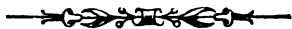


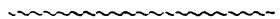
TIDINGS OF PEACE.



“Good tidings of great joy, which shall
be to all people.”



EDITED BY
WILLIAM SHAW, MAYBOLE.



VOLUME III.

[1893-1896.]



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Tidings of Peace.

No. 85.

JANUARY, 1893.

Vol. 3.

THE GOSPEL OF JOY.

— — —

THE man who says he is saved, and yet is not happy, in the Lord, has got the wrong kind of salvation. *God's salvation* makes people happy—notwithstanding all that the world says to the contrary. The world tells you that if you get *converted to God*, you will cease to enjoy life. But the simple truth of the matter is, that it is only when you get converted that you *begin* to enjoy life. The world cannot give a true testimony in this question, for it speaks of a thing it knows nothing about by actual experience. If a man has never been converted, how can *he* explain the results that follow

conversion? If he has not tasted the wine of redeeming love, how can *he* compare it with the wine of worldly pleasures?

The GOSPEL OF CHRIST is a Gospel of *Joy*. Whatever you forget, do not forget that the Gospel is "*good tidings of great joy*." That is how it is described in the Book of books (Lu. ii. 10). And do not forget the words that follow—"which shall be to *all people*." This includes *you*. It is clear, therefore, that there is a *Gospel of joy*; and it is also clear that it is *for you*. Have you believed the glad tidings? Are you rejoicing in eternal life? If so, happy art thou. If not, you are a stranger to God's salvation!

Now, do not make any mistake

as to the Gospel joy. Be careful to remember that the Gospel does not make people happy *in their sins*. It makes them happy by *delivering them from their sins*. There must be freedom before there can be joy; and we know that there can be no freedom in slavery to sin. When the almighty Saviour announced His mission, He said He was come to "preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Lu. iv. 18). His salvation is a *mighty deliverance*. It takes possession of the heart. It sits on the throne of the affections. It overcomes the world, and makes its happy possessor the Lord's free man. Reader, you *know* if this deliverance is your experience. These lines are sent forth with this end in view — that God's salvation may become *your* experience, even *now*. If up till this time you have missed salvation's joy, you have missed the greatest and the only true and abiding joy to

be found on earth. You may have a certain amount of "religion"; but religion is not Christ. Have you received *Him*? That is the question. If you have received Him, you know you *have passed out of death into life*. And Scripture expressly declares that "blessed is the people that *know* the joyful sound."



IT is plain to common sense that a man who has not accustomed himself to the language of Heaven, will be no fit inhabitant of that place when its glory shall be revealed.



"THE Scriptures carry in themselves convincing evidence of the truth of the doctrines, promises, and threatenings they contain. Truth is its own witness. We want not the stars, much less a torch, to show us the sun: it is only the blind that cannot see it."



"HE who has no mind to trade with the Devil should be so wise as to keep away from his shop."

WHAT THEN ?

NO mortal tongue can tell
What this new year shall see ;
No human eye can sweep
Adown its pathless deep,
And read its history !

But this thou mayest know—
Whate'er the year shall see—
It Christ the Saving One
Be thine all-glorious Sun,
It shall be "well with thee."

His side for thee was pierced—
His life for thee was given,
That thou through endless days
Might sing His matchless praise,
And dwell with Him in Heaven.

He waits to welcome thee
Into the ransomed throng
Who, trusting in His blood,
Are trav'ling home to God,
To sing the glad new song.

He saves from endless woe,
And from the power of sin ;
He sets the captives free :
To joyful liberty
He brings the wand'rer in.

And from His mighty love
No hostile power can part,—
Love that can satisfy,
Love that shall never die ;
'Tis this that keeps the heart.

O tell us, ye who seek
In earthly streams to find
Abiding joy, have *you*
Found pleasures pure and true
In all those streams combined ?

Ah ! no ; "the aching void"
Is there within your breast :
Earth cannot satisfy ;
Deep down, that weary cry
Is heard—"No rest, no rest !"

And what if this new year—
All bright and joyous now
Although it may appear—
Should bring the sudden fear,
And shadow on thy brow ?

What if thy latest sun
Should set in darkness then ?—
No ray of hope be found,
Salvation's joyful sound
No more be heard again ?

What if that voice which oft
Hath warned from wrath to flee,
Should rise like thunders' roll,
And say, "This night thy soul
Shall be required of thee" ?

What then ?—if answered not,
This question yet shall rise,
And meet thee, sad and lone,
Before the Judgment Throne,
At yonder great Assize !

What then ?—Why tarriest thou ?
Let Jesus be thy Friend.
In Him who died for thee
This shall thy portion be—
Life that shall never end.

Then shall a glad new year
Rise on thy wond'ring sight.
Earth's joys allure no more—
They fade away before
"The glory of that light" !

Maybole, *Dec.*, 1892.

S.

"I'LL BELIEVE JESUS."

THERE must be something in his religion, or he never could have held out for so many years." Such was the testimony of a policeman concerning Charles Fairbairn, known far and near as "The Edinburgh Street-preacher." When the people said there was "something" in his religion, they were right. There *was something* in it. He had JESUS; and he was happy; and that was the secret of it all. Charles had lived a wild life. He had been the companion of gamblers, runners, and prize-fighters. He was one of the Devil's right-hand men, and looked as hopeless a case for *Conversion to God* as could anywhere be found. But the Lord is rich in mercy, and able to save to the uttermost. This was strikingly illustrated in the case of Charles Fairbairn. It was on a Monday morning, after a previous day's drinking, that he laid his left hand on the shoulder of a servant of Christ and said, "Now, split fair; where would you go if you were to die?" "To Heaven, Charles," was the answer. His hands dropped by his side as he

said, "Well, I am going to Hell. Ah! my mother used to talk like you. I'll go to your meeting to-night." He did go to the meeting, and kept going all that week. God was dealing with him. His convictions of sin became intense. Yet it seemed to him that he had been too great a sinner to be forgiven. He was again and again tempted to rush off and drown his convictions in the dram-shop. Would he do it? Or would he go to God for forgiveness? But could God forgive *him*? Such were his thoughts as the way of salvation was laid before him. Tempted, by the great Enemy of his soul, to despair, he cried out: "It's the Devil: he says that I am too bad—that God cannot save me. But Jesus says, 'Him that cometh to Me I will in no wise cast out'; and *I'll believe Jesus.*" Thus Charles Fairbairn passed out of death into life, and went forth a new man.—
(*Abridged from Hill's Account.*)

FANCY not that you lose your pleasures when you lose your sins, and that living to God is irksome. Thousands can declare that they never knew what it was to be redeemed from misery till they were redeemed from sin.

Tidings of Peace.

No. 86.

FEBRUARY, 1893.

Vol. 3.

THE FAVOUR OF GOD.

TO be *saved* is to enjoy God's favour. "In His favour is life" (Ps. xxx. 5). "Ah," you are perhaps saying to yourself, "if I only had the favour of God I would not need to care though all the world was against me." True; but how are you to secure His favour? Be clear as to this, that you cannot secure God's favour by any fancied merit of your own. His grace is *undeserved favour*. It is not to be had for buying. You need not put in the claim that you are better than the man who lives next door, and that therefore the favour of God should be extended to *you*. If such be your thought, you are on the wrong way to

secure God's favour; and the longer you tread that path you will get the further away from God's salvation. As a matter of fact, there is not a single person on earth who deserves the favour of God. Scripture plainly tells us that "there is none righteous, no not one." "God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. xi. 32).

God's favour is secured by your *accepting the One upon whom His favour never ceases to shine*. That One is *JESUS*. The world was going down to death and Hell when JESUS, the Son of God, appeared upon the earthly scene, to make His soul an offering for sin—to die for the ungodly, and open up the

way to the presence of God — the way which sin had blocked. Jesus accomplished the mighty work. By His own precious blood He opened up the way to God ; and now all that will come to God *through Jesus*, shall be received, and saved, and find "favour"—no matter what their sins have been. God's favour to guilty sinners flows only through one channel—*Christ*. His favour to the lost is all stored up in Jesus—the One who came "to seek and to save that which was lost." The question is therefore simply this, Will you have God's appointed Saviour?—will *you* have this Jesus? The question is not one of little importance. Eternal issues are hanging in the balance. To be *without Christ* is to be without God, and without hope to all eternity! To *have Christ* is to have life everlasting—the forgiveness of sins—the favour of God—the joy of the redeemed. What a vast difference there is between having Christ and not having Christ!

You are left in no uncertainty as to how you shall find the favour of God. As a lost sinner, you have simply to believe on the lost sinner's Saviour. You have only to receive *Him*; and in that happy moment you shall stand *accepted in the Beloved!* (Eph. i. 6). It is simply impossible for you to have God's favour while you are rejecting the Son of His love. On the other hand, in receiving that Son as your alone and all-sufficient Saviour, you find yourself at once in the favour of God, because of being *in Him* in whom God is for ever well-pleased. Then, what dost thou say to the simple question, Are you in Christ? or are you *not* in Christ? It is not a question of "How will you find God's favour?" It is a question of "*What are you going to do with Jesus?*"

—◆—

BEWARE of the delusion that you will be saved *for* your believing. Salvation is a gift—not a reward. Sinners are saved *through* believing on JESUS.

DELIVERANCE FIRST.

THERE are people who, when dealt with as to their souls, will try to silence the humble believer by saying, "But how did evil originate?" If we are addressing such an objector, we have only to say that your question is quite proper—in its place. In the *first* place, however, it is of far more importance for you to be delivered from the penalty and power of sin than to know how evil came to have an existence. In the last railway catastrophe not one of the injured passengers would have refused to be taken out of the wreck, on the plea that he must *first* know how the train came to leave the metals. The first thing is *personal deliverance*—and *then* you may enquire into the causes that led to the catastrophe. All this applies with undiminished force to the great catastrophe of sin. Man—woman—are you out of danger? Are you saved by the Son of God from the wreck of a

guilty world? Do you answer *No*? Do you say you are not converted yet?—not passed out of death into life? Then your first concern is to be *saved*. What although you knew all about the origin of evil, and yet passed into eternity a stranger to God's salvation? Such knowledge would profit you nothing before the bar of God! But, if you believe on the Son of God, you shall be *saved for eternity*—although you may know but little as to the origin of evil. When there are no more souls to be saved—no more captives to be taken from the power of Satan—no more desolate hearts to be made glad with the joy of a Saviour's love—*then* we shall sit down to discuss the deep things as to *the origin of evil*.

—◆—

WHEN a house is on fire, you do not spend time in trying to find out how the fire originated. You seek to rescue those who are in danger. That is just what the Gospel messenger does: he seeks to deliver souls from the danger of perishing eternally.

SAVED THROUGH READING A TRACT.

A YOUNG sailor was going down the quay to join his ship at Bristol, when a lady handed him a tract, which he thrust carelessly into his pocket. He soon forgot all about the tract; but ere long that silent little messenger was carefully sought out. In the middle of the Atlantic a storm arose. It seemed as if the ship would founder; and the young man, thinking he was about to enter eternity, became alarmed about his soul. He sought for a Bible, but *there was not one in the forecabin!* Just then he remembered the tract which he had thrust into the pocket of his go-ashore jacket. He soon found it, and through reading its message of salvation he was enabled to accept Christ as his Saviour. The storm abated, and so did the tempest in his soul. He became a new creature in Christ Jesus. Even a tiny leaflet may bring you the precious message—words whereby you may be saved. A great storm is coming. God hath appointed a day in which He will judge the world; and it will be then for ever too late to make ready for that day.

EAGER TO BE SAVED.

I ONLY wish I saw people as eager to be saved from Hell, as I once saw a man to be saved from drowning. He had made a desperate spring from the pier, to catch our bulwark, when he lost his hold, fell backwards, and went down instantly—engulphed in the roaring sea. Sucked out by the receding wave, he rose to the surface a good way off. And he had perished, but for one who came rushing down the pier at the top of his speed, bearing a life-buoy aloft in his hand. He sends it spinning through the air, away over the waves to the drowning man. It fell right over his sinking head. With what joy he caught it! How he laid hold of it! I saw him holding on—pulled from a watery grave; and thought, Would God, that every man ready to perish laid hold as eagerly on eternal life! If you lay hold on Christ, all the angels in Heaven would sing as the glad tidings were told. In the name of Him who purchased it, and offers it, and urges you to accept it, I intreat you to lay hold of eternal life.—(*Abridged from Guthrie.*)

Tidings of Peace.

No. 87.

MARCH, 1893.

Vol. 3.

HOPING TO BE ACCEPTED.

I AM going to the continent to-morrow," said an aged friend ; "and as we never know what a day may bring forth, I have written out a few directions as to the disposal of my property, and wish you to sign your name as witness."

He then read his "will" over to me ; and I was struck with the definite way in which he had expressed his wishes. He concluded with the following words : "*I wish to testify that I die trusting in the merits of my Lord and Saviour, Jesus Christ, and hope I am accepted for His sake.*"

I said, "Seeing you have stated everything so clearly, may

I ask why you add, 'I *hope* I am accepted'? The Word of God says to us who have believed on Jesus, that He '*HATH* made us accepted in the Beloved' (Eph. i. 6), and again it is written, 'We *KNOW* (not *hope*) that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens'" (2 Cor. v. 1).

To this my old friend made answer, "I have no sympathy with those who are presumptuous enough to speak so confidently about their salvation."

"My dear friend," I replied, "if it be presumption, has not God endorsed it? Did not Christ say, 'He that heareth My word, and believeth on Him that

sent Me, *HATH* everlasting life, and shall not come into condemnation; but *IS PASSED* from death unto life' (Jno. v. 24). You say you rest on the merit of Christ, and Him alone."

"I do," he added, "and firmly believe that when He said, 'It is finished,' the work was fully done, and nothing can be added to it."

I then pointed out that nothing could be *taken from it*; and, when he asked me if I believed in "the final perseverance of the saints," I replied, "I believe rather in the final perseverance of God to guard and keep the saints unto the end. If it depended on the holiest saint of God to keep himself, it would be a sorry affair. He could not stand for half-an-hour. Instead of the perseverance of the saints we have the perseverance of Father, Son, and Holy Spirit. Is not this a firm basis on which to rest?" "It is indeed a sure foundation," he exclaimed. "I see my mistake. It is far more presumptuous to doubt God than to take Him at His word."

Without more ado he then struck the word "hope" out of his will, and in its place inserted the word "*know*."

In plain words, he *believed God*. He had rested on Jesus—he had accepted the Son of God as Saviour; and as a result of that acceptance he saw from the Scriptures that he was there and then *accepted* and *saved*.

How does it stand with *your* soul and God? Have *you* also come to the conclusion that it is "far more presumptuous to doubt God than to take Him at His word"? If you have *not* believed on Jesus as the Saving One, you can have no assurance of pardon and acceptance. But if you *have* received Jesus, then know, on the authority of Him who cannot lie, that you *HAVE* everlasting life. It is not then a question of *hoping*—it is simply a matter of *believing God*.



YOU may have a peaceful calm apart from Christ; but it is the calm that goes before the hurricane.

A QUESTION FOR YOU.

ARE you saved by the Blood?
Are you washed and forgiven?
Reconciled unto God,
Do you journey to Heaven?

Are you one who has trusted,
All lost and undone,
In the work of redemption
Wrought out by God's Son.

Are you one who can say,
In the boldness of faith,
"I believe now on Jesus,
I am saved through His death"?

Don't put off the question—
Momentous for you;

When Death's waters roll
O what will you do?

When the pleasures of earth
Shall for ever be past,
And the white throne of judgment
Shall meet you at last;

Ah! then you shall wish
That on earth you had known
The One who shall sit
As your Judge on the throne.

Ah! then you shall see,
While the ages shall roll,
That no loss can compare
With the loss of the soul!

And then you shall wish,
When all wishing is vain,
To hear the glad sound
Of salvation again.

Then, haste thee while yet
To the Cross you may flee;
For the Saviour of sinners
Is waiting for thee!

S.

PRAYING FOR PARDON.

"**I** AM praying to God, and
trying to do my duty,"
said an old soldier.

"Well, friend, what are you
praying to God for?" "Sir,"
answered the old man, "I am
praying to God for the pardon
of my sins." "But do you expect
to get pardon of your sins by
praying?" "Yes, surely, for
has He not told us to pray?"

"True, He has told us to pray,
but not for pardon: *that* must
be got in another way." "How
is that?" "By simply accepting
the pardon which God has pro-
claimed. When your wife offers
you your tea, do you keep on
asking for it? or do you take it?"
"I take it, certainly, at once,
without asking."

"Well, then, in the same way
take the forgiveness which is
now *preached unto you* through
the Name of Jesus. That is,
believe on Him—rest on Him—
and thou shalt there and then
be *saved* and *forgiven*. It is not
a question of asking or doing,

but of taking—CHRIST. Don't stay outside, asking to be let in. The door is open,—go in, and then ask for all you need."

ASSURANCE OF SALVATION.

IS assurance of salvation revealed in the Scriptures?

Undoubtedly it is. "Verily, verily, I say unto you," says Jesus, "he that believeth on Me *hath* everlasting life" (Jno. vi. 47). In that single passage you have the absolute assurance of salvation through simply believing on Jesus.

John iii. 36 says the same thing; while John v. 24 adds that the believing one shall not come into condemnation; while Rom. viii. 1 declares that there is now *no condemnation* to them that are in Christ Jesus.

When we pass on from the doctrinal statement of Scripture to the *experience* of the believer, we find the same great truth of the assurance of salvation clearly brought out. The apostle John,

speaking for himself and his fellow-believers, says, "*We know* that we have passed from death unto life" (1 Jno. iii. 14); and again, "*We know* that we are of God" (1 Jno. v. 19).

You see, then, that Scripture plainly declares that the sinner who believes on Jesus *HATH* everlasting life; you see that those who have believed *do* enter into rest (Heb. iv. 3), and *know* that they are saved. Is this knowledge *yours*? Can you say, "I *know* that I have passed from death unto life"? There is no mystery whatever about this momentous question. If you have *received Christ* as your Saviour, you have the assurance of salvation; and if you have not received Christ, it is simply impossible that you can have the assurance. "He that hath the Son hath life; and he that hath not the Son of God, hath not life" (1 Jno. v. 12).

—◆—

CHRIST delivers from the *power* of sin. He is not half convinced of sin who only wants to be delivered from its *punishment*.


Tidings of Peace.

No. 88.

APRIL, 1893.

Vol. 3.

COULD NOT SATISFY.

 VICTIM of "mental depression" once went to consult a doctor. The poor man's health was giving way. He complained that he suffered from such settled melancholy that life was unbearable.

The doctor examined him, and after a little while remarked that he wanted nothing except some *lively amusement* to divert his thoughts from himself.

The man shook his head, as if doubtful as to the efficacy of the prescription. The doctor then suggested a certain theatre. But the patient had no confidence in the theatre as a remedy. "Well," said his medical adviser, "I can only think of one other

thing or person that would help you ; and, if that does not produce the desired effect, I can do no more. Go and see that great clown who has lately arrived and is drawing such crowds with his merriment ; and, if you suffer from depression after hearing and watching him, I shall be surprised."

"Ah !" said the poor man in tones of the deepest distress, "*I am that clown !*"

The very man who had been moving thousands to laughter was himself miserable and sad at heart, and utterly helpless to drive away the melancholy that brooded over his own spirit.

What a remarkable example is here of the unsatisfying nature of the world's joys ! What a

delusion to suppose that because people laugh loudly and indulge in noisy merriment they are therefore happy! How often these are but the outward covering of a sad and aching heart within! There is only one thing can make a person happy; and that is, the joyful tidings of God's salvation received into the heart. To *have Christ* as your own personal Saviour, is to have Heaven begun in the soul—the foretaste of everlasting joy. O how blind the poor world is—seeking to satisfy the longings of the human spirit by looking at the antics of some poor hired clown—himself as sad at heart as any of his audience! And the world's theatre passes away, and the jokes of the hired merry-maker; yet in your soul, unsaved one, there is still a "great void." The world has not satisfied—cannot satisfy. There is *something wanting*. You must have JESUS. This is all you need. What are you going to do *with Him*? Scripture tells us that He has been *given*; "for God so

loved the world, that He *gave* His only begotten Son" (Jno. iii. 16). Have you *received* Him? He saves from coming wrath. He brings forgiveness of sins that are past. He takes His place on the throne of the heart. He fills the trusting one with "all joy and peace in believing." He gives you that heart-rest which the world has sought in vain for nearly six thousand years. He brings the assured hope of a blessed resurrection, and an eternity with Himself in realms of everlasting joy. Does all this not move you? Are you still indifferent to the call to turn unto God and be saved? See that you do not presume upon His long-suffering. The day of grace will have an end. The hour is coming when the Saviour will cease to call, and the Spirit of God will cease to strive. If unsaved, what then? Then a *lost eternity* shall be yours! Then you must remain unsatisfied for ever, with no ray of hope to illumine the blackness of darkness!

IS THERE NO HOPE?

ALAS! I said, and can it be?—
Is there no ray of hope for me?
The God of Heaven I have defied—
Rejected Jesus crucified—
Drove madly down Destruction's road,
And would not have the Gift of God;
Till now my sin, like iron chain,
Refuseth to be rest in twain.
In vain I struggle to be free:
No earthly power can rescue me.

Just then, when it was darkest night
Within my soul, the joyful light
Of Jesus' love burst on my view:
Thus spoke the faithful One and true:
"My precious blood was shed for thee,
That My salvation thou might see:
All power is Mine—I came to save,
And bear thee through the surging wave
Of sin and care, and strife and woe,
That rest eternal thou might know."

And as I heard the words of love,
Borne from the throne of God above,
I came to Him who died for me,
And, in believing, I was free.
My chains were snapt—O happy day!—
By Him who bore my sins away.


O there is One whose precious blood
Can bring the sinner nigh to God!
O there is One upon whose breast
The tempest-toss'd may find their rest!
O there is One whose mighty arm
Can keep where Satan cannot harm,
And bear thee through the swelling flood,
An heir of Heaven, a child of God!

SUBSTITUTION.

THE great truth of *Substitution* is one of the most outstanding features in the Gospel of Christ. You have Substitution plainly declared in the declaration of Scripture that "Christ died *for the ungodly*" (Rom. v. 6). He bore the penalty due to sin. He took the place of the guilty. It is this that gives confidence to the trusting sinner, that "CHRIST hath once suffered for sins, the Just for the unjust" (1 Pet. iii. 18). Nothing, therefore, can be clearer than this, that we are saved through what *another* has done. This is *Substitution*; and it is a blessed truth. What have you to say to this, unsaved reader? Do you accept the Substitute whom God has provided?


THE first step towards knowing you are *saved*, is to be convinced that you are *lost*, and in danger of perishing eternally.

THE CHAIN TOO STRONG.

 CERTAIN blacksmith of olden times was taken prisoner and immured in a dungeon. He there conceived the idea of escaping, and began to examine the chain that bound him, hoping to discover some flaw that might make it easier to be broken. But his hope was vain. He found, from marks on the chain, that it was one of his own workmanship; and it had always been his boast that no one could ever break a chain that he had forged. And now it was his own chain that bound him!

Thus it is with the sinner. His own hand has forged the chain that binds him—a chain which no human power can break. Yet there is One who can break the chain. JESUS came preaching "deliverance to the captives." JESUS, and JESUS only, can break the terrible fetters of sin. Wouldst thou be free, imprisoned one? Then, put your case at once into the hands of the almighty Saviour.

JUST, AND YET THE JUSTIFIER.

 WAS urged to "decide for Christ." But that was not just what I needed. I was in earnest to be saved. But my difficulty was this—*What about my sins?*—How can God righteously receive me, a sinner? I felt that my sins were sufficient to damn my soul for ever? How then could I appear before God? Just at that point the great truth of *forgiveness through the blood of Christ* was carried home in power to my soul. A *perfect Sacrifice* for sin had been offered in the death of God's Son. Atonement for sin had thus been made: and, on the ground of that atonement, I saw that God could be *just*, and yet the *Justifier* of him that believeth in Jesus (Rom. iii. 26). My difficulty at once vanished; for I saw that it was completely met by the death of Christ. I believed on Jesus; and knew on the authority of God's Word, that I was "justified from all things" (Acts xiii. 39).


Tidings of Peace.

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Vol. 3.

WARNING DESPISED.

 VESSEL named the *Thetis* was cruising in the Mediterranean in search of a shoal or bank said to exist beneath the treacherous waters. The search was vain, and the captain abandoned the enterprise, declaring the reported danger to be "all a dream." An officer on board, forming a different opinion, went out afterwards to the same latitude and longitude, and there discovered a reef, which was then inserted in the charts.

The captain, on hearing of the discovery, would not believe it. Incredulous and obstinate, he exclaimed, "If ever I have the keel of the *Thetis* under me

again in those waters, if I don't carry her clean over where the chart marks a rock, call me a liar and no seaman."

Two years afterwards he was conveying, in the same vessel, the British ambassador to Naples, and deliberately resolved to sail over the spot where the sunken rock was marked on the chart. "Within five minutes we shall have crossed the spot," he exclaimed. Then, taking out his watch, he said, "The time is past : we have gone over that wonderful reef." But presently a grating touch was felt on the ship's keel—then a sudden shock—a tremendous crash. *The ship was wrecked!* Through great exertions most of the crew were saved ; but the captain,

refusing to survive his own mad temerity, went down with the *Thetis*—a victim of unbelief!

Multitudes are perishing from the same cause—*sheer unbelief*. They have been warned of their danger. They have been told on the highest authority that "the wages of sin is death." They have been entreated to "flee from the wrath to come." And the God of Heaven has not only warned of coming judgment on account of sin, but He has provided a way of escape—a harbour of safety. He has given up His Son; and that Son has given His life a ransom for many. "Unto you, O men, I call," He says, "and My voice is to the sons of man" (Prov. viii. 4). "Deliver him from going down to the pit; I have found a ransom" (Job xxxiii. 24).

Do you believe it, unsaved reader? Do you accept God's testimony that you are in danger of losing your soul? What will it profit you to despise the warnings of redeeming love? What will it profit you to reject the

testimony of God, and go down beneath the waters of judgment, when the Day of Grace is passed away for ever? We entreat you to pause and consider—yea, to receive *now* that salvation which is in Christ Jesus for all who will *believe God*.

"TOO GOOD."

WHETHER the news may sound "too good" or not, it is beyond the possibility of doubt that he that believeth on the Son of God *hath everlasting life* (Jno. iii. 36). Scripture plainly declares that *all that believe* are justified from all things (Acts xiii. 39). The righteousness of God is unto all and upon all them that believe (Rom. iii. 22). Believing on Jesus and possessing everlasting life are thus linked together by a bond that no power can break. Such are God's terms—so simple that all may understand—so free that none are shut out except those who shut themselves out.

JESUS, MY SAVIOUR.

JESUS ! precious, saving Name,
I would tell abroad His fame :
Down from glory's heights He came,
Jesus, my Saviour !

Jesus came to save the lost,
E'en at Calv'ry's awful cost ;
Now in Him alone I boast—
Jesus, my Saviour !

For the joy before Him set,
Sin's tremendous curse He met :
How shall I such love forget ?
Jesus, my Saviour !

His the joy that you and I,
Dead in sins, no more should lie,
But, by precious Blood brought nigh,
Praise Him as Saviour !

On the Cross He died for me—
In His body on the Tree
Bore my sins : now I am free
In Him my Saviour !


Nought of works had I to do :
'Tis a faithful word and true—
Free salvation now for you,
O trust the Saviour !

He will break sin's dreaded pow'r,
He will guard when dangers low'r ;
Then why not, this very hour,
Come to the Saviour ?

Trav'ller to Eternity,
May thy heart's decision be,
"Now I rest my soul on Thee,
Jesus, my Saviour !"

MAYBOLE, 17th March, 1893.

WRATH TO COME.

E dare not conceal from you, unsaved reader, that there is such a thing as "wrath to come" (Matt. iii. 7). There is such a thing as "the vengeance of eternal fire" (Jude 7). Men may seek to deny what God has revealed ; but that cannot alter what God has said. You may try to shut the eternal realities out of your mind, and drown reflection by drinking at streams of worldly pleasure. Yet over all these the God of Heaven has written, as with a pen of fire, the words, *After this, the Judgment!* Are you prepared for *the Judgment*? Have you received Jesus? Are you saved for eternity? Infinitely better to have these questions answered satisfactorily *now*, than to join the scoffer in attempting to prove that there is no Judgment to come. When that day arrives, every scoffer will be convinced—but convinced when it is for ever too late. "Behold *NOW* is the day of salvation."

IT DOES NOT MATTER.

SOME people say it does not matter *what* you believe. But there could not be a more deadly heresy. Even if *man* gives a friendly warning, it matters a great deal whether you give heed to the warning or not. Thousands of lives have been saved by believing the warnings as to coming storms upon these coasts. When *God* speaks, are you at liberty to set aside *His* warning? Nay, verily. How shall they escape who turn away from Him that speaketh from *Heaven*? (Heb. xii. 25). Truly it is of the most vital importance that you *believe God*. It can only be to your everlasting confusion that you despise the voice from the excellent glory that tells of the coming storm which ere long will burst upon a Christ-rejecting world!

Ahab refused to believe God when the prophet declared what would be the result of the battle with the Syrians (2 Chron. xviii. 17). Do you mean to say that

it did not matter whether Ahab believed God or not? It proved a most serious matter indeed. He despised God's warning, and perished in the battle—a victim of unbelief.

Yonder is a man going straight in the direction of a dangerous precipice. You warn him of his impending danger. But he despises your warning. Do you mean to say it does not matter whether he believes you or not? Will his unbelief avert the coming danger? "No," you say; "if he keeps on his way his destruction is certain." Just so. In the things of earth, then, it matters very much what a man believes. Yet there are those who say that in the momentous concerns of the soul and eternity it does not matter what you believe! Away with such a thought! Yea, let God be true, but every man a liar. "Except ye repent, ye shall all likewise perish." Reader, you must be born again. You must be saved through the blood of the Son of God, or perish eternally.


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"TOO MUCH STRENGTH."

 MAN had fallen into the river, and was in imminent danger of being drowned, when a powerful swimmer plunged into the water. But, to the horror of the onlookers, he swam round the drowning man until the poor fellow was well-nigh exhausted by his own exertions. Then, when he was just on the point of sinking, the strong swimmer seized him and bore him safely to the bank.

"Why were you so long in getting hold of him," they asked: "the man was nearly drowned!"

"He had too much strength," replied the rescuer; "if I had seized him at first he would have caught me and taken us both

down. I had to wait until he was exhausted, and had no more strength left. That is why I could not save him at first."

This simple incident illustrates a great truth in connection with the Gospel of God's salvation. There are many sinners who have *too much strength* to be saved. They fancy they can effect their own salvation—or at least help on the work—by their own efforts. Therefore they go on struggling to be saved. Some are engaged in working to be saved; others are praying to be saved; while others, again, are doing their best to keep the law of God, if haply peace may thus be found. But no peace comes. What is the secret? The secret is simply this—they will not

allow CHRIST to save them. They have persuaded themselves that *their* works will count for *something*; and they are not prepared to accept God's salvation as a free and unmerited gift to a hell-deserving sinner. So long as this is the case they *cannot be saved*. This is solemn, unsaved reader; but it is true, nevertheless. Are you one of those who are "doing their best" to be saved? If so, you are deliberately putting yourself beyond the reach of Christ! *HE* has *finished* the mighty work that saves from coming wrath. You and I had no hand in that work. We cannot add to it, nor can we take from it. The God of love is now calling on you to rest your weary soul upon *the finished work of Christ*. Will you therefore now cease from your own works, and accept the sacrifice for sin which God has provided? .

There cannot be the slightest doubt as to Christ's *ability* to save and His *willingness* to save. The question is simply this:

Are *you ready* to be saved? If you are determined to continue your struggles, and seek by your own works to get upon better terms with God, you are simply deceiving yourself and keeping Christ from saving you. God calls upon you to submit to *His* righteousness. There is no salvation for a man so long as he is "going about to establish his own righteousness." But why be in jeopardy every hour through attempting to be justified by the deeds of the law?—a thing which God declares to be impossible. Why remain another hour under wrath, when God declares that *His* righteousness is "unto all and upon all them *that believe*"? (Rom. iii. 22). Why be engaged in the hopeless task of "saving yourself," or helping to save yourself, when One stands ready to save and mighty to deliver? Have you come to an end of yourself, my reader? Are you willing *now* to be saved on God's terms? Are you ready to cease from your works and believe on the Saviour, JESUS?

"MISSED IT AT LAST."

"**I** HAVE missed it at last," exclaimed a young man as the doctor bent over him in what proved to be his last illness.

"What have you missed?" inquired the tender-hearted physician.

"Doctor, I have missed the salvation of my soul."

"Say not so. Do you remember the thief on the Cross?"

"Yes, I remember the thief on the Cross. And I remember that *he* never said to the Holy Spirit, 'Go Thy way.' But I did. And now He is saying to me, 'Go *your* way.'"

Then, after a pause, he continued: "I was anxious about my soul a long time ago. But I did not want to be saved *then*. Something seemed to say to me, 'Don't put it off; make sure of salvation!' But I said to myself, 'I will postpone it.' I knew I ought not to do it. I knew I was a great sinner, and needed a Saviour. I resolved, however, to dismiss the subject *for the present*, promising to myself to take it up again at some more favourable time. I resisted and bargained away the Holy Spirit. I never thought of coming to this.

I meant to have made my salvation sure. And now I have *missed it at last!*"

"You remember," said the doctor, "that there were some who came at the eleventh hour."

"My eleventh hour," he rejoined, "was when I had that call of the Spirit. I have had none since—shall not have. Oh! I have missed it; I have sold my soul for nothing—I am undone for ever!"

This was said with such indescribable despondency that nothing was said in reply. And thus the young man passed into eternity!

This startling incident sets forth the danger of delay in being reconciled to God. It is not for nothing that the warning is given in Scripture, "*Behold now* is the accepted time." We cannot limit God's grace and God's power. Yet we cannot help seeing, both in the Scriptures and in every-day life, that many who deliberately *put off* attending to their salvation, become hardened in their sins or drowned in despair. We read of the man who promised to attend to his soul at "*a convenient season*." But we do not read that the convenient season ever came.

MORE THAN THAT.

YOU must not for a moment imagine that the Gospel is merely a provision for taking you to Heaven when you die. The Gospel certainly tells of a blessed eternity for all who receive Jesus. But it also provides for *present* blessing as well as *present* deliverance from the power of sin. The Gospel effects a mighty revolution in a man's heart; and if the fruits of that revolution are not manifest in his ways and doings, he has not received the Gospel of God. *His* Gospel strikes the death-knell of the old life. Old things are passed away; behold, all things are become new.

—◆—

"WHEN you are converted, you will lose your liberty," says the world. "Yes," we reply, "we lose our liberty to serve the Devil." In exchange for that so-called liberty the Gospel brings freedom from the power of sin and a *delight* to please Him who gave Himself for us.

WHOSOEVER AND WHATSOEVER.—These two words were often used by Christ. "Whosoever will" may come. "Whatsoever ye shall ask in My name, that will I do." "Whosoever" is on the *outside* of the gate, and lets in all who choose; "whatsoever" is on the *inside*, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation *free*: "whatsoever" makes it *full*.

—◆—

IN CHRIST you will find everything needed for your present and eternal salvation. His death is an atonement for sins of the deepest dye; and His risen life at the Father's right-hand is the guarantee that He is able to deliver "to the uttermost" all who put their trust in Him. Is this Jesus yours? The most important question on earth for you to settle is this—Have you believed on Jesus and been saved? or are you neglecting His great salvation, and therefore abiding under the wrath of God?


Tidings of Peace.

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BUT NOT SAVED.

T the close of a Gospel meeting one night in the village of B——, an intelligent-looking man waited for conversation. "Well," I said, "how does it stand with your soul for eternity?" "O," he answered, "I am a believer, but I am *not saved*." To this I replied, "I am a believer, and I *am* saved. There is evidently something wrong somewhere. Let us sit down and see what God says about it in His Word."

We sat down and searched the Scriptures. Having reached Jno. v. 24, I asked him to read it sentence by sentence. I pointed out that a certain class of people were there spoken of. The verse

begins, "He that heareth My word, and believeth on Him that sent Me." "Are you one of these people?" I said. "Have you heard God's word?—do you believe on Him as the One who sent Jesus to die?" "I do," he answered. "Then," I said, "let us read a little further. Of those who have heard and believed, God says three things—

- (1) *Hath everlasting life;*
- (2) *Shall not come into judgment;*
- (3) *But is passed out of death into life.*

That is what *God* says."

The dear man was at first lost in wonder—as much at his own darkness and unbelief as at the simplicity of the Gospel plan. It was clear to himself that he

had *never believed God!* That very night he believed ; and, as an inevitable result, he entered into rest. On the authority of God's word he knew three things of vast and eternal importance—(1) that he has everlasting life, (2) that he shall not come into judgment, (3) that he is passed out of death into life. The darkness was past ; the true light was shining. Long years of "trying to be religious" had completely failed to bring peace to his troubled heart. He had now *submitted to God's righteousness.* He had discovered that under the guise of professed Christianity, he had been simply rejecting God's Son. But now he believed on Jesus, and knew he was *saved!* Have you, my reader, a similar happy experience? *Are you saved?*


JESUS not only saves and keeps, but He *satisfies.* This is what all the world cannot do. Over every earthly fountain these words are written, "*Whosoever drinketh of this water shall thirst again.*"

MOMENTOUS.

TO reject Christ is to endure the wrath of God throughout eternity. The consequences of rejecting Christ are thus seen to be momentous. And truly they *are* momentous. But the terrible result of rejecting Christ lets us see the great honour which God puts on the work of His Son. The fact that the consequences of rejection are so stupendous lets us see *the transcendent worth of the death of Christ.* God sets infinite value upon that death ; and can it be that you, reader, set so little value upon it that up till now you have rejected the Son of God who finished the glorious work? If such be the case, it is high time to get aroused to your true condition. Do not for a moment cherish the delusion that you may reject God's Christ, and yet find yourself at last in God's heaven !

HE boasts in vain of his liberty who is the slave of sin.

A FALSE PEACE.

BSALOM, after compassing the death of his brother, was restored to the king's favour. But the reconciliation was effected at the expense of justice. Peace was made; but it was not a peace founded on righteousness. What was the result? The result was, that Absalom sought the throne for himself, and became the leader of rebellion in Israel. But in the reconciliation of a sinner, our God does not make peace at the expense of righteousness. Justice takes its course. Everything is brought to the light. The sinner is convinced of sin—owns his guilt, and confesses he is deserving of nothing less than the pains of hell itself. He sees God's judgment of sin in the death of Christ on Calvary. He sees sin dealt with, and the awful punishment poured upon the head of the spotless Victim. Divine justice thus takes its course and is satisfied in the death of Jesus. And now, unsaved

one, by virtue of that great sacrifice for sin, God can receive you, and justify you, and save you with an everlasting salvation, provided you are only willing to *accept God's Son*.

You need not expect to have peace at the expense of righteousness. Such peace would be a false peace, and only end in rebellion, as Absalom's did. You want a solid foundation for your peace; but that foundation will never be found in yourself. God has already laid the foundation—even the sacrificial death of the great Redeemer, as it is written: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone" (Isa. xxviii. 16). Do you accept of God's foundation? Are you willing to be saved on God's terms?

It is not a new religion you need. If you are out of Christ, it matters little what religion you may espouse. What you need is *Jesus*. And when you receive *Him* you will find a new power in the heart working a revolution in the whole life.

"NO CHANCE."

AT a prayer-meeting I said to a labouring man, "Do you think any *bad* people will be saved?"

"No, sir," he replied; "I think not."

"Then *I* have no chance," said I. "Have *you* any?"

"O yes, I am not a bad man."

"But are you not a sinner?"

"O yes," said he, "we are all sinners."

I then told him that in God's sight all sinners are bad people; for Scripture declares that "*there is none that doeth good, no, not one*" (Rom. iii. 12). I urged him to take his place as a sinner; and as such to accept forgiveness through the blood of atonement, seeing that *Christ died for the ungodly* (Rom. v. 6).

The meeting dispersed, and the labourer went home. But the Spirit of God had carried conviction to his heart. That night about half-past ten o'clock he came to the house where I was staying and asked the great

question—"What must I do to be saved?" I preached *Jesus* to him. He heard and received the message of the Gospel, and went away rejoicing in God's salvation!

BE YE RECONCILED.

PEOPLE speak of God having to be reconciled to the sinner. But God never needed to be reconciled. It is *the sinner* that needs to be reconciled. Hence we find the words, "*Be ye reconciled to God*" (2 Cor. v. 20). You are thus left without excuse. There is nothing awaiting on God's part. He has provided a great salvation. It cost you nothing; yet its cost was infinite—even the death of the Son of God on the Cross of shame. God is saying to you, unsaved one, "*Be reconciled.*" Have you responded to the call?

—♦—
YOU may find no fault in Jesus, as Pilate did; and yet perish eternally.

Tidings of Peace.

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Vol. 3.

ONLY ONE MAN.

THERE was only one man saved out of all the crowd that surrounded the Lord of life and glory as He passed through Jericho ; and that man was Zacchæus the tax-gatherer (See Luke xix.). How does it come that there was only one saved on that occasion? Simply because there was only one who was *truly seeking Christ*. In the Son of God there was grace and power sufficient to have saved the whole crowd, and to have made them all happy in His love. But the remarkable thing is, that only one solitary individual was determined to have a meeting with Jesus. And that solitary individual was not

disappointed. He both saw Jesus and received Him joyfully. He was saved with an everlasting salvation. That was the happiest day he had ever experienced up to that time. The crowd were not wanting Jesus, and they did not get Him. Zacchæus was wanting Him, and found Him ; for you must never forget that the *seeking sinner* and the *seeking Saviour* are sure to meet ; and that right early. The crowd might stand by and murmur, that the Lord had gone to be guest with "a sinner." But in the tax-gatherer's heart the new-found joy of salvation rose higher far than the murmurs of the crowd. What cared he for their taunts and jeers? Had he not gone to

entertain the King of kings and Lord of lords? In his heart he had a joy which none of the murmurers knew. And how, my reader, does it stand with *you*? Do you belong to those whom Zacchæus represents—those who have received Christ joyfully, and have been saved for eternity? Or do you belong to the murmurers and fault-finders—those who have *not* received Christ, and who are rushing on with the world's crowd to the worldling's doom? To one of these classes you belong. Yet, if you are still *of the world*—never converted to God—you need not continue thus for another day or hour. He who saved Zacchæus that day on the highway of Jericho, is ready to save you this *very moment*! There is only one thing that stands between you and salvation; and that one thing is *your own will*. The Son of God is willing, we know. It is with *you* the responsibility lies. Have you made up your mind to perish eternally?

NEVER LOST.

IF you have never discovered that you are a *lost* sinner, you need not wonder that you do not know you are *saved*. It was the *lost* that the Son of God came to save. If you have never taken your place as *lost*, you cannot claim Him as your Saviour, for He saves only *the lost*. You cannot say His terms are hard. He does not want you to come *up* to His terms, but to come *down*. Accept God's reckoning of yourself—that you are a hell-deserving sinner; and you will then be in the very position in which the Lord of life can meet you and save you.

It is to the praise of the Gospel if you tell us it is too easy. If God's plan of salvation had been "too difficult," you might have had some excuse for being unsaved; but now you have none.

GOD *beseches* you to be reconciled. He is in earnest about your salvation. Why should not *you* be in earnest about it?

"YOUR OWN SALVATION."

SOMETIMES an awakened sinner will ask the question, "But does it not say in the Bible, 'Work out your own salvation with fear and trembling'?" Yes, we reply; that is exactly what the Bible says. But *to whom* were these words addressed? *Not* to the unsaved, mark you. They were addressed "to *all the saints* in Christ Jesus at Philippi" (Phil. i. 1). In other words, they were addressed to people who were *already saved*. They did not *hope* to be saved. They *knew* they were saved. To them Paul says, "My beloved . . . work out your own salvation" (Phil. ii. 12, 13). Be careful to note that it was *their own* salvation. They were called to *work out* what God had already *wrought in*. But this is not the case with you, unsaved reader. You cannot work out your own salvation, for the simple reason that you have not made salvation *your own*. In order to make it

your own you must receive it as a *gift*; for the gift of God is eternal life in Jesus Christ our Lord. Scripture plainly declares that salvation is "*not of works, lest any man should boast*" (Eph. ii. 8, 9).

OVERFLOWING.

SOME time ago, a bright young Christian, scarce seventeen years old, fell asleep in Jesus. When approaching the valley of the shadow of death his father said to him, "It is all peace and joy, F——, is it not?" "O," he replied, "it has been peace and joy all along; but now it's *overflowing*." Think of that!—overflowing peace and joy in the midst of suffering, and with the certainty of death close at hand. Does this not show you that the possession of Christ is a wonderful reality? The followers of the world have no such "seals" to their testimony. The abiding joy is only with those who are *saved by the Lord*.

TOO CHEAP.



GOSPEL preacher went down a coal mine during the noon hour to tell the miners about Jesus. After proclaiming a full and free salvation, the time came for the men to resume work, and the preacher came back to the shaft, to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation.

"O, it is too cheap," he answered.

Without an immediate reply the preacher asked :

"How do you get out of this place?"

"Simply by getting into the cage," said the foreman.

"And does it take long to get to the top?"

"O, no ; only a few seconds."

"But do you not need to raise yourself?" said the preacher.

"Of course not," replied the miner.

"As I have said, you have nothing to do but get into the cage."

"But what about the people who sunk this shaft, and perfected all this arrangement? Was there much labour or expense about it?"

"Indeed, yes; it was an expensive

work. The shaft is eighteen hundred feet deep ; and it was sunk at great cost to the proprietor ; but it is our only way out, and without it we should never be able to get to the surface."

"Just so," replied the preacher ; "and when God tells you in His Word that *whosoever believeth on Jesus hath everlasting life*, you at once say, *Too cheap!*—forgetting that God's work to bring you and others out of the pit of destruction was accomplished at a *vast cost*—even the death of His own Son."

People talk of "the help of Christ" in their salvation,—that if they do *their* part Christ will do *His*. But they forget, or they refuse to see, that salvation from wrath to come is already a *finished work*. Be clear as to this, unsaved reader, that *your* part in salvation is simply that of a *receiver*. God has provided salvation at infinite cost. Yet *you* have nothing to pay. You have simply to accept—to rest upon—the salvation which the Lord Jesus Christ has *finished*. You can add nothing to a finished work. Therefore, wilt thou now believe on Jesus, and be saved? "All that BELIEVE are justified from all things."

Tidings of Peace.

No. 93.

SEPTEMBER, 1893.

Vol. 3.

"I AM GOING TO THE THEATRE."

"**I** AM going to the theatre ; So-and-so is to act : you must be there."

The words were addressed by a young man to a companion of his.

"O no," said the other, "I cannot go, as I promised my mother that I would not. I would like to go very much ; but I cannot, since I made her the promise."

His companion urged him to go ; but finding his entreaties in vain, he went to the theatre himself.

The other young man went home and found his mother just going out to a prayer-meeting.

She persuaded him to go ; and at the meeting he was convinced of sin and found peace through believing on Jesus.

The first thing that occurred to him when he awoke next morning, was that he should at once go and tell his companion what the Lord had done for him. He went to his lodgings ; and, after knocking at his room door several times without any answer, he went in. He was startled to find that *death* had been there. His companion was no more ! He had been suddenly called into the presence of God. It was a time of great revival—a time when the Lord was saving souls on the right hand and on the left. Yet that young man preferred the theatre

to the Gospel-meeting, and spent his last night on earth witnessing the actings of hired performers ! What a preparation for entering into the solemn realities of eternity !

"Ah," you say, "if he had known how soon and how suddenly he were to appear before God, he would have spent his last night on earth in a different way." Yes, *if* he had known. But he did not know. And *thou* knowest not what a day may bring forth. Art *thou* ready to meet God ? If your soul is still unsaved, what madness to be making merry on the brink of a lost eternity ! Is it a time to make mirth while you stand in jeopardy every hour ?

The other young man listened to entreaty and was brought under the power of the Gospel and saved. What a happy day for him ! To these two the words may be truly applied :—"One was taken, and the other left"—one taken for judgment, and the other left for blessing.

Unsaved one, the lesson in all

this is plain. "To-day if ye will hear His voice, harden not your heart." See that you resist not the Spirit. See that you refuse not Him that speaketh from Heaven.

NO MIDDLE POSITION.

YOU must at last appear before God, either *in your sins* or *in Christ*.

It is simply impossible for you to occupy a middle position. When the ancient world was overwhelmed by the waters of judgment in Noah's day, there were those who were inside the ark and those who were outside the ark. There was no middle ground to stand upon. To be inside the ark was to be safe : to be outside the ark was to perish. As it was then, so is it now ; and so shall it be in the coming storm of judgment. We therefore make no apology when we ask the momentous question, *Where are you ?* If out of Christ, make haste to be saved.

ARRESTED.

A YOUNG man, on hearing that a companion of his had been converted and was in the habit of praying at the meetings, said, "If that fellow prays, I will do the same." He accordingly went to a prayer-meeting, and after his companion had concluded his prayer, which was chiefly for the conversion of his friend, the young man commenced. He had not finished his first sentence, however, before he was arrested by the Lord and brought to a stand-still, crying out in an agony of despair, "*God, be merciful to me.*" That night he was brought to Jesus' feet, clothed and in his right mind. What a striking illustration of the words of the poet, that some "who went to scoff remained to pray"! This incident also shows the power of God in the conversion of a soul, and how grace lays hold even on the avowed enemies of the Cross, and "stops them in their wild career."

WHAT GOD HAS DONE.

PERHAPS you would like us to tell what God is *willing to do* for the sinner. But we have something far better than that to tell. We rejoice to be able to declare what God *has already done* for the sinner. He has already made provision for your salvation. Yea, in order that you and every lost sinner might be *saved*, He has given up His Son to death. Christ has died for the ungodly. Perfect atonement has been made for sin. The work is *finished* (Jno. xix. 30). And now the tidings have gone forth that whosoever believeth on Jesus shall there and then be justified from all things, and saved for eternity. It is not therefore a question as to what God is willing to do. It is this: "What are *you* going to do with God's proclamation?"

—◆—◆—◆—
Do not trifle with your convictions of sin. Your "day of grace" will *have an end*. And if not saved, what then?

SAVED ON THE SPOT.

MARY ——— was sent by her unconverted parents to the Sunday-school, and was there savingly converted. She went home and told her father and mother what God had done for her soul, and how sweet to her was the name of Jesus. On hearing her testimony the father was deeply impressed, but he did not show it to the child. He had been smitten by the Lord with conviction of sin; and he could find no rest day or night. He had wandered about till midnight, and felt that he dare not go to bed. He seemed to see the yawning gulf of hell beneath his feet—he saw that he must meet God the righteous Judge; and he trembled. He came home wringing his hands, and begged his wife to pray for him. She had never prayed for herself; and God made her feel that although she had "said her prayers" often enough, she had never really *prayed*. "I can't pray for you, husband," she said; "but Mary can." "Do you think she can?" said the distressed father; and, going to the peaceful cot, his tears fell on the calm face of the dear little one. "Mary, can you

pray for your poor father?" "O, yes," she said; and when they raised her out of her bed she lifted up her hands and prayed, "O God, for Christ's sake, save my poor father and mother." That was all. She had prayed all her heart in these few words. The father asked her to read; and, guided by the Spirit of God, she turned to the 3rd of John. The father drank in every word till she came to the 16th verse, "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." "What!" said the father, "is that in the Bible? Read it again." She read it again, and again, and again, until the father clasped his hands and cried, "O, Mary, that *whosoever* is your poor father." And he believed, and was saved on the spot—saved, not by virtue of anything he did, but by virtue of the dying of Jesus on the Cross.

Unto you, reader, is the word of this salvation sent. You surely see that "*whosoever*" takes you in. Do you shut yourself out?



To put off salvation till to-morrow is to adopt the Devil's counsel.


Tidings of Peace.

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Vol. 3.

ONE DANCE MORE.

HILE the French army occupied the city of Moscow, a party of officers, bent on a carouse, chose a deserted palace in which a large quantity of gunpowder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French army were decorated for the occasion; and merriment reigned supreme.

As the dance went on, the fire rapidly approached. They saw it coming, but they felt no fear. Soon the adjoining building was in flames. Coming to the windows they gazed upon the billows of fire sweeping over the

city, and then returned to their amusements. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire; and the flames, having now fastened upon their own building, warned them to prepare for flight. Just at that point, a young officer, named Carnot, waved his jewelled hand above his head, and exclaimed, "One dance more, and defiance to the flames!" Every one caught the enthusiasm of the moment, and "One dance more, and defiance to the flames" burst from the lips of all. The dance commenced. Louder and louder rose the sound of the music, and faster and faster fell the pattering

footsteps of the dancers, when suddenly they heard a cry, "The fire has reached the magazine ! fly for your life !" One moment they stood transfixed with terror. They did not know the magazine was there ; and ere they had recovered from their stupor the vault exploded. The building was shattered to peices, and the dancers were hurried into a fearful eternity !

Thus will it be in the final day. Men will be as careless as these ill-fated revellers. Yea, there are tens of thousands as careless now. We speak to them of judgment and eternity. But they are too busy in their search for pleasure. God's hand is laid on them in sickness ; but as soon as they are restored they forget it all. Death enters their home, and the cry is heard, "Prepare to meet thy God." But soon, like Carnot, they say, "One dance more, and defiance to the flames." Unsaved reader, has not the Spirit of God spoken powerfully home to your own heart ere now? Have you not

trembled as you thought upon eternity? Yet you made answer, "Time enough"—"by-and-by"; thus stifling the voice of that almighty Saviour who died that you might live. Is it thus you are speeding on—stifling your convictions of sin? If so, take heed, lest suddenly you wake up to find that the bolt has sped, the sword has descended, the Judge has come, and the soul is lost for ever !

"Then haste, sinner, haste,
There is mercy for thee ;
And wrath is preparing,
Flee, lingerer, flee !"

THE Gospel feast is spread. All things are now ready. Redeeming love has provided a free and everlasting salvation. The invitation has gone forth. But the mere fact that the feast is spread may profit you nothing. *Have you eaten?* That is the all-important question for *you*. What avails the most ample provision if you will not eat? What avails the salvation of God if you will not have his Son? You must come into personal contact with Christ. You must *receive Him*.

WILL FIND YOU OUT.

BE sure your sin will find you out" (Numb. xxxii. 23). The gloom of midnight may cover it ; the silence of the grave may prevail over it ; every eye that witnessed it may be glazed in death ; the lips that could reveal it may be silent for ever ;—yet shall the sin of every transgressor find him out. His own recollection may fail him ; his iniquities may fade from his memory ; yet shall they all turn up again. Their punishment and their remembrance, like linked thunderbolts, shall come together. "Whatsoever a man soweth, that shall he also reap." Your sins may remain in the grave of oblivion, and never be visited in this world. But they all stand recorded in the Book of God, and if not expunged now by the blood of Christ they must be reckoned for in that day when the earth and the heavens shall flee away. How important to have your sins blotted out *now* ! "Blessed"—yes, truly blessed—

"is he whose transgression is forgiven, whose sin is covered !" Jesus suffered death for this end, that your sins might be forgiven. Believe in Him as the One who died to put away your sins, and then for you there shall be no condemnation, because you shall be *in Christ Jesus*. Is this not blessed news? Then why not embrace it, and enjoy the rest that Jesus gives?

TEN THOUSAND WORLDS.

NOW I would not part with my JESUS for ten thousand worlds." Thus spoke a girl who had once trod the broad way of sin, but was now rejoicing in Jesus' love. The tears had streamed down her cheeks as she thought upon her sins. But when she saw the deepest need of her soul met in the great Sacrifice of Calvary, her burden rolled away ; and Christ was more to her than "ten thousand worlds." Has this experience been *yours* ?

PRESENT TO HEAL.

PHARISEES and doctors of the law were present (Lu. v. 17)—no doubt to watch Jesus, if haply they might find any ground of an accusation against Him. Yet we are expressly told that "the power of the Lord was present to heal them." Such is the grace of God. It mattered not although there were scoffers—murmurers—hostile critics; the power of God was present to heal them. They might refuse to be healed: as a matter of fact they *did* refuse. Yet the power of the Lord was there for their everlasting blessing, if they had only been willing to be saved. Wondrous grace! Unsaved one, I care not who you are—the power of the Lord is present to heal you—to save you—to fill you with all joy and peace in believing. Wilt thou now believe on Jesus? He waits to be gracious. But He will not always wait. When His time for *judgment* comes, what then?

TESTIMONY MEETING.

A YOUNG sailor once rose and said: "In a thunder-storm, far at sea, I was struck by the lightning and taken up for dead. As they were carrying me along the deck, I heard the mate say, 'Poor fellow; he is gone.' I was conscious, and knew all that was said and done. I said to myself, 'Where will I go to?' In a moment it seemed as if all the acts of my wicked life passed in review before me. It was an awful sight. I thought Hell was not far off; and go there I must. They revived me; but I had been too near eternity to be any longer indifferent. I fled for refuge to Christ. That was five years ago. I have stood up for Jesus ever since, both on land and sea."

IT is a solemn thought that many will find themselves at last in a lost eternity who had sat in Gospel meetings where the power of the Lord was present to save!


Tidings of Peace.

No. 95.

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Vol. 3.

A SUDDEN CALL.

 ONE fine summer afternoon a number of years ago, a Mr. T. entered a barber's shop in a small town in the West of Scotland. The barber was busy with other customers. Everything was quiet ; and for a time no one had broken the silence.

Struck by the unusual stillness, Mr. T. said, "What is wrong? Is this a Quakers' meeting?"

"No," answered the barber, "it is just as it has happened : no one is forbidden to speak."

"I thought," said Mr. T., addressing the others, "that the barber had been frightening you with Hell. You know, when I

come in here, he always tells me that if I do not believe in Jesus I will be sent to Hell. But it will be a long while before I go to Hell. I am as strong a man as ever I was. I am sixty-five years of age, and would not know I was getting old if I did not look into the looking-glass and see my grey hairs. Still, according to my strength, I know that I will live many years yet."

Four hours after he had uttered these words he was lying cold and dead ! After leaving the barber's shop he called at the public-house and went home under the influence of drink, and was in eternity within the time stated. He made his boast that he would live for many years to come. But God had said,


“Thou fool ! this night thy soul shall be required of thee” (Lu. xii. 20).

Boast not, sinner, of thy strength. God may bring thee low in a single night ! And “boast not thyself of to-morrow, for thou knowest not what a day may bring forth” (Prov. xxvii. 1). “Because there is wrath, beware lest He take thee away with His stroke : then a great ransom cannot deliver thee” (Job xxxvi. 18). Remember the rich man of Luke xii. who boasted in his riches, and said, “I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry.” He was going to have both years and happiness *without God*. But that night he got a sudden call into eternity !

Reader, are you laying out your plans for years and happiness without God ? The Judge is at the door. Time is short.

Eternity is near. Are you *saved* ? Have you passed out of death into life ? Hark to the voice of Jesus saying, “Come unto Me, and I will give you rest ; I will cleanse you ; I will save you.” Though your sins be as scarlet they shall be white as snow. “Him that cometh unto Me,” says Jesus, “I will in no wise cast out.” Jesus is the door—the way—the truth—the life. Receive Him now, and be saved for ever. Amen. J. A.

JOY OF PURITY.

HEN we speak of the joy of salvation we mean the joy of *purity*. The world has its joys—there is such a thing as “the pleasures of sin.” But these are only “for a season” ; and, as they spring from sources of impurity, they leave their sting behind them, thus bearing witness that they debase the soul. But the joy of salvation is as pure as the source from which it springs.

CLEANSING.


AS a lost sinner the first thing you need is *cleansing*.

This is provided for in "the precious blood of Christ"—blood which "cleanseth from all sin." The blood has been already shed. Jesus has died—yea, and risen again, and is now set down at the right hand of the Majesty on high—God thus declaring that He is satisfied with the death of His Son on Calvary. God now sets forth Jesus as "a propitiation through *faith in His blood*" (Rom. iii. 25). Cleansing may thus be yours this moment through *faith in the blood*. It is not a question of *your fitness* to come to God; for you have none. It is simply a question as to the *efficacy* of the blood of God's Son. You do not—you dare not—doubt its efficacy. Then your case stands thus: God has provided an all-sufficient remedy for sin—whereby *you* may be this moment *saved*; and you either *accept* or *reject* God's remedy.

CERTAIN OF WHAT?


IDON'T see how I can be positively certain that I am saved." Well, my friend, I am not surprised at that. Have you ever been positively certain that you are LOST? *That* is a "positive certainty" which must come before the assurance of salvation. If you are not convinced that you are a lost sinner, and going down to a lost eternity, you need not waste time in wondering why you have no assurance of salvation. You can have no assurance of possessing a thing that is *not yours*; and assurance of salvation cannot be yours till you have taken God's estimate of yourself, and become assured that you are *lost*. It is on this rock that tens of thousands are perishing. They refuse to take their place as lost and Hell-deserving. Thus they virtually shut themselves out from the great salvation of Him who said, "I am come to seek and to save that which was *lost*."

SAVED BY THE LORD.

 YOUNG man (known to some in the meeting as belonging to a distinguished law firm in the city) said: "I was a hopeless drunkard. I took upon myself the most solemn vows that I would reform. But what were vows and resolutions before such an inexorable enemy as mine? Now the old appetite is gone. I tell you that I gave myself to Jesus in that very hour. I received Him as a power in my soul against every enemy of my salvation; and He saves me in His infinite grace. Jesus took away the appetite then and there, so that, from that sacred moment of my casting myself on His help, I have not tasted a drop of liquor, nor *desired* to taste it! I am delivered, through the power of Jesus, from the awful destruction which was before me."

IF the Gospel contained only the promise of happiness in some future day, it would be scarcely worth proclaiming. But it is God's glad tidings of deliverance *now*, and imparts the *present* experience of redeeming love and almighty power.

"FOR ME."

 O you believe on Jesus?"

"Yes," she replied, "I believe that Jesus died for me, as if there was not another sinner in the world."

She was a bright young convert—newly saved. And what a clear and simple testimony she gave! She had *received Jesus* as her own personal Saviour. Hers was not that *general* faith which is ready to admit that Jesus "died for everybody." She had had a personal dealing with the almighty Saviour; and out of the fulness of her new-born joy she could bear testimony that Jesus died for *her*.

Has this blessed experience been yours, my reader? Are you of that happy company who can say of the Son of God, "Who loved *me*, and gave Himself for *me*?"

BLESSED are the people that *know* the joyful sound. Thus speaks the 89th Psalm. We do not read that they are blessed who *hope* to be saved. The blessed people are those who *know*. Do you, reader, *know* the joyful sound? Are you born again? Are you saved for eternity?

Tidings of Peace.

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Vol. 3.

THE BARBER'S STORY.

IT was in the year 1876 that an elderly gentleman called on me and asked if I would go with him and shave a lady's head. I enquired what was wrong with her. He said he did not know. However, I accompanied him.

He took me to a very fine villa, and led me to where a young lady—his own daughter—was lying. The nurse having remarked that this was “an awful case,” I asked what was wrong with the sufferer. She replied that she did not know, and that the doctor himself could not tell.

I saw at a glance that the young lady was in the height of

a fever. Fixing her eyes steadily on me, she said, “O sir, can you domeanygood?” “Your father,” I replied, “has brought me to shave your head ; and perhaps, after that is done, you will feel a little better.” But she simply answered, “Can you do me any good?” and added, “I want to see my sister Maggie before I die.” Then, pressing her hand on her breast, she said, “O sir, *I have a heavy load of sin here*, and I cannot put it away ; so I want Maggie to come and help me to put it away.”

I then saw that there was higher work there for me than simply to shave her head. “It is nice,” I said, “to have a sister in time of trouble ; but Maggie could not put away her own sins,

far less yours. But thank God," I added, "I can tell you of One who is able and willing to take them all away." "O sir, who is that?" she enquired. "The blessed Lord Jesus Himself," I said. I then showed her how sin had entered the world, and that God had declared that the seed of the woman would bruise the head of the serpent (Gen. iii. 15). I quoted certain passages of Scripture, such as Isa. liii. 5, "He was wounded for our transgressions"; with 1 Pet. ii. 24, "Who His own self bare our sins in His own body on the tree"; and Jno. iii. 16, "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." I closed my quotations with these words of Jno. iii. 36: "*He that believeth on the Son HATH everlasting life.*" I quoted slowly, and spelled out the word H-A-T-H. Her eye brightened up, as she exclaimed, "*I see it.*" "See what?" I asked. To this she answered, "*Hath.*"

I then proceeded to shave her head. The doctor came in just as I had finished. "Dear me," he said, looking at his patient, "what a change! You are a great deal better." "I am *saved* now," she replied; "I have everlasting life; all my sins are away."

As I prepared to leave, she entreated me to call again and see her. "If any person asks me if you are saved," I said, "what shall I answer?" "Tell them I am saved," she replied. "If they ask how you know?" "Tell them, 'He that believeth on the Son *hath everlasting life.*' I believe on the Son; and I have *G-O-T*" (she spelled the word)—"*I have got everlasting life.*"

Since that time she has lived in the enjoyment of sins forgiven through the blood of the Lamb, and is a bright and happy Christian. Can you, reader, also say, "*I have got everlasting life*"? Have you come to Jesus for the cleansing power? Are you *saved* for eternity?

J. A.

BE YE RECONCILED TO GOD.

SINNERS, hear the Gospel call,
Jesus died, He died for all !
Leave, O leave, the downward
road—

Be ye reconciled to God !

Ye who own the power of sin,
Ye who know no peace within,
Ye who feel the guilty load—
Be ye reconciled to God !

Why rebellious still remain ?
God's atoning Lamb is slain ;
Precious blood for you hath flowed—
Be ye reconciled to God !

Hear the Spirit pleading thus :
"God hath made Him sin for us."
See what love He hath bestow'd—
Be ye reconciled to God !

Only yield thy stubborn heart—
Take His pardon as thou art—
Trust the heart which Calvary show'd—
Be ye reconciled to God !

W. B.

GOLD FIELDS,
SOUTH AFRICA, 1893.

REST assured of this, that when you
are saved *you will know about it*. The
Bible does not speak of *hoping* to be
saved. No. It plainly says, "We
know that we have passed from death
unto life" (1 Jno. iii. 14).

AWAKE !

AT ease—and the great
realities of eternity
staring you in the
face ! At ease—and souls
passing into that eternity
every hour ! At ease—and
your own soul unsheltered by
the blood of Christ ! At ease
—and the Judge at the door !
At ease—and the wrath of
God hanging over you !
Unconverted reader, awake !
Death, judgment, and eternity
are *realities*. You have got
to meet God. You have got
to spend eternity. But where?
—*where?*—WHERE? You
need not shake off the ques-
tion. It must be answered.
Sooner or later you *must* face
it. In eternity you will be
awake. No sitting at ease
then. You will believe every-
thing *then*. But it will be *too*
late. *Now* is the time in
which your eternal destiny for
weal or woe must be deter-
mined. Therefore, delay not
to receive God's salvation.

THOU ART THE MAN.

WHEN Nathan the prophet said to David, "Thou art the man" (2 Sam. xii. 7)—when our Lord said to the woman at Sychar's well, "Go, call thy husband" (Jno. iv. 16), the conscience was reached, and *sin* in all its hideousness was brought home to the guilty. This is what is needed in these days of general confession that "of course we are all sinners." Reader, have you been convinced that you are such a sinner in the sight of God that you deserve to go to Hell for your sins? If not, you have never truly felt your need of Christ. "My sins deserve eternal death," said one, "but Jesus died for *me*." That dear man (ever afterwards a man of God) was *convinced of sin*. He accepted God's estimate of sin—that the wages of sin is death. And, being convinced of his need of Christ, he closed with Christ, and was saved—saved for ever. Why are *you* not saved?

REVIVAL NOTES.

QUONE poor man came to me after the meeting, and said: 'O sir, pray for me; I came to scoff, but God stopped me.'

"One Thursday I went to P——, and spoke from the words, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' One young woman, when I was leaving, took hold of me and cried out, 'O sir, do not leave me before I find peace. I might be in Hell to-morrow. Tell me what to do to be saved.' I could not leave when I saw that. I pointed her to Jesus, and she found peace through believing."

"I cannot mention all the cases that I saw; but one poor man said as he took hold of my hand to bid me good-night, 'It is twelve years since I have been in a place of worship; and to-night I go home a pardoned man through the blood of Christ my Saviour.'"

"Thank God that Christ has not left us to work out some tiresome thing by which to save ourselves. It is written '*It is finished*.' Christ has finished it—He that speaketh in righteousness, *mighty to save*."

Tidings of Peace.

No. 97.

JANUARY, 1894.

Vol. 3.

A HAPPY NEW YEAR.

THE arrival of a new year is generally treated as an occasion for special rejoicing. And there are many reasons why it should be so. Over a large tract of country the new-year morning is the signal for far-scattered members of a family to gather, even from remote parts, and be all together once again in their childhood's home. It is a season of joy ; and we know that the wish that it may prove a year of happiness is on every lip. All this is seemly and proper. Yet the question arises, What is joy ? What constitutes true happiness ? Every one is wishing his neighbour a happy new year.

But what is meant by the phrase, "a happy new year" ? We make bold to say that it is a salutation which in nine cases out of ten has no reference whatever to being happy in its truest sense—happy because the possessor of eternal life in Christ Jesus. If you probe the matter to the bottom you will find that when the world wishes you a happy new year, it wishes you to be happy *out of Christ* ! Now, just ponder for a moment what that involves. A stranger to Christ, and yet happy ! Without God, and without hope in the world ; yet happy ! Condemned already (Jno. iii. 18), as Scripture plainly declares, yet happy ! God's wrath abiding on you ; yet happy ! How can you speak


of happiness under such conditions? We certainly extend our cordial new-year greeting to every reader of these lines. We wish you a happy new year. But, mark you, we do *not* wish you a happy new year *out of Christ*. We dare not leave you under the impression that you are entitled to be happy while resisting the Spirit of God and rejecting His Son. We dare not lay the flattering unction to your soul that you may have a year of joy while despising the salvation of God. Far be the thought. We wish you a happy new year, but only *in Christ*. If you are out of Christ—if you are still unconverted to God, then our wish is, that the highest joy in Heaven or earth may be yours—the joy of possessing Jesus as your everlasting Saviour! May this new year be to you a year of salvation's joy—a year in which the Christ of God shall be the all-glorious Sun, "ruling the day" of your life, and making it bright and happy *in Him*. Thus possessing

Christ as your own personal Saviour, we have every confidence in wishing you a happy new year; for in that case, living or dying, you shall be *the Lord's*. And we know that the day is coming when all who are the saved of the Lord shall be present at the great reunion of the scattered family of God—to be with Christ through unending years. All who are saved by the blood of Christ shall be there. *Will you be there?*

BLOCKED NO MORE.

THE way into the presence of God was blocked—blocked by *sin*. But God opened up the way by giving His Son, who made His soul an offering for sin. You thus see that sin has been dealt with. Atonement has been made. God is well pleased. The way into His presence is blocked no more. Jesus Himself is the way. Are you willing to enter? You are thus left without excuse.

SUDDEN DESTRUCTION.

ISITORS to the Falls of Niagara are still shown the spot on the margin of the precipice, where, a number of years ago, a gay young lady lost her life. Delighted with the wonders of the scene, she was ambitious to pluck a flower from the cliff where no human foot had before ventured—as a memorial of the cataract and of her own daring. She leaned over the verge; and, as she caught a glimpse of the surging waters far down the battlement of rocks, fear seemed for a moment to stay her progress. But there hung the lovely blossom on which her heart was fixed—almost within her reach. Determined to gain the object of her desire, her arm was outstretched to grasp the tiny form which so charmed her fancy, when the turf yielded to the pressure of her foot. With a despairing shriek she descended, like a falling star, and was borne away in death! How impressively

does this sad event illustrate the way in which many sinners are perishing for ever! They did not *mean* to neglect salvation—they did not *intend* to be lost. But in their blind pursuit of pleasure they found themselves carried over the precipice of sin, and borne swiftly down the rapids of eternal death! Perhaps they recoiled for a moment from the allurements of sin. But the solemn pause was brief. Determined to clutch some fancied treasure, the onward step is taken. But lo! a despairing cry comes up from the Jordan wave, and the soul goes down beneath the waters of the second death! Have we been describing the reader of these lines? What have *you* to say for yourself? Are you one who has been saved for eternity through the blood of the Son of God? Or, are you one who stands on the brink of a lost eternity, plucking with determined hand the flowers of sin, and not knowing the moment that you shall be ushered into the presence of God?

SAVED ?—YES.

WHAT is the matter?" I said one day to a young man who was looking very gloomy. "Ah, sir, my sins!" he replied. "What about your sins?" "I shall be lost," he said. "Can you read?" "Yes." "Will you read this verse, 'All we like sheep have gone astray'? Have *you* gone astray?" "Yes, and am very unhappy." "And we have turned every one to our own way," I continued; "You have turned to *your* way—the drunkard has turned to *his* way—the infidel to *his* way. But God says, '*All* have turned to their own way.'" With tears in his eyes the young man admitted that he was one of those who had turned to their own way. "Now," I said, "will you read the next line? '*The Lord hath laid on Him the iniquity of us all*' (Isa. liii. 6). Is that true?" "Sir, may I believe it?" said the young man. I replied, "You will be lost if you do not believe it; but, if you believe, you shall be saved." His face became radiant with joy as he said, "*I believe.*" "Then you are saved?" "Yes," he replied. "And you are happy?" "Yes."

"And at peace with God?" "Yes." He was saved through the atoning death of Jesus. Have *you*, reader, accepted the same great salvation?

YET THERE IS ROOM.

WHAT a glorious declaration is this in regard to the Gospel! "*Yet there is room.*" Millions have been saved: yet there is room. Heaven is not yet full. The mercy of God is not exhausted. The blood of Christ has not lost its efficacy. Unserved reader, there is hope for *you*. Yet there is room. What a sad message if we were compelled to say, "There is *no room*; Heaven is full; no more can be saved; every seat is occupied. No matter how you may sigh and long to be saved—the last chance is gone for ever"! That time will assuredly come. But, thanks be to God, that is not the message we are now to bear. Reader, the voice of salvation's God is sounding in your soul "*Yet there is room.*" Make no mistake. There is yet room *for you*—to-day—now—this moment. Soon, we know not how soon—it will be *too late*.

Tidings of Peace.

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Vol. 3.

"FOR ME."

WHILE Stenburg, the artist, was engaged on his great painting, "The Crucifixion," he met a beautiful gipsy girl, named Pepita, whom he persuaded to come to his house thrice a week to sit as a model for another picture—"The dancing girl." At the appointed time she arrived. She was full of wonder. Her great eyes rolled round the studio. Presently she began to examine the pictures; and soon "The Crucifixion," now nearing its completion, caught her attention. For days she gazed at it intently. At last, in an awed voice, she asked:—

"Who is that?" pointing to

the most prominent figure in the picture.

"The Christ," answered Stenburg carelessly.

"What is being done to Him?"

"Being crucified," ejaculated the artist.

"Who are those people about Him?" the girl continued—"those with the bad faces."

"Now, look here," said the artist, "I cannot talk to you. You have nothing to do but to stand as I tell you."

The girl ceased speaking; but she continued to gaze and to wonder. Every time she came to the studio the fascination of the picture grew upon her.

"Why did they crucify Him? Was He bad—very bad?"

"No, very good."

"Then, if He was good, why did they do so? Was it for a short time only? Did they let Him go?"

"It was because ——." The artist paused, and stepped forward to arrange her sash.

"Because," repeated Pepita breathlessly.

The artist went back to his easel; then, moved to pity by her eager, questioning face, he said:—

"Listen. I will tell you once for all, and then ask no further questions."

And he told her the story of the Cross—how that Jesus had been taken by the hands of wicked men, and crucified and slain, that sinners believing on Him should not perish, but have everlasting life. It was all new to Pepita, though so old to the artist that it had ceased to touch him. He could paint that dying agony, and not a nerve of his quivered; but the thought of it wrung Pepita's heart!

Both pictures were finished at the same time. Pepita's last visit

to the studio had come. The artist paid her the sum agreed upon, and a gold piece over. "Thanks, Signor," she said. Then turning to the Crucifixion scene she added: "You must love Him *very* much, Signor, when He has done *all that for you*, do you not?"

The artist was ashamed. The girl in her poor faded dress passed from his studio. But her plaintive words rang in his heart. He could not forget, "*All that for you.*" He grew restless. One day he saw a group of persons entering a house on the outskirts of the town. He learned that a meeting was being held there, to be addressed by one of the "Reformation" preachers. He went in to see if they had the secret of peace. The preacher spoke as one who was walking the earth with Christ. Stenburg found what he longed for—a *living faith*—he had met with "The Christ." He felt in his soul the fire of an ardent love. He painted again — another "Crucifixion," to bring out, if

possible, something of the *love* as well as the agony of Calvary's scene. He would not sell it. He gave it as a free-will offering to his native city, and the words were written beneath—

*"All this I did for thee—
What hast thou done for Me?"*


One day when the rest of the visitors had left, he observed a poor girl standing weeping bitterly. "What grieves thee, child?" he asked.

The girl turned. She was Pepita. "O Signor, if He had but loved *me* so!"

"Pepita," said the artist, "it was also *all for thee*."

That moment she believed on Jesus, and entered into rest. She lived to bear witness to His saving power; and, years afterwards, as she lay dying, the great painter had the joy of being with her ere she passed away to be for ever with the Lord. What a reality there is in being saved for eternity! Jesus did "all this" for you who now read these lines. How have you requited His love?

THE GREATEST PROBLEM.

E were on our way home from the examination, and were talking over our success. While speaking of the mathematical problems, we were startled by the question suddenly interjected by an old lady sitting in the corner of the railway carriage:—"What was the greatest problem you ever got to solve?" As we paused, rather taken aback by the suddenness of the question, she added, "It is this, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?'" (Mark viii. 36, 37). The question was received in solemn silence. I do not know what effect it had on my companions. But it found a lodgment in my heart. The word spoken in due season had reached me; and although it was not until "after many days," I fled to God's refuge, and am now rejoicing in God's salvation.

GOD BESEECHING.

AN idea seems to prevail that Jesus is standing between God and the sinner, shielding the sinner from the wrath of God. But this view is entirely false. Jno. iii. 16 plainly declares that *God loved* and *God gave*. The gift of Jesus is the expression of God's love for the sinner. Indeed, both Father and Son were *at one* in Redemption's plan. "*God was in Christ*, reconciling the world unto Himself." We dare not conceal that there is such a thing as the wrath of God—a wrath even now abiding on him that "*believeth not the Son*" (Jno. iii. 36). Yet God's love is manifested in giving up His Son to die ; and that love is seen in this, that God is even now *beseeking* you to be reconciled by the death of His Son. Unsaved one, God loves you. Jesus died that you might live. The Spirit of God is even now striving with you—convincing of sin. Father, Son, and Holy Spirit, are all con-

cerned in your salvation. Can it be the case that *you* are not concerned about it? Wilt thou receive Jesus? To receive Him is to be saved for ever. To reject Him is to perish eternally.

TWO THINGS.

THERE are two things in God's salvation which distinguish it from all the reformation schemes of earth. There is, first, the forgiveness of sins that are past. The moment you believe the record which God hath given of His Son, that moment you receive the forgiveness of all your sins, by virtue of the cleansing power of the blood of Christ. Then, in the second place, you receive power to live a new life ; for you are *created anew* in Christ Jesus. There is thus provision made for the future as well as atonement for the past. Are you willing now to receive this almighty Saviour? Or do you deliberately prefer to remain in your sins?

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"WHAT WILL YE DO?"

"**I** DID not know there was such a passage in the Bible," said my friend. "But it is there," I replied, "in Hosea ix. 5, *'What will ye do in the Solemn Day?'*"

Whatever you may be in doubt about, you need be in no uncertainty as to this, that a *Solemn Day* is coming. God hath declared it. Men may not think about it—they may not even know that there is such a declaration in Scripture. Yet the great fact remains—a *Solemn Day* is nearing—a day you must meet—a day from which there shall be no escape.

What kind of a day is the Solemn Day that is coming?

15

It is the day spoken of in Scripture where God says He "hath appointed a Day in the which He will judge the world in righteousness" (Acts xvii. 31). You may have your days of mirth now; you may rejoice in the world's calendar of "great days," and drink of the pleasures of sin. But rest assured of this, unsaved reader, God will break in upon these days of unhallowed joy. Has He not said, "After this the Judgment"? (Heb. ix. 27). Has He not said that "for all these things God will bring thee into judgment"? (Ecc. xi. 9). Earth's pleasures shall end. The time shall arrive when you must *meet God!* And what then! It will be a *Solemn Day*. And the question which

God asks of every reader of these lines is this : "What will ye do in the Solemn Day?"

There is only one way of answering this great question ; and that is by first answering *another* question, also found in the Scriptures—"What shall I do then with Jesus who is called Christ?" (Matt. xxvii. 22). Your eternal salvation hangs upon your treatment of that question. If you answer it by *receiving Jesus* as God's Gift to you, a Hell-deserving sinner, God's salvation shall be instantly and eternally yours. Having received Jesus, there shall be no terror for you in the Solemn Day ; for "there is now no condemnation to them that are in Christ Jesus" (Rom. viii. 1). They shall not come into judgment, but are passed out of death into life (Jno. v. 24). But if you will not have Jesus who is called Christ, you must meet God in your sins. After rejecting the entreaties of His love, you must meet the fires of His judgment. What a Solemn Day that will be

for you, unsaved one ! It is now high time to be ready for the coming storm ! "What wilt thou say when He shall punish thee?" (Jer. xiii. 21). "What will ye do in the *Solemn Day*?"



BEWARE ! Play with no fire—least of all, with fire unquenchable. Play with no edged sword—least of all, with that which divine justice sheathed in the Saviour's bosom. Play by the mouth of no pit—least of all, on the brink of that from which the smoke of torment ascendeth for ever and ever. Great issues are at stake. Your everlasting destiny may turn on this hour !



LET it never be forgotten that although God's patience is lasting it is not everlasting. Like the shadow on the sun-dial the hand of justice imperceptibly advances. By and by it reaches the tenth—the eleventh—the twelfth hour. *Then*, unless you have fled to Christ, the blow shall fall, and you shall be undone for ever.

"THERE IS ANOTHER MAN."

DURING a heavy storm off the coast of Spain, a dismasted ship was observed by a British frigate to be drifting before the gale. A canvas shelter was seen on deck, suggesting the idea that there might still be life on board. A boat is lowered, and bears down upon the wreck. They reach it; and now a strange object rolls from the canvas screen against the lee-shroud of a broken mast. It proves to be the trunk of a man bent head and knees together—so wasted by exposure that a mere boy lifted it on board. The crew gather round it; when suddenly the object before them shows signs of life, and mutters in a deep, sepulchral voice—"There is another man!" A boat is at once lowered, and the "other man" is found. The first use the rescued man made of his speech was to try to save another. And it is because we are convinced there is "another man" drifting with the wreck of a

doomed world to the shores of a lost eternity, that we send out the warning cry through these humble pages. "*There is another man*," unsaved reader; and that "other man" is *thyself*. Others have been saved; and are now rejoicing in the knowledge of sins forgiven. But you are still drifting with a Christ-rejecting world to the Christ-rejector's doom! Is it not so? Ah, right well you know you have not been converted to God. Right well you know that you are not one of the saved of the Lord. Then, what is it to be? Wilt thou have Jesus? Wilt thou now rest for eternal salvation on that almighty arm stretched forth to save? Or do you reject the almighty Saviour, preferring to drift onward to the frowning shores of a dark, and Christless, and hopeless eternity?

—◆—

WHEREVER there has been Conversion to God, there has been a revolution in the heart. They who know nothing of this know nothing of God's salvation.

"WITH MEN LIKE THESE."

WHILE Hugh M——, a young man lately gone to his heavenly rest, was walking "according to the course of this world," he one day met several intoxicated men on a country road. That sad and painful sight was the means in God's hand of awakening Hugh to his first real concern as to the safety of his soul. "It will be a terrible thing," he said to himself, "if I am to spend eternity with men like these." Yet he saw clearly that *heir* Hell would be *his* Hell, unless he turned to God and was saved. Scripture hath declared, "There is no difference; for all have sinned and come short of the glory of God" (Rom. iii. 22, 23). From this point Hugh was brought to see the all-sufficiency of the Saviour whom God has provided. He *received Jesus*, and we know it is written that "as many as received Him, to them gave He power to become the sons of God (Jno. i. 12). Hugh's time on earth was short. After a brief but bright testimony to "Jesus' power to save," he passed away one night from the darkness of earth to the light of the Saviour's presence.

TRANSCENDENT LOVE.

THE annals of history furnish not a few remarkable instances of what merely human love has done. David's three mighty men, in devotion to one they loved, could put their lives in peril and break through the Philistine host, to bring the coveted water from the well at Bethlehem's gate. Men have stood in the deadly breach, deliberately taking the place of danger and death, to save some one they loved and who loved them in return. But it was reserved for the Son of God to bring this *new thing* before the sons of men—One giving Himself up to die for *His enemies*, that *they* might be saved and happy for all eternity (Rom. v. 10). This is what JESUS has done. What transcendent love! "For a good man some would even dare to die; but God commendeth *His* love toward us, in that, while we were *yet sinners*, Christ died for us" (Rom. v. 7, 8).

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AM I GOING TO DIE?

“**W**HAT do you think of me, doctor? Will you kindly tell me honestly if you think I am going to die, as I wish to know?”

With some hesitation the doctor replied, “To tell you the honest truth, unless you take a decided turn for the better within an hour, I think you will probably be dead in two or three hours.”

“Thank you,” I answered; “then will you kindly leave me by myself, and come back to see me at the end of an hour?”

I was very ill. At that time I was with my regiment in India. From an early age I had made up my mind to enjoy life in my

own way; and, as for the soul and eternity, I had resolved that I would *cry to God for mercy on my death-bed*. “And now,” I said, after the doctor had left, “the time has come of which I have thought so often: I must *cry for mercy*.”

After lying quiet for a few moments to compose myself, I found that a quarter of an hour had slipped away. My thoughts flew home to England, and I wondered how those I loved would hear of my death. I again looked at my watch. Only twenty minutes left! In vain I tried to think of words in which I should cry for mercy. Strength was failing. I could not collect my thoughts. Making a desperate effort I raised myself on

to my knees and said, "Our Father which art——." But I could go no further. I fell down upon my bed in anguish, realising that on my death-bed it was *too late to cry for mercy!*

It pleased God to spare my life; and some time afterwards I heard the Gospel of free and full salvation. The preacher pointed out that "Christ Jesus came into the world to save sinners," and that if any man came as a sinner to Christ, believing in Him and trusting in Him, that very moment Christ would receive him, however vile and sinful he might be, and would give him everlasting life. "*Now*," cried the preacher, "is the accepted time."

It flashed across my mind, "What folly to delay!" Through grace I came to Christ; and since that moment I have been blessed with the knowledge of my perfect safety for time and for eternity.

You may take the water of life freely, "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" (Jno. iii. 16). E. H. F.



"CONDEMNED ALREADY."—These two words from Jno. iii. 18, were so carried home by the Spirit to the heart of a young man that he literally stood still and suspended his daily employment. "What is the use of a condemned man working?" he said. Convinced that he was *lost*, it was not long till he rested on the finished work of Christ and was *saved*. Have *you*, reader, discovered that you are "condemned already"?



WE learn from the Scriptures that "Blessed is the man whose sins are forgiven." Now, there is no true blessedness but that which is enjoyed. And how can it be enjoyed unless a man know it? And how does he know it that doubts whether he hath it or not? Depend upon it, if you have been saved, you know the blessedness of sins forgiven.

GOD SAYS IT.

BUT," says the awakened sinner, "how can God save me at once from wrath to come, through simply believing on Jesus?" To this we answer—"Because *God says it.*" "He that believeth on the Son hath everlasting life," and "shall not come into judgment." Such are His terms—"Believe, and live." If His terms had been "Work, and be saved," or, "Pray, and be saved," or, "Hope on, and you shall be saved," we should have told forth these terms of salvation. But God has attached no such conditions to His great salvation. Its *freedom* is unquestioned. "*All that believe*" are justified from all things. The fire of God's wrath has *already* burned upon Jesus; and, in your accepting Him as your Saviour, you thus stand *where the fire has been.* That is how it comes that there is now no condemnation to them that are *in Christ Jesus.* Are you in Christ Jesus?

WRATH COMING.

YOU may try to put death and eternity out of mind, and live as if time had no bed of death, and eternity no bar of judgment. But shutting your eyes to the coming judgment will not avert it. We appeal to you as responsible men and women—look your danger in the face. Anticipate the day when you shall behold a God in judgment and a world in flames. There is such a thing as *the wrath of God*, no matter how you may try to shut that thought out of your mind. And "because there is wrath, *beware*" (Job xxxvi. 18). Yet, while we speak of wrath we tell of refuge and safety. But where? *In Christ*, we reply—in the God-appointed hiding-place, as it is written: "A man shall be as an hiding-place from the wind, and a covert from the tempest" (Isa. xxxii. 2). Unsaved reader, wilt thou have God's refuge? Wilt thou enter therein *now*, and be saved with an everlasting salvation?

FEAR OF MAN.

ARE you really anxious to be saved? Be not turned from such a blessed purpose by the laughter of fools and the taunts of the ungodly. It is a common thing with scoffers, and Christless professors, to eye men of zeal with suspicion, representing them as either rogues or fools, fanatics or hypocrites. But if the most zealous are chargeable with folly, it is with that of not being zealous enough. Seeing there is a Hell, I ask if it be possible for you to be too anxious to escape it? If you are perishing, can we be too anxious to see you saved? Away, then, with the soul-destroying delusion that there is no need for anxiety as to the safety of your soul. You stand in jeopardy every hour. As death leaves you judgment shall find you. Therefore be ready *now* for that storm which shall ere long burst upon a Christ-rejecting world. What shall the scoffing world be able to do for you *then*?

"NO COMFORT."

THE mother of Hume, the infidel philosopher, was at one time a professor of Christianity. Dazzled by the genius of her son, she followed him into the mazes of scepticism. Years passed, and she drew near the gates of death, and from her dying bed she wrote him as follows:—

"My dear son,—My health has failed me. I am in a deep decline. I cannot live long. Your philosophy affords me no comfort in my distress. I am left without hope or consolation, and my mind is sinking into a state of despair. I pray you, hasten home to console me, or at least write to me the consolations that *philosophy* afford at the dying hour."

But infidel philosophy was powerless to minister a single grain of comfort in the presence of death and judgment. Take a note of this, my reader. You must have *Christ*; then all shall be well for time and for eternity.


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Vol. 3.

THE TWO QUESTIONS.

T is a remarkable thing that the first question in the Old Testament is, "*Where art thou?*" (Gen. iii. 9); while the first question in the New Testament is, "*Where is He?*" (Matt. ii. 2).

"Where art thou?" is the question addressed by God to the sinner. When the purity of Eden was defiled by sin, it was then that the voice of the Lord was heard saying to Adam, "Where art thou?" And that same question has kept ringing on through the ages. God has been dethroned; sin has reigned; man has been determined to be happy *without God*, but he has not succeeded. Man has served

divers lusts and passions, but has never been satisfied. Having thus shut God out, man is "without God and without hope in the world." Yet God speaks. He has not left the sinner alone. His voice is still heard, as in Eden of old—saying, "Where art thou?" Have you considered the question, unsaved reader? Where art *thou*? Are you *in Christ*? or, are you still *in your sins*? Are you under God's wrath? or, are you under the shelter of the all-atoning blood? One or other of these you must be. Which is it? *Where art thou?*


But when the Old Testament closes—when man has been weighed in the balances and found wanting—the New Testa-

ment opens with a different question. Instead of "*Where art thou?*" it is now "*Where is He?*" But who *is He*? He is JESUS—the promised One—the Saving One—the One who is strong to deliver—the One who is "mighty to save." The question, "*Where art thou?*" is no less important than ever it was. But its true answer must be found in considering the question, "*Where is He?*" Behold Him yonder on His way to Calvary. See Him nailed to the accursed tree. Look at yonder thorny crown that pierces His brow. Hear that cry wrung from the heart of infinite love, "My God, My God, why hast Thou forsaken Me?" Then tell me if you are unmoved by the momentous truth that Jesus suffered thus for *you*. It was because you had no answer to the question "*Where art thou?*" that Jesus took the place of the guilty—made His soul an offering for sin, and died for the ungodly, that *you* might be saved by His blood, and be found in Him, not

having your own righteousness, but the righteousness of God, which is unto all and upon all them that believe. You must have *God's righteousness*; and this shall be yours the moment you receive His Son.

Where is He? He is now entered into Heaven itself, a Prince and a Saviour. Yea, by His Spirit He is here, standing at the door of your heart, unsaved one, and saying now, "Behold, I stand at the door, and knock" (Rev. iii. 20). Then, again, we ask, *Where is He?* Is He still standing without? Can it be that you have weighed Him against the pleasures of sin, and that you have resisted His pleading and rejected His love? Take heed. Make haste to receive Him now, and thus be saved for eternity; for the hour is rapidly nearing when He shall sit down upon the throne of judgment. Then it shall be for ever too late to be saved; and to the question, "*Where art thou?*" your only answer shall be—"*I am in a lost eternity!*"


"TRUSTING IN YOU."

 MEDICAL man, under conviction of sin, was visiting a patient who was saved and happy in the Lord. "Now," said he, addressing the sick one, "I want you just to tell me what it is—this faith in Jesus, and all that sort of thing that brings peace."

His patient replied, "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am *trusting in you*. This is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all," he exclaimed—"simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in Him shall not perish, but have everlasting life.'" From that sick-bed the doctor went away rejoicing in Christ.

WHY CONDEMNED.

 ONDEMNED already." These are certainly very solemn words. But they are found in the Scriptures (See Jno. iii. 18); and it is important to note the reason *why* God speaks of a man being "condemned already." *Death* passed upon all, for that all have *sinned* (Rom. v. 12). But *condemnation* is the result of *rejecting Christ*; for it is written, "He that *believeth not* is condemned already, *because he hath not believed* in the Name of the only begotten Son of God." You must not fancy, unsaved one, that you are "condemned already" because you are a greater sinner than the person who lives next door. *What have you done with Jesus? Have you received Him?* If you have *not*, then you are "condemned already." But if you now receive Him, then God says you are "*not condemned*," and that you "*shall not come into judgment*." You know if this is true of *you*.

REFUSING DELIVERANCE.

WHEN the steamship *City of Berlin* was making one of her voyages to New York city, she encountered fearful weather in the Atlantic. When about five hundred miles off the American coast, a good-sized sailing vessel was seen, evidently sinking fast. "Although a heavy sea was running," says one of the passengers, "we launched our lifeboat, and off went some of our men to the rescue. But, when they returned about an hour afterwards, they had brought no one with them. The crew of the sailing vessel *refused to leave her*, adding that they could trust their ship. Every one on board our steamer urged the men in the lifeboat to go back and tell them that their ship was sinking fast, and to entreat them to come off at once. But they only met with another refusal. As night was coming on, we stood by them for some thirteen hours ; and by morning not a vestige of the wreck was

to be seen. They *persisted* and they were *lost*." Thus it is with hundreds of thousands to-day, when warned of their danger of perishing eternally. They persuade themselves that there is no danger. They reject God's salvation. Warning and entreaty alike fail to arouse them to their true condition. They *persist* and they are *lost* ! The means of safety is at hand. They are urged to escape ; but they choose to be *without Christ* ! Has this been *your* choice, my reader? If you have never been converted to God, then without a doubt you have deliberately chosen to be "*without Christ* !"

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IN Luke i. 77, we find the words, "To give knowledge of salvation." This effectually settles the point as to being "saved and not knowing anything about it." Such is not the case with God's salvation. Not only did Jesus come to save, but He came to give the *knowledge* that the believing sinner *has everlasting life*.


Tidings of Peace.

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FLEEING FOR LIFE.

HEN the British troops, during the Mutiny in India, had made their silent retreat from Lucknow at dead of night, there was one man left behind. Captain Waterman, having gone to his bed in a retired corner, over-slept himself. He had been forgotten. At two o'clock in the morning he got up and found to his horror that Lucknow had been evacuated. He hoped against hope, and visited every outpost. But all was silent and deserted. His position was terrible to contemplate. To be the only man in an open entrenchment, and fifty thousand furious barbarians outside ! Appalled by his

situation, he took to his heels and ran—ran in the direction of the retreating forces, till he could scarcely breathe. Still the same silence, interrupted only by the occasional report of a musket. At last he came up with the retiring rear-guard, almost mad with excitement. But he had made his escape, and he was safe.

No one will contend that this officer's anxiety and excitement were unreasonable, seeing he knew the dangers that surrounded him. And if *you*, unsaved reader, realised *your* dreadful circumstances as a lost sinner, in danger of losing your soul at any moment, would it not be perfectly reasonable for *you* to get into a similar state of alarm

about your safety? Suppose a person had come up to the imperilled officer at Lucknow, just as he became conscious of his fearful position, and had tried to tranquillise his mind by saying, "Don't become excited; look upon your circumstances with philosophic calmness; view the matter intellectually as a gentleman of education and intelligence." Would this not have been mockery at that dread hour when he was so conscious of his danger, and when he knew that his safety depended on immediate flight? "Yes," you say; "such counsel would indeed be mockery." And is not this the very counsel the world gives you whenever you are awakened by the Spirit of God as to your lost condition? But what does *God* say? He says, "Flee from the wrath to come." The safety of your soul depends upon your *immediate flight*. "The Holy Spirit saith, *To-day*." Beware of man's counsel. See that you prefer not some boon companion's advice to the call

of the God of Salvation. You are in danger of perishing eternally. You do not need the world's philosophy in order to understand your position aright. You simply need to believe God as to your danger, and to betake yourself as a Hell-deserving sinner to Christ, the sinner's only Refuge. *In Him* is your place of safety; for *in Him* there is "*no condemnation*." Fear not to trust Him now; for has He not said, "*Him that cometh to Me I will in no wise cast out*"?



DELIVERANCE from the power of sin is not to be found *in yourself*. You are, as Scripture declares, "without strength"—yea, you are "dead in trespasses and sins." Deliverance must be found outside of yourself. The Deliverer has already appeared. Jesus has come—has died—has risen—is ascended to the right hand of God. He is now ready to save all that will trust Him; and He is the very Saviour needed by one who is "ready to perish."

THE RIGHT PERSON.

"**A**H," you say, "if I could only believe *aright!*"

But that is not the difficulty. If you would only believe on the *right person*, you would at once enter into peace. It is not your believing that saves you: it is the person on whom you believe. Cease, therefore, to be concerned about the character of your believing, and get occupied with *the Saving One*—Jesus Christ the Lord. Yonder drowning man is not concerned as to whether he has gripped the friendly rope in a *scientific way*. Has he really *caught hold of the rope?* That is the point. If so, his safety is assured. Are you really resting *on Christ?* That is the point. If so, His word applies to you which says, "He that believeth on *Me* HATH everlasting life."



YOU cannot resist the power of sin until you have first been cleansed from the defilement of sin.


ALL "IN HIM."

IT is nothing less than *everlasting life* which the Gospel brings, and which the believing sinner receives. Consider it well, unsaved reader. God brings to you *life*—life that shall never end; and not mere existence, but a life of purity and felicity—"joy unspeakable and full of glory." This life is *in His Son*; and that Son is now pressed upon your acceptance. Wilt thou receive Him, and have the everlasting life which is *in Him*, and which is the happy portion of all who have believed on *Him*? His blood cleanseth from all sin. By His risen life at God's right hand He leads His people in triumph through this wilderness world. All fulness dwells *in Him*. He will meet your case, and save you to "the uttermost." Why will you not trust Him?



DO not deceive yourself. Christ and sin cannot reign in the same heart.

THE STORM PAST.

UT on the mighty ocean you see a storm-cloud in the distance. Fear takes hold upon you. But, turning to a sailor by your side, you are astonished to see him looking calmly and fearlessly on the scene. As the lightning flashes from cloud to cloud, and you hear the roar of the distant thunder, you ask why he is not afraid. To this he replies, "Because the storm is *behind* us. Yonder crest of white foam marks the path of the tempest; and every moment it recedes further into the distance. That is why I am not afraid."

This is a striking illustration of that peace which is the portion of those who have believed on Jesus. You wonder how it is that we can look forward to death and judgment without dismay. It is for the simple reason that unto all who have received God's salvation *the storm is past*. They can calmly point you to Calvary—to the

dying Sufferer there, on whom the lightning of judgment and the storm of God's wrath have descended in all their fury. "There," exclaims the believer, "is the track of the tempest; and I have no fear of wrath to come, for I see that the wrath has been borne already for me. It is now behind my back. The storm is past; and I am not afraid."

What have *you* to say, to this, unconverted reader? In your case there is this vast difference, that for *you* the storm has *yet to come*! Scripture plainly declares that before you there is "a certain fearful looking-for of judgment." The wrath of God abideth on you, because you have refused to receive His Son and be saved. If you would be wise for eternity, arise now and believe on Jesus, and be *saved*.

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"THE work that saves" is already finished. Yet that work can avail you nothing unless you make it yours by believing the record which God hath given of His Son.

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WHAT SIN HAS DONE.

PHILOSOPHERS have spent a great deal of time in trying to explain the cause of the pain and suffering that abound in the world ; and they have spent no less time in trying to discover a remedy for all this pain and suffering. But, having utterly failed to find out the *cause*, they are altogether astray as to the *remedy*.

The cause of all the pain and sorrow and suffering is found in one little word—*sin*. If there were no sin in the world, there would be no pain, no sorrow, no anguish, no death. It is sin that has kindled the fires of passion, and brought the great unrest into the heart. It is sin that has

caused the tide of human tears to flow. It is sin that has furrowed the cheek of suffering. It is sin that has broken the mourner's heart. Directly or indirectly, it is sin that leads every funeral procession—it is sin that digs every grave—it is sin that causes every pang that rends the human heart.

But what is this sin that seems to be possessed of such power, and to entail such consequences? It is *rebellion against God*. It found its way into the world when, in the innocence of Eden, man chose the counsel of the Devil in preference to the counsel of God. Ever since that time sin has borne mankind upon its current—under the leadership of Satan, in rebellion against God!


You, reader, are by nature in the ranks of that great rebellion ! And sin is not only in the world in general, but it is *in your heart in particular*. And it is sin in your heart that is the root and cause of all the unrest of your soul. You are not satisfied — all the world's streams cannot assuage the thirst of your spirit. And why ? Because sin reigns in that heart of yours. You are still in rebellion against God !

Is there no remedy ? Yes, thank God, there is a remedy. A great Deliverer has appeared on this earthly scene. JESUS, the Son of God, has come to put away sin by the sacrifice of Himself—by His precious blood to *cleanse* the sinner, and by His power to *save* the sinner from the dominion of sin. You must have this almighty Saviour. You will never know what peace with God is until *Jesus is yours*. You may try a thousand remedies suggested by the wisdom of the world ; but nothing will avail you apart from *having Jesus* as your own Saviour.

COWPER'S CONVERSION.

IT was through Rom. iii. 25 that Cowper found peace to his troubled soul. The verse reads—"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." With his eyes on that verse he believed on the Son of God. He saw the sufficiency of the atonement that had been made, and the fulness and completeness of his justification. He experienced immediate relief from the tremendous load of guilt which had for a long time weighed him down ; and his soul mounted up as on eagles' wings to God, in gratitude and holy rapture. His voice was choked with the transport of his joy, and he could only look up to Heaven in silent adoration, overwhelmed with love and wonder. Truly *Conversion to God* is a mighty change—the greatest in a lifetime.


AN ABUNDANT ENTRANCE.

 AN abundant entrance into the glory, hallelujah !"

Such were the last words of James Scott. Then earth and its labours passed away for ever, and he entered into the joy of his Lord. Neither infidelity nor worldliness have any such seal in life's latest hour. Whether it be in time or eternity, the child of faith has a blessed portion ; while the man of the world has no satisfying joy in life, and nothing beyond death but the blackness of darkness for ever !

You may say, like the false prophet, " Let me die the death of the righteous, and let my last end be like his." But that is just another way of saying, " Let me enjoy the pleasures of the world as long as I can ; and, when death is inevitable, let me have Jesus." This is the " Confession of faith " of thousands, if they had only the candour to admit it. Unsav'd reader, if an abundant entrance is to be yours, you " must be *born again*."

CHRIST EVERYTHING.

 HAT is Christ to me? you ask. Why, He is everything. And, what is better, He is wanting to be everything to you also. Is it peace you want? He made *peace* by the blood of His cross. Is it rest for that weary soul? Hear Him say, " Come unto Me, all ye that labour and are heavy laden, and I will give you *rest*." Is your soul hungering?—Christ is the *bread* of life. Are you still thirsty, though you have drunk deeply at the world's fountains? Christ says, " If any man thirst, let him come unto *Me* and *drink*." Are you wondering where the door is? Christ says, " I am *the door*." Are you not sure of the way to God? Christ says, " I am *the way*." Is it light you want? Christ is *the light* of the world. Is it life you would have? Jesus says, " I am the resurrection and *the life*." Is it one to deliver you from the power of sin? Christ is *mighty to save*. Wilt thou have this Saviour?

REVIVAL INCIDENT.

AMONG those who came to the special Gospel-meetings was a young, intelligent-looking farmer, who was generally regarded as a model of uprightness and religion. When he appeared the first time among us he was inclined to despise the Gospel on account of the simple way in which it was preached. The preaching was so different from the well-arranged discourses he had been accustomed to hear, that he sat asking himself, "Is *that* all? Is *that* the preaching that is drawing such crowds, and working the wonders of which I have been hearing for weeks?" But, after all, he could not help seeing how powerfully it affected the hearers; and even he himself felt strangely influenced by it. Indeed, he was rendered so restless that he came back again and again, until he was convinced that he was going down to a lost eternity. He was then led to see the great work accomplished by Jesus on Calvary, and passed out of the darkness into the light. In spite of the most violent opposition the man came clear out for God, and astonished the whole neighbourhood by openly declaring that he had found Christ and had experienced the saving

change. His testimony to the converting grace of God produced a great stir, and many decent "church-members" began to feel rather doubtful as to their own condition, seeing that the young farmer with all his church-membership had only now been *converted to God!*

Nothing will avail with God, unless you are *soundly converted to Him*. You may have a certain amount of what is called "religion"; you may be a diligent attender upon what is called "the ordinances of God," and yet be in "the gall of bitterness and the bond of iniquity." Have you been born the second time? Are you cleansed by the blood of Christ? Have you experienced the Saving Change? Better far to have these questions answered now than to meet them in "the Solemn Day," when it will be for ever too late to find an answer.

WHAT CHRIST IS ABLE TO DO.

IN the unchanging Scriptures of Truth we are told of three things that Christ is able to do. He is "able to save" (Heb. vii. 25); "able to keep" (2 Tim. i. 12); "able to present you faultless" (Jude 24). Are you willing that He should be your Saviour?

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Vol. 3.

THE EUNUCH OF ETHIOPIA.


HE was a "great man" in his own country, under Candace, queen of the Ethiopians ; and he had "come to Jerusalem for to worship" (Acts viii. 27). He had gone through the usual rounds of worship in that religious city, and was now on his way home. Yet he had *never been converted to God!* Wonderful, do you say? Not at all wonderful. The Ethiopian eunuch on his way home from "public worship" is only a type of thousands who go up, perhaps regularly, to some "Jerusalem to worship," and yet wend their way home again, strangers to the grace of God. They profess to be worshippers ;

and yet they have never been sheltered by the blood ! They persuade themselves that they are the friends of God ; and yet they are rejecting His Son ! They take it upon them to sing His praise, while they are *dead* in trespasses and sins ! If you, reader, are such a person, it is high time to awake to your danger. The dead praise not the Lord, neither any that go down into silence (Ps. cxv. 17). It is one thing to have a religion ; and it is quite another thing to have *Christ*. The Ethiopian eunuch believed in religion, and had come all the way to Jerusalem to worship ; but he knew nothing of the blessedness of being *saved for eternity*. Going up "to Jerusalem to worship"

brought no knowledge of salvation to his thirsty soul. Yet he might have learned something of God's doings at Jerusalem. Had no one told him of the great Pentecost revival—3000 converted by one mighty wave of the Spirit's power? Had he not heard of Jesus being crucified in that very Jerusalem, and of His rising again on the third day, and how salvation was being preached through His Name? He seemed to be ignorant of all this, although he had been at Jerusalem to worship! Ah! he had been at the wrong place—he had seen the wrong people. He had simply come into contact with lifeless religion, which left him as lifeless as it found him. Yet that man was afterwards *saved*. Where? Away down yonder on the border of the wilderness. The Jerusalem worship failed to satisfy. It brought no peace to his soul. He only needed one thing—one person, *Jesus*! The man of Ethiopia had been reading of the sufferings of Christ as told

out in the well-known fifty-third chapter of Isaiah; and Philip, sent of God to that desert place, "preached unto him JESUS" (Acts viii. 35). The Ethiopian stranger believed the glad tidings of God's salvation, and was saved on the spot! He had received Jesus; he was at peace with God; and he "went on his way rejoicing." Old things had passed away; all things had become new. His path might lead through a wilderness; yet it was a path of joy. What mighty change was this that had passed over him? It was the great change of *Conversion to God*. He had *Jesus* now. That made all the difference. Can *you* say that Jesus is yours? Are you going on your way rejoicing—saved by the blood of the Lamb? You may profess to be a "worshipper," like the eunuch of Ethiopia, and yet be an utter stranger to the salvation of God. Are you *saved for eternity*? That is the great question with which, sooner or later, you must have to do.

TWICE PAID.

BOUT half-past ten o'clock one night I received a message from Mrs. — that her husband had just been apprehended and lodged in jail for an offence committed several months before, for which he had been judged and found guilty, and had afterwards paid the penalty imposed by the law. But, by some oversight, the warrant had not been cancelled ; and this accounted for his arrest the second time. I managed to get the poor fellow out, but only by paying the fine over again. I knew, however, that I would get the money back, which I did ; for the law cannot *twice* exact payment of a penalty. This will illustrate the great truth that when once you have accepted Jesus as the One who has paid the penalty due to *your* sins, you are *free* from condemnation. The law cannot demand payment twice. Having believed on Jesus, you stand in God's sight as having *died* with Christ ;

and *that* is why there is now "no condemnation to them that are in Christ Jesus." Whenever you accept the God-provided Sacrifice, you are accepted in Christ the Beloved One. It is not a question of *your* fitness to stand before God ; for you have none. Yea, you are treated as worthy of nothing but *death* ; and, through believing on Jesus, you have *died in Him*, and been *buried with Him*, and are now *risen with Him*, whom God hath raised for your justification. Thus you are enabled to turn round to the great Enemy of souls, and say, "It is *God* that justifieth : who is he that condemneth ?" (Rom. viii. 33, 34). How beautiful and how simple is Redemption's plan ! It leaves no room for the flesh to glory. It brings all in guilty before God. Yet it brings in eternal salvation and everlasting righteousness for all who are willing to be saved by grace alone. Why, then, should you, my reader, not be saved *now* — as you read these words ?

"IS NOT THAT THE WAY?"

IF it were God's will to take you away soon, I suppose you would hope to get to Heaven?"

These words were addressed to a man who had been ill for thirteen months, and to whom many had spoken of eternity.

"Certainly," he replied; "I have a good hope of that."

"But every one is hoping to get to Heaven," I rejoined; "I scarce ever knew one, however wicked, who did not cherish the same hope. But on what ground would you expect to get there?"

"Well, sir, I am praying as well as I can, and trying to live as well as I can. Is not that the way?"

"No," I answered—"JESUS IS THE WAY. If praying and working could have saved you, Christ would never have come down and died upon the cross. God would have spared His only begotten Son."

We pointed him to Christ, as having satisfied the law; and we

besought him to be reconciled there and then to God. But it seemed to him to be too good news to be true!

How many are like this man—trying to save themselves by their prayers and efforts at self-reformation! But, if they think by these things to merit Heaven, their works are only an insult to Jesus, whose finished work they are rejecting. Theirs is the self-righteousness of those who are too proud to submit themselves to the righteousness of God, and who therefore remain under condemnation.

How does this great question stand with you, my reader? Have you submitted to God's righteousness? Do you stand accepted in Christ, the righteousness of God? Or, are you trying to be accepted by establishing your own righteousness? It is of the utmost importance to know exactly how you stand for eternity. You are either *in Christ* or *not* in Christ—either saved for eternity, or under the wrath of God—which?


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Vol. 3.

A GREAT CRY IN EGYPT.

E find it written in Ex. xii. 30 that "there was a great cry in Egypt."

The judgment of God had descended upon the land. The first-born in every Egyptian dwelling was dead. Pharaoh, king of Egypt, had defied the God of Heaven; but now the judgment of God had come upon his people; and there was "a great cry in Egypt."

We know that Egypt is a type of the Christ-rejecting world; and we are assured from Scripture that the day is coming when there shall be "a great cry in Egypt"—a cry of deeper anguish than that which rent the heart of the Egyptians on the death

of their first-born. There shall again be "a great cry in Egypt," because the hour of judgment shall have come, and those who have refused God's Son shall find themselves sinking amid the billows of eternal death. It shall be a great cry, for it shall be the wail of lost souls—a wail that shall have no respite during the years of eternity! You may dance and make merry now, unsaved reader. You may cling to your idols and your sins. But from your desolate and troubled heart there shall yet arise "a great cry"—the cry of Egypt in the hour of its doom—the cry of a soul in its anguish—the cry of one who might have been saved, but who refused the cleansing blood and would not have God's

salvation. It lies with you to say if this is to be your portion.

In the night when the first-born in Egypt were smitten, there were dwellings in which the "great cry" *was not heard*. There were homes in which there was no death, and therefore no wail of despair. What homes were these? They were the homes of the Israelites — each marked with *the blood of the lamb* according to God's appointment. All who were *sheltered by blood* were safe: for them there was no death, no cry of anguish, no night of doom. They were feasting on the roasted lamb, secure within their blood-sprinkled door-posts, while the "great cry" of the Egyptians was breaking the silence of the night. What a striking picture of the sinner saved by the blood of Christ! Egyptian darkness is all around, and the great cry of the Egypt world is already being heard: yet he who has "redemption through the blood" is safe for eternity. He has trusted Jesus — he has received Him whom

God hath "set forth to be a propitiation through faith in His blood" (Rom. iii. 25); and he has been delivered from wrath which is to come.

Unto the believing sinner there is thus "no condemnation." He is passed out of death into life, and he can say in the language of one who also found mercy,

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

Such is the happy portion of those who are "under the blood." Reader, are you under the blood? Are you one of those who "feast upon the roasted lamb"? That is to say, are you united to Christ? Are you a child of God, and drinking at the heavenly fountains? Are you waiting, saved by the blood, to swell the great song of praise unto Him that loved us and washed us from our sins in His own blood? (Rev. i. 5). Or, are you waiting to mingle your voice in the great cry of the Christ-rejecting host when "sudden destruction shall come upon them," and they shall not escape?

BEHOLD HIM.

BEHOLD My Servant," saith the Lord (Isaiah xlii. 1). Who is that Servant? He is Jesus — the Saving One. You have been looking at yourself, very likely ; and you may have come to the conclusion that you are a "hopeless case." Or, it may be that you have concluded that you are quite as good as your neighbours. But, in either case, you are completely missing the mark. You are not looking where God tells you to look. He says, "Behold My Servant." In other words, *Behold Jesus*. "Behold the Lamb of God who taketh away the sin of the world" (Jno. i. 29). Behold Him on the Cross, dying for the ungodly—suffering, the Just for the unjust, that He might bring us to God. Behold Him, as He makes His soul an offering for sin, giving up His life, that you and I, through faith in His blood, might not perish but have everlasting life. Behold Him, as He bears away sin's

mighty load. Behold Him, as He says, "It is finished," and bows His head, and dies. Behold Him, as He rises from the tomb in resurrection power, and ascends to the right hand of the Majesty on high—God being well-pleased for His righteousness' sake. Then tell me if *you* are not well-pleased with that great Sacrifice which has satisfied God Himself. Ah, 'tis there you are to look, unsaved one—to Jesus bearing away your sins in His own body on the tree. It is the precious blood that cleanses the soul. Look no longer in the wrong direction. Cease to trust in "good self" or in "bad self." Beware of attempting to find acceptance with God through what *you* may feel, or through any fancied "improvement" in your own heart. "The heart is deceitful above all things, and desperately wicked." Believe it not. Hear God's voice. Turn now to Him. It is by the *sufferings of Jesus* on the Cross that peace has been made. *Look unto Him*, and be *saved*.

THE POWER OF GOD.

PAUL says in Rom. i. 16, "I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation, to every one that believeth." This is what you need, unsaved reader—a *salvation of power*. You have been tossed on the tempestuous sea of passion—"serving divers lusts and pleasures" (Tit. iii. 3). You have made efforts to deliver yourself, but in vain. Salvation is not in yourself. Yet God has provided a *salvation of power*—for *you* who are now reading these lines. This salvation of power will exactly meet your case. It is found in the Gospel of Christ ; and the conditions are so simple that you may be saved even as you read these lines ! Scripture declares that this great salvation is to *every one that believeth*. And to-day—now, at this time—God brings before you *His* salvation. Wilt thou have this salvation of God ?

GOD'S RIGHTEOUSNESS REVEALED.

THE Gospel is the power of God unto salvation, for "therein is the righteousness of God revealed" (Rom. i. 17). You and I would likely have said, "For therein is the *love* of God revealed—therein is the *grace* of God revealed." And no doubt the love and grace of God are marvellously revealed in the Gospel. Yet it is God's *righteousness* which He first mentions as being therein revealed. In other words, God has manifested Himself as a *just* God in dealing with sinners. He has first of all dealt with *sin*. JUSTICE has taken its course. He has punished sin in the person of His Son. His righteousness thus shines out in His glorious Gospel. Do not fear, therefore, unsaved reader, to believe the glad tidings of salvation ; for the moment you believe you will be saved, and saved *righteously*. You will be "justified from all things."

Tidings of Peace.

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Vol. 3.

“THE BEST OF IT.”

NO doubt you have heard it said that to be saved is a blessed thing, because you will be in Heaven some day, and have “the best of it” *then*. This is all true. But to be *saved* means *far more* than that. It means that those who are saved by Jesus have the best of it *now*—that they have now a peace which the world cannot bestow, and a joy the world cannot give. Indeed, there is no comparison whatever between the present portion of the worldling and the present portion of the child of God. As for the worldling—the one who has not been saved by the blood—what has he got? He says he has pleasures; but

they do not satisfy. He drinks at streams of carnal delight; yet his thirst refuses to be quenched. It is true that he speaks of enjoying the world; yet in his heart there is an aching void which all the world cannot fill. He is a stranger to peace of conscience, unless it be the delusive peace of a conscience hardened by sin. He dare not look before him into the great eternity; for he sees there a judgment-throne, and in his heart of hearts he is not ready to meet a righteous and sin-hating God. The present does not satisfy him: in the future there looms up the blackness of darkness for ever! Who will dare to say that such a one has “the best of it” even here? How

unspeakably sad the portion of those who have no portion in the Son of God ! If this applies to you, my reader, it is high time to arouse thee and be saved for eternity.

Look now at the child of God—one who has been saved by the blood of Christ. What is his portion even now and here ? He has the blessed knowledge of sins forgiven (Ps. xxxii. 1). He has peace with God (Rom. v. 1). In his heart of hearts there is already a foretaste of the deep, sweet calm of eternity ! He is delivered, day by day, from the dominion of sin (Rom. vi. 14). He is rejoicing in that freedom wherewith the Son makes free. In his experience "the world has lost its hold." He has now found a true and lasting joy ; and all that the world can offer him is not worthy to be compared with the "pure delight" that is his in Christ Jesus. He finds the Kingdom of God to be "righteousness, and peace, and joy in the Holy Spirit" (Rom. xiv. 17). With

joy he draws water out of the wells of salvation (Isa. xii. 3). His is the blessedness of the people that know the joyful sound (Ps. lxxxix. 15) ; and for whom there is no condemnation (Rom. viii. 1). Even now he is "more than conqueror through Him that loved us" ; and, as for the great eternity yet to come, he has the blessed assurance that neither death nor life, nor things present nor things to come, shall separate him from the great Redeemer's love ! (Rom. viii. 39). How dare you, then, question if the child of faith has the best of it here ? To which class, my reader, do *you* belong ? You need not say you do not know. The difference between them is too vast to leave any room for doubt. Have you undergone the great change of *Conversion to God* ? If you have been saved for eternity, you know right well who has "the best of it" here. To be *in Christ* means redemption from the love and power of sin, with the foretaste of the joys of eternity !

INSIDE THE ARK.

YOU are no doubt familiar with the story of the ark, by which Noah and his house were saved. The iniquity of men had become so great that "the end of all flesh" came before God ; and the great judgment-flood of waters covered the whole earth. Yet there was one way of escape—the *ark of Gopher wood*. All within that ark were safe. The waters of judgment could not reach them. The more the waters prevailed on the earth, the higher the ark rose towards Heaven.

The ark is a type of *Christ*. To be *in Him* is to be safe for time and for eternity. The hour is fast nearing when the judgment of God shall descend upon a guilty world. There is a day coming which God calls "the day of judgment and perdition of ungodly men" (2 Pet. iii. 7). Are you prepared for that day? There is only one way of escape. It is God's Ark—Christ Jesus, the Almighty Saviour. Receive

Him—believe on Him. Thus you shall be *in Him*—accepted in the Beloved—secure in God's appointed Ark of safety—beyond the reach of the waters of judgment.

In Noah's day all who were outside the ark *perished*. There were no exceptions. When the waters of judgment began to fall, it was simply a question of *where* a person was. If not inside the ark, there was no escape. So is it now. The question is still the same—*where are you?* If you are not *in Christ*, I care not what your fancied merits may be, you are in momentary danger of perishing eternally. In view of the "day of vengeance" let me ask if it will find you in the Ark of salvation, or amid the billows of the lost. Doubtless you wish to be safe, and happy, and peaceful, and blessed for ever. But safety there is none, happiness there is none, peace there is none, blessedness there is none, except in the Gospel-Ark which is Christ Jesus. Are *you* in God's Ark?

BROUGHT THE CURSE.

IT was *sin* that brought the curse, and the pain, and the woe, and the anguish, that now cause the whole creation to groan. It was sin that unsheathed the sword of vengeance, and pointed the arrows of destruction against a guilty world. Sin demanded that an atonement should be made. God Himself, in perfect fellowship with His Son, devised the great plan of Redemption ; and, in the fulness of time, the Son of His love appeared upon this earthly scene, to put away sin by the sacrifice of Himself. His precious blood had to flow, even unto death, before you and I could be saved. Christ has died for the ungodly ; yea, and is risen again. And now, through the merits of His death, God is saving all who believe in His Name. What have you, reader, to say to this ? To receive this Jesus is life eternal. To reject Him is to reject the only Deliverer from the coming wrath.

THE GOD-MAN.

JESUS is the God-Man. As such He died, endured agonies, sustained the curse, and brought in everlasting righteousness. What is the portion of those who believe on Him ? All things are theirs. His death is theirs, that they may never die. His curse is theirs, to redeem. His blood is theirs, to cleanse. His sympathy is theirs, that He may bear their griefs and carry their sorrows. His present life is theirs, that they may live for ever. His intercession is theirs ; hence streams of blessing ever flow. His advocacy is theirs ; hence they are kept by the power of God, through faith, unto salvation. Yea, Christ Himself—the righteousness of God—is theirs ; hence they are made meet to stand before the eternal throne. Truly blessed are they who have received the Son of God. They are rich for eternity who can say from the heart, "*Jesus is mine.*"

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“BUT I AM A BELIEVER.”

“**B**ELIEVE on the Lord Jesus Christ, and thou shalt be saved” (Acts. xvi. 31). This seems to be plain enough. But almost every one you meet will say he believes. You scarcely fall in with a single individual who says, “I don’t believe.” Now, we know that every believer in Jesus is *saved*; for there is no such person as an *unsaved* believer. Yet you meet many who say, “I am a believer, but I am not saved.” How is this to be accounted for? It is accounted for in this way, that many claim to be believers, who merely believe there was such a person in history as Jesus Christ. They think all that

is required is to believe *about* Christ. They believe He came to the world, took upon Him our nature, lived a perfect life, died a death of suffering in the room of guilty sinners, that He rose again, and is now exalted at God’s right hand. They believe He is able to save—willing to save—the only Saviour. They believe all this, and then try to persuade themselves that they are believers in Jesus. But Scripture tells us something different. Even the devils believe and tremble (Jas. ii. 19). But this believing is not to be mistaken for soul-saving faith. A mere *agrecing with the mind* to the truth of Scripture, is not believing on the Son of God. Let us suppose that you are in

a burning house at an upper-storey window. An escape-ladder is put up. You are told that it will bear you easily, and that it is the only way of escape. You profess to believe what you are told. “Quite true,” you say, “this ladder is my only hope—I am convinced of that.” But if you do not set your foot *on* the ladder, and *escape by it*, your believing all about it will do *nothing for you whatever*. This is the sort of believing that ever so many people have. The Gospel is preached to them; the great “way of escape” is pointed out; and they agree with everything that is said. They declare that they believe it all. But they omit the *vital part*. They do not put their foot *upon* the Gospel ladder; they do not *make their escape by committing themselves* to Christ. They see Christ lifted up in the Gospel proclamation. They hear Him set forth as a risen and almighty Saviour. They do not doubt a single word of it. Yet they are *unsaved*. They have not *received Christ*.

We read (Jno. i. 12) that “as many as *received Him*, to them gave He power (right or privilege) to become the sons of God.” It does not say, “As many as received a doctrine,” or “as many as believed the historical facts of our Saviour’s life.” No. It is “as many as *received Him*.” Believing *on Christ* means receiving something: it means receiving *Himself*. “He that hath *the Son*, hath life; and he that hath not the Son of God, hath not life.” This makes the difference between believing *about Christ* and believing *on Him*; and the difference is just the same as that between *lost* and *saved*. If you have believed *on Christ*, you have undergone the saving change, you have *made your escape* from the doom of a Christ-rejecting world—and *you know it!*



You must lay your account with this, that *a day of reckoning* will come. You may have the so-called pleasures of sin now; but against all these the words are written: “*After this, the judgment!*”

NEVER A LOST SINNER.

I HAD a long conversation lately with a very decent man who believed in Christ, as he said. But he could tell me nothing more. I asked him if he knew anything about conversion. But he could say nothing about it. Seeing he could give no reason of the hope he seemed to have, I asked, "*Did you ever find out that you were a lost sinner?*" "O no," he replied, "I never thought I was so bad as that." "What!" I exclaimed, "laying claim to be a believer in Christ the Lord, and yet you have never even discovered your lost condition! Depend upon this, if you have never been brought to see yourself a *lost* sinner, you are not yet a *saved* sinner. The Lord Jesus did not come to save people who were "*Christians all their days*"; He came to save *lost* sinners. It is quite evident you have never been at Him yet, for it is only as a lost sinner that He will receive you."

ALL FOR ME.

THE highest height,
'Mid Heaven of light,
My Saviour left for me;
The kingly robe,
In His lov'd abode,
He laid aside for me.

From the angel's song
And the blessed throng
Of Heaven He came for me;
From streets of gold
To a world cold
My Saviour came for me.

They knew Him not,
So poor His lot—
So poor He was for me:
No friends, no home,
Despised, alone,
He suffered thus for me.

And arméd bands,
With cruel hands,
Dragg'd Jesus to the tree;
And the crimson flood
Of a Saviour's blood
Gushed from His veins for me.

But soon He arose
From the dread repose
Of the death He died for me;
And at Heaven's bright gate,
Where the ransom'd wait,
A welcome He'll give to me.

YEARS, WARNINGS, CALLS.

UNSAVED reader, I do not know your years, your warnings, your calls. But years you have—warnings you have had, and every passing moment is to you a call. You are a monument of God's long-sparing mercy. Say, then, has the goodness of God led you to repentance? Let conscience answer. Do not presume on the fact that the sword of judgment has not yet descended. Reprieves are not pardons. Execution delayed is not execution escaped. If you are still a wanderer from God, let this hour see your *turning* unto Him and being saved by the blood of His atoning sacrifice. Give heed to God's warning; else, in an hour that you think not, you may find yourself where prayer is never made, and where you shall never cease to weep!

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THE bond-slaves of sin are never satisfied. Ever thirsty, yet their thirst is never quenched!

NOT IN THE FUTURE.

HOWEVER old thou art, or far gone in sin, there is hope for thee—not in the future, for there is nothing before thee but death and judgment, and a dark eternity; but in the past—away back beyond thine own black, guilty life, at yon cross on which the Son of God died for sinners. Look at Him with one arm stretched back to embrace all that trusted in Him before He came, and with the other arm reaching forward to embrace all that would believe in Him to the end of time, and holding out to thee a free and full forgiveness; and now tell me what thou art going to do with that offer. Art thou going to receive it and thank Him for it? or art thou going to refuse, and by thine own act of refusal seal thine own eternal condemnation? It will not do to say "I hope to be saved some day." Salvation is *now* ready, not to be hoped for, but to be *received*.

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THE FOREST FIRES.

THE great forest fires that raged in Michigan and other States in the early days of September will not be soon forgotten. The danger, as we know, was appalling; and many, alas, found that there was no deliverer! In one case a whole village, with all its inhabitants, was consumed by the onward rush of the fiery tempest. No note of warning was sounded. "Sudden destruction came upon them," and none escaped. In another case some two hundred fugitives, who perceived the approach of the dreaded enemy, sought safety in flight. Not one in that company but was in earnest to escape! They were

convinced of their danger. They needed no one to urge them to flee. In these fugitives we have a striking picture of the sinner, awakened to his lost condition, aroused to flee from wrath to come. He has perceived, from afar, the approaching fires of eternal judgment; and he is fleeing, not for earthly life, but for eternal life—fleeing to the only refuge from the storm that shall ere long sweep over a guilty world; and that refuge is *Christ*.

The two hundred fugitives kept steadily on their way till they reached the railway track. But the flames were approaching with alarming rapidity. Unless deliverance appeared, their doom was sealed. Just at this moment, however, an express train passed

the spot. The driver brought his train to a stand-still, to pick up the panic-stricken people. With one rush they swept into the train, packing it in every part. Not one was left behind. And the thing had not been effected a moment too soon. Already the stifling air told them that they were not yet out of danger. The train resumed its journey. Every ounce of steam was put on. Soon they were flying along the track. But the advancing conflagration steadily gained on them, until the express train was rushing almost through a sea of fire! Yet driver and fireman stuck to their post, while around them roared and shrieked the tempest of death; and the great tongues of fire licked the sides of the cars as if eager to devour their prey. At length the train bore away from its dreaded enemy, and reached a little lake, in whose waters all on board were soon seeking to soothe their burns and blisters, glad to have escaped with life. Yes, the danger in this case was inmi-

nent, and an awful death stared them in the face. But there was *deliverance* at hand; and every one of that forlorn band of fugitives at once embraced that deliverance. Here we have an illustration, not only of a sinner fleeing from the wrath to come, but of one who has entered God's Refuge—*Christ*. There is danger, we know; there is a fiery tempest coming—a storm of judgment—a lost eternity! But there is a *Deliverer*—a mighty Deliverer—a God-given Deliverer—One of whom Scripture speaks as "an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land" (Isaiah xxxii. 2). Reader, is this almighty Saviour *yours*? You will be in earnest some day to have Him—in that coming day when the tempest of death shall rage, and there shall be *no deliverer*! Now is your time to be saved. Now is your time to receive Christ. What have you to say to this?

HAVE I CHRIST ?

HE that hath the Son, hath life ; and he that hath not the Son of God, hath not life " (1 Jno. v. 12). In that single passage you may see the awful difference there is between one who is saved and one who is *not* saved. It is just the difference between life and death ! To have Christ is life : not to have Christ is death. What a vast difference is there ! Without Christ you are dead in trespasses and sins ; and to remain in that condition means death eternal—an everlasting banishment from the presence of God. At this very moment you either have Christ or you have not ; and you know whether He is yours or not. If you have never yet *received Him*, you are still in your sins, and journeying, not to the mansions of glory, but to the blackness of darkness for ever ! It is well that you should understand your true condition. Be not deceived in this all-important matter. You

must be born again—you must *have Jesus*. Be content with nothing less than a personal union *with Him*.

KNOWING JESUS.

TO know Jesus is to trust Him. "They that know Thy Name will put their trust in Thee" (Ps. ix. 10). To know Jesus is to be justified. "By His knowledge shall My righteous Servant justify many" (Isa. liii. 11). To know Jesus is to have peace with God. "Acquaint now thyself with Him and be at peace" (Job xxii. 21). To know Jesus is to have eternal life. "This is life eternal, to know Thee the only true God and Jesus Christ whom Thou hast sent" (Jno. xvii. 3). "Blessed is the people that know the joyful sound : they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day : and in Thy righteousness they shall be exalted" (Ps. lxxxix. 15, 16).

A DEATH-BED TESTIMONY.

I WAS once at a man's bedside as he was drawing rapidly near to death. On asking him how his soul fared for the long journey, he turned his gaze full upon me and said, "O, man, I should have attended to these things *earlier in my life.*" There was a tone of despair in his words that was more than touching. One may tell the glad tidings even in such a case, for Christ is able to save to the uttermost. But, for all that, I could not help being impressed with this truth that although Christ is the same yesterday, to-day, and for ever, the sinner is not. The door that a few years ago would have swung back to a mere touch, is now with rusted hinges fast embedded in its own framework. The heart that might once have opened readily to a Saviour's touch, finds itself, in the end, held fast-bound by the rust of sin and the habits of a lifetime. "Behold, *now* is the accepted time!"

RECEIVING HIM.

BUT how am I to receive Christ?" exclaims the awakened sinner; "I would gladly receive Him if I only knew how."

To this we reply that to *receive* Christ is just to *believe on* Christ. This is clear from the first chapter of John, where we read (verse 12), "As many as received Him, to them gave He power to become the sons of God, *even to them that believe on His Name.*" Scripture thus *explains itself*, and makes it clear that those who have believed on Jesus are those who have received Him.

To rest, as a Hell-deserving sinner, on the finished work of Christ, is to accept the God-appointed Sacrifice for sin. This is to accept the Substitute whom God has provided; and this is *receiving Jesus.*

Have you, reader, thus rested on the Saviour, Jesus? If you have, you have received Him. If not, you have not received Him.

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TIME FLYING.

THE wheels of Time seem to be turning faster and faster. Another year has rolled off into eternity. It seems but as yesterday that we celebrated its advent, and wished each other every joy and happiness in the 365 days that were to come. Those days have come, and have gone. Their story is told—their record is closed. And if that dying year could speak, what wonderful histories it could tell! It could tell of many souls saved by the blood, and made happy in the love of Christ. It could tell of many a *first* happy new year—of many a weary wanderer on the wilds of sin, who has drunk at the streams of

redeeming grace, and learned for the first time what was true happiness on this side of Heaven. The bygone year has witnessed many a captive taken out of the hands of the Devil, and sent on his way rejoicing in the salvation of God. Unto them the days have been golden with the light of Heaven. Unto them the bygone year has been *new* in its highest and truest sense; for it was to them the year of their *Conversion to God*—the year in which old things passed away and all things became new. It need not be surprising that they are happy now. The year became to them a happy new year—only when they received Christ, and in Him discovered the fountain of everlasting joy.

But the old year also witnessed another sight. It could tell of those who heard of Jesus and His love, — and who answered, "No ; it is not convenient for me to be saved." It could tell of those with whom the Spirit of God has striven — convincing them of sin. They were "almost persuaded," but they answered, "Go, Spirit, go Thy way." They gave heed to the counsel of Satan that there is "time enough yet" ; and to-day they are seeking in vain for happiness "without God and without hope in the world !"

Then the old year saw those — and their name is legion — who have had scarcely a particle of concern about their salvation. The old year leaves them as it found them — utterly indifferent to the momentous question of questions : "*Am I prepared to meet God ?*" They have been on the search for happiness, and they try to persuade themselves that they have found it. Yet all the while they are virtually saying to the Son of God, "We do not want *you* !" And they claim

to be happy ! — as if happiness could be found out of Christ and under the abiding wrath of God !

These are some of the sights which the old year has seen. If you entered that year a stranger to God, then to one or other of these classes *you* belong. Each class is so clearly defined that you cannot have any difficulty in settling which is *your* class. Can it be that you have never yet been converted unto God ? Is it the case that you are wishing people a happy new year while you yourself are in the gall of bitterness and the bond of iniquity, "far from the Kingdom, and far from the Cross, and far from the ransoming blood" ? If so, we would call upon you in the name of the Lord to "flee from the wrath to come." The true foretaste of everlasting joy is only to be found in Christ. Wilt thou have Christ ? Wilt thou receive Him now ? Bear in mind that the flatteries of a Christ-rejecting world cannot soothe or alleviate the doom of a lost soul !

WILL YET BE HEARD.


COMPARATIVELY few have heard the booming sound of yonder great city clock as it strikes the hour. Its sound during the busy day is drowned by the ceaseless din of traffic. But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and when silence reigns in the great city—then at twelve, at one, at two, at three, the sound of that clock may be heard for miles around. How plainly it is perceived in these silent hours by one who is lying on a bed of languishing! That clock is just like the conscience of the impenitent sinner. When all goes well he will not hear the voice of conscience—he will not give heed to the pleadings of the Spirit of God. Yea, he will seek to drown that voice by plunging into the world, and drinking at the fountains of sin. But the day will come when conscience shall be heard.

Young man, seeking pleasure among the rejectors of God's Christ, you will yet have time to *think!* The *night* will descend upon you; and in the great, lonely silence of eternity you shall hear that voice which you refuse to give heed to *now*; but it will then be for ever *too late!* We would have you awakened *now*—we would have you turned to God *now*. The Holy Spirit saith, *To-day*. See that *you* do not say, *To-morrow!* Let conscience speak; let the voice of the Son of God be heard. "Hear, and your soul shall live." Turn to God—turn now; and by faith in the blood of the Cross you shall pass into the joyful liberty of the children of God. Saved by the Lord, you shall look calmly forward to the great eternity; for all who are *saved by the blood* shall be with Christ through never-ending years.

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It will avail you little to know that Christ is an almighty Saviour, if you cannot say, "He has saved *me*."

THE COACHMAN'S CONVERSION.

 NUMBER of years ago a young coachman lived in a gentleman's family near London. He had a comfortable place ; but there was one thing that annoyed him. His old mother, who lived in a village near by, paid him frequent visits, and never failed to speak to him about Christ and the salvation of his soul. Determined to get out of his mother's reach, and have no more trouble about his soul, he applied for a situation in the Highlands of Scotland, and secured it. "Anything for a quiet life," he said. Indeed, he told his mother he was glad he would soon be out of her way.

On the first day after his arrival in Scotland the coachman was ordered to drive out the carriage. His master said he meant to go on the box instead of the footman. "He wishes to see how I drive," thought the coachman ; and he was quite prepared to give satisfaction.

But his master had another object in mounting the box. Scarcely had they driven from the door when the master turned to the coachman, and said, "*Tell me if you are saved.*" Had the message come direct from Heaven it could scarcely have struck the young man with greater consternation. "*God has followed me up to Scotland,*" he said to himself ; "*I could get away from my mother, but I cannot get away from God.*" He was too much troubled to make any answer to his master, who went on to speak of Christ ; and again he heard the old, old story, so often told him by his mother. He felt for the first time that he was a lost sinner. Conviction of sin fastened upon him. But he also saw there was mercy, even for the scoffer and despiser. He believed on Jesus, and he had peace—the peace made by the blood of the Cross. And the first letter he wrote home to his mother was to tell her the joyful tidings : "*God has followed me to Scotland, and saved my soul.*"


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WITH THIS MAN.

“ILT thou go with this man?” It was a plain question; and it received a decided answer. The young woman at once said, “*I will go.*” You will find the incident recorded in Genesis xxiv. But the same question has been echoing down the ages, with this difference, that it is *God* who asks the question, and “*this Man,*” with whom you are asked to go, is the Man of Calvary—the Man Christ Jesus. Then, let this question be brought before you. Do not shirk it. Do not run away from it. It is a question that concerns *you*. It is a personal question. It says, “Wilt *thou* go?” It has to do

with your present happiness and your eternal salvation. The question is not an idle one. It is one laden with untold blessing. It tells of pardon, and peace, and life eternal. It speaks of a robe of righteousness, and a heaven of light, and the joys of an endless day. And all these shall assuredly be thine if *thou* wilt “go with this Man”!

There is every reason why you should go with this Man. No other person on earth is so interested in your eternal welfare. He has loved you with a love that many waters could not quench. He has come to seek and save you from the dominion of sin and the woes of a lost eternity. He has done for you what no one on earth has done.

He has died for you. Is not that an all-powerful reason why you should go with this Man? He "died for the ungodly." He "made intercession for the transgressors." He came to set free the slaves of sin, and proclaim deliverance to the captives. Therefore, we confidently come to you with the question, "Wilt thou go with this Man?"

If you do not go with this Man you will lose your soul, and that without remedy. There will be no escape. "Neither is there salvation in any other ; for there is none other name under Heaven given among men, whereby we must be saved." There is no salvation out of Christ—no satisfaction out of Christ—no solid peace—no lasting joy, out of Christ. Therefore we press home the question, "Wilt thou receive Jesus?" Wilt thou rest on His finished work? "Wilt thou go with this Man?"

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ALL true conversion has this mark — deliverance from the dominion of sin.

ONLY TO "TAKE."

THREE young women, all awakened on the previous evening, sat together in great anxiety. They said they could not come to JESUS, so bad were they, and so very unworthy. It was useless to reason with them ; and yet they were in real earnest. At length I asked them all three to open their Bibles and turn to John i. 12, and put their finger on the first clause—"*But as many as received Him.*" While they were trying to read these words through their tears, I said, "Now, you want to *give* God something, while He wants you to *take* something—to *receive* JESUS." One of them immediately sprang to her feet, and, clapping her hands with joy, said, "Oh, I see it all now !" Her companion at her side wistfully looked up and said, "Oh, do tell me how to see it also !" Her answer was, "You have not to give anything ; only take Himself." And so it happened that these three, one after another, received JESUS that night, and are now at rest in Him. Let me urge every one to whom this message may come, to *receive* JESUS, *just now.*

COMETH BY HEARING.

IT is related of Charles H. Spurgeon, during the early days of his ministry, that he was invited to preach in the vast Crystal Palace at Sydenham. Not being sure if his voice would fill the immense area, he resolved to test it. He accordingly went to the palace in the morning, and thinking for a passage of Scripture to repeat, as he reached the stage, the words came to his mind: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Having sounded forth this well-known text, as he stood there all alone, the preacher felt sure that he would be heard, and then repeated the verse in a softer tone.

After a quarter of a century had rolled away, Mr. Spurgeon's brother and co-worker was called to the bedside of an artisan who was near his end.

"Are you ready?" asked the minister.


"O, yes!" answered the man, with assurance.

"Can you tell me how you obtained the salvation of your soul?"

"It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was then without God and without hope. All at once I heard a voice coming from Heaven which said, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' Through hearing these words I was convinced of sin. Jesus Christ appeared to me as my Saviour. I accepted Him in my heart as such at the same moment, and I have served Him ever since."

Truly the voice was from Heaven, although uttered by human lips. This is a remarkable illustration of the truth that "faith cometh by hearing, and hearing by the Word."

CALM AND UNMOVED.

 MAN was once being tried for a crime, the punishment of which was death. The witnesses came in one by one, and testified to his guilt ; but there he stood, quite calm and unmoved. The judge and jury were amazed at his indifference ; they could not understand how he took such a serious matter so calmly. When the jury retired, it did not take them many minutes to decide on the verdict of "guilty" ; and the judge, in passing sentence of death upon the criminal, expressed his surprise that the unfortunate man could be so unmoved in the prospect of death. When the judge had finished, the man put his hand in his bosom, pulled out a document, and walked out of the dock a free man. The reason he could be so calm was, that he had in his pocket, all the time, a free pardon from his king. The king had instructed him to allow the trial to proceed, and to

produce the pardon only when he was condemned. No wonder, then, that he was indifferent as to the result of the trial. And this is just what gives confidence to those who are saved by the blood of Christ. They already possess a *free pardon from the King*. For them there is now no condemnation, because they are *in Christ Jesus*. They have redemption through His blood, the forgiveness of sins according to the riches of His grace. The world itself may reel like a drunken man, and the elements may melt with fervent heat. Yet He who has forgiveness of sins through the atoning blood shall be calm and serene ; for his life is "hid with Christ in God." Reader, shall this be the case with *you* in "the Solemn Day"?

THE time will come when the last Gospel hymn shall have been sung, and the last Gospel invitation shall have been given. Many shall then be longing for one more chance of salvation, when the last chance shall have passed away for ever !

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Vol. 3.

"I WILL TRY."

IN calling upon an anxious soul to believe on Jesus, the answer is often given : "I will try." Now, this *trying* to believe what God says is nothing less than a delusion of the Devil. Scripture never says you are to *try* to believe. But it does state clearly and emphatically that you are to *believe* on Him whom God hath sent (Jno. vi. 29).

Believing is not a thing that can be accomplished by *trying*. In the affairs of every-day life you do not hear people say, "Well, I'll try to believe that." Whether you believe a person's testimony, or disbelieve it, depends on your estimate of that person's truthfulness. If he is a

man of integrity, you believe him. If he is not a man of integrity, you do not believe him. Your believing the man's statement does not depend on your *trying* to believe his word, but upon your estimate of his character. If you are convinced he is a truthful man, you believe him without an effort.

Now, apply this to the great concerns of the soul and eternity. There is a difference in the persons concerned, but there is no difference in the principle we are considering. He who speaks is *God*—the God of love—the God of Redemption—the God who gave His Son. He declares He loves *you*, and that He has given His Son that *you*, believing on Him, should not perish,

but have everlasting life (Jno. iii. 16). Do you believe this? Jesus has said: "Him that cometh to Me I will in no wise cast out" (Jno. vi. 37). Do you believe this? God has said that through the Man Christ Jesus is preached unto you the forgiveness of sins, and by Him "*all that believe are justified from all things*" (Acts xiii. 38, 39). Do you believe this? Do you believe God? You need not say, "I will *try* to believe Him." That is simply a device to soothe your conscience in rejecting His testimony. Is God worthy of being believed? You admit that He is. Then why do you not believe Him? You believe your fellow-man every day. Why then do you not believe the God who gave Jesus to die? To say "I'll *try to believe Him*," is to cast a doubt upon His truthfulness. You do not say to a man of acknowledged goodness and integrity, "I'll try to believe what you are telling me." Then, "if we receive the witness of men, the witness of God is greater"

(1 Jno. v. 9). And, again, it is written, "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (ver. 10). You therefore cannot fail to see that *trying to believe* is simply a refuge of lies. Is God worthy of being believed implicitly? He is. Then believe Him *now*. "Abraham believed God, and it was accounted to Him for righteousness (Gal. iii. 6). And it shall be so with you, if you *believe God*. Is Jesus not worthy of being trusted? Has He not proved His love in coming to seek and to save that which was lost, and in making His soul an offering for sin? Then why do you not "believe on the Son," even as you read these lines, and so prove the blessedness of that which is written—"We which have believed do enter into rest"? (Heb. iv. 3). "He that believeth on the Son HATH everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. iii. 36).


ABLE TO SAVE.

IT has been said that there is nothing so weak as words, when they set forth a resolution that is broken. Yet there is nothing so strong as words, when they form a promise by one who is able to fulfil it. There is One who spoke as never man spoke—One who died a death of shame and suffering, that you and I might have an eternity of bliss ; and that One—Jesus Christ the Lord—has said, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life" (Jno. vi. 47). These are the words of Him that cannot lie. Awakened sinner, discouraged by repeated failure to deliver yourself, there is hope for thee. There is a great Deliverer—One whose blood can cleanse from every stain of sin, and whose Word declares that He is able to *save to the uttermost* all that come unto God by Him. Wilt thou believe *in Him*? Wilt thou believe in Him *now*?


IT IS COMING.

YOU may dance and make merry *now*, and may put Eternity far from your thoughts. Yet that does not in the least alter the fact that a *Solemn Day* is coming! God has told us about it. While men are wondering when they will have another "set day of pleasure," the Lord is asking the question, "*What will ye do in the Solemn Day?*" Yes, the world's days of so-called joy will all come to an end. You will dance your last dance. The last stream of false delight shall be reached, and shall pass away for ever. Then comes the Solemn Day! for is it not written that God "hath appointed a Day in which He will judge the world in righteousness"? (Acts xvii. 31). Unsaved reader, let it be your wisdom to be ready for that Day. What shall it profit you to awaken up when it is too late? What shall it avail you to flee for mercy when the door of mercy is closed for ever?

"THE PLANK BEARS."

 CHRISTIAN of some twenty-three years of age lay dying—slowly wasting away of that hopeless disease, consumption. He was visited from time to time by his old companions in the Sunday-school, who took a sorrowful and affectionate farewell. One of the last to see him was a Christian worker with whom the sufferer had often laboured in the school and church. "Well, John," said the visitor, "how fares it now that you are nearing the river?" The face lit up with a happy smile as the dying man cheerfully answered, "The plank bears!—the plank bears!" That young life, brought to the Saviour in the Sunday-school, closed triumphantly, sweeping joyfully across the black waters that men call death, because "The plank bears!—the plank bears!" A tree—the tree of Calvary—has been laid athwart that flood. Blessed are they who have come with all their sins, and rested there. Blessed are they who have committed themselves to the Son of God, and are resting on His finished work. Are *you* one who can say, "*The plank bears*"?

"NOT YET."

" HALL we fire?" was the question which a general addressed to King Louis Philippe, as his palace was besieged.

"No, not yet—not yet," was the reply.

Shortly after, the castle being about to surrender, the King said, "Fire!"

"No," said the general, "*it is too late!*"

The empire was lost!

Thus it is with souls. Shall I come to Christ *now*? Shall I this moment flee from wrath to come? "No!" says the great Enemy of souls, "not yet—not yet." Another day, and yet another, and still another, of the deceitfulness of sin—holding out against God—striving with the Spirit. Thus the sinner goes on, until *it is too late*, and the soul is lost for eternity!

Reader, is it in this way that you are treating the great Gospel proclamation? Is it thus you are doing despite unto the Spirit of grace? Is it thus you are refusing Him that speaketh from Heaven? "The Holy Spirit saith, To-day." Let *His* day be *your* day.

Tidings of Peace.

No. 112.

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Vol. 3.

“HAS GOT OVER IT NOW.”

“**S**HE was greatly taken up with the meetings; but she has got over it now.”

Thus spoke a young lady about an acquaintance who for a little while had been aroused to the solemn realities of death, and judgment, and eternity. She had been almost persuaded to receive Christ, and to be made happy, with the joy of God, for time and eternity. But she *has got over it!* She had very nearly rested on Jesus, the Saving One, and entered on the path of life eternal. But she “has got over it.” She still keeps on her course—going ever more swiftly down into the rapids of eternal death. And the poor worldling can speak of this

as nothing short of a blessing! With a tone of complacency, and a sigh of relief, the words are spoken — “*She has got over it now!*”

Yes, she was very nearly converted to God—her heart was almost won for Christ. But she “got over it.” She decided to reject Christ! The fate of a soul was hanging in the balance; the issues of eternity were at stake. But she made her choice for the world. And her unconverted friends were jubilant! And if there ever was such a thing as joy in Hell, it was when yonder awakened soul succeeded in stifling conviction of sin, and said, “Go, Spirit, go Thy way—it is not convenient for me to be saved.” Angels were waiting

to "carry the tidings home"—*Another soul saved for eternity*; for we know that there is joy in Heaven over "one sinner that repenteth." But there were no such tidings to carry. She "got over it." Her decision caused no joy in Heaven. But what a victory it proved for the great Enemy of souls! What startling significance is wrapped up in these simple words—"She has got over it"!

Of course I cannot tell, but it is just possible that you, my reader, are one who has *got over it*. You have had your serious thoughts as to the condition of your soul. You have felt your need of Christ. You have been brought almost to the point of decision. Ah! you remember it well. But you *got over it*! And to-day you are harder than ever! If this be your condition, surely you have need to tremble at the thought of meeting God. It is surely high time that you should flee from coming wrath, and receive the almighty Saviour, Jesus. You may flatter yourself

that you have gained a kind of victory, in stifling your convictions of sin, and resisting the Spirit of God, and silencing the voice of conscience. But your "victory," expressed in the language of Holy Writ, is given in these words, "We have made a covenant with death, and with Hell are we at agreement" (Isa. xxviii. 15). This is how God speaks of those who were once awakened to their lost condition, but have "got over it." Reader, be not deceived. Beware of trifling with your convictions. *To-day*, if you would hear His voice, harden not your heart.

There are many to-day who have *no convictions*. They were once "convinced of sin." They trembled under the power of the Word. But they do not tremble now! They have "got over" it all. It has been said that there is no ice so hard as that which has been thawed and frozen over again. Take heed, reader, lest this be true of your heart. Let the present moment be your "day of salvation."

THE GREAT SACRIFICE.


"I saw One hanging on a tree,
In agonies and blood."

THIS is the Sacrifice that avails to save you—the precious blood of the Son of God. He took the lashes, He trod the sharp spikes, He suffered the torn brow, He endured a death through which went all the sorrows of this world and the tortures of eternity, driven in one thunderbolt of anguish through His holy heart; and yet you will not have Him. You turn your back upon this, the best friend that was ever offered to man. This Jesus is altogether precious—precious while we live, precious when we die, precious for ever. I want to leave you at the feet of Jesus. He will not put you away. I have tested Him, and I know Him. Speaking out of my own heart's deep experience, I can commend Him to your soul. O! come and accept Him. This is your chance for Heaven.

A WAY TO GOD.

THERE is a way to God opened up for you through the finished work of Jesus Christ, and there is no other way. Every other way is a way of destruction. In Christ crucified, the avenging sword of justice hath been sheathed; in Him, "God is reconciling the world unto Himself, not imputing unto men their trespasses." His infinite merits and perfect righteousness afford infinite room for your justification; His gracious invitations afford an *unlimited warrant for your acceptance*; while all the benefits of Christ's redemption are freely and fully *offered unto you*; and, blessed be God, *it is only as a sinner that you can receive them*. The message of the Gospel is the message of eternal life—accept it in God's name, accept it as He offers it *to you freely* in the Gospel, and *upon the terms on which it is offered*; for "all that believe are justified from all things."

"I HAVE A HOPE."

N honest seeker after truth once said, "I don't believe a man can be sure that he is saved. I can only say I have a hope—that's all. One of the most godly men I ever knew said on his death-bed, 'I can say no more than that I have a hope.' Now, I believe with him."

The speaker was an earnest and intelligent man who had been kept in bondage, from his youth up, by the traditions of men. He did not use these words as an excuse for delay. They expressed his honest convictions.

"You are quite right," I said, "in using the word *hope*; for it is often found in the Bible." Paul speaks of "the hope of eternal life;" and he tells us that "hope maketh not ashamed." But there are different kinds of hope, and you must make sure that your hope is of the right sort. Let us turn to the Bible and see what kind of hope God means you to have. 1 Peter iii. 15—"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Our hope, you see, must

have a reason—a solid foundation which we can explain to any man without delay. You hope you'll be saved, and I hope you'll be saved; but your hopes and mine can do you no good unless they be *well founded*. A consumptive girl hopes she'll get better, and all her friends hope so too; but all the facts are against their hopes, and she dies. You see that the Bible hope is not mere chance, or wish, but something that can be relied on. Again, Hebrews vi. 19—"Which hope we have as an anchor of the soul, *both sure and steadfast*." It is not a matter hopelessly in doubt, but the very opposite. And once more, in Hebrews vi. 11.—"We desire that every one of you do show the same diligence, to the full assurance of hope." You say you hope because you believe full assurance to be impossible; but the Bible here teaches that the true hope *has assurance*.

The man, after a little surprise and hesitation, admitted that these passages settled the whole question. What do *you* say to this, reader? "He that believeth on the Son hath everlasting life." Wilt thou now believe on the Son, and be saved for eternity?

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Vol. 3.

THE ASCENT OF MAN.




CERTAIN philosopher has written a book on the "Ascent of Man." He tries to make it out that man has always been ascending—ever rising in the scale of creation, and that he is destined still to rise, until some day he will become an angel. But the philosopher has shut his eyes entirely to what *God* says about man. If he had gone to that grand old Book, the Bible, he would have found, not the *ascent*, but the *descent* of man. The history of the world before the Flood does not tell us that man was constantly rising in the scale of creation. The very opposite was the case. The sacred

narrative says plainly: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). And, again, it is recorded that "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (ver. 12). Then followed the great judgment known as "The Deluge," by which the world perished, with the exception of eight souls. The world was thereafter peopled by new races. But do we then find man *rising* in the scale of creation? Do we find him *evolving* himself into something higher and nobler? Nay, verily. Indeed, man made such terrible

progress in the *downward* direction that he had no rest until he killed the Son of God ! Man could not have descended to a greater depth of wickedness—he could not have perpetrated a greater crime. Yet certain philosophers tell us that man has been improving all along !

And not only did man reject *the Christ*, but the day is coming when he will receive *the Anti-christ*. Man is still *going down*, in spite of all his boasted civilisation. Yet it is not the will of God that man should go down. On the contrary, God has said, "Deliver him from going down to the pit ; I have found a ransom" (Job xxxiii. 24). What is the ransom ? The ransom is *Jesus*. Who is the deliverer ? The Deliverer is *Jesus*—the One whom man nailed to the tree ! Be it known unto you that Him hath God raised up, and hath sent Him to bless you in turning every one of you from your iniquities. Reader, have you turned ? Have you allowed Jesus to bless you ? Have you

received Him, and been saved for eternity ?

There *is* such a thing as the ascent of man ; but that ascent only begins *at the Cross of Christ*. If you have never been *there*, my reader, you are still *going down*—down further and deeper each day, to the blackness of darkness for ever ! Why should you not receive Jesus *now* ? You need be in no uncertainty as to *where* you now are. You are either saved by the Blood, or you are still at one with that world which cried, "Away with Jesus—crucify Him—crucify Him !" 

THERE is only one remedy for the stains of sin on a guilty conscience ; and that remedy is the *blood* of Christ. There is only one force that can deliver from the dominion of sin ; and that is the *power* of Christ. There is only one subject that can truly satisfy the heart ; and that is the *person* of Christ. All these become yours the moment you *receive* Christ.

THEIR PROPER PLACE.

I CANNOT bear to see things out of their proper place," is a saying often dropped by individuals, who, as rebels against God, are certainly occupying from day to day the wrong place. Is it so with you, dear reader? O, remember that God loves order, and that those who persist in filling the wrong place on earth as sinners against Him, will be put by Him and kept by Him in their right place throughout eternity. Like Judas, they will go to their "own place" (Acts i. 25), the place for which their sin-loving hearts are fitted. Heaven would be the wrong place for them; for Heaven is not an asylum for mere refugees from Hell. Heaven is the home of the holy, where nothing that defileth can ever enter. Become a child of God, then, by receiving Christ; and you shall be fit for the place which Jesus has gone to prepare for all whom He has saved by His power.—*(Extract).*

WHEN I COME TO DIE.

I HAVE read of one who, when warned as to the condition of his soul, would jeeringly reply, "Let me have none of your preaching; it will be enough for me to say when I come to die, 'Lord, have mercy on me'; and I will be sure of Heaven." That same man was returning from the market with several gay companions. They had to cross a deep river. When they came upon the bridge, his horse began to plunge, and, with a fearful spring, leaped with its rider over the battlement of the bridge into the river! The poor man perished; and his last words, as he was flying over the parapet, were in the form of an oath! How vain the expectation that in his last moments he would cry for mercy and be sure to find it! Many are cherishing the same expectation; but God has said, "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

IT IS FINISHED.

REMEMBER that no one *helped* Christ in the great Redemption work. "Of the people there were none with Him." He "trode the wine-press alone." And when He bowed His head on Calvary we hear the words, "*I have finished the work which Thou gavest Me to do.*" No one helped Him, or could help Him, in the great work of making atonement for sin. Yet there are many who fancy they can *help* the Son of God to accomplish *their* salvation! But all such "help" is simply a *hindering* of the purposes of grace. The work that saves is a *finished work*. Jesus said, "*It is finished.*" What can you add to that? If you seek to add your prayers, your tears, your resolutions, your reformation—you simply say that Christ has *not* finished the work. What, then, am I to do? you say. Nothing, we reply, except to receive and rest upon that work as done *for you*.

SHUT OUT.

A WONDERFUL scene is brought before us in Luke xiii. 25-27. We find there that a day is nearing when people will come to Jesus, hoping to be saved, and yet they shall find themselves shut out! Why? Not because they came to the wrong person, but because they came *too late*! Men act as if God were bound to wait *their* convenience—as if they were at liberty to sin with a high hand, and yet expect to have a Heaven of joy at the end! Be not deceived, unsaved reader. In the cold grave to which you haste, there are "no acts of pardon passed." To go on as if you were sure of God's mercy at some future day, is simply *presumption*; and the blessings of God's salvation are not attached to presumption. *Now* is God's day of salvation; and it is at your peril if you change that *Now* into *To-morrow*. Therefore come *now*, believe *now*, surrender *now*.

Tidings of Peace.

No. 114.

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Vol. 3.

“VERY HARD.”

“**I** THINK it is very hard that I should be lost for ever.”

Yes, my friend, it would be very hard. But I hope you do not mean to charge that hardness upon *God*. If it were *His* determination that you should be lost, you might have some cause to murmur. But it is God's desire you should be *saved*. And so intense was this desire that He provided *a way of salvation*. So great was His *love* to *you*, and to every sinner on the earth, that He gave His only begotten Son, that through simply believing in Him you should not perish, but have everlasting life. Upon whom,

then, do you charge the hardness? Not upon God; for He has manifested His *love*—not hardness; and, in order that *you* might be spared the doom of an endless hell, He *spared not* His own Son. The charge of hardness, then, must be brought home upon yourself, unsaved reader. You say it is hard that you should be lost for ever. But as well might the mariners on yonder foundering vessel say, “It is very hard that we should go down with this sinking ship”—while at that moment the friendly lifeboat is entreating them to leap and be saved. “That would simply be madness,” you say. “These men had a means of escape within their reach—before their eyes

If they perished, it was their own fault." True, my friend—all true. And if *you* perish—if *you* be lost for ever—it will be your own fault. The "Lifeboat" has come—even to where you are ; and God is now entreating you to *enter* and be *saved for eternity*. Yet you despise His entreaties—you refuse the way of escape which He has provided ; and you say it is "very hard" that you must perish. You cannot fail to see how unreasonable all this is. What, then, are you going to do? What answer are you going to send to the God of Heaven? Are *you* going to be so hard that you will refuse God's Refuge—the Saviour, Jesus—and go down, with the wreck of a doomed world, to the blackness of darkness for ever?

—◆—

HE is in a perilous condition who is awakened to his danger as a perishing sinner, but is at the same time considering the Devil's counsel to "put it off." Awakened sinner, God demands your surrender *now!*

GOD'S ESTIMATE OF SIN.

“**F**OOLS make a mock at sin” (Prov. xiv. 9), and the wicked sin with a high hand, saying, “God hath forgotten” (Ps. x. 11). But what is *God's* estimate of sin? Look at yonder Cross of Calvary, and you will learn something of God's estimate of what sin is. Sin—that is, your sin, my sin, a world's sin—was so heinous in the sight of God that He could not spare His own Son when that Son appeared as the great Sin-Bearer. No. The fires of divine wrath belched forth upon sin when it was found upon the Beloved of the Father's heart. Thus He suffered and died, the Just for the unjust, to bring us to God. And if you, unsaved one, are not cleansed from your sins by the blood of Christ, how shall *you* escape?

—◆—

ALTHOUGH the “new birth” speaks of a mighty change *within*, yet it manifests itself *without*. If Christ reigns in the *heart*, His rule will be seen in the *life*.


THE PLAN OF SALVATION.

SOME one, not long ago, was objecting to the phrase, "God's *plan* of salvation," and contended that God had *many* plans of saving sinners. If that objector meant that one sinner is brought to Christ in a *different manner* from another, we have no fault to find. The means used to awaken sinners, and to bring them to the Redeemer's feet, may differ widely. One carelessly drops into a Gospel meeting, and is awakened and saved ere he leaves the place. Another tries to stifle his convictions, and holds out for a time, until a full surrender is made to the pleadings of infinite grace. One is compelled to flee to Christ by the thunderings of the coming judgment; another is drawn by the love that gave Jesus to die; while yet another learns, through hopeless conflict with the power of evil, that there is only *One* who can save from the dominion of sin. All these, and many

more, are aroused to their lost condition by a different means. Yet all are drawn to the one Christ, and saved on the one principle of *faith in a crucified Redeemer*. God has only *one* plan of Salvation. Jesus says, "I am *the Way*." There is no other. There is only One Sacrifice for sin—the great Sacrifice once offered up on Calvary. There is *none other name* under Heaven given among men, whereby you must be saved. Reader, have you rested your eternal salvation on the one great Sacrifice which God has provided?

ON the Hudson River, a man, in indignation, tore up the tract which was handed to him, and pitched it into the river. But one of the pieces was blown back, and fell on his coat sleeve. That piece contained the one word, "*Eternity*," by means of which he was at once aroused to his godless condition. Have you considered where *you* will be throughout *Eternity*?

NOW—THE ACCEPTED TIME.

 WOMAN, who was under conviction of sin, listened while her husband, a man of God, was reading to her about the way of peace, when she cried out, "*Shut that book.*" The truth had reached her heart. She trembled. She seemed to feel that it was *now or never* with her soul for eternity. But there was one darling sin with which she would not part. Her decision was made. She refused God's way of peace. She would not have God's Son. And what was the result? From that moment her course was marked with increased velocity, until at length she died, and was buried in a drunkard's grave! What a solemn warning is here!

Let us now look at a case which had a different termination. Many years ago, a young man who had often resolved that he would live a Christian life, but as often broke his resolution, was one night, amid his folly, made to feel that he was on a

downward course which could end only in hell, and that his only hope was to make an unreserved surrender of himself to the Lord Jesus, no matter what the cost might be. He felt assured that, if he were thus to surrender, the Lord Jesus would receive him just as he was, and save him in spite of earth and hell. At the same time there came upon him the conviction: "This is your last chance—it must be *now or never.*" In a moment that young man, with clasped hands, looking up into the wintry sky and into the face of the risen Jesus, exclaimed, "Lord Jesus, from this day forward let me be wholly Thine." He surrendered, there and then. He rested on Jesus as his all-sufficient and only Saviour. The Lord took him at his word, and from that point onward the path of that young man was one of brightness and joy.



THEY alone are the millionaires who can say, "*Jesus is mine.*"


Tidings of Peace.

No. 115.

JULY, 1895.

Vol. 3.

AN EARNEST SEEKER.

N earnest seeker after God's way of salvation joined himself to one denomination after another in the search for peace, but no peace came. He fancied if he could only discover *the right kind of religion* that he would surely find rest to his troubled conscience. But changing his denomination did not bring a change of heart. Instead of getting better, he grew worse.

In this condition he one night dropped into a little hall in the city of Glasgow. A Gospel meeting was going on. There he learned that he had been engaged for years in a hopeless search. He found that it was

not a church-connection he needed, but *Christ*. It was not a creed, but a *person*, who was to bring the light of salvation into his darkened soul. On that night he entered into "peace with God" through simply *believing in Jesus*.

That poor man (now rich in faith and an heir of the Kingdom) is only one out of thousands who are vainly trying to find peace with God through adopting some "orthodox" form of religion. The result is, that religion is popular — that is, religion after the world's pattern. But it is *not* popular to take *God's* way of peace, and receive His Son. Yet there can be no true peace apart from receiving God's Son. It is written that "*a Man shall be as*

an hiding-place from the wind, and a covert from the tempest ; as rivers of water in a dry place ; as the shadow of a great rock in a weary land " (Isa. xxxii. 2). Jesus says, "*I am the Way*, and the Truth, and the Life " (Jno. xiv. 6). Jesus says, "If any man thirst, let him come unto *Me*, and drink " (Jno. vii. 37).

Unsaved reader, you have to do with *a person*. You would very likely prefer to do with a doctrine—a creed—a church. You would rather adopt a little respectable religion. But these can never cleanse the soul. Your sins would still cry aloud for vengeance to a God of justice. You have got to do with *the Son of God*. You need not try to get out of it. Meet Him you shall, whether you will or not. If you meet Him now—if you trust Him now, as your everlasting Saviour—it shall be for ever well with your soul. You shall at once pass out of death into life, and be made a child of God and an heir of Heaven. But, if you reject Him, do not fancy for a

moment that the matter ends there. You shall see Him in a Day yet to come, but it will be in Judgment ! "Behold, He cometh with clouds ; and every eye shall see Him " (Rev. i. 7). "And what wilt thou say when He shall punish thee ? " (Jer. xiii. 21). What wilt thou say when thou shalt pass from the Judgment of the Great White Throne into the blackness of eternal darkness ? *Now* is the time to meet with Jesus. *Now* is the time to receive Him. Nothing can bring peace to the soul apart from *receiving Jesus* ; for you have then the blessed consciousness that your sins have been washed out of sight by the blood which cleanseth from all sin.



IF God's salvation were not an *eternal* salvation, it would not meet the need of those who are hurrying on to eternal judgment. But the salvation of God is designed to meet the deepest need of the sinner, unto the unending ages of eternity. "He that believeth on the Son hath *everlasting life*."

IN THE SAME STREET.

DO not tell me that I must die.
The world is beautiful to
me : I cannot give it up."

Thus spoke a young woman who was suddenly laid upon a bed of sickness, and — as her physician had just told her—a bed of death. Looking into the weeping face of her mother, she said, " Can't something more be done to save me, mother? I cannot die now when my hopes of future happiness seem so bright." By her bed-side stood one to whom her love was pledged. Soon she was to be his bride. She was even now decked for her bridal ; but it was to be with death ! A life of happiness had seemed to stretch out before her, when suddenly death stepped in and upset all her plans. And the " beautiful world," as she called it, had to be given up, and friends had to be left, and all alone she had to enter eternity ! Who shall describe the anguish of those who are suddenly torn away from a world they love so well—strangers to the cleansing blood—ready to perish, but not prepared to die !

In the same street, and in a neighbouring house, sat a dying girl.

Distressed for breath, she could not lie on her bed ; and, propped up in her chair, she looked placidly upon the familiar faces of friends. " Raise the curtain, sister," she said, " and let me see the sun once more. It is almost down. When it rises again I shall have crossed the river." " Do you fear the chill of its waters?" they asked. " O no," she answered, while a smile of ineffable sweetness irradiated the pale face ; " I have His promise that He will not leave me. Sing, please, the hymn you sang last night :—

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory, glory dwelleth,
In Immanuel's land."

Thus peacefully she fell asleep in Jesus, rejoicing in the assurance of a blessed resurrection—saved by the blood of the Lamb.

It is not difficult to tell which of these death-beds *you* would prefer. But if your departure is to be a triumphant entrance into the presence of God, you too must be *saved* by the blood of Christ. Are you *saved*, my reader ?

TEN MILLION YEARS.

SCIENTIFIC men tell us that the light of the sun must one day grow pale and die out. In the ordinary course of things it is calculated that the great luminary will last at least five million years yet, but not more than ten million. That is to say, in a thousand times a thousand years, ten times over, there will be no sun. What a vast period of time we have there! It is more than a thousand times the duration of the world's history up to the present day. It is startling to reflect that a point in duration, exactly ten million years hence, will be reached; and, when that point is reached, you and I shall be existing and conscious! But *where* will you and I be then? Will you be in yonder Heaven of light where Jesus is, or in the hopeless darkness of a lost eternity? What you are *now* will determine where you shall be *then*. And what you are *now* depends upon what place you

have given God's Son. Have you accepted Him as the atonement for your sins, and the great Deliverer from the power of evil? Have you enthroned Him in your heart—as the great Transformer of your life? This question, answered honestly in the presence of God, will determine *whither* you are bound for eternity.



REMEMBER that the Lord does not save sinners on the principle of "passing over" their sins as if sin were not a serious matter. There is no such "passing over" with God. "Justice and judgment are the habitation of His throne." He has dealt with sin upon the Cross. A full and complete atonement has been made for sin by the blood of God's Son; and the moment you believe on Him who *made atonement*, you shall be saved—eternally and blessedly *saved*! You thus see how God is a just God, and yet "the Justifier of him that *believeth in Jesus*" (Rom. iii. 26).

Tidings of Peace.

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Vol. 3.

THE TOUCH OF FAITH.

TWELVE years !—a long time. And yet for twelve weary years a certain woman had groaned under a disease that defied all human skill. One doctor had been tried after another, but to no purpose. She had “suffered many things of many physicians,” but instead of getting better “she rather grew worse.” She had spent her all, and was now at her wits’ end. Truly a hopeless case. Yet, strange to say, she was now at the nearest point to being made perfectly whole. She had heard of Jesus. He was then passing through Judea. Her resolve is taken. She will have a meeting *with Him*. She is persuaded

that there is virtue *in Him* to drive off that awful disease of twelve years’ standing, and bring back the flush of health to that faded cheek. Indeed, so assured is she of the healing power of Jesus that she says to herself, “If I may touch but His clothes, I shall be whole.” What simple and beautiful faith we have here ! The woman had tried every earthly remedy for her disease, but at twelve years’ end she was worse than ever. This is a true picture of the sinner, groaning under the deadly disease of sin. He attempts to reform himself, but it is in vain. He seeks help of the world’s philosophers, and is “nothing bettered,” but rather grows worse. Having “suffered many things” in the service of

sin and in the vain attempts to be delivered from its dominion, he finds himself where the woman found herself—utterly beyond all human power to save.

How does this correspond with your own case, my reader? You have felt the power of sin. Perhaps you have writhed in its terrible grasp, and have been tempted to give up hope. But, "ye tempted ones, there's refuge nigh." There is One who can deliver you—One who can "make you whole." The woman knew this. She knew that there was cleansing and virtue untold to be found in Jesus. She was persuaded it needed only the touch of faith to draw out the blessing and make her perfectly whole. Was she disappointed in her expectations? No. Simple faith in the Son of God was never disappointed. The woman's highest expectations were realised. She touched the hem of the Saviour's garment, and straightway she was "healed of that plague." It was no half blessing. It was a complete

deliverance. The disease fled, and the full tide of vigorous life was hers again.

This woman discovered that her case was beyond all human help. That was her first discovery. And this is the first discovery you must make as a sinner—that no human power can avail to cleanse you from the defilement of sin and deliver you from its power.

Then the woman discovered that all the cleansing and deliverance she needed were to be found in one person—Jesus. She was persuaded that fulness to meet all her need was treasured up *in Him*. This is what you, too, unsaved one, must be persuaded of. In Christ is the cleansing power—in Him all fulness dwells. He is able to save—even "*to the uttermost.*" Surely that will meet *your* case. Yes, there can be no doubt upon *that* point.

The woman was also persuaded of a third thing, namely, that in order to bring herself under the healing power of Jesus

it needed only *the touch of faith*. In other words, she had simply to put her case into the hands of Jesus. Her touching of the hem of His garment was as if she had said, "Lord, I trust *Thee* for healing ; I put myself into Thy hands, and I know the blessing shall be mine, for Thou canst not deny Thyself." In like manner, sin-burdened soul, you may be cleansed and saved this very hour. Although now at the right hand of God, He is still "the same Jesus"—able to save—longing to save—only waiting for *the touch of faith* on your part. Why should you delay another hour? Put your case into His hands now. As a hell-deserving sinner, rest on Him for your eternal salvation, and you, too, shall be cleansed—cleansed from the plague of sin, and delivered from its power.

FAITH is the link between the perishing sinner and the mighty Saviour. Yet faith is only the beggar's hand that receives eternal life as the gift of God.

THE SYMPATHETIC TOUCH.

DURING the great civil war in the States a mother received a despatch that her boy was mortally wounded. She immediately went down to the front, and said to the doctor, "Would you let me take care of my boy?" "He has just gone to sleep," said the doctor, "and if you go to him the surprise will be so great that it may be dangerous. I will break the news to him gradually." "But," said the mother, "he may never wake up. I should so dearly like to see him." She was conducted to the side of his cot ; and as she gazed upon him she laid her hand upon that pallid forehead. There was love and sympathy in her touch, and the moment the slumbering boy felt it he said, "O ! mother, have you come?" And if you, O sinner, will only allow yourself to be brought into contact with Jesus, you will discover what a depth of sympathy and love is in the Saviour's touch !

DYING TESTIMONIES.

GRACE Aguilar (A.D. 1847) was at last unable to speak ; but she could move her fingers in the manner of the deaf and dumb, and the last time they moved, it was to spell the words : "Though He slay me, yet will I trust in Him."

Clement Brown — "Angels beckon me away, and Jesus bids me come. Come, Lord Jesus, come quickly."

Esther Curphey — "Not the *dark* valley : there is no darkness in it. O praise Him, praise Him."

Richard Cromwell (A.D. 1712) — "I am going to the God of love."

Dr. Bateman (A.D. 1819) — "What glory, the angels are waiting for me ! Lord Jesus receive my soul. Farewell."

Bedell (A.D. 1641)—"O Lord, I have waited for Thy salvation. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Risden Darracot—"Well, I am going from weeping friends to congratulating angels and rejoicing saints in Heaven and glory. Blessed be God, all is well !"

W. Day—"O, when shall I behold Christ as He is, and cast myself at His feet ? The world has shown me its favours, and taken them away again. I have enjoyed many tokens of the lovingkindness of my God, and I have at other times been stripped of what I most valued ; but O, my God, my Redeemer, Thou hast never failed me !"

Babylas (A.D. 250), when led to the scaffold, said, "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee."

Lines written by a covenanter on his prison walls on the morning of his execution.

"My last sun has risen,
 'Tis far on its way :
 My soul quits her prison
 Ere the close of day.
 Farewell ! hours of sorrow
 I shall know no more ;
 Ere day dawn to-morrow
 Our union is o'er."


Tidings of Peace.

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“LET EVERYTHING GO.”

“ JUST let everything go.”

Such were the words of one who was newly saved by the Blood. She had been under deep conviction of sin, and knew not how she would meet God. But a servant of Christ had “preached unto her JESUS”—the true and only medicine for the sin-sick soul. And she entered into the blessed enjoyment of peace with God, through simply “letting everything go.” That is to say, she turned her back on her self-righteousness, and on all fancied merits of her own. *Good* self and *bad* self were both set aside. She “let everything go”; and, resting as a hell-deserving sinner on the

finished work of Christ, she was saved on the spot. How simple!—how beautiful! But is this not always the case when the sin-burdened soul “lets everything go,” and rests for eternal salvation on Him who made His soul an offering for sin?

This *letting everything go* is the secret of peace with God, just as the *refusing* to let everything go is the reason why so many are under the bondage and condemnation of sin. They will not let everything go. They know right well that Christ is able to save—willing to save—ready to save. But they are not willing to acknowledge that their prayers and efforts must count for nothing. They are not prepared to give Christ the

undivided glory of their salvation. They want some of the glory to themselves. Yet He who cannot lie has said that all their righteousnesses are as "filthy rags" in His sight (Isa. lxiv. 6). He has said, "There is none righteous, no, not one" (Rom. iii. 10), and that death has passed upon all, for that all have sinned (Rom. v. 12). If you, reader, are refusing to let everything go, remember that God's eternal salvation cannot be yours until you *do* let everything go. The almighty Saviour must have all the glory of your salvation, or none at all.

When she let everything go, and rested on the merits of Jesus, she had peace with God—peace made by the blood of the Cross. And if you, awakened sinner, are now prepared to let everything go, you shall at once enter into rest as to your sins. Eternal life shall be yours the moment you believe. God has said it. "He that believeth on the Son hath everlasting life" (Jno. iii. 36). You shall at once be justified

before God, for it is written, "By Him *all that believe* are justified from all things" (Acts xiii. 39). Nor is there any danger of your being rejected when you come to Jesus—that is, when you believe on Him; for He has said, "Him that cometh to Me I will in no wise cast out." How, then, can you refuse to let everything go? How can you delay to believe on the Son of God, and have life eternal through His Name?

DEFYING GOD.

WHEN the great Napoleon was about to invade Russia, a friend tried to dissuade him from his purpose; and, finding he could not prevail, quoted the proverb, "Man *proposes*, but God *disposes*." To this Napoleon indignantly replied, "I *dispose* as well as *propose*." This was the turning point in the great man's fortunes! Yet it cannot be said that he differs widely from many in the present day who practically act as if there were no God—no eternity; and as if they could reject the Christ of God with impunity.

A DARLING SIN.

PERHAPS it is a "darling sin" that stands between your soul and Christ. "If I were to receive this Jesus," you say, "I would have to part with my darling sin." You weigh the matter. There are two pleaders for your soul. "No," you say, "I can't do it—I can't part with my darling sin." Thus you reject the Son of God, and record your deliberate choice. Like the men in Pilate's day, when asked what was to be done with Christ, you say, "Away with Him!—Away with Him!" But have a care what you are doing. That sin, uncleansed by the blood, and unforsaken by you, shall take you down to a lost eternity! Come to the almighty Saviour. Come now—as you are—darling sin and all. Receive Him; and His blood shall cleanse you from all sin, and His power shall deliver you from the dominion of the flesh, and cause you to walk in the paths of righteousness.

TESTED BY THE STORM.

A PROFESSED infidel on board a packet-ship was troubling all around him with his peculiar belief—broaching the subject as often as he could get any one to listen to him. He did not believe in God and in a future state, not he! But by and by a terrible storm arose; and it seemed as if all must be drowned. There was much consternation on board, but no one was so greatly frightened as the professed infidel. In his extremity he sought out Dr. Witherspoon, a minister of Christ, who happened to be on board, and who was in his cabin, calm and collected in the midst of danger. "O, Dr. Witherspoon," he said, "we're all going; we have but a short time to stay. How the vessel rocks! We're all going; don't you think we are, doctor?" The doctor turned solemnly to the poor man, and replied, "No doubt we are all going; but you and I *don't go the same way!*" What a contrast between the faith of Christ and the bravado of the infidel! There is nothing like the brink of Eternity or testing a man's infidelity.

NEVER-ENDING YEARS.

AS I sat by the sea-shore I picked up a handful of sand, and attempted to count the tiny grains. But it was a hopeless task. Hundreds of thousands, perhaps millions, were in that handful! Far as the eye could reach, there stretched the sandy waste. Yet all these myriad grains are as nothing compared with the years of eternity. As I sat musing there I said, "How long art thou, Eternity!" Yet those never-ending years simply measure the life-time of a soul! How solemn to reflect that you are now journeying onward to "regions of glory or endless despair"! If you are "saved by the Lord"—if you have been truly converted to God—you are journeying on to the fadeless glories of Heaven. If you have not received God's Christ, you are journeying to the blackness of eternal darkness. Surely we may well ask, "Why stand you in jeopardy every hour?"

THE SINS OF THE PAST.

YOU may flatter yourself that you have turned over a new leaf, and that you are doing better now than once upon a time. But *what about the sins of the past?* What about that great black catalogue? Are your sins washed away by the blood of Christ? If not, you are still under condemnation. These sins will rise up in the judgment against you, and cry aloud for vengeance. You cannot know true peace until you know what has become of your sins. But God has provided a sacrifice for sin, and says, "Acquaint now thyself with Him, and be at peace;" for "to Him give all the prophets witness, that through His name *whosoever believeth in Him shall receive remission of sins.*"

THE Gospel brings more than the mere assurance of Heaven, blessed as that is. It confers present forgiveness—present deliverance—present peace.


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THE AVALANCHE.

 FEW months ago a small party of mountaineers, with an experienced guide, were descending one of the towering peaks of the Alpine range, when the stillness was broken by a noise like distant thunder. The trained ear of the guide recognised the sound in an instant. "An avalanche is descending the mountain," he cried, "and we are all lost !"

This is a picture, however faint, of a day that is coming when the great avalanche of judgment shall descend upon a doomed world. Everything may appear to be calm around you, unsaved one ; but the stillness shall be broken. God "hath

appointed a day, in the which He will judge the world in righteousness." The "acceptable year of the Lord" shall end at last. The "Day of Salvation" shall close. The "last chance" shall have come, and gone ; and the storm of judgment shall break on your defenceless head. But why defenceless ? Because you will not have the Refuge which God has provided. You will not have Jesus as your shelter from the coming storm. Wilt thou receive Him now ? God Himself hath declared that there is now no condemnation — no storm of wrath — no lost eternity — for those who are *in Christ Jesus*.

Consternation reigned in that little party of Alpine climbers.

Yet there was hope of escape—if only the shelter of some friendly rock might be found. They made a hurried search, with the earnestness of those whose life is at stake, and in a few seconds they found "the shadow of a great rock." They were just in time to reach this place of safety, when onward swept the dreaded avalanche. Although one of the party was severely bruised, all escaped with life—truly one of the most wonderful deliverances recorded in the annals of Alpine climbing.

The means by which these mountaineers made their escape brings forcibly to mind a passage of Scripture (Isa. xxxii. 2) which tells us that Christ is as "the shadow of a great rock." It was not enough that the little party were alive to their danger. Had there been no friendly rock near at hand, several lives must have been lost that day. They fled to the sheltering rock, and so were safe, while the avalanche passed right over them. And thus it is with the sinner con-

vinced of sin, and awakened to the danger of eternal judgment. For him there is (praise to the God of all grace) "the shadow of a great rock in a weary land." It is certain there is judgment before you, unsaved reader; for God has said that "sudden destruction" shall come upon them, and "they shall not escape." But it is also certain that God has provided a Saviour—a Deliverer—One whose blood can cleanse from every stain of sin, and whose love and power can "*save to the uttermost.*" To receive this Saviour is to have eternal salvation and be safe from the coming storm. If you reject Him, then your doom must be on your own head.



ONE of the objects for which Jesus came was "to set at liberty them that are bruised" (Luke iv. 18). This bruising is the work of Satan, the great enemy of souls. The service of sin leaves men battered and bruised. But, ye tempted ones, there is refuge nigh. Jesus has come for your deliverance. Will you trust Him now?

HE LOVES THE SINNER.

THIS word must be sounded high and clear above the din of strife—*God loves the sinner.* Unsaved reader, however friendless and forsaken you may be on earth, do not forget that there is One who is interested in you—One who has thought upon you—planned for you—provided eternal salvation for you. God loves you, I care not who you are, or what you are. It is because God loves you that He has given His Son to die for you. It is because God loves you that His Spirit strives with you and that His goodness would lead you to repentance. It is because He loves you that He has made salvation free. And He lays down no hard conditions. You are simply to "believe and live." Yet, in spite of all that love, remember this, that you shall perish eternally if you reject God's Son! Out of Christ there is no salvation—no hope for eternity.

AGAINST GOD.

YOU may be ready to admit that you are "a sinner," in the same way as those who say, "O yes, we are *all* sinners." But this is merely an attempt to escape in the crowd. If such be the language of your heart it is clear you have not been convinced that *your* sins deserve eternal death. You may be ready to admit that you have sinned against yourself, and against your friends. But what you need to see is, that you have sinned *against God*. It is to *God* you must give an account. David said, "Against Thee, Thee only, have I sinned." How shall you appear before God? What wilt thou say when He shall punish Thee? Surely it is the very aggravation of iniquity to go on *sinning* while God is *pleading* with you to receive Him who died that you might live! This is the condemnation, that men love darkness rather than light because their deeds are evil.

THROUGH FAITH.

HUNDREDS of thousands of souls have been saved through simply *believing in Jesus*. "Through faith" they were justified (Acts. xiii. 39)—were made "accepted in the Beloved" (Eph. i. 6)—found peace with God (Rom. v. 1)—entered into the possession of eternal life (Jno vi. 47)—and knew in their sweet experience what it is to be "*in Christ Jesus*" (Rom. viii. 1). They were once lost: now they are found (Luke xv. 24). They were once, through fear of death, subject to bondage (Heb. ii. 15). Now they are journeying to the rest that remaineth for the people of God (Heb. iv. 9). They were once sinners condemned, undone (Jno. iii. 18). Now they are sinners *saved* by grace (Eph. ii. 5), and rejoicing in the liberty wherewith Christ makes His people free (Jno. viii. 36). Are you, reader, one of that happy company? If not, why not?

THE FIRST STEP.

I BELIEVE in a good Christian life."

I am glad to hear you say so, my friend. I am a firm believer in the same thing myself. But be clear as to this, that before you can live a good Christian life you must first *be a Christian*. And in order to become a Christian you must be *born again*. Bear in mind that the *new birth* is the first step in the Christian life. It is utterly useless to talk of living a Christian life if you have not been born again. This is the first question you have to settle—"Have I been born of God?" Has that question been settled in your experience? Have you undergone the great change of Conversion to God? Whenever that question is satisfactorily answered—whenever you have spiritual *life*—you may consider how you ought to *live*. "Marvel not," saith Christ, "that I said unto thee, Ye must be born again" (Jno. iii. 7).


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"TO THE UTTERMOST."

 FEW months ago a woman died who was a remarkable instance of how Christ can "save to the uttermost" all that come unto God by Him. She was the widow of a Mississippi pilot, whose death preceded her own by four or five years. Some twenty years ago, possessed of considerable personal attractions, she caught the notice and attention of a scoundrel, and at last found herself an inmate of a house of ill-fame. Here she married a wild, reckless, profane, fighting and drunken young fellow, who was beginning his career as Pilot on a Mississippi steamboat. He treated her

harshly. Bitterly disappointed in her married life, she was led to attend a Gospel meeting, where she heard an address from the text, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ," &c. (Eph. ii. 4). The word was carried home by the Holy Spirit to her heart and conscience in great power.

She sought the preacher, who told her that the mercy of God in Christ reached to the very depth of her ruin, and could raise her even to sit in heavenly places in Christ Jesus. He was proclaimed to her as having died for her sins. She there and then bowed humbly and

gratefully at the Cross of Jesus, saved by grace, and at peace with God through believing. Truly this was a brand plucked from the burning—an undoubted trophy of redeeming grace.

Her husband by this time was on his way up the river. When he arrived he admitted he had never seen such a change in a woman. "What changed her?" said the minister of Christ. "I do not know." "The grace of God," was the reply; "and it can change you."

The poor fellow at first thought he was too great a sinner. But he was told on the authority of God that he could not be further down than "dead in sins," he could not be worse than the chief of sinners, and that the blood of Jesus Christ, God's Son, cleanseth from all sin. The passage of Scripture that was used of God in bringing light to his darkened soul was that word of Christ Himself: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, HATH

everlasting life, and shall not come into judgment, but IS PASSED out of death into life" (Jno. v. 24). Straightway he believed; and straightway he knew, upon the best evidence in the universe, that he had everlasting life.

From that time he, too, was changed. Concord reigned in the home. The profane man took God's name in vain no more. The drunkard became sober. The brutal husband was kind and gentle; and the ruffian, always ready to fight, was ever afterward forbearing, as he went forward in his life so full of temptations, trusting in Jesus' name, and "kept by the power of God through faith unto salvation." He lived for a good many years, an undoubted witness to the power of grace divine; and all around "perceived that this work was wrought of our God" (Neh. vi. 16).



IF Christ has not revolutionised the life, He has not been enthroned in the heart.

SHALL YET SEE HIM.

YOU shall yet have to do with Christ. There need be no doubt as to that point. "Every eye shall see Him." Willing or unwilling, you shall yet find yourself in the presence of Him whose eyes are "as a flame of fire." But this will profit you nothing if you have not *received Him* as your Saviour from the guilt and dominion of sin. There will be such a thing as seeing Jesus when it is *too late*. Reader, you must have Jesus—you must be saved by His blood—you must behold Him now as the "Lamb of God" bearing away *your* sins. It is not enough to know that He is *a* Saviour, or even *the* Saviour. Can you now say, "He is *my* Saviour"? If you have received Him He is yours, and you know it. If you have not received Him, you are still without God, and without hope, and journeying onward to a lost eternity! "Look unto Me," saith the Lord, "and be ye *saved*."

COULD NOT GIVE UP.

I COULD not give up the world," you say; "and therefore I am not prepared to be a Christian."

My dear friend, you are quite astray as to God's salvation. I do not find it written in His Book that if you "give up the world" you shall be saved. You are not called to *give up* something, but to *receive* something. The Gospel tells of One whom God has *given* (Jno. iii. 16). It tells of "the gift of God," which is eternal life through Jesus Christ our Lord (Rom. vi. 23). You are invited—yea, *entreated*—to receive that gift. You cannot give up the world until you have something *better* than the world. And, whenever you receive God's Son, you shall have something infinitely better than the world. *Then* the world shall be given up—thrust out by "the expulsive power of the new affection." This is what you want. Wilt thou have God's gift *now*?

DYING RICH.

THE ship "*Britannia*" was sailing along the southern coast of America, and all apparently was going well. On board was a large consignment of Spanish dollars, contained in casks and carefully guarded. One day, off the coast of Brazil, the ship struck on a rock and instantly began to fill with water. In the hope of saving some of the casks, they were brought on deck; but the leak gained so fast that the only hope for life was to take at once to the boats. The men felt that life was worth more to them than the Spanish dollars. The hungry sea was lashing round the ship, threatening every moment to engulf it; and what good could money do at such a time?

The last boat was about to push off, and a young midshipman, who was just stepping into the boat, rushed back to make sure that no one was left in the fast sinking ship. Great was his surprise to see a man calmly sitting on deck, breaking up the casks with a hatchet and heaping the money all about him. "What *can* you be thinking of?" shouted the young man. "Don't

you know the ship is sinking fast? In a few minutes she will go down!"

"She may go down," said the infatuated man; "but I have lived a poor wretch all my life, and now I am determined that I'll die rich!"

The young midshipman pleaded in vain with him to escape while escape was possible, by coming into the boat. But the only answer was a flourish of his hatchet as he deliberately began to open another cask. Seeing his pressing entreaties were in vain, the young man hastened away to save his own life. A few minutes more, and the ship went down—the man still sitting among the shining heaps of gold.

Did he die rich? No. He died miserably poor; for "what will it profit a man if he shall gain the whole world, and lose his own soul?" The man had the opportunity of being saved; but he was deaf to all entreaties. He was not lost because there was no means of escape; but because he refused the means of escape. Reader, if you are lost it will not be because you had no chance of being saved, but because you despised the great salvation of God, and refused His Son as your almighty Saviour.

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THE DAY IS COMING.

THE newspapers scarcely ever refer to the subject, while parliaments and congresses are alike silent as to the occurrence ; yet the fact remains, that the *death of Jesus* on the Cross of Calvary is the most momentous event that ever took place in the world's history. And if there is any other event that can be compared to it, that event will be the *return* of the same Jesus whom the world crucified. Just now the world is holding high carnival in His absence. The last the world saw of Him was on that day when they nailed Him to the Tree. They shall not see Him again till that "great and terrible day"

when "every eye shall see Him." Meanwhile the world shuts Him out of its memory—out of its great assemblies—out of its newspapers—out of its heart. As it was in the town of Bethlehem, so is it now—there is *no room* for Jesus. But, mark you, the reckoning day is coming ! The God of Heaven will yet "make inquisition for blood," and ask all who have rejected Jesus the soul-searching question, What have you done with My Son? What answer will *you* give? Beware how you make light of this question ; for the day is fast nearing when an assembled world will admit that this question far transcends all other questions that have ever agitated the minds of men.

The question refers to One who loves you—One who has *died for you*. He is the only person that ever died for you. You may have become enthusiastic about certain of earth's great men—you may have shouted yourself hoarse in their praise, as you helped to place some wreath of earthly honour on their brow. But not one of these great men passed through Gethsemane for you—not one of them suffered death that you might never die the death eternal. In a few fleeting years all these great men must stand, solitary and alone, before God. Like yourself, they need the mercy that comes through the atoning blood. Is it the case that you have become enthusiastic over some poor creature of a day, while you have never been in right-down earnest as to what is to become of your precious soul?

Time and death appeal to thee. Thy sins, unsaved one, appeal to thee. The closing days of the passing year appeal to thee.

The sands of thy life are swiftly running their course. For you there shall come a last year—a last December—a last chance! Why, then, should you delay even for another hour? You cannot be cleansed apart from Christ. You cannot be delivered from the power of sin apart from Christ. You cannot be happy apart from Christ. There is no heaven of purity for you apart from Christ. O, *why* are you apart from Christ? These words are written that you may receive Him—that you may be saved by His blood, and kept by His power; and in that day when all earth's splendour and greatness shall pass away into the oblivion of eternity, you shall, through faith in the atoning Blood, be found safe and secure, bound up in the bundle of life with Christ Jesus!



HEAVEN itself would be intolerable to the unrenewed heart. You must first be *fitted* for Heaven by being *born again* of the Spirit of God.

THE SAME TO-DAY.

NO one ever came to the world laden with such blessing as Christ. Yet no one received such a terrible reception. The people of Jerusalem had no rest until they had accomplished His death! Is it not strange that the One who came to bless was rejected, and cast out, and crucified? Yes, you say, it is truly remarkable. But stay, my friend. The world is doing the same thing with Jesus to-day. You know that God hath raised Him from the dead, a Prince and a Saviour. Forgiveness of sins is being preached over all the world, through His Name to-day. Yet the world, as a whole, is rejecting Jesus, and virtually saying that the people who crucified Him did right! How true it is that the carnal mind is enmity against God! Are *you* one of those who are rejecting Christ? Or, are you one who has received Him, and for whom there is now no condemnation?

THE ATONING BLOOD.

THE atoning blood is flowing,
Let all the tidings hear;
The Gospel word is showing
How sinners may draw near.

The atoning blood's relieving
The prisoners from their chains;
And sinners, in believing,
Lose all their guilty stains.

The atoning blood is saving
Sinners of deepest dye;
A title clear they're having
To mansions in the sky.

The atoning blood is healing
The souls that sin had slain;
Rejoicing saints are feeling
The promised "latter rain."

The atoning blood is bringing
Poor lost ones to the fold;
And heavenly hosts are singing
O'er multitudes untold.

The atoning blood is speaking
To every precious soul,
Who is salvation seeking,
"Believe, and be made whole."

The atoning blood is staying
The great avenging rod;
While men are still delaying
To yield themselves to God.

The atoning blood is sealing
The world's eternal doom;
But to thy soul appealing—
Lost one, to Jesus come!

THE REJECTED WATER.

WHEN Sir Henry Lawrence commanded the British army in India, he went out one night with his staff to succour the wounded after a severe engagement. A deep groan arrested him. It came from an under officer of a native regiment fighting for the English.

"I thirst," he groaned.

Sir Henry raised him gently, and held a vessel full of water to his parched lips. But the dying man feebly waved it away. He would have "lost caste" if he had taken food or drink from the hand of a European ! He refused to drink, and thus he died.

And thus many are refusing to drink of the water of life, because it does not come through "a proper channel," as they say. An unlettered man comes with the message of life. But, because he is deficient in the world's learning, they refuse to drink ! What madness ! As well might yonder drowning sailor refuse the rope thrown out to save him, on the plea that his rescuer is not duly "authorised" to do such work. Reader, be not over fastidious

as to the channel through which the message of life may come. Make sure that you receive the message. Make sure that you *drink* !

NOT MIGHTY TO SAVE.

SOME years ago, at a village on the coast of Devon, two young men were spending their holiday. They were bathing in the sea on a sunny morning, when one of them, who had ventured into deep water, was seized with cramp, and cried out for help. His companion, a powerful swimmer, at once went to his assistance ; but, incautiously approaching too near, he was seized by the drowning man so firmly that, after a short struggle, they both went down together, and were drowned. That friend's arm was not "mighty to save." His love was undoubted ; but he had not the power to deliver. It is different with Jesus. His *love* is wonderful—transcendent ; but so is His *power*. Unsaved one—tossed on the billows of sin, and ready to sink into eternal death—there is One who is mighty to save. *Will you trust Him ?*


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ANOTHER YEAR.

NOTHER year has winged its flight into the great Eternity. Its work is done; its record is closed; its opportunities have passed away for ever. It came laden with untold blessing; for in that year the Spirit of God strove with thee, unsaved one. While many were laid beneath the sod of the valley, *you* were spared. And you were spared for a purpose—that you might receive Jesus, and be saved from sin and from its power. You were spared that you might improve the fleeting hours, and be reconciled to God. Have you been reconciled? You were spared that you might receive Christ.

Have you received Him? You were spared that you might turn to God. Have you turned? Can it be possible that the great purpose for which God has spared you another year has been frustrated? Has another year of God's sparing mercy been lost on you? Have you resisted all the pleadings of the Spirit of God during the year that is past? The pierced hand of the Son of God has knocked many times, and loudly too. Is it the case that you have resolutely closed the door of your heart against Him, and would not let Him in?

Truly the past year has been a wonderful year—wonderful in its invitations and entreaties to turn to God—wonderful in its

Gospel proclamation—wonderful in its warnings—wonderful in its repeated calls to flee from the storm of coming wrath—wonderful in that longsuffering of God which is salvation.

Yet you have lived through it all, and you have succeeded in resisting the Holy Spirit, and setting at defiance the love of God, and rejecting the One who died that you might live! The closing year leaves you as it found you—without God and without hope in the world. In vain for you the dews of the Spirit have descended, and the Gospel sun has shone. In vain in your ear the message of mercy has sounded. You have listened to many voices, but not to the voice of the Son of God. You have yielded to many influences, but not to the influence of the Spirit of God. In a word, you have shut out God. Yet here you stand, on the threshold of a new year, and you lay the flattering unction to your soul that you are going to have a happy time of it! You surely

cannot fail to see the awful mockery that is there! Awake, O sleeper! God will not be mocked. Beware how you trifle with your convictions. See that you refuse not Him who speaketh from Heaven. Frustrate no longer the gracious purposes of God. Turn now—this moment; as you read this, accept the Lord Jesus Christ as God's gift *to you*, and *He* says you shall there and then have everlasting life (Jno. v. 24). Take God at His word, and the life everlasting shall be yours.



YOU say you are not against Christ—you are neutral. But all such attempts at neutrality have ended in Jesus being cast out. Pilate said, "I find no fault in Him." Herod said the same thing. Yet they gave Him up to the murderers. If you merely find no fault in Christ, it is clear you have never enthroned Him in the heart. *You have rejected Him!* There can be no neutral ground between Christ and the world.

HAPPY WITHOUT CHRIST.

FOR many hundreds of years the world has been busy with the problem, "*How to be happy without Christ.*" But the world has never found a satisfactory solution of that problem. The worldling may try to persuade himself that he has "found it at last"—an enduring joy apart from Christ. But, by bitter experience, he finds he has been deceived. Deep down in his heart of hearts there is a great void which the world has never filled, and can never fill.

It is the work of Satan to make people happy without Christ. It is the work of the Spirit of God to make people miserable without Christ; for He was to convince the world of sin, and of righteousness and of judgment. And it is the work of the Spirit of God to make people happy *in Christ*. You thus see two great forces at work in the world at the present time—Satan seeking to blind sinners, and make them happy out of

Christ, and the Son of God seeking to open their eyes, and make them happy *in Him*. Under which of these forces are you?

REMEMBER THIS.

CHRIST died for the ungodly. Let the message be carried far and wide. Jesus, the spotless One—the sinless One—the Son of God, made His soul an offering for sin. On the Cross of shame He died, that you—that "whosoever will"—should not perish, but have everlasting life. Remember this, whatever else you may forget, that *salvation has been provided for you*. Jesus, the once crucified and now risen Jesus, is God's gift to you. To receive Him means everlasting life and joy: to reject Him means the blackness of darkness for ever.

SALVATION is by *faith* alone; and salvation on any other terms would not have been a salvation for *all*.

LOST FOR WANT OF WATER.

IF you are truly in earnest to be saved, there will soon be a meeting between you and Christ. The thirsty soul needs no philosophic reasonings to persuade him to drink of the welcome water.

A number of years ago, Coulthard, an explorer of the Australian continent, was found dead on the spot where, through want of water, he had fallen in utter prostration. And while the party who discovered the perished man were standing over his body, they noticed these words which he had scratched on his canteen as death drew near; "The last thing I remember is pulling the saddle off, and letting the horse go. My tongue is sticking to my mouth. I know it is the last time I shall express my feelings. *Lost for want of water!* My eye dazzles, my tongue burns! I can say no more. God help me."

How welcome to that thirsty and dying traveller would have been even a mouthful of cold water! How eagerly he would have responded to the glad news that water was at hand! And if you, unconverted reader, only realised your true con-

dition before God, a great thirst would spring up in the soul—a thirst for the wells of God's salvation. And, praise His name, you would at the same time hear His gracious voice saying, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely."

IT has been truly said that "coming to the Cross can avail nothing, unless you come there to die." That is to say, if you are not prepared to die to self and your own righteousness, the death of Jesus will profit you nothing. All who come, as Hell-deserving sinners, to the Christ of God, and receive Him as their all-sufficient Saviour are reckoned "dead with Christ." This is why many are not saved. They prefer to live according to the desires of the flesh, rather than to die with Christ that they may live with Him.

SALVATION is not merely a seeing of "it" as the Gospel plan, but a seeing of Jesus as the One who is mighty to save.

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"LIFE AND DEATH."

IN a large city in Holland there lived, some years ago, a Jewish doctor, who, like Paul, had lived a Pharisee. Like Paul, too, he had been turned from darkness unto light; and, like Paul, his prayer to God for Israel was that they might be saved.

With this object the doctor went day after day into the part of the city inhabited by the lowest class of Jews, preaching Christ from house to house. On his way he had to pass the magnificent residence of a rich Jewish merchant. After the doctor had passed this house many times, he resolved to speak to the rich man about his soul.

He accordingly called one evening about ten o'clock, and was surprised at being at once admitted and shown upstairs, just as though he had been expected. But he understood this when he was ushered suddenly into a large ball-room already filled with company. Music and dancing had begun. Many eyes were fixed on the little doctor, who at once advanced towards the master of the house and apologised for such an untimely visit. "Would you kindly appoint a time," he said, "when I may call again?"

"Certainly," answered the merchant. "Is the business pressing?"

"It is a matter of *life and death*," said the doctor.

"Whom does the business concern?" enquired the merchant.

"It concerns the Lord Jesus Christ, Jesus of Nazareth," replied the honest doctor; "and I am glad I am to call on another day."

"Stay," said the merchant, with a strange expression of joy and astonishment. "This is wonderful. I have been miserable for many months past. How or why I know not; but this question has followed me all the time: *Who* and *what* was Jesus of Nazareth? I have asked God to send me some one to tell me the truth about this great question; and He has done so. I cannot let you go. There is no time like the present."

Then, calling for the music to stop, the merchant said to his astonished visitors, "This gentleman has come to speak to us on a matter of great importance—a matter in which each of us is personally concerned. May I ask you to take your seats, and to give him your attention? And

you, dear sir," he said to the doctor, "will you now speak fully and plainly? Tell us all you have to say, and keep back nothing."

And at once, standing in the middle of the ball-room, the doctor began to preach that wonderful Gospel of God, concerning His Son, which is indeed "the power of God unto salvation to every one that believeth."

Not long after this memorable evening the merchant made a public confession of Christ, and remained a consistent believer, helping forward the Gospel he had once blasphemed, and under the power of which he had been so wonderfully brought.

Was not the doctor right in saying it was a matter of *life and death*? And if it was a matter of life and death to the rich merchant and his guests, it is no less a matter of life and death to you, my reader. Have *you* fled to Jesus? Are *you* delivered from the sentence of eternal death? Or, are you still under the wrath of God?

ONE WORD—"SIN."

WHAT is the meaning of the world's unrest—its sighs, its tears, its broken hearts, its tale of wasted years? The answer is to be found in one word—*sin*. The great catalogue of human woe and wretchedness is all traceable to the one great root—*sin*. You see its awful ravages in the world around you, reader. Yes, you say, you cannot fail to perceive something of what sin has wrought. But stay. Have you ever discovered what sin has wrought in *your own heart*? Have you ever been conscious of the awful burden of sin? You say, "We have all sinned." Yes, that is true. But have you found that *you* are such a sinner against God that if you got your just deserts you should die the death eternal? If you have not yet turned to God and been saved by the Blood, you have this terrible evidence of sin in your own heart, that up to the present time you have *rejected*

Christ. The Jews crucified Him; and by your rejection of Him you virtually say that the Jews did right! This reveals your true condition—"sold under sin." To deliver you from sin, and fit you for the presence of God, the Saviour—Jesus—has come, and died, and risen again. To believe on His Name is life eternal; for it is written "that through His Name whosoever believeth in Him shall receive remission of sins" (Acts x. 43). Dost thou believe on the Son of God?

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YOU say you cannot think it is the case. But God says it, and you are called to believe it: "Except you repent, you shall likewise perish." If you die in your sins, whither Christ is, thither you cannot come. You must be saved by the Blood. You must turn to God. *In Christ* you are safe for eternity: *out of Christ* there is nothing before you but the everlasting darkness! It is surely high time to turn to God.

TRUE AFTER ALL.

SEVERAL years ago a young man was walking along a crowded thoroughfare in Manchester. For some time he had been a sceptic as to the things of God. Through keeping company with scoffers, he was led first to doubt the truth of the Gospel, and then to reject it as a cunningly-devised fable. But a change had recently come over his thoughts. Circumstances had altered with him for the worse; and the vaunted friendship of his former companions proved hollow and worthless. Put Christian friends evinced a deep sympathy in his trials, and a real anxiety for his temporal and eternal welfare.

By their advice he had accompanied them the previous evening to "the place where prayer was wont to be made." He did not believe that the prayers to which he listened could be heard or answered; but he saw that those around him were happy, while he was miserable. On the following day he was walking through the busy streets, thinking of what he had seen and heard the evening before,

when, in the midst of all the roar and traffic, he seemed to hear a voice saying, "*What if it be true after all?*"

Staggered for a moment, the young man tried to reassure himself. He mingled with the crowd, and endeavoured to forget the question, but in vain. The words were fixed indelibly on his mind. Wherever he went, the solemn enquiry still seemed to ring in his ears, "*What if it be true after all?*" Soon he saw that eternal destruction awaited him. He was led to enquire, "What must I do to be saved?" and after a severe conflict was enabled to "behold the Lamb of God, who taketh away the sin of the world."

Thus was this young man delivered from the chains of his sceptical ideas, and brought into the full enjoyment of faith in Christ. Yes, unsaved reader, the Gospel *is* true after all. And it is also true that, if you reject the Gospel, your portion shall be the blackness of darkness for ever! It is therefore time that *you* were *ready to meet God!* Through believing on His Son, who died for the ungodly, eternal life may *now be yours.*

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"GOD LOVES THEE."

SOME years ago a young woman of fashion, residing in the city of Paris, was slightly indisposed and lying in bed, when her sisters came in full of merriment. "Have you heard the latest joke?" they said. "No; what is it?" "O, there is a mad fellow come over from England, preaching what he calls 'The Gospel.' He speaks in English, and one of the French pasteurs interprets for him. It is the most ridiculous thing out. We are going to hear him."

By-and-by they were gone; and as this poor girl was lying in her bed, there came into her heart an indescribable desire to

go too. She rang the bell for her maid and said, "I want you to dress me." The maid protested against such a proceeding; but her mistress was determined. "Never mind," she said, "I will get up; send for a carriage." In a few minutes she had driven off to the hall.

There was but one vacant seat, just in front of the platform, and she was shown into it. By the time the hymn was sung and prayer offered, she was wonderfully solemnized. Then there was a dead silence as the strange preacher came to the front of the platform and looked her full in the face, as if specially sent with a message to her soul. As she looked up wondering, her eyes met his. Gazing at her, as

if he would read the deepest secrets of her heart, he suddenly exclaimed, "*Poor sinner! God loves thee.*"

"I do not know," she afterwards stated, "what more he said. I have no doubt that he preached the Gospel very fully; but I heard nothing more. I sat there sobbing as if my heart was broken. I scarcely knew why it was; I could not help it. As I sat there, it seemed as if my whole life passed before me—a loveless, godless life. I had turned my back on God; I had lived for the world—lived in pleasure—lived in sin. That voice kept ringing in my ears. I could hear nothing else: 'Poor sinner! God loves thee.' How I got out of that room I do not know. By-and-by I found myself kneeling at my own bedside. Tears were still streaming from my eyes; and I still heard that voice within my soul, 'Poor sinner! God loves thee.'"

At length, conscious of her own unworthiness, she dared to look up. "O my God," she cried, "if

Thou lovest me, I have never loved Thee before; but now from this time I take Thee at Thy word. I trust Thy love."

And there and then, through faith in the atoning blood of the great Redeemer, she passed out of the darkness of sin into the light of God. The world faded away from her view. Its attractions had lost their charm. The empty gaieties of her former life passed away like a dream of the morning; and she went on her way, a new woman, born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever. What a wonderful instance of sudden and complete conversion to God! What a remarkable example of the power of the Gospel to captivate the heart and transform the life! Well might the Apostle say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto everyone that believeth." Jesus is able to save to the uttermost all that come unto God by Him.

NOTHING ABOUT JESUS.

IN the village of W—— there lived a man who, though successful in his business and honest in his dealings, was an utter stranger to grace and to God. In the midst of his outward prosperity and apparent health, he was struck down by a deadly disease. The first thing he did was to send for a minister of Christ. "Now, Mr. F——," said the sufferer, "if you can help me I will be glad, for I am all uncertain as to the future ; but I don't want to hear about Jesus Christ."

The faithful servant of God hesitated at first, but undertook the service under the conditions proposed. "Well," he said, "I will talk with you to-night about the *greatness* of God." His watchful hearer agreed to this, and listened attentively while the minister spoke of the wonders of creation, and the beauties of nature. The sick man was deeply interested throughout the interview, and desired that the

visit should be repeated on the following evening.

At the next interview the servant of Christ said, "I will talk to you to-night about the *goodness* of God." His hearer again listened attentively, as untold mercies were made to pass before him. Yet the name of Christ had not been mentioned.

On the following evening the minister said, "We will talk to-night of the *justice* of God." The sick man trembled as the awfulness of God's justice took possession of his mind. Conviction of sin fastened upon him ; and at the crisis when his face indicated the alarm of his soul, as his sins stood in awful array before him, the minister rose to take his leave. "You are not going Mr. F——," said the poor man ; "can't you give me some comfort?"

"No," said the minister kindly. "You have forbidden my doing so."

"What do you mean, sir?" said the sufferer.

"I mean that He whose name

you will not hear, and whose love is so deep, is the only One in heaven or earth who *can* comfort and save you."

The veil dropped from the eyes of the blinded man. He listened eagerly to the way of salvation through a crucified Redeemer, joyfully received Jesus as his all-sufficient Saviour, and lived for seven months testifying continually of the great mercy of God in saving the chief of sinners.

Do you say that Conversion to God is only a matter for old women and children to trouble themselves about? If so, you will yet change your mind on that point. But it will profit you nothing to discover your mistake when it is for ever too late. If you are content to believe what *God* says, you will discover your mistake *now*, and concern yourself about being ready to meet God *now*; yea, and be saved for eternity *now*. In the matter of your soul's safety, make sure work for eternity.

SOMETHING THAT WILL KEEP ME.

ONE night a young man, longing to be delivered from the power of sin, went into a meeting where he expected to be helped in his search for peace. He was there asked to sign his name to a pledge, vowing that he would not do certain things. "O" he said, "I am not wanting something that I have to keep—I want something that will *keep me*."

That poor fellow seemed exactly to understand what he needed; and he described, with wonderful accuracy, what the Gospel brings to the sinner. The Gospel of God's grace does not bring vows for you to keep—it brings to you a power that will *keep you*. O, unsaved one, is not that good news? Jesus made His soul an offering for sin. His blood can make the foulest clean; and by His power He can deliver to the uttermost. Wilt thou believe on Jesus? "He that believeth on the Son hath everlasting life."

THERE is no salvation held out for to-morrow. The Holy Spirit saith, *To-day*.


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YOUNG MEN FOR CHRIST.

 IF there is one sight on earth grander than another, it is that of a young man—in the heyday of life—*saved* for eternity and *clear out* for Christ. It is blessed to be saved, even at the eleventh hour. Yet when the hoary-headed sinner, a mere wreck of humanity, turns to God, there may be the suspicion that life for him had lost its charm at any rate. But it is not so with a young man as he steps out, buoyant and rejoicing, in the fair morning of his day. His sky is bright with hope; and life to him is invested with a thousand charms.

If I now speak to such a one, stay, if but for a moment. You

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are wanted *for Christ*! Do not be alarmed. This does not mean that you must bid good-bye to joy. It means that you are to taste of a joy that is deeper, sweeter, purer than any you have ever known. “What joy is that?” you say. It is the joy of God’s salvation—the joy of sins all forgiven through the atoning blood—the joy of an ever-present Christ sustaining you by His power, and leading you in triumph to the land of everlasting joy! The world, the Devil, and the flesh have nothing like this to offer. *They* can only supply you with a thirst that is never satisfied, a conscience that is ever accusing, and a death that never dies!

A young man, who had fled

to Jesus after being struck down by a wasting disease, expressed his bitter regret that he could only offer to Christ "a withered flower" — referring to his own misspent life. Therefore, *be ready now*, and you shall be of those who can say,

I'm saved to-night—O happy time,
That sees me in my youthful prime
A traveller to the regions bright ;
I'm saved to-night—I'm saved to-night !

Do you say you want to "see life"? God says, "He that believeth not the Son, *shall not see life*, but the wrath of God abideth on him" (Jno. iii. 36). You may enjoy life after a fashion ; but the end of these things is death. Out of Christ it will be true of you what the wise man has said of the grave—"never satisfied." There is only One who can quench the thirst of the soul, and that One is *Jesus*.


Your *sins* demand that you should at once receive the glad message—Jesus has died that you might live ; for it will be everlasting destruction to appear before God in your sins.

Your *eternal welfare* demands that you should now receive Jesus ; for if you die in your sins, then *where He is*, thither you cannot come.

The voice of infinite wisdom—the voice of the God of love—*beseeches* you to be reconciled. Yea, He warns you against the so-called joys by which the great Enemy of souls is luring men on to a lost eternity ; for it is written, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes ; but know thou, that for all these things God will bring thee into judgment" (Ecc. xi. 9).

What, then, have you to say to all this? Do you declare your choice for the world, saying, "Go, Spirit, go thy way"? Or, do you reckon all other considerations as the fine dust in the balance compared with the salvation of your soul? and do you say, "I trust His precious blood—I'll go with the Man who died for me"?

ADVOCATE NO LONGER.

 CERTAIN man, involved in a case to come before a law court, sought out a well-known advocate to engage him for the defence. "You are too late," said the lawyer, "I am not an advocate now ; I have just been called to the bench; and you will have to appear before me as *your judge*."

Once upon a time the poor man might have had arrayed on his side all the power and eloquence of that advocate. But that time had passed away. The advocate now appeared in a *new character*—that of *judge*.

Thus it will soon be with *Christ*. Just now He is preached as *Saviour*. Unto you, unsaved one, He calls. He came to seek *you*—to save *you*—to die for *you*. His blood now avails for *you*. "Unto *you* is the word of this salvation sent." Jesus, as *Saviour*, is presenting Himself to you at this very moment. Receive Him, and you shall at once know the cleansing efficacy

of His blood. On your side the power of the risen Jesus shall be at once arrayed. Your "case" shall be safe in His hands. You shall be of those who have eternal life through His Name, and who can say, "We have an Advocate with the Father, Jesus Christ the righteous."

But be clear as to this—Jesus will not always appeal to men as a *Saviour*. He will one day assume the character of *Judge*. It will then be for ever *too late* to be saved by His blood ; for God "hath appointed a day, in the which He will *judge* the world in righteousness, by that Man whom He hath ordained" (Acts xvii. 31). Note it well—the One who came to *save* the world is the very One who will yet *judge* the world ! If you will not have Him as your *Jesus*, you must have Him as your *Judge*. Therefore, have a care, unconverted reader. Make haste to be saved. Your last call will come. What a terrible thing it will be—to awake amid the fires of eternal judgment !

JUDGMENT TO COME.

IT was a striking saying of John Flavel, "When you see Jesus condemned at a human tribunal, and Barabbas released, be sure there is a judgment to come." Yes; such a triumph of iniquity could not be permitted to go unquestioned. There is a day coming when *the Crucifixion of Jesus* shall be brought up, and when all those who had a hand in His rejection shall find they did not see the last of Him on that day when they cried "Away with Him!" They *shall yet see Him!* They shall be brought face to face with the One they rejected. Reader, are *you* one of those who have rejected Christ? If so, what will you do in that awful day? You have cried, "Away with Him!" You would not be cleansed by His blood. You would not have Him as your Saviour. And you think that is the end of the matter? Nay, verily; for it is written—"*After this, the Judgment!*"

LOOK UNTO ME.

LOOK unto Me, and be ye saved," saith the Lord. Take heed, awakened sinner, lest you are looking in the wrong direction for peace to your troubled soul. You need not seek refuge in the delusion that you are "feeling better" to-day than you did yesterday. If you have not rested on the finished work of Christ you are not a bit better. Jesus came, not merely to make you better, but to make you *whole*. And if you would be made whole, you must *look to Jesus*. Look unto *Him*—see Him yonder on the Cross, suffering the penalty due to sin—see the blood flowing which cleanses from all sin. Hear Him say, "It is finished"; and tell me what more do you want? Rest therefore, at once, on that mighty work as having been done for *you*, and you shall there and then be "justified from all things." There is now no condemnation to them that are in Christ Jesus.

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HAVE YOU RECEIVED HIM ?

IT may sound a strange and wonderful story ; yet it is none the less true, that many hundreds of years ago the Son of God came down from Heaven, and trod this earth of ours, and was slain on the Cross of Calvary, and rose from the grave on the third day, and afterwards ascended to the right hand of God. He came—He died—He rose—He ascended.

“Well,” you say, “what difference does that make to me?”

O, it makes a remarkable difference ; for you must know that Jesus, the Son of God, came down to this world to *die for you and me*. A certain “joy” was set before Him—the joy of

saving lost sinners—the joy of cleansing us by His precious blood, and having us with Himself in the glory-land through never-ending years. That was His purpose in coming to earth. And for the joy that was set before Him He endured the Cross, and despised the shame.

Was that not wonderful love? Your sins and my sins would have taken us down to the blackness of darkness for ever. But Jesus made His soul an offering for sin. His precious blood was shed ; and that blood “cleanseth from all sin.” There is therefore no need whatever for you to be lost. Jesus has opened up the way into the very presence of God. He finished the work which His Father gave

Him to do. It matters not what your sins may have been. Complete atonement has been made. The death of Jesus avails *for you*.

But although the God of all grace has provided this "great salvation," it is quite possible that *you* are still unsaved. It is not enough that the precious blood has been shed: have *you* been cleansed by it? The feast has been spread; but have you eaten? God has given His Son: have you received Him? If you have not, then be assured that you shall be speechless in that day when you must stand before God. You shall be without excuse. How terrible will it be to be lost, while God is saying, "He that believeth on the Son, hath everlasting life"!



ALL doubts respecting the love of God to the sinner are met by the simple statement—"God gave His Son."




IT is impossible for you to *confess* Christ till you *possess* Christ.

DO YOU REMEMBER?

DO you remember the time when you were on the broad road that leads to destruction? and are you now on the narrow way that leads to glory? If not, it is clear you have not been born again yet. I find in God's Word that He hath delivered us (His people) from the power of darkness (Col. i. 13). When were *you* delivered from it? I also find that God's people have passed from death unto life (1 Jno. iii. 14). When did *you* pass from death unto life? I find it written of those who are *in Christ*, that "old things are passed away; behold, all things have become new" (2 Cor. v. 17). When did "old things" pass away with *you*? If you are unable to answer such simple questions, is it not abundantly clear that you have never been converted yet? It is surely high time to awake to the realities of eternity, and to know the blessedness of those who are saved by the Lord.

WOULD NOT BURN.

 WOMAN in Scotland, who was determined to have nothing to do with religion, threw her Bible into the fire, together with all the tracts she could find in the house. One of the tracts fell down out of the flames ; so she picked it up and thrust it in again. A second time it slipped down, and once more she put it back. Again her evil intention was frustrated. The next time, however, she was more successful, though even then only half of the tract was consumed. Taking up the portion that came out of the fire she exclaimed, "Surely the Devil is in that tract, for it will not burn!"

Her curiosity was excited. She began to read it ; and it was the means of her conversion to God ! The tract was one of "Spurgeon's Sermons." Truly that sermon, and the woman too, were saved, yet "so as by fire."

Perhaps the story of *your* conversion, my reader, has yet

to be told. Possibly you think you are not so depraved as this woman who threw the Scriptures in the flames. But if you are rejecting Christ, wherein lies the difference ? If, until now, you have resisted the pleadings of the almighty Saviour, and neglected His great salvation, your case could hardly be more desperate. The matter of the highest concern to you is the salvation of your soul. Are you *saved* ? The God of love has made the most abundant provision for *your* salvation. He has given His Son. Jesus has died—"died for the ungodly." His blood can make the vilest clean. His blood avails for *you*. "Through faith in His blood," you may now have peace with God. Dost thou believe on His Son ? "All that believe are justified from all things." There is no peace, saith my God, to the wicked. But, praise His Name, Jesus made peace by the blood of His Cross ; and, being justified by faith, we have peace with God. Is this peace *yours* ?

THE SUBSTITUTE.

IT is by the shedding of blood we are saved. The Christ of God is no mere expounder of wisdom, or gracious benefactor. If Christ be not the *Substitute*, He is nothing to the sinner. If He did not die as the *Sin-bearer*, He has died in vain.

Let us not be deceived on this point, nor misled by those who, when they announce Christ as the Deliverer, think that they have preached the Gospel. If I throw a rope to a drowning man, and risk my life to save another, I am a deliverer. But is Christ not more than that? Yes: He *gave His life* a ransom for many.

The very essence of Christ's deliverance is the substitution of Himself for us, His life for ours. He did not come to *risk* His life; He came *to die*. He did not redeem us by a little loss, a little sacrifice, a little labour, a little suffering: "He redeemed us to God by His blood"—"the precious blood of Christ." He gave all He had—even His life—for us. This is the kind of deliverance that awakens the song, "To Him that

loved us, and washed us from our sins in His own blood." Reader, do you know Jesus as your Substitute, as the One who died for *you*, and by whose stripes you are healed?

REVIVAL NOTES.

A RESPECTABLE man and his wife, sitting near each other one evening, were almost at the same moment melted down by the Spirit's power. That night the husband prayed really for the first time for years. They have both continued to manifest the sincerity of their faith in Christ.

A man who for twenty years had not entered a meeting-place, who had been an awful drunkard, and given up as hopeless by his friends, was converted to God; and his family can hardly believe their own eyes when they witness the change that has taken place.

A large number of the enquirers are men. One, who had been a Roman-Catholic, and had come to the meeting in his working clothes, was convinced and converted to God.—(*Notes from a Revival time.*)

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THE OPEN WAY.

THE daughter of a poor Highland widow had forsaken the home of her childhood, and was leading a life of sin in one of the cities of Scotland. The mother went after her lost one. The daughter relented, and was on her way back; but temptation assailed her as she journeyed to her childhood's home, and she returned to her former haunts. The desolate mother reached her cottage alone, and yet she was not alone, for she called on the widow's God, and He heard her cry. As she sat one sleepless night, watching the decaying embers of her scanty fire, she heard a foot-fall on the floor.

She turned at the sound—it was her repentant child.

After the first glad surprise and full confession was over, the daughter said, "How came it, mother, that at this dead and lonely hour I found the latch of the cottage open?" "That latch has not been shut day or night since you left me," the mother replied; "I feared that if you came and found it shut, you might have turned away for ever." A mother's forgiveness and a mother's welcome were expressed in that open latch.

This touching incident reminds us of another "open latch." The Gospel of the grace of God tells us of the way which Jesus, by His own blood, has opened into the presence of God. *Sin* had

stood between us and God, and had proved a *shut latch*. But Jesus came to make His soul "an offering for sin." "Now once in the end of the world hath He appeared, to put away sin, by the sacrifice of Himself" (Heb. ix. 26). And He accomplished His object. Sin, as the great barrier between the sinner and God, has been *put away*. Atonement has been made. The great sacrifice for sin has been offered and has been accepted. There is now no hindrance in the way—no closed latch. The word of the blessed Gospel is a word of universal proclamation—that the atoning blood was shed once for all, and that there is cleansing for every one who believes on Jesus. The Gospel proclaims the open latch, and that *whosoever will* may come in. Reader, you are invited, you are entreated, to enter.

The widow's child did not stand without and cry, "*Mother, unlatch the door.*" A mother's love had done that while she was yet far away. She found the

door unfastened, and went freely in. Unsaved one, you need not ask the Lord to do what He has already done. He gave Himself. He died for the ungodly. While you were far away—yea, before you had a being—the mighty work was done. On the cross Jesus said, "*It is finished.*" What, then, remains for you to do? Nothing but to "take with rejoicing from Jesus at once the life everlasting He gives"; for it is written, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (Jno. v. 24). The God of love is waiting to welcome you. But remember, if you refuse to enter—if you neglect so great salvation—there remaineth no more sacrifice for sin. Rejecting Christ, you shall die in your sins; and where He is, thither you cannot come. It is time you were saved for eternity. Therefore, delay not, but *enter now*.

WHICH ASSURANCE ?

I HAVE not the assurance." This is what a number of people say when they are asked how it fares with them for eternity. But we are careful to enquire *which assurance* they refer to. You must know that there are *two* assurances ; and you must have the one before you can enjoy the other. The first is the assurance that you are *lost*, and the second is the assurance that you are *saved*. A great many people concern themselves as to getting the second assurance before they have ever found the first ; and they cannot understand how it is that they have not the assurance of being saved. But there is no mystery in the matter. You cannot have the assurance of being *saved* until you have had the assurance of being *lost*. Have you ever had this assurance ? Have you been brought to acknowledge, before God, that you are a *Hell-deserving sinner* ? Have you discovered that you

are under wrath — condemned already, and bound for the blackness of eternal darkness ? That is the first assurance you need. If you are a stranger to that assurance, you must of necessity be a stranger to the assurance of God's forgiveness. Before there can be the assurance of salvation there must be the assurance of condemnation.

Perhaps you ask how you are to get the assurance that you are lost. The answer is very simple. You have only to believe *what God says about you*. He says there is "none righteous, no not one"—and that death "passed upon all, for that all have sinned." He has declared that except you repent you shall perish, and that Jesus came to seek and to save that which was *lost*. How then can you contend for a moment that you are not lost ?

When you have believed what God says about yourself, and thus got the first assurance, you will be in a condition to pass on to the second assurance — the assurance of being *saved*.

HOW OBTAINED.

THE assurance of salvation is obtained through believing what God says about *Christ*. God tells us in His Word that "Christ died for the ungodly"—that He "hath once suffered for sins"—that He was lifted up on the cross, "that whosoever believeth in Him should not perish, but have everlasting life." Do you believe this? We read in Scripture that "he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." How does this affect you, my reader? The assurance of salvation is not an attainment into which you grow. It is a possession which becomes yours the moment you believe the record that God gave of His Son. Whenever you believe God's good news as to what Jesus has done for you, the assurance of everlasting life is yours, on the word of Him who has said, "He that believeth on the Son, *hath* everlasting life."

AND REJOICED.

AND rejoiced, believing in God with all his house" (Acts xvi. 34). This was said of a man who got aroused about his soul, and believed on Jesus, and at once began to *rejoice*. And why did he rejoice? There must have been a cause for his rejoicing. He rejoiced because he was *saved*. He *knew* he was saved, and that is why he rejoiced. If he had been *uncertain* as to his salvation, he could not have rejoiced. There can be no rejoicing in the terrible uncertainty as to whether it is to be Heaven or Hell. But whenever the jailor trusted the Lord Jesus, he was at rest, and rejoiced that same night. If you wish to know whether you have believed or not, let me ask if you have rejoiced in God? Have you praised God for saving your soul? Such is a very simple test by which to know if you have believed *unto the saving of the soul*. Believing and rejoicing are ever found in company.

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A SACRIFICE.

YOU say, "Was it not a wonderful life—the life that Jesus lived on earth? What an example He has left us!" All this is true. There never was an example like His. But be clear on this point, that the *life* that Jesus lived could never wash out your sins and mine. It is the *death* of Jesus that has made atonement for the soul. It is His precious blood that cleanseth from all sin. "Without the shedding of blood, there is no remission." Unsaved reader, the *first* thing you need is not an *example*, but a *sacrifice*. What you need is one who has *died* for you—whose precious blood has flowed to cleanse

away your guilty stains. And this One is *Jesus*. His *life*, blessed and spotless as it was, will avail you nothing in the great Day of Account unless you are cleansed by His *blood*.

What will it profit yonder culprit in the condemned cell, if you go to him and point him to some person who has lived a beautiful life? You ask him to consider the wonderful example set before him in that life. But he turns round and says, "What good will all this do to me? I am a condemned man. What I want is someone to bear my condemnation or take it away." You see at a glance that it is not an *example* the man needs. What he wants is a deliverer.

And this is your position

at this very moment, if you are still unsaved. Scripture plainly says that you are "condemned already," and you know well that a condemned man is only awaiting his execution! What a terrible condition to be in! But why should you remain in that condition another hour? There is One who has *died for you* — One who was nailed to the cross of Calvary that you, believing in Him, should not perish, but have everlasting life. Through Jesus is preached unto you the forgiveness of sins, and by Him all that believe are "justified from all things."

If you remain unsaved, your condemnation must rest on your own head. You are thus in the position of a man in the condemned cell who rejects the offered pardon — who refuses deliverance and deliberately chooses to perish! We may therefore well ask the question, "What wilt thou say when He shall punish thee?" You will have nothing to say. You will be speechless.

NO CONDEMNATION.

SCRIPTURE tells us there is *no condemnation* to them that are in Christ Jesus (Rom. viii. 1). Why is this? Because Jesus has borne the curse due to sin. He took the place of the guilty. He was condemned and put to death as the great Sin-Bearer. He suffered for sins, though not His own. He died for the ungodly. All who are *in Him* are free from condemnation because *He* is free from condemnation. Noah, in the ark of deliverance, was safe from the judgment that overtook a doomed world. He was *above* the waters of judgment. This is true of the sinner who has believed on Jesus, and who is therefore *in Christ Jesus*. To such an one there is *no condemnation*. He has been already dealt with in the person of his Substitute. In God's reckoning he is *dead* with Christ, and *risen* with Christ. As Christ is, so is he. What a wonderful salvation? Reader, is this salvation yours?

HIS GRAVE WAS DUG.

JOHAN Hambledon, in the days of his unrenewed life, was once on the way to San Francisco on the search for gold, when he was struck down by disease. His companions helped him to the shelter of a tree, under which he was placed, and he began to sink. For days they remained at his side, expecting each hour to be his last. There, to use his own words, he lay without one ray of Gospel hope to cheer his soul, and with nothing before him but "a certain fearful looking-for of judgment and fiery indignation." Feeling certain that death was near, his companions *dug his grave* under the shadow of that same tree, and waited for the end to come. As he lay there his mind dwelt on the value of his soul. The sins of his past life flew with fearful imagery through his mind. He thought of the home he left, the mother's heart he had broken, and the grace he had despised and rejected. In

the bitterness of his soul he gave himself up for *lost*. But God in mercy spared him, and to the astonishment of his friends he began to recover. Ere long he was able to resume his journey, after they had filled up the empty grave!

In spite of this extraordinary warning, however, he would not turn from the path of the wicked. He joined his companions in their sinful habits until the good impressions had faded from his mind. In order to avenge an injury he was tempted by Satan to shoot the man. Going to his tent he loaded a pistol for that purpose. But as he reflected that he might add *murder* to his other crimes or perhaps be launched into eternity himself, with unforgiven sins, the horror of his situation terrified him. He drew the trigger and fired the contents of the pistol into the earth. In agony he then flung himself on his knees, and bent his head upon a chair, when a book caught his eye. The word *FLY* arrested his attention.

He felt it was indeed time for him to flee. He accordingly took ship for England. Arrived in Liverpool, he found only his sister in the house, and learned that his mother had gone home to be with the Lord several years before. His sister told him that his mother had died happy, fully persuaded that her God would bring her prodigal son, John, into the fold of the Redeemer. Hambledon was deeply impressed by all this ; and, finding no satisfaction in the world's vain and empty pleasures, his heart was turned to the *Sinner's Friend* as the only way of escape from the wrath to come. At the place called "Calvary" he saw the wondrous *substitutional* work of Christ and the atonement He made, whereby God can be "just, and the Justifier of him that believeth in Jesus." He there realised the forgiveness of sins, and praised God for eternal life, and lived for years to tell to all around what a Saviour he had found.

MAY I KNOW ?

"**B**UT *may I know* that I am saved? — Can I be assured of Salvation?"

Yes ! you may be *assured* that you have eternal life. Nothing is more clearly declared in the Word of God than this, that when you believe on the Lord Jesus as your Saviour, you know that you have eternal life. And, my reader, this is a thing which God desires you to *know*. "Be it *known unto you*, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins" (Acts xii. 38). You may know many things ; but do you know that you have the forgiveness of sins? John, in writing to some young believers, said, "I write unto you little children, because your sins are *forgiven you* for His name's sake" (1 John ii. 12). Could such a letter be addressed to you? Are you one of those who can say, "We know that we have passed from death unto life"?

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INSTANTANEOUS.

THE Lord was saving on the right hand and on the left. Many were alarmed; and even a London newspaper devoted a leading article to "The Revival." The writer of that article evidently did not believe in instantaneous conversion, for he said: "The whole theory of the Revivals is based on the assumption that at some particular moment the sinner becomes regenerate." And he was perfectly correct in that statement. It is one of the grandest features of a revival movement that salvation is seen to be *instantaneous*. There is no such thing as being *gradually* born again. There is no such

thing as being in a condition in which you are neither lost nor saved, just as there is no point at which a man is neither dead nor alive. The moment the sinner believes on Jesus—receives Jesus as his own personal Saviour—that moment the sinner passes out of death into life, and is *born again*, as saith the Scripture. Take the jailor of Philippi as an example. When he received into his custody the two servants of God, and made their feet fast in the stocks, it is clear that he was an utter stranger to grace and to God. Yea, that very night he was a lost sinner; and that very night, through believing on Jesus, he was saved. Scripture tells us clearly that he rejoiced,

"believing in God with all his house" (Acts xvi. 34). Reader, have you ever believed and *rejoiced in God*? Very likely you say you believe, in the same way that people generally profess to believe—*about* Christ. But have you believed *on* Christ? Have you believed to the saving of the soul? If so, you know what it is to rejoice in God, and be happy in Jesus. If, as a hell-deserving sinner, you have believed *on Him*, there has clearly been a moment, or a time, when you "became regenerate"—that is, when you were born again. If you know nothing about this, then remember that the doom of the Christ-rejector is that he be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." The day is nearing when "the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

REVIVAL TESTIMONY.

" HAVE joy now that I never experienced before.

I have heard all the great preachers from time to time, but could never understand what it was to believe. I had lately almost gone down to infidelity; but since I have come to this Hall the Lord has opened my eyes, given my soul rest, and brought me to see Jesus as my Saviour. I now understand how, in my blind pride, I have been seeking to justify self, instead of taking Christ as all-in-all."


IT is recorded in Lu. i. 45 that "blessed is she that believed." The believing soul enters into rest. God says that they who believe on Jesus are "blessed." It matters not who says "cursed" if God says "blessed." Are you, my reader, among the *blessed*? Have you believed the record that God gave of His Son? Are you *in Christ Jesus*. "He that believeth on the Son hath everlasting life."

PASSING BY.


AND Jesus entered and passed through Jericho" (Lu. xix. 1). When we remember that Jericho was "the city of the curse" (Josh. xvi. 26), we have here a striking illustration of the great truth that Jesus has entered and passed through this sin-cursed world. The blessed One has been here. He has "passed through" the land of sin, and He has gone away to the Father. But He did far more than merely "pass through." He came for a great purpose. Love, unfathomable love, for you and me brought Him from the glory's height, to die upon the Cross of shame, to *save* us from an eternal Hell! Consider, unsaved one, what He passed through. He endured the agonies of Calvary, and passed through the abode of death itself, to save you and me from the doom and the power of sin. The great Deliverer has been here. Take in the tidings, ye slaves of sin. The only One

who can cleanse you and keep you, and make you more than conqueror, has been here, and has shed His precious blood, and made the most complete provision for your present and eternal salvation. What have *you* to say to all this? Have you never received Jesus yet? Remember, He wants *you*. You are one of the very people He came to seek and to save; for He came to seek and to save that which was lost (Lu. xix. 10). "Come unto Me, all *ye* that labour and are heavy laden, and I will give you rest" (Matt. xi. 28); why have you not come? He says, "Because there is wrath, beware": why, then, dare you remain in danger for another hour? The Spirit and the Bride say, Come. The God of love is beseeching you to be reconciled *now*. The Gospel message is for *you*. You are included in those to whom the good news is sent. Can it be possible that you are shutting yourself out? You are doing this, if you are rejecting Christ.

IN DANGER.

 HORSEMAN rode across a dangerous bridge one dark night ; and, on reviewing the place next day, he fell into a swoon when he became sensible of the danger which, by the darkness of the night, was hidden from him. If unsaved men and women could only see how near they are to a lost eternity, how they would flee for refuge to the Christ of God ! But the danger is none the less although you are blind to it. You may close your eyes ; but that will not alter the fact that, if unsheltered by the blood of Christ, there is nothing before you but a certain fearful looking-for of judgment. We read of those who shall say, "Peace and safety," yet "sudden destruction" shall come upon them, and they shall not escape. Be clear as to this, that sin shall not go unpunished. If through faith in God's Son, you have not "peace with God" as to your sins, you stand in jeopardy every hour.

THE LAST TIME.

 WHEN Jesus passed through Jericho, He was on His way to the Cross. He never passed through Jericho again. In that town there were two men who saw that this was their chance. They believed that "Jesus passing by" was the hour of their merciful visitation. He might never pass that way again ! They resolved that there must be no procrastination. If they waited another day they might be too late. Both of these men—the one rich in this world's goods, and the other poor—had a meeting with Christ, and were *saved*. It mattered not to the Saviour whether they were rich or poor. They felt their *need of Him*—that was their highest qualification. They were determined to see Jesus—to come into contact with the Saving One. And they found all they desired, yea, and far more. Reader, Jesus is passing by. Let this be the hour in which you shall receive Him.

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A GREAT DEATH-ROLL.

THE wreck of the *Drummond Castle* will be fresh in the memory of many. One dark night, in the early summer of this year, she was rounding the isle of Ushant when she struck on a rock, and sank in seven minutes. There were 250 souls on board, and all, except three, found a watery grave. During the few brief moments after the ship struck, the scene was something terrible to witness. The command was given to get out the boats, and every man was at his post in an instant. But the vessel heeled over and settled down so rapidly that the boats were of no use whatever. Then, to quote the words of the

poet, there “rose from sea to sky the wild farewell.” Who shall tell the anguish that was compressed into these few awful moments! To each of these 247 souls the call had come, with startling suddenness, to bid adieu to earth and pass into eternity. And women clasped their little ones to their heart, as if to soften the horrors of such a death, by going down together into their ocean grave. But these devoted mothers, who would willingly have died for their little ones, were utterly powerless to save them—were powerless even to save themselves! The yawning sea soon accomplished its awful work. Each struggling cry for help was choked by the devouring

waves. Then "all was hushed, save the wild wind and the remorseless dash of billows." And 247 souls had gone, with scarce a moment's notice, to give in their account to the Judge of all the earth !

It is startling to think that we are living in a world where such things are *possible*. But how does it come that they are possible? It is because we are in a world of *sin*. That little word of three letters explains everything. Once upon a time there was no death, because there was no sin ; for a *sinless* world means a *deathless* world ! And a day is yet coming when there shall be no more sin, and therefore no more death. A day is at hand when all who are *in Christ*—all who are saved by His blood—shall stand with their Redeemer upon the deathless shore. And the most momentous question which *you* have to face is this : "Am I *in Christ*?—am I *saved* by His blood?" If *you* would be one of those who, through faith in

Jesus' blood, shall be with Him throughout a sinless and a deathless eternity, you must undergo the great change of *conversion to God* while here on earth below. If you are thus ready to meet God, sudden death to you shall be sudden glory, let the summons come soon or late.

But if you have *not* received Jesus as your Saviour, if you have *not* been converted to God, be assured that in that condition sudden death would mean sudden destruction—a loss of the soul to all eternity, without remedy and without hope ! To all who are strangers to the cleansing blood, we would therefore say, "Be ye ready also, for in such an hour as ye think not, the Son of Man cometh."



THE world is still lying under condemnation for the murder of God's Son. Do you ask what hand *you* had in that dreadful transaction? I answer by saying that if you are still rejecting Christ, you are virtually declaring that they did right who killed Him.

NO POWER TO SAVE.

WHEN that steamship went down with its living freight off the coast of France, there was truly "no deliverer." There was the *will* to save, but no *power* to save. Loving hearts were there, ready to brave death itself if haply some one near and dear might be delivered from an ocean grave. But *love* was powerless to deliver. What a contrast we have here to the love of Christ for a perishing world! Sinners are going down -- even into the blackness of eternal darkness. But the great heart of the Son of God has been moved with compassion. He comes to these sinners, not only with a message of *love*, but with a message of *power*. "I love you," He cries, "and I am able to save *to the uttermost* all that come unto God by Me." Sinner, this is the Saviour you want—One with a heart of love and an arm of power, "mighty to save."

FOR HIS FRIEND.

ONE of the ancient Romans was being pursued, so that he might be put to death. In order to save him, his servant clothed himself in his master's garments, well knowing he would fall into the hands of the pursuers, and be mistaken for the man they were after. He was captured and put to death instead of his master, who caused a statue to be erected, as a monument of gratitude for the poor servant's fidelity and affection. That man died for his friend; "but God commendeth *His* love toward us in that, while we were yet sinners, Christ died for us." Yea, the saved of the Lord bear testimony that it was while we were *enemies* we were reconciled to God by the death of His Son. Has your heart not been broken by the wonderful love of Jesus in dying on the accursed tree, that *you* should not perish? Christ died for the ungodly. Have you believed on His name?

MUST HAVE CHRIST.

IT is a somewhat remarkable expression that occurs in Gal. iii. 23—"Shut up unto the faith." Sinners, awakened to their true danger, are thus shut up—as men besieged and distressed in a garrison in time of danger, when the enemy pours in upon them through the breaches, and overpowers them. There is but one gate at which they can escape; and to that they all throng, despairing of life if they take any other course. Just so do men's convictions of sin besiege them, and drive them from all their entrenchments, and, in their distress, shut them up to Christ as the only way of escape. They then feel that the performance of duties cannot save them; reformation cannot save them; neither angels nor men can save them. Christ alone can save them. They are "shut up" to Christ. They believe on His Name—they rest on His finished work, and they have peace with God. Is this true

of *you*, reader? Remember, there is only one way of escape. You must have Christ, or be undone for all eternity.

THROUGH FAITH.

IN the great matter of the soul's salvation it is all-important to understand the *principle* on which God is saving sinners. He saves sinners on the principle of *faith*; for it is written, "By grace are ye saved, *through faith*." And again it is written, "Being justified by *faith*, we have peace with God." Faith is simply taking God at His word—believing what He says about His Son. Very likely you would prefer to *work* for salvation. But that is not the way to be *saved*: it is the way to be *lost*; for it is written, "By the works of the law shall no flesh be justified"—"Not of works, lest any man should boast." "All that *believe* are justified from all things." Dost *thou* believe on Jesus?

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AS GOOD AS DEAD.

SOME years ago a quarrel arose between two intimate friends, and in a moment of frenzy one of them seized his gun and shot the other. The wound proved fatal, and the murderer was arrested, tried, and condemned to death. Great efforts were made to procure his release, but in vain. He was consigned to the condemned cell, there to await the execution of the sentence.

One day the poor criminal asked for pen, ink, and paper. They were given him, and he began to write. "What are you doing?" asked the doctor. "I am making my will," replied the prisoner. "Making your will?"

said the doctor. "Do you not know that from the day the sentence was pronounced upon you in court, you have been in the eye of the law a dead man? No will or deed executed by you now would be valid in any court of Justice in the land. The law cannot recognise the acts of a man whose existence is legally at an end. It is a mere accident that you are still alive. In the eye of the law your life closed the moment the judge passed sentence."

The poor fellow had never so completely realised his position before. Burying his face in his hands, he burst into tears. He was dead while he lived!

How could such a man escape his doom? His own works could

not avail him. The law would not even recognise him. If he was to be saved at all, he must be saved in a different way altogether. In other words, he must be saved *by grace*.

Is not this a striking picture of the condition of those whom Scripture describes as "condemned already"? "Is there such a class?" you say. Yes, there is such a class. We read of them in Jno. iii. 18, where it is written, "He that *believeth not* is *condemned already*, because he hath not believed in the Name of the only begotten Son of God."

You belong to one or other of the two classes—those who are saved already and those who are condemned already. If, through receiving Jesus as your own personal Saviour, you are justified from all things (Acts xiii. 39), you may well join in the song of the redeemed, "Unto Him that loved us, and washed us from our sins in His own blood." But, if you have not received Jesus, then be clear as

to this, that you are *condemned already*! As a sinner, you are in the condemned cell awaiting execution! It is, so to speak, by the merest accident, or rather by the great sparing mercy of God, that you are not in a lost eternity. Your own works can avail you nothing; for the deeds of a condemned man, as we have seen, are utterly void of merit. In the eye of the law you are as good as dead. What a terrible condition is yours! Yet, wonderful truth, the grace of God can reach you. Yea, His message of redeeming love has gone forth to *you*. Though in the eye of God's holy law you are "dead," yet you shall live, through believing on the Son of God. Though "condemned already," be it known unto you that through Jesus Christ the Lord is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things. This is what you want, unsaved one. Then why not rest your weary soul on the finished work of Jesus *now*?

THEY DREW NEAR.


THEN drew near unto Him the publicans (tax-gatherers) and sinners for to hear Him" (Lu. xv. 1). It seemed that in Jesus they beheld One who had a heart for their woes—One who could meet the deepest need of their souls. We do not read that these poor outcasts ever thus drew near to the Scribes and the Pharisees. In *them* the labouring and heavy-laden never found an eye to pity or an arm to save. But there was something about Jesus that attracted them. Their *need* had its counterpart in His *fulness*. They therefore "drew near"; and this brought from the Scribes and Pharisees the taunt, "This Man receiveth sinners"—all unconscious that they were declaring a wonderful truth.

In "this same Jesus" all fullness dwells to meet *your* need, unsaved reader. He is still the same sympathising Jesus; and He is still "mighty to save."

JUDGMENT SURE.

YOU may be in great danger although you are unaware of it, or rather, I should say, although you shut your eyes to it. Scripture tells us that Lot seemed as one that mocked unto his sons-in-law. They refused to believe there was danger. They shut their eyes to the terrible judgment that was so near at hand. But their indifference did not make the judgment less of a reality. In like manner, the sinner's indifference does not in any way lessen the great realities of death, judgment, and eternity. You may affect to be unconcerned about the impending doom of a Christ-rejecting world; but rest assured of this—your unconcern does not remove the danger. Judgment will come; it lingereth not. Therefore awake, O sleeper, and flee to Christ. Only *in Him* shall you be safe when God shall arise to judgment. There is no judgment to them that are *in Christ Jesus*.

NOT THE POPULAR STYLE.

HEN Peter was preaching to the Jerusalem sinners, he did not adopt that form of preaching so popular to-day, in which the preacher classes himself with his hearers and sues for mercy, as if he and they were alike in the one condemnation. Peter spoke as a saved man to unsaved men, and charged home upon his hearers the crucifixion of the Son of God. "Ye denied the Holy One and the Just," he said, "and killed the Prince of Life." This was plain speaking, no doubt; but it was truth. And, in these days in which we live, it is truth, and not flattering words, by which souls are delivered. It would be pleasing to the flesh to tell you, unsaved men and women, that if you are doing your best to please God, you can do no more. But this would be simply deceiving your souls, and might work your eternal ruin. Why conceal the

truth? Why lead any one down to Hell with a lie in his right hand? Man has done *his worst* in crucifying the Christ of God; and—I care not who you are—if you are still unsaved, you have up till now done your *worst* in rejecting the Christ of God. It is no time for honied words. You are in danger of perishing eternally. Your sins cry aloud for judgment. But God has provided a Sacrifice for sin—for *your* sins. Have you accepted God's Sacrifice? Have you believed in the Name of the only-begotten Son of God? This is the question above all questions which *you* must settle for yourself. To have Christ means life, pardon, peace, and the foretaste of everlasting joy. *Not* to have Christ is to be under wrath—condemned already—without God and without hope in the world. Wilt thou receive this Jesus? He waits for thee. But He will not always wait. There is such a thing as turning away once too often from the entreaties of redeeming love.

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THE SIN OF SINS.

UNBELIEF is the sin of sins, simply because it bolts the door against Christ. Unbelief is the rejection of God's remedy for sin; and, if you refuse the remedy, how can you escape the consequences of the disease? Your sins may be many, and of scarlet dye; yet we rejoice to point you to that great truth, "The blood of Jesus Christ, God's Son, cleanseth from all sin." But if you refuse to be cleansed by that blood—if you will not have the Saviour, Jesus—you are without hope. No passage of Holy Writ can be found to comfort you while you reject Christ. There remaineth no more sacrifice for sin.

You see yonder poor fellow sinking under a deadly disease. The healing draught is pressed to his lips. But he spurns it; and he dies. What was the cause of death? Was it due to the disease? In a certain sense it was. But in the deepest and truest sense he died *because he refused the remedy*. And thus it is that souls are going down to the blackness of eternal darkness. Unbelief is slaying its tens of thousands. Men are perishing because they are *rejecting God's remedy for sin*. The water of life is, so to speak, being pressed to their lips. But they thrust it from them. They refuse God's salvation. They will not have His Son—that Son who died, the Just for the unjust, that

He might bring them to God. You perhaps say, "It is terrible to think that people would treat God's Son in that way." Yes, it is terrible. But let us ask if *you* are one of the rejectors of God's salvation. How does it fare with *your soul*? Have you been to Jesus for the cleansing power? Let the question go right home to your own heart, "Have I received Christ?"

BREATHED FREELY.

JERUSALEM was one of the most religious cities on the face of the earth at that time. Yet the inhabitants thereof had no rest until they crucified the Son of God. They succeeded in getting Him out of the way. Then they breathed freely. They would be troubled no more by the glance of that penetrating eye. They would have no more of His testimony that their deeds were evil. He had been the great Troubler of Israel. But that was all ended

now; and they were at rest. They then sat down to keep the solemn feast. What an awful Passover! They had rejected the Saviour, Jesus—they had killed the Prince of Life; and they sat down to keep the feast to Jehovah, as if they were on the best of terms with Heaven! Of that Passover it might well have been said, "It is iniquity, even the solemn meeting."

Have we nothing corresponding to this in the present day? Alas, it is to be feared that we have. There are those who reject Christ—who cry, "Away with Him!" Yet they go forward to the sacred feast—taking Heaven and earth to witness that they are Christ's, while in works they deny Him. They commemorate the death of a Saviour whom they will not receive. They profess to remember One they have never known—to celebrate a love they have never felt, and the shedding of blood which has not cleansed one of their guilty stains. Reader are we right in saying, "*Thou art the man*"?

UNBELIEF.

THERE are two sins that claim pre-eminence in Hell—hypocrisy and unbelief. Therefore other sinners are threatened to "have their portion with hypocrites" (Matt. xxiv. 5), and "with unbelievers" (Lu. xii. 46), as if all others were but inferior prisoners. But unbelief is the greater of the two. It is the damning sin. "He that believeth not is condemned already" (Jno. iii. 18). The Jews are said to be "shut up in unbelief" (Rom. xi. 32). A surer prison the Devil cannot keep a sinner in. Faith shuts the soul up in the promise of life and happiness, as God shut Noah into the ark; for we read that "the Lord shut him in" (Gen. vii. 16). Thus faith shuts the soul up in Christ, from all fear of danger from Heaven or Hell. Thus, too, on the contrary, unbelief shuts a soul up in guilt and wrath. No help can come to the sinner so long as this bolt of unbelief is on the door of the

heart. As our salvation is attributed to faith, so is the sinner's damnation attributed to his unbelief, though other sins are found in him. The Spirit of God, passing over the Jews' hypocrisy, and murmuring, and rebellion, lays their destruction at the door of this one sin of unbelief. "They could not enter in because of unbelief."

O sinners—you who live under the Gospel—if you perish, know beforehand what is your undoing: it is your unbelief. If thou believest not, and art damned, thou goest to Hell rather for thy final unbelief than any of thy other sins, for which a discharge is offered thee upon thy receiving Christ and believing on Him.—(*Gurnall, abridged*).

INWARD reality finds outward expression. Christ in the heart will be seen in the life.

JACOB's ladder speaks of a way open to God, and man asleep at the bottom.

WHOEVER gains not Christ, whatever else he gains, loses all.

CRUCIFIED AND RISEN.

"**I** AM come to found a new religion," said one to Talleyrand. "Then there is one thing you must do," the statesman replied. "What is that?" "You must allow yourself to be crucified, and you must rise again."

Jesus was crucified and rose again. In this He stands alone. You may point to the graves of men who have founded religions; but not one of them has risen. There was not one who could burst the bands of death, or ransom his own soul from the power of the grave. But this Man—the Man Christ Jesus—rose from the dead. His is the power of an endless life. You search in vain for His grave. He is not here; He is risen. Ah! this is the Saviour for you, unsaved one—a crucified and risen Redeemer—One who can cleanse you from the stains of the guilty past, and keep you by His power in days to come. Wilt thou receive Him?

THE LAST CHANCE.

THERE is such a thing as a sinner getting the *last chance* of salvation. The last knock is heard; the last Gospel invitation is given; the last call comes. "And I will tell you," said a preacher, "how you will feel when you get the last chance." Immediately his audience was hushed in breathless expectation to hear what would be their feelings at such a supreme moment. "You will feel," said he, "that it is *not* the last; you will feel that you shall have another chance!" As the meeting broke up; there was one man who made the remark: "Yon was an awful saying—'When the last chance comes, you will feel that it is *not* the last.'" Poor fellow! Within a few days he was called into eternity. To him there had come the last chance, though he knew it not! Reader, are you presuming on the thought—"It is all right: I shall have another chance"?


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QUESTION OF QUESTIONS.

HAT must I do to be saved?" All other questions pale into insignificance compared with this question. This is a question that has to do with *the soul*; it is a question that affects *you*: it is a question on which your eternal weal or woe depends. When a thousand times a thousand years have passed away, you shall be—where? In regions of glory, or in the blackness of darkness for ever? Momentous question! Yet it is bound up in the question which is *now* before you, unsaved one: "What must I do to be saved?"

That question implies that you are already *lost*. It is all-impor-

tant that you should know this. Have you accepted God's declaration concerning you—that you are condemned already? (Jno. iii. 18)—that you are dead in sins? (Eph. ii. 1). Jesus came to save *the lost*. Therefore, take your stand on the right ground, and acknowledge before God that you are *lost*.

What must you *do* to be saved? *Nothing*. You are called to believe something that has been *already done*. "Christ died for the ungodly" (Rom. v. 6). Take it in. It concerns *you*. The death of Jesus has a direct bearing on *you*. You are ungodly, undone, lost. You are therefore one of the very people for whom the Son of God shed His precious blood. Is not that wonderful? Is

it not glad tidings? How simple is God's way of salvation!—that Jesus died for your sins, according to the Scriptures, and that He rose again the third day, according to the Scriptures (1 Cor. xv. 3, 4). You surely dare not doubt the great message of love, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts. xvi. 31). Yes, *saved*—delivered from the penalty of sin (Rom. v. 9)—justified from all things (Acts. xiii. 39)—passed out of death into life (Jno. v. 24). Reader, are you willing *now* to be saved? As you read these lines, would you know the blessedness of being accepted in the Beloved (Eph. i. 6). Then believe on *Jesus now*. Accept Him as the God-provided Substitute for sin, and you shall at once be *accepted in Him*. To reject Him is to court eternal destruction; for it is written, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on Him" (Jno. iii. 36).

TRYING TO BELIEVE.

IT is a common thing to hear an anxious enquirer say, "I will try to believe."

Now, this means, "I do not believe what God says, and I intend to remain an unbeliever, unless I get something more than His bare word to convince me." *Trying* to believe God is simply making out God to be a liar; for it is a confession of unbelief, and a cunning excuse for abiding in unbelief. It is written, "He that believeth not God hath made Him a liar" (1 Jno. v. 10). This surely makes the matter plain enough. What would your own brother think of it if he told you something, and you turned round and said, "I'll *try* to believe you"? You use no earthly friend in a manner so insulting. Why, then, should you use God in this way? Why not take Him at His word, when He says, "He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life"?

"JUST AS I AM."



LITTLE boy came to a city missionary, and held out a dirty and well-worn bit of printed paper, saying : "Please, sir, father sent me to get a clean paper like that." It was found to contain the beautiful hymn, beginning,

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

"Where did you get this?" said the servant of God ; "and why do you want a clean one?"

"We found it, sir," said the little fellow, "in sister's pocket after she died. She used to sing it all the time when she was sick, and loved it so much. that father wanted to get a clean one to put in a frame to hang it up. Won't you give us a clean one, sir?"

The little page with a single hymn on it had been cast upon the air like a fallen leaf ; and we can readily believe that it bore the message of life to that desolate heart. Blessed are they who are without one plea, but

that the precious Blood of Christ was shed to wash their sins away. Have you come to this point, my reader? Has there been a time in your experience when, as a lost and guilty sinner, you were found saying, "O Lamb of God, I come"? If so, you can now bear joyful testimony,

"I came to Jesus as I was,
Weary, and worn, and sad :
I found in Him a resting-place,
And He has made me glad."

PATRONISING.

SOME men speak, in a patronising way, of *adopting* the religion of Jesus. But when a man has discovered that he is hastening on to an eternal Hell, he does not view the matter in that fashion. His cry is, "What must I do to be *saved*?" There are those who talk as if they would do the Lord a favour in patronising His religion. But the man who knows he is *lost* considers that a mighty favour is conferred on *him* in getting the chance of God's salvation.

A POINT BEYOND.

IT is said that "everything comes to an end." Yes, everything but *Eternity*! Strange, weird, startling word, Eternity! It matters not how far you look forward into coming years, there is a point beyond. Scientists tell us that, after ages have passed away, the Sun shall have burned itself out. This carries you away into the dim and distant future. But there is still a point beyond! Take the wings of imagination, and sweep onward until the untold centuries stretch behind you like the grains of sand by the sea-shore for multitude, and Eternity will only be in its infancy! There is still a point beyond. Yea, there is still *Eternity* beyond. And you and I shall have a conscious existence *then*! Will you be *with Jesus* and the redeemed in the great Eternity?

—♦♦—

IT is not a change of religion you want: it is a change of *heart*. You must have Christ.

TO OUR READERS.

"*TIDINGS OF PEACE*" will be discontinued after the present number has been issued. It has been our privilege to carry on this Paper for eleven years, and we are thankful that we have been enabled to continue the testimony for such a length of time, and with many tokens of encouragement.

We may say that we hope still to write occasional Gospel articles, which will duly appear in the "*Evangelist*," or in some of the other publications issued by Messrs Pickering & Inglis, 73 Bothwell Street, Glasgow. You thus see that communication between former readers and ourselves need not be entirely severed. We trust that very many of these readers, through faith in the atoning blood of the great Redeemer, may be found "bound up in the bundle of life" with Christ Jesus when time shall be no more!

W. SHAW.

Maybole, Nov., 1896.