Jesus paid in full the price ; will you believe it, and receive the blessed results of it ?

Melbourne

J. S. THORNE.

“ FOR THOSE WHO DARE TO THINK ”

So ran the words of a poster announcing a magazine on sale at the local bookshop.

What a reflection on the human race ! That amidst the millions of newspaper readers one small section only pauses to consider the great issues around them ! That the vast majority of the human race is content to drift down the busy stream of time unconcerned as to their welfare, heedless of the fact that some day, their last on earth, they must take that “ leap in the dark ” into eternity, unsaved because unprepared !

Yet so it is. Occasionally a word to our fellow men and women on eternal realities meets with a thoughtful response. Usually, however, we hear, I’m hoping for the best ; What is to be, will be ; I’m no worse than others ; I try to live a good life ; Nobody can say for certain ; and so on. Many will refuse to discuss the question at all, while others resent what they call our impertinence in raising these questions. But face them we must, for we are told on the highest authority that “ Every ONE . . . shall give an account to God,” Rom. 14 : 12.

Are you, dear reader, found amongst this great, heedless mass ? If so, I beg you, pause and consider for your future. Ask yourself, Can I afford to spend another day, another hour, in careless indifference as to the future, heedless of the claims of God, deaf to the entreaties of those who seek the welfare of my soul ?

Such reflection does not need a scholar's intellect. The Word of God says plainly, "Except ye be converted and become *as little children*, ye shall not enter the kingdom of heaven." The youngest and simplest can grasp this one fact that your salvation for eternity hangs upon your attitude towards **ONE MAN**, Jesus, whom God hath made "both Lord and Christ," Acts 2 : 36.

If you, dear reader, are yet found in the ranks of the thoughtless, let me entreat you to quit them to-day, and face the challenge, "What think ye of Christ ? " while there is yet time.

We speak of the glory to come,
Of the heavens, so bright and so fair,
But unless thou'lt in Jesus believe,
Thou wilt not, thou canst not, be there.

T. J. TAPP



BE NOT MOCKERS

"Be not mockers lest your bands be made strong."

SOME few years since, seven men of the same calling were met together in a room in the city of Melbourne. The conversation turned on to "religion," and five of the number noisily, and with oaths and cursing, denied the very existence of God and His beloved Son. As the five men ceased, a large glass salt-cellar which was on the table, split in two, spilling the contents on the table and compelling their attention. The two who had not joined in the blasphemy looked at one another, and one said, "Let us go from here, no good can come of this."

The other replied, "If ever I needed my mother's prayers, it is now." The company dispersed. Let us follow the sequel. As regards the five: The *first* shortly after this occurrence went to Sydney and was shot dead in a brawl; the *second*, falling downstairs as a result of poison which was self-administered, was picked up dead; the *third* man's body was recovered from the sea at St. Kilda, after being reported as missing from his home; the *fourth* was instantaneously killed by a flash of lightning while driving cattle to market. This extraordinary and solemn sequence of events following so closely, was too much for the *fifth*, who left the State of Victoria and went to work in the mines in Western Australia. While at work there a fall of earth occurred, and he was crushed to death.

* * * *

We may not draw aside the veil of the unseen world, but "despisers" are spoken of as those who "perish," Acts 13. "God despiseth not any," but woe to those who deliberately "*despise*" God. He may act in present and eternal judgment, or He may act in longsuffering and in mercy. "Behold he taketh away who can hinder him. Who will say unto him, What doest thou?" Job 9:12.

One of the two men who had not joined in the blasphemy was soundly converted to God, and rejoiced in being delivered from the power of darkness and being translated into the Kingdom of the Son of the Father's love—"If ye will inquire, inquire ye, return, come."

*You have not yet been taken away, though if you soberly reviewed your past you might wonder that you have not been, but God is not willing that *any* should perish. Turn to Him now.*

Melbourne

J. S. THORNE



A WORD AT A BURIAL

ISAIAH 53 : 1-6, and first part of v. 11

YOU will notice that the prophet raises a question in verse 1, "Who hath believed our report?" It suggests that so few would believe the report that they had to be enquired after in order to find them.

Our hearts are comforted at this time in knowing that our dear departed brother did believe the report, and the arm of the Lord was revealed to him. The evidence of it was the change that took place in his history. At one time, like all the rest of us, he had no appreciation of the beauty of Christ, no eyes to see the attractiveness of the divine Saviour who came in love into this world to suffer on account of what we were. But a time came when there was a total change, and he began to realize what is written here, "Surely he hath borne our griefs and carried our sorrows. . . . 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."

We are greatly comforted to know that our beloved brother truly took up the language of verses 4, 5, and 6. He realized that his transgres-

sions and iniquities were borne by Jesus on the cross. Christ and His precious death were the foundation of his faith, and they are the ground on which he is now with the Lord. The apostle Paul had no more righteous title to be in the presence of God cleansed from all sin than our brother has. It is through Christ, and Christ alone, that any of us can be in blessing before God—through the shedding of the precious blood of Christ.

Is it possible that there could be one here who would dare to think of being before God on any other ground? Surely we dare not continue to think little of Christ. We must owe everything to Him; then shall we not render to Him all that is left of our little life here below?

In verse 11 we read, "He . . . shall be satisfied." The Lord Jesus is going to see through eternal days the travail of His soul. The arm of the Lord is revealed in bringing about that there is, and will be eternally, an answer and recompense to all that Christ suffered on the cross. It is the arm of the Lord that works conviction of sin and repentance and brings souls to faith in Christ, and finally to glory. The One who wrought the great work of suffering on the cross will yet see the fruit of it and be satisfied. It is wonderful to think of it. And it is sweet to think that our beloved brother will be part of what will be for the eternal satisfaction of the heart of Christ, who suffered and died for him. May each one here be assured, through faith in Christ, of having a like portion.

C. A. COATES

WORSE THAN HEATHEN

WHOEVER are these ? They must be terrible people. Where do they live, in some remote part of the earth ? I can understand my reader asking these questions, for it is indeed terrible to think that such persons exist. Yet there are such, and they are not a long way off as you imagine, but here, in this very country. This Christian England, so-called. Are there many of them ? Yes, sad to say, thousands, and a large number are young people. Then tell us who and where they are. They are people living WITHOUT GOD. They live every day of their lives without recognizing a god of any kind.

The poor heathen, as we call them, have a god or fetish which they worship, but to think that in this enlightened country, there is a vast number who are God-less, is a very serious matter. You cannot deny such is the case, for if you consider but for a moment, you can name some. They probably are young persons to whom life is one round of gaiety and pleasure seeking. They enjoy health and strength and never give God thanks. They eat their food and never turn with a grateful heart to Him who is the giver of every good and perfect gift. The Bible says, that it is in God that we live and move and have our being. Our life is in His hands and any moment He could cut us off.

Perhaps my reader is one such person who does not recognize God. You would not bow down to an idol, and have more sense than to worship such a foolish thing. Yet you do not or will not admit

the claims of **THE ONLY TRUE GOD**. In your quiet moments there often comes to you the feeling that there is a **SUPREME BEING** and that He has some kind of a claim to your obedience and worship. Even creation clearly points to the fact that **GOD IS** and what He has done is beautiful and wonderful. God is not only wondrous in wisdom, as seen in His creation, but He has a great heart of love. He has proved this love by giving His only Son—**JESUS**—to die upon Calvary's cross for sinners like you and me. He commands your repentance. He desires your blessing and eternal happiness. He wants your trust. Let me entreat you to **READ YOUR BIBLE** and find out more about this blessed God.

The war in Europe is over and as a nation we turned to God to give **HIM** thanks. What effect has all this had upon **YOU**? Beware lest you continue to harden your heart against God, for some worse calamity may befall you unless you repent and **TURN TO GOD**.

W. J. WHITE.



DEBTORS ALL

“**WELL**, it is a debt we all have to pay,” the above remark has been heard more than once in reference to death, and it is true that we have all earned death, for it says, “**All have sinned**,” Rom. 3 : 23, and “**The wages of sin is death**,” Rom. 6 : 23, so that we have to say as did the repentant thief, “**And we indeed justly ; for we receive the due reward of our deeds.**”

Yes, what a contrast there was between the thief

and the blessed One who was also meeting death at his side. In the case of the one he was, as has been said, receiving the due reward of his deeds, but with Jesus this was not so, of Him it could be said, "Who did no sin, neither was guile found in his mouth," 1 Pet. 2 : 22. He was sinless and perfectly holy and, being such, death had no claim upon Him. This is just what we desire to bring before you, that there has been One in this world, sent by God, His own blessed Son, who willingly gave Himself up in death, to pay as the hymn so sweetly puts it, *the debt we owed*. Those who turn to God in repentance and faith in the Lord Jesus, who is now a living Man at God's right hand, delight to sing :—

Himself He could not save,
Love's stream too deeply flowed ;
In love Himself He gave,
To pay the debt we owed.
Obedience to His Father's will
And love to Him did all fulfil.

Do not neglect this important matter, for we read of a rich man who, alas, parted from all his comforts and riches, found himself in hell, in a fixed position, with no chance of having his debts discharged there, Luke 16 : 19, 31.

Thank God, for you there is still time to have to do with Him of whom it says, "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. 8 : 9. Then, should death have to be faced, it will be in like case as another once said,

" My sins deserved eternal death,
But Jesus, died for me."

T. BROWN

UNCONDITIONAL SURRENDER

WE can well realize that these words have a stern and grievous meaning to those who are defeated in the battlefields ; and yet there is unconditional surrender of far greater import, as it is affecting the eternal salvation of the *souls* of men. Unconditional surrender in this relation may have the most blessed and joyous meaning. We are reminded of the solemn truth that "all have sinned, and come short of the glory of God," Rom. 3 : 23. Men everywhere have rebelled against God, but He in superabounding mercy "now commandeth all men everywhere to repent," Acts 17 : 30. By unconditionally surrendering to God, confessing our sins to Him and placing our faith in our risen and glorified Saviour, who bled and died for all who trust in Him, we receive forgiveness of sins. Not only do we come into the great blessing of forgiveness, but God takes us into favour in His beloved Son, and makes us "meet to be partakers of the inheritance of the saints in light," Col. 1 : 12.

The Lord Jesus is now appealing from heaven by the Holy Spirit, through the many on earth who have learnt to love Him. Will you respond ? Saul of Tarsus did so, and became the great Apostle Paul who could joyfully say, "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. It is sad to think of the many who appear to despise the divine appeal. The Prophet Jeremiah in his day lamented the lost opportunities

of his people and said, "The harvest is past, the summer is ended, and we are not saved," chap. 8 : 20. Remember, too, the awful truth that those who refuse to surrender to the Lord Jesus will come under unsparing judgment. God has decreed this, but in this day of His grace, He is forgiving and taking into His everlasting favour all who turn to Him in repentance and have faith in our Lord Jesus Christ. Are you of this number ? You may be even now.

THOS. THORSTENSEN



NAKED TRUTH

DURING the times of the unhappy and prolonged religious persecutions, which occurred in this country and also in various places of Europe, round about the fifteenth and sixteenth centuries, many persons were either imprisoned or put to death because of their pronounced and outstanding adherence to their respective faiths. Among many who suffered in this way was the writer of a book, entitled "Naked Truth," being a publication calculated to expose certain false teachings which then abounded in various religious circles. In our own time, when a very large measure of religious liberty obtains, much may be voiced in the way of protest and exposure—for better or worse—without the least fear of molestation or restraint. Now what is the *naked truth* as far as you are concerned ?

This is set forth in the Holy Scriptures—the inspired and unmistakable Word of God. In these

holy writings, the naked, unvarnished truth of man's state and condition before God is vividly portrayed. From cover to cover, man's departure from God is most clearly and unhesitatingly shown, and his sinnership unchallengeably proved. It exposes me, and it exposes you, dear reader. The great thing is to face up to it. But, blessed be God, this is not all, for, if on the one hand, the Word of God exposes us in all our utter guilt and ruin, it also most blessedly reveals all that is in the heart of God toward us in the way of blessing for time and eternity—based upon the atoning death and bloodshedding of the Lord Jesus Christ. God has been declared in Christ, and whilst shown to be infinitely holy and righteous, He is at the same time, shown to be full of mercy, and of grace and love. As the scripture says, "A just God and a Saviour," Rom. 3 : 26. Oh, dear friend, bow to the truth of God we beseech you, and have to do with Him now for in spite of what we are, He is still favourably disposed toward us, and has nothing in His heart but infinite blessing. The day is coming when necessarily being what He is, and our being what we are, He will have to say to man in inevitable judgment. Do not then treat this matter lightly : it calls for the utmost seriousness.

The long day of His forbearance is drawing to its close. Bow to the truth—the naked truth—and avail yourself of all that is in Christ from God toward you : whilst the present, priceless opportunity of divine favour yet remains.

W. B. HARRIS

THE FESTIVITIES OF HEAVEN

THIS is indeed a time of great rejoicing when the war in Europe has come to an end, bringing liberation to many countries and causing much thanksgiving and praise to go up to God from many hearts. There are many, however, engaged in earthly joy and festivity with no recognition of God at all. This is a solemn matter, that God should be left out. Why not turn to God in praise and thanksgiving? Think of what He has brought to pass even in causing this war to cease and bringing peace and joy to so many hearts, the great and ever blessed God, the Creator of the earth and everything upon it. "For the Lord is a great God, . . . in his hand are the deep places of the earth. The strength of the hills is his also. The sea is his and he made it. And his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord, our maker," Psa. 95: 3-6.

Let us consider, too, another important matter which concerns us as sinners and this, God has provided for in the giving of His own Son, our Lord Jesus Christ, who died for our sins according to the scriptures. He was buried and rose again according to the scriptures, and now He is glorified in heaven, a Saviour.

God has been glorified in Him in the work He has done on Calvary's Cross, and now God is known in redemption, and there is forgiveness for every sinner who turns to Him in repentance and he is justified freely by His grace through the redemption which

is in Christ Jesus, and this gives joy to the heart of God, for there is joy in heaven over one sinner that repenteth and there is much more—the festivity which God has provided, the best robe, the ring and the shoes, all put on the prodigal son, and the fatted calf is killed. Merriment is there in abundance, Luke 15 : 22, 23.

It is open to every poor sinner to come and have part in the joy and festivity of divine love. How is it with you, dear reader ? Why not turn to God ? Bow to Him and own that you are a sinner needing mercy. God delights to have mercy so that you may partake in the joy and festivity which God has so graciously provided and which has cost Him so much. Jesus, His own Son He gave for you, for your sins that He might bring you to God. Jesus is now a living Saviour at God's right hand in heaven, a Saviour for all men, a Saviour for you. Will you come and accept Him as *your* Saviour ? May God grant it.

Come !—the Father's house stands open,
With its love, and light, and song ;
And returning to that Father,
All to you may now belong.

R. CASSELLI



HOLY WATER

IT was a quaint conceit of an old writer that “ the real ‘ holy water ’ flows in the tears of the penitent before God ; and the only efficacious pilgrimage is to the heart of God ; a shrine never sought in

vain.” The tears that flowed over the feet of Jesus were pure to touch so sacred a Person as God manifest in flesh, Luke 7. That He appreciated them, His own words tell. “This woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much.” Both the tears and the precious ointment were valued by Him as sanctified, as devoted to Him in love. An Indian woman became a pilgrim to salve her conscience, but at last she was brought to say, “I left my home, my parents, my friends, and my all, to gain salvation ; I have made pilgrimages to all the holy cities ; I have bathed in sacred rivers, and performed the religious rites taught by Hindooism, but I have not found salvation. Now I have learned of JESUS, and He alone can give salvation.” How true the words of the old preacher, for Jesus has brought to man the revelation of the heart of God, God’s wonderful disposition towards His lost creature ! JESUS alone is the Revealer of God, of His heart, of all that is connected with God, and from no one else, and nothing else, can we gain any knowledge whatsoever of Him.

When tempted to question—and Satan and even men would raise questions as to God—*look to Jesus*. He is the great and only Brightness (the shining forth) of God’s glory, the Expression of His substance, Heb. 1 : 1. You will never know God apart from Jesus, for He is God manifest in flesh.

And He, as having become a Man, died, paying the penalty of death due to all men, because all

have sinned, and become subject to death. Now, at the right hand of God, He has life to give to all who believe in Him.

“Be it known unto you therefore, . . . that through this MAN is preached unto you the forgiveness of sins,” Acts 13 : 38.

L. O. LABETT



MERCY OR JUDGMENT

“And Jesus stood before the governor.”—MATTHEW 27 : 11

WHAT a sight ! does it mean anything to you, friend ? as you think of who it was that stood there, the One of whom it is said, “All things were made by him ; and without him was not any thing made that was made,” John 1 : 3, the Creator standing before one of his creatures. Why ?

Again we say, Why was He found standing there ? Ah, the believer in Jesus can say, He stood there so that I might never have to stand before God to be judged according to my works, for if I had to, it could only mean the lake of fire for me. Yes, this is a precious sight to the lover of Jesus, for we see Him on His way to take His place willingly upon the cross, so that the condemnation and judgment my sins deserved should be laid upon Him.

But come, we would draw your attention to another sight. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place

for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire," Rev. 20 : 11, 12, 15.

Solemn sight indeed, no mercy, no compassion now, no, it is too late for that ; this is a scene of judgment, and remember it will be just judgment, meted out according to the things written in the books ; the evidence will be irrefutable.

Dear reader, if you would escape from being found in this position, we would urge you to take the only way that God has provided, and that without delay, for who can tell what a day may bring forth ? To-morrow may never be, as far as you are concerned.

How simple is God's plan of blessing. Turn with us to another sight. " 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," Luke 18 : 13.

Thank God, this is the day when whosoever will may take his or her place before Him and plead guilty, and find, as did this publican, that God delights in mercy. Make no mistake ; it must be one or the other, MERCY or JUDGMENT. May you be able to say as one of old, " But I obtained mercy," 1 Tim. 1 : 13.

T. BROWN

“ FEET SHOD WITH THE PREPARATION OF THE GOSPEL OF PEACE ”

EPHESIANS 6 : 15

MILITARY similes are aptly and frequently used in Scripture. The above quotation is taken from an exhortation given in military language, where the believer is exhorted to “ put on the whole armour of God.” He is not to be on the aggressive, but on the defensive. His foe is the dévil and his wiles, and moreover there is a combination of evil powers, wicked principalities, powers, rulers of darkness, spiritual wickedness in high places. The foe then, is not to be in any way underestimated. The Christian soldier must be well equipped. Various parts of armoury are enumerated, then comes the word,

“ And your feet shod with the preparation of . . . peace.”

The soldier's feet need to be well shod and they can be if Christ is his Captain and Leader. His beautiful feet have travelled the whole distance, from the manger to the cross, in which painful journey there could not be found one single, wavering, uncertain step.

“ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth *peace* ! that bringeth good tidings of good, that publisheth salvation ” !

No wonder that the “ woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood *at His feet* behind him weeping,”

no wonder that she hastened to weep over those feet and to wash them with her tears and to wipe them with her hair. Simon, the Pharisee, had no appreciation of those "beautiful feet," but the woman had. She took every hair of her head and wiped those precious feet, then kissed them and anointed them with the ointment. The Saviour's recognition of this act of pent-up love can be seen in His words to Simon :—

“ Wherefore I say unto thee, her sins, which are many, are forgiven ; for she loved much.”

Reader, can you say that your many sins are forgiven ? The Saviour not only told Simon that the woman's many sins were forgiven, but He turned to the woman, in the presence of Simon and his guests, and said unto her “ Thy sins are forgiven ” ! How well shod with the preparation of the gospel of peace were those blessed feet which toiled along love's journey to the heartless Pharisee's house to meet the sinner's deep need and bring peace to her stricken heart !

God also has prepared those wonderful feet for final victory and universal supremacy. We can look up into the glory and see everything put under the feet of Jesus who is there in complete victory over sin and death. In resurrection, God's mighty power is proclaimed, and His purpose to subdue everything to Christ, surely pledged and given witness to.

“ What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

“ Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. . . . And hath put *all things under his feet.*” Eph. 1 : 19, 22.

All enemies, against God and against Christ, must at last be subdued or judged, and no one can possibly tell the moment when the latter will take place. There is one word only, between the session of Christ at God's right hand in glory and the sinner's doom, and that word is “ *Until* ” ! No one can measure either the brevity or lengthened period of mercy of this word !

“ The Lord said unto my Lord, sit thou at my right hand, *until* I make thine enemies thy footstool ” !

Not only are the feet of Jesus prepared with the gospel of peace, but the preacher's feet are prepared for that service also. The Scripture saith :—

“ How shall they hear without a preacher ? ”

“ And how shall they preach, except they be sent ? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”

Preachers would fain draw near to the sinner and say gently, peaceably and assuringly,

“ The word is nigh thee, even in thy mouth, and in thy heart : that is, the word of faith, *which we preach,*

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart

that God hath raised him from the dead, thou shalt be saved " ! Rom. 10 : 8, 9.

Reader, if you will confess Christ as Lord, and believe in your heart that God raised him from the dead, then you shall be saved and be able to stand, well covered with the panoply of God, and *your* feet shod with the preparation of the gospel of peace.

T. J. KIRKWOOD



AFTER THIS THE JUDGMENT

THE callousness and indifference that mark men in these days is very serious ; only present-day things and pleasures have a place with the majority of men, and having to do with God about their sins and the state of their souls and passing from time into eternity is not in the thoughts of men. The thought of death and what comes after, men seek to avoid thinking about, but men cannot escape death, for " the wages of sin is death " and " it is appointed unto men once to die, but after this the judgment." The apostle Paul says, " knowing the terror of the Lord, we persuade men," 2 Cor. 5 : 11. Thank God it is still the day of grace, and the gospel is preached that men may be persuaded and turn to God and be saved.

Judgment is God's strange work ; nevertheless judgment will come upon all those who obey not the gospel of God. Men are sinners, and away from God. He is appealing in grace and mercy to-day, " To-day, if ye will hear his voice, harden not your hearts." What a blessed God He is, as we read,

“Who is a God like unto thee, that pardoneth iniquity, . . . he retaineth not his anger for ever, because he delighteth in mercy,” Micah 7 : 18, and “God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins,” Eph. 2 : 4. Men are labouring under the power of sin and death and when death comes, there is no escape, for no man hath power in the day of death and there is no discharge in that war, Eccles. 8 : 8. “It is appointed unto men once to die, but after this the judgment.” Don’t trifle with God, it is for you to decide. Pardon, peace and salvation are offered to you freely, from the heart of the blessed God.

We read that “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,” and also He has abolished death ; this He did when He died on Calvary’s cross. He is now the raised and glorified Saviour in heaven, able to save to the uttermost all who come unto God by Him. He has for ever settled the whole question of sin and death to the glory and praise of the blessed God. Come now to Jesus, the glory crowned Saviour and salvation and blessing will be yours.

There are many who are thanking and praising God for His grace and mercy, and have proved the wealth of the blessing by coming to Jesus, who was once offered to bear the sins of many and unto them who look for Him shall He appear the second time without sin unto salvation, Heb. 9 : 28. Are you among those who are looking for the Saviour ? Is He coming for you ? Be warned, do not turn a deaf ear to God who is pleading with you and desires to

have mercy upon you. How serious for you if you are callous or indifferent. Repent and believe the gospel concerning God's Son, our Lord Jesus Christ. God commands repentance and there is joy in heaven over one sinner that repenteth. May you come to Jesus !

The Saviour is coming for all who believe,
The Star of the morning His own will receive,
O, sinner, confess Him, the throne-seated Lord,
And thou shalt be with Him where He is adored.

R. CASSELLI



I WILL TAKE ONE

A SERVANT of God was preaching the gospel, having taken for his subject the great supper, as recorded in the 14th chapter of Luke. He spoke of the table being spread, and the seats ready, but many were empty, because those that were invited would not come. There was a labouring man who had listened with interest to the earnest word of the speaker, and unable to control himself, he suddenly jumped up, exclaiming, "*Lord, I will take one,*" and after the meeting he boldly confessed Christ. When he reached home he told his wife of his decision, and woke his children, who were in bed, and told them what he had done. The result was that they were all brought to the Lord, and took their seats at the great gospel supper.

Have you, dear reader, accepted God's gracious invitation ? His word is, "*Come, for all things are now ready,*" Luke 14 : 17. The finished work of

Christ is the ground upon which He can provide such a feast ; remember it is the last one ; if you despise, or if you refuse it, you do so to your eternal loss, for it is written, “ I say unto you, That none of those men which were bidden shall taste of my supper,” *v.* 24.

“ Beware therefore, lest that come upon you, which is spoken of in the prophets ; Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work ye shall in no wise believe, though a man declare it unto you,” Acts 13 : 40, 41.

E. E. NICHOLS



AN APPEAL AND A WARNING

“ O taste and see that the Lord is good.”—PSALM 34 : 8.

How patient God is in His dealings with men as He seeks to draw them into the current of His thoughts of infinite blessing for them. The scripture quoted above is from the words of David, a man who had proved by experience that it is a blessed thing to know God, and to trust Him, as he says in the same verse, “ Blessed is the man that trusteth in him,” Psa. 34 : 8.

O friend, it is worth while to know God ! We like David, have proved it to be so, and God would appeal to you *now*, as He may have done perhaps many times, to taste and see how good He is. While the scriptures referred to are the words of David, they are also the words of God Himself, an appeal calculated to touch the heart.

David could say, "This poor man cried, and the Lord heard him, and saved him out of all his troubles," Psa. 34 : 6. What an encouragement for any soul to cry to God likewise, and so to prove that there was never a cry of faith that did not receive an answer. While it is blessedly true that God is longsuffering in His attitude of grace in waiting upon men to turn to Him, there is also the fact that He will not wait for ever, "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained"; and on this account, "now commandeth all men every where to repent," Acts 17 : 31.

Dear reader, God can appeal, but He also has the right to command, and we would earnestly pray you may listen to His voice. A business letter received not long ago, called attention to the fact that a certain annual fee would become due for payment in a short time, and the letter concluded in the following way, "*No further reminder will be sent, you are therefore advised to act forthwith on receipt of this letter,*" and it is in this same spirit we would close this appeal, not that we can say that you will have no further appeals or warnings, but scripture says, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth," Prov. 27 : 1, so that to fail to heed God's message whether in appeal or warning, will be to miss the greatest possible blessing and to come into the greatest possible judgment and remorse and that for ever, John 5 : 24, 29.

J. BROWN

TWO WAYS OF KNOWING

IN speaking to persons concerning their eternal welfare, one soon finds that numbers who know something *about* the Saviour, do not personally know Himself. We may know facts about the life of Jesus here and yet be strangers to His grace. Between knowing *Him* and knowing *about* Him, the difference is great ; and truly a matter of all importance.

Take an illustration. You could direct an inquirer to a certain doctor. Frequently you pass the house with the name-plate outside. At times you have met the doctor himself, but that is all. How very differently your neighbour knows him. He has just recovered from a serious illness, during which the doctor was constantly in attendance. Your neighbour's *bodily need* was the means of giving him a personal introduction.

With you, and with every sinful creature, *soul need* exists ; but are you aware of it ? Many a man walks the street with disease in his body, and yet ignorant of the fact, and until we turn to God, we do not realize the deep need of our souls. " Woe is me ! for I am undone ; because I am a man of unclean lips . . . for mine eyes have seen the King, the LORD of hosts," Isa. 6 : 5. So the prophet Isaiah discovered his own sinfulness in the presence of God. In the presence of Jesus, Simon Peter realized his own sinfulness. " Depart from me ; for I am a sinful man, O Lord," Luke 8. Conscience is not slow to work when we come before God in reality. The jailor at Philippi, awakened to the sense of his

dire need, was not long in coming to a personal knowledge of the Saviour. Deeply concerned about his soul's salvation, he was ready for the glad tidings of God's grace. "Sirs, what must I do to be saved?" was his cry, and from the lips of God's servants he got the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," Acts 16 : 31.

The thought of the jailor as having to do something has also proved a hindrance to anxious souls. The fundamental "doing" as the basis of blessing has been done, done fully and perfectly by the Son of God Himself; and all the glory of the sinner's salvation, therefore, belongs to the Saviour. At Calvary the mighty work was accomplished. There the awfulness of sin and its necessary judgment, was taken up between God and Jesus. There the bitter cry went up from the holy Sinbearer, "My God, my God, why hast thou forsaken me?" A cry which witnessed to His own sinlessness, and the awful judgment He endured. There the holy claims of God against sin in righteous judgment were met to His own satisfaction and glory; and in witness, God raised up Christ from the dead.

It was this Saviour, who had died, but now risen and glorified on high, who was preached to the jailor. And through believing, he and his household at once found peace and joy.

My reader, has the need of your soul found the answer in what Christ has done? Have you a personal faith in the Lord Jesus Christ? The blessing infinite and eternal awaits you.

S. P. FERGUSON

MAN'S NEED—GOD'S LOVE

OH, I'm not as bad as all that, so said a woman to whom I gave a gospel book a little while ago, although nothing had been said as to her being either good or bad.

Doubtless she thought I regarded her as being not as good, at any rate, as some people, in that I offered her a gospel book. She also told me that she had been brought up to attend a place of worship, and that her own children were always sent to Sunday school.

How different was the attitude of an elderly man who, in conscious need on account of blindness, was standing on the edge of the pavement waiting for a favourable opportunity to cross the road ! How thankful he seemed as one helped him in his need.

Wherein lay the difference ? Ah ! the one knew his need and looked for a helper, while the other did not. The old man knew the risk involved should he step on to a main road where fast-moving traffic could be upon him before he was aware of it ; he did not want to court injury or disaster or loss of life.

Yet how many there are who are travelling along life's highway apparently heedless of the terrible danger that exists ; how suddenly death may cross their path and cut them off without warning !

What is your reaction as God brings to your notice the Lord Jesus as Saviour ? Do you feel like the woman referred to, that you are not so bad as to need a Saviour, or do you feel you cannot do without Him ?

We would remind you of His own words, "I am the way, the truth, and the life," John 14 : 6. **THE WAY**, not **A WAY**, the way to life, to blessing, to joy, to satisfaction, in short to God, for there is no blessing apart from the knowledge of God, for He is the author of all good, and no one can draw near to Him apart from Christ, as it says in 1 Tim. 2 : 5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

Do not then, dear reader, trust to your feelings about yourself whether good or bad, but thankfully accept the One whom God has provided to be your Saviour.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5 : 8.

T. BROWN



DO YOU LOVE MY BLESSED SAVIOUR?

It was but the remark of an old blind woman, but it touched the heart of a professed infidel, with the certainty of the Person who was to her *such a Saviour*, and brought him low at the Saviour's feet in repentance. The preacher had been lecturing on infidelity, and on learning of the conversion of the infidel in question, was so delighted to find such a result that he asked, 'Which of my arguments did you find the most convincing?' 'No argument moved me,' was the reply, 'but the face and the manner of the old blind woman, who, as I helped her to her seat, asked me, Do you love my blessed Saviour?'

L. O. LABETT

WISDOM'S WAYS IN MAN'S BLESSING

THE ways of God with men have ever given delight in heaven, and the intelligent recognition of them on earth always raises a note of praise to God, Luke 15 : 7. In the course of a long business career, one has met with instances that have been surprising, in revealing the work of God in souls where least expected.

Perhaps the most conspicuous was that of a gentleman one had known about forty-five years ago, as a man of ample means, of good position in society and surrounded by a highly placed circle of friends. He was a Colonel in the Volunteers of those days ; a yacht owner ; with an old-established business that yielded a golden income.

To all appearance the words of the Lord Jesus Christ might well have applied to him. " How *hardly* shall they that have riches enter into the kingdom of God ! " Luke 18 : 24. This world had apparently locked him in its circle of pleasure, where riches open a door, where everything ministers to the pleasure of man, whether intellectual, social, or natural, everything but what was for the pleasure of God. But though the world, headed by its god and prince, would draw a barrier to keep God out, and would minister to all that is pleasing to a sinful, fallen creature, yet, thanks be to God, in the greatness of His grace He works in hearts and consciences in a way that no potion prescribed by the enemy of souls can deaden. Colonel — became gradually *blind* !

This meant the withdrawal from much that had

occupied him, and kept him in the whirl of pleasure of his former life. A long and beneficial course of treatment followed, during which in his quiet, solitary hours, the early training of godly parents was sealed by the Spirit of God in his sound conversion "Repentance toward God, and faith toward our Lord Jesus Christ," Acts 20 : 21, were made his own. An almost miraculous recovery of sight ensued, and one had the joy of hearing the dear old man praise God not only for his restored vision but for His ways with him, in enabling him to see the kingdom of God. His great regret was, as is so often the case, that he had come into blessing so late in life, and that divine things had not been enjoyed before. His words were to this effect : ' I have not only come out of the darkness of physical blindness, but delivered from the spiritual darkness of this world, and brought into the light of a living Saviour, the Lord Jesus Christ.'

What a confession ! Is that Saviour yours, my reader ? " If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised Him from the dead, thou *shalt be saved*," Rom. 10 : 9.

L. O. LABETT



WHOLLY SECURED

It may be that the reader is one, who through grace, has realized his lost condition before God, and is appreciative of the tremendous truth that Christ alone is the One able to meet the great question of his soul's blessing, and to whom he has therefore turned. It may be, however, that this remains a

secret, and has not as yet been openly declared, notwithstanding that scripture shows confession to be according to God. See Romans 10 : 9.

Many reasons may enter into this secrecy, particularly perhaps, the natural tendency of most of our hearts to fear what others may say, and also of not understanding just what the gospel of God's grace has in mind as its great end and object. The gospel, dear reader, is primarily presented on God's part, that besides an appreciation of Christ being found with us in relation to the need of our souls, we may also be found among those enrolled here on earth to have part in a witness for Christ : to find our place among those whose delight it now is, to subscribe to the great matter of the supremacy of Christ, and thus bear witness to what will be displayed as God's great thought and purpose, in a shortly coming day. In Ephesians 1 : 9-10, there is a wonderful statement of this great design, and intention of God. It reads as follows—"having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven and which are on earth, even in him." A scene is depicted in which all things are to be headed up in Christ, and in which the blessed influence of Christ will cover everyone and everything. From this God will not deviate one hair's breadth : it is fixed, and sure, and certain, for God has made Him both Lord and Christ (Acts 2 : 36) and everything will have to

give way to allow of its being introduced in manifested glory. How blessed, then, is the thought of God in the gospel—not simply of relieving man of all the consequences of his sin and guilt, resultant upon the sufferings and atoning death of His beloved Son, the Lord Jesus Christ, but of definitely securing him to have part now in this wonderful and blessed reality.

O, dear reader, do not allow the opportunity of indicating your appreciation of Christ—however little it may yet be—to remain any longer a secret. Declare yourself, we beseech you, and know the great gain and joy which is attendant upon being incorporated, as I heard one say recently, in God's great plan—that plan which has relation to the supremacy of Christ, and to God's own eternal glory—and in respect of which God is now actively engaged. The apostle Paul, as in the light of those great verities could say, "I am not ashamed of the gospel, for it is the power of God unto salvation to everyone that believeth," Rom. 1 : 16—that is, salvation here and now, in a scene where although for the moment Satan is active, God also is operating in view of the day when Christ shall be all, and His Name everywhere extolled.

How blessed the gospel is ! What great thoughts are in mind ! May you, whilst the opportunity is given, embrace them and subscribe to them for His Name's sake, for your own present and greatest blessing.

W. B. HARRIS

REAL OR COUNTERFEIT

It is a fact that there is hardly anything of real value made, which is not sooner or later copied by a counterfeit something which looks like the real thing, and of which it may take an expert to detect the difference. The greater the value of the article, the more likelihood of its being copied. Now it is our desire to call the reader's attention to the fact that the enemy of God and man has succeeded in counterfeiting the most precious thing in this world, *Christianity*, with the most solemn consequences.

To illustrate this an incident which occurred not long since may help. On going into a bank and placing some silver on the counter, the clerk was in the act of checking the amount when suddenly he picked up a half-a-crown, saying, "This one is no good," and on testing it in a device for the purpose, it readily broke in half, proving it to be made of base metal and worthless. Now though I had checked the cash carefully before going to the bank, I had seen no difference in the coins, all looked alike, each one was stamped with the King's likeness and everything seemed in order, but the experienced eye of the bank clerk soon detected something wrong.

Our reader may be one who regards him or herself as a Christian and may be regarded so by his or her friends and fellow men, but the sober consideration for us is, How does God regard me? for He alone can look into my heart and judge my motives, and know my inmost thoughts, Psa. 139. Alas, there are those who pride themselves on being Christians ;

they pray, read their Bibles, go to a place of worship regularly, are upright and honest, teetotallers, are charitable and always ready to do what good they can in the way of helping others and so on, in fact they do their *best*, and yet with it all, impossible as it may seem, they have no claim whatever to the title of Christian.

No, friend, none of these things, nor all of them can constitute anyone a Christian. Perhaps it would be well to ask, What is a Christian? We have no hesitation in saying that God's word makes it quite clear that a Christian is one who has a "*link by faith with Christ*," who has no thought of merit in himself, but who gladly avails himself of the sacrificial work of the Lord Jesus on the Cross as meeting his need as a lost sinner and having been justified by faith, he has peace with God, Rom. 5 : 1.

To refer again to the incident of the bank, the loss of half-a-crown may be of little moment, but who can estimate the loss of a soul? Ponder it well, reader, a soul lost for ever. If you have never felt the sense of your lost condition (apart from the work of Christ) God in His sovereign mercy grant you may do so before it is too late to avail yourself of the provision He has made, so that as feeling it you may understand the meaning of those thrice blessed words "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," Acts 16 : 31.

It will then be your happy experience to know something of the present and eternal joy, which is the portion of every *Christian*.

T. BROWN

THE MAZE, AND THE ONLY WAY OUT OF IT

IN many public gardens is found what is called a maze ; that is, a number of high hedges planted in parallel lines near together, with paths between, and every now and then either a part of the hedge crossing the path, or apertures through from one path to another. In the midst of all is a small open space with a tree. Visitors enter the maze, and seek to reach the tree ; but the windings of the path are such that, together with the cross-hedges and apertures, it is most difficult to thread one's way through and to attain one's object.

Numbers try it, and run to and fro and round about, and in and out, only to find, when apparently near the goal, and almost sure of reaching it, some unexpected hedge which blocks the pathway. And hence, weary and disappointed, they have been compelled to retrace their steps. And so they continue, winding their way in and out, in and out, till fairly exhausted, without attaining their aim.

Now near the tree in the middle of one of these gardens, which the writer well remembers as a child, was a man seated on a raised platform, to whom anyone could appeal for guidance who, discovering his own efforts to be unavailing, desired still to reach the goal. This man knew perfectly every turn of the way, and, obedient to his simple direction, the exhausted traveller at last found rest on a seat by the tree in the midst.

How strikingly this illustrates the vain efforts of sinners in this world to attain the heavenly goal—Christ Himself in the glory of God. The world, through sin, has become like a vast maze. Tens of thousands are striving in all kinds of ways to reach heaven, but without success. Satan has cultivated innumerable hedges—high and broad and strong ; and opened innumerable misleading apertures into false paths. They face the sinner on all sides. There is no getting over the former, but it is very easy to go astray through one of the latter.

There is a way, however—a right way—but man in his fallen, sinful state does not perceive it. Strong in self-confidence, he is very loth to give up his own moral and religious efforts to reach the desired goal. Long and oft he spurns the direction of the only One who can help him. It is too humbling to his pride. He thinks he knows. He is confident of his final success. If only he continues to persevere, he feels pretty sure that all will be well in the end. And so you may see him, wherever you turn, working and striving, doing and trying, with fleshly energy and zeal. Tell him his efforts are useless, and he will probably consider you very impertinent, and reply that he knows quite as well as, or better than you. Tell him he will never reach the goal without listening to the direction of the Lord Himself in glory, and you will very likely receive some such answer as that your idea is an old wives' fable, and that he is sorry for one who has such a poor opinion of a creature endowed with such wonderful powers as man, or that the way he is

travelling is the one his fathers trod before him, and so it must be right. If they went to heaven that way, it is good enough for him. So he continues to try, and try again, but he never reaches the goal.

Dear reader, what are you doing ? Are you unconverted, though doing the best you can, as so many vainly say ? Not that you could not do very much better, if you tried. But your very best would not do for God, for "in all your doings your sins do appear," Ezek. 21 : 24. Ah ! you are still in the great maze, or, as it is sometimes called, "the error-garden." You are no nearer the goal than when you entered it. And if you pursue your course for the next ten, or twenty, or fifty years you will be only farther off than ever. Salvation is not by works of righteousness which we have done, Titus 3 : 5. What can be clearer than that ? Then why pursue this pathway of error any further ?

The writer of these lines once spoke to an old man nearly eighty years of age, with whom, more than thirty years previously, he had often conversed on this momentous subject. Again asking as to his soul's welfare, he received the same old worn-out reply, I'm doing the best I can. Poor man, he was still in the "error-garden."

Why, you were trying that road the last time I spoke to you, and you have not got any further ; don't you think it is time to give it up ? was the reply, followed by a presentation of the gospel of Christ. Poor man, he acknowledged the truth of

what was said, but it appeared to have no power with him.

What suicidal folly to pursue such a course ! Cease from your vain efforts. Cease now. Give up. Let your strivings and doings cease once for all. " Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," Jer. 6 : 16.

Stand then, and just where you stand, turn to the Man who is seated at God's right hand, who only can direct you aright—Jesus, the Lord, the Son of the living God. He, and He alone, can, for He Himself is the way. He it is who says, " Come unto me, all ye that labour, and are heavy laden, and I will give you rest," Matt. 11 : 28. And again, " I am the way, the truth, and the life : no man cometh unto the Father, but by me."

Respond, then, to the invitation of His love, and come unto Him. All the hedges that Satan ever planted will be of no avail to arrest you then, and you will give the go-by to all false paths. You will get the rest you need and want. He will give it you. It is by Him, in His presence now, and with Him for ever when He returns. This is the only way out of the maze, this huge error-garden, the world which lieth in the wicked one, 1 John 5 : 19. He is the only way to the heavenly goal, Christ Himself in the glory of God. Now, now is the time to enter upon it. Believe on Him, and you shall be saved.

E. H. C.

FORGIVENESS

“**THY** sins are forgiven.” So spake Christ to the repentant woman in Simon the Pharisee’s house. The grace she saw in the Saviour, and her own sins, brought her to Him. “And he (Jesus) said unto her, **Thy sins are forgiven** ” (Luke 7 : 48.)

Doubtless she greatly valued those precious words. Alas ! Simon was quite in the dark. If he even knew his need of a Saviour, he knew not who was there before him. Nor was he alone in that sad condition. “And they that sat at meat with him began to say within themselves, who is this that forgiveth sins also ? ” (Luke 7 : 49.) Truly, God alone can forgive sins. But God was there in Christ, with pardon for sinners. Yet they knew it not. Faith alone could see.

Wonderful moment in this world’s history when Jesus was here ! The Saviour-God had come into the midst of sinful men in grace abounding above their sins. (See 2 Cor. 5 : 19.)

When man first sinned, with a guilty conscience he sought to hide from God. “And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden ” (Gen. 3 : 8.)

But here, a sinful woman draws near to the only one who could forgive her ; so near that her tears fall upon His feet. She is not spurned, for He is most accessible. If she feels that He is holy, altogether unlike herself, yet she is attracted by His grace. What a disclosure of the heart of a Saviour-God. No priest is needed ; she comes directly in touch

with the Son of God, for blessing. Jesus said : “ Her sins, which are many, are forgiven.” “ Thy faith hath saved thee ; go in peace.” (Luke 7 : 47, 50.)

Alas, the Son of God has been cast out by the world He came to save. God, in the Person of Christ, come into men’s midst in forgiving grace, has been refused. Christ has been rejected because the world does not want God. Awful witness of its moral ruin and condemnation. **BUT GOD WANTS MAN.** Divine grace will triumph for the blessing of myriads. Jesus was crucified and slain by wicked hands (Acts 2 : 23), yet that same death has become the very means of our salvation ; yea, the only means of blessing for fallen men. As it is written, “ Without shedding of blood is no remission ” (Heb. 9 : 22.) “ In whom (Christ) we have redemption through his blood, the forgiveness of sins ” (Eph. 1 : 7.)

As soon as He rose from the dead, the Lord commissioned His disciples to preach forgiveness : “ That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem”—the guiltiest city of all (Luke 24 : 47.)

It is “ among all nations ”—that includes you. The word of the Lord Jesus—a word of forgiveness is for you. It is in His Name ; for He has wrought redemption ; He has met every claim of God in righteousness against sin. It is for His glory, the glory of the name of JESUS, that sinners are forgiven.

Reader, are you among those who have received the Saviour’s word, and believing Him know “ Your sins are forgiven you for his name’s sake ? ” (1 John 2 : 12.)

S. P. FERGUSON.