

The Joyful Message

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NO GATECRASHERS !

NO, indeed ! Not one unauthorized intruder ! Only those who can establish a *right* are admitted into the sphere of spiritual and heavenly blessing. This fact was emphasized rather forcibly a short while ago during a journey in one of the Bristol City buses.

Most will no doubt be familiar with the faithful messages from Holy Scripture which, under God's good hand, lovers of Christ have been permitted to post in the buses and tramcars of many British cities. Looking, on the occasion in question, to see what particular text was displayed, I read the well-known words of our Lord Jesus, quoted from the fourteenth chapter of John's Gospel (verse 3) :—

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

Upon looking more closely, I noticed that a remark had been pencilled across the bottom of the poster, and further examination revealed that an illiterate hand had idly scrawled the words which have been placed at the head of this paper :

NO GATECRASHERS !

The unknown writer had, doubtless, sought thereby to bring ridicule and discredit upon the words of Holy Writ. Alas!—A *MOCKER*. Jude in his letter (the last book but one of the Bible, verse 17) solemnly warns us that mockery is one of the sorrowful features of “ *the last time.*” Reader, mark well : “ *Fools make a mock at sin* ” (Prov. 14. 9). You cannot afford to pass lightly by the eternal authority

of the living and abiding word of God, made powerfully operative in *your conscience* by the service of the Holy Spirit of God.

Many seek to produce cheap and hollow amusement at the expense of the sacred Truth of God, and the holy Person of the Saviour. Be warned, if you are amongst these ! The name of JESUS, which men endeavour to drag to the gutter, and which has become, as the Bible says, the “ song of the drunkards ” (Psa. 69. 12) is the very Name which is not only mentioned with honour in heaven, but is also enshrined in the hearts of myriads of His adoring lovers here on this earth. You may have been guilty of soiling it in idle blasphemy ; but God has decreed that “ at the name of Jesus every knee should bow ” (Phil. 2. 10). Friend, bow your insubject knee *this minute* in acknowledgement of the eternal greatness of the Saviour, and confess that Jesus Christ is *your* Lord to the glory of God the Father. If you refuse—or neglect—to do this, and die an unrepentant sinner, your knee will be compelled to bow in a coming day. Not to Jesus, the Saviour . . . but to Jesus as Judge !

The old adage, however, is oft proved correct. *There is many a true word spoken in jest.* It is certainly so in the instance cited here. How many mockers will realize, too late, the truth of this, when they stand, in all the solitary nakedness of their sinful state, before the awful majesty of the Great White Throne ! Here the wicked dead will be raised to await the judgment of the last Grand Assize. The infallible recordings of Heaven’s archives will be searched, and He who sits upon the throne as Judge will pass a righteous sentence upon each one who is brought before Him.

There is an account in the Bible of a man who, to make use of the expression employed, tried to "gate-crash" into heaven. You will find it in Matthew's Gospel, chapter 22, verses 11-14. The Lord Jesus, who told the story, spoke of a man who attempted to enter the King's wedding feast unsuitably attired. He was not wearing the necessary wedding garment. This would be serious enough in human circles, but when we understand that the "King" is typically God Himself, we realize how infinitely more serious it really is. What audacity indeed to attempt to enter the presence of God without the dress that the occasion demands! When challenged, the man was speechless. So would you be too, if you were in a similar plight—though you may have plenty to say now! He had no valid excuse for such behaviour, and the dreadfully solemn sequel is that he was cast out into eternal darkness.

What then is this "Wedding Garment" the wearing of which is so rigorously enforced, and without which I must be excluded from the joy of the Wedding Feast? Can I buy it? Must I prepare it with my own hands? Will my own efforts—all my good works, my good resolutions—be fit clothing for God's holy presence? Indeed not. The only garment suitable to be worn at this great celestial function has been *freely made available* to each invited guest, at infinite cost to the King Himself. None will ever pass the great portals of heaven who is not relying unreservedly upon the merits of the atoning work of Jesus. The recognized Wedding Garment is *His glorious worth*—not yours!

It is over two centuries since Zinzendorf, the converted Count, composed the following lovely words; the language is extremely personal, but

thousands of believers in the Lord Jesus can still testify to-day to its truth. I wonder if you can, as well?

Jesus, the Lord, my righteousness !
My beauty Thou, my glorious dress !
Before the throne, in this arrayed,
With joy shall I lift up the head.

Your entrance into the joys of heaven need not be future, however. *A future blessing is not the complete thought of Christianity.* By “repentance toward God and faith toward our Lord Jesus Christ” a pardoned sinner enters immediately into life. The intention of God, in the Gospel, is, not only that you receive the forgiveness of all your sins, but that you might also be brought into the *present enjoyment* of a wondrous “inheritance among all the sanctified.” The gift of the Holy Spirit is also made available as the power to enjoy the vast riches of this inheritance, and in order that the redeemed sinner might be here for the pleasure of God, instead of for the service of Satan.

Pardon—Justification—Peace with God—an Infinite Wealth of Eternal Blessing ;—all can be *yours* as a result of an initial movement of faith. Faith in a living and exalted Saviour—He who says : “No man cometh unto the Father, but by Me.”

Hasten, therefore, at once, to find your true place of repentance at His blessed feet, and accept from His hands the wealth of blessing which God, for His sake is prepared to give you.

Friend, you receive herewith an invitation to the King’s Wedding Feast. It is penned in the most appealing terms that divine love with divine mercy could ever possibly devise. It has been signed and

sealed in the Saviour's precious blood, and it bears the authoritative impress of the Throne of God.

Your name is written upon it. And, because a royal invitation is also a royal command, you do well not to ignore it.

For remember : There will certainly be *NO GATECRASHERS!*

Bristol.

R. G. FEAR.

—: o :—

“ I TAKE NO CHANCES ”

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

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

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

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

Because this is an uncertain world people endeavour to be as certain as they can in connection with financial and business affairs—they want everything pertaining to time and this life as iron-clad and sure as possible.

But tell me, ye sages of earth, how can it be that multitudes who act so wisely in their estimation in the things of this transient world, act so insanely and foolishly with reference to that ever-enduring world

that lies beyond death's vale? "CHANCES"—they take the most desperate chances. Nay, let us put it correctly. By rejecting Christ and living as they like, they insure themselves with the certainty of eternal judgment.

What would you think of a man who insured his chicken-coop, but never thought of insuring his costly dwelling? Or a man who worried over the loss of a £1 note, but cared nothing for the loss of a thousand? Or of a man who was in a state of great anxiety over a sick sheep, but who had no concern when his only child was being consumed with fever?

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

Since you have no possible chance of missing eternity, or of evading the "Judge of all the earth" I charge you to be wise now, and avail yourself of God's rich provision in the cross of Christ for the remission of your sins, and for the salvation of your soul.

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

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

Sel.

“I SHALL DO MY BEST”

SO ran the final message from the crippled airliner. Engine trouble had forced the captain, unable to proceed, to attempt a forced landing on the nearest airfield.

But in vain. All too soon a blazing wreckage containing twenty-eight charred bodies, and one injured survivor eloquently testified that the best was not enough.

“I shall do my best.” How often we hear that remark ! The schoolboy preparing for his examination. The salesman proceeding to a vital interview. The surgeon contemplating a critical operation. The barrister discussing an important case. All speak of intense human endeavour, and how eagerly the outcome is awaited ! For we naturally delight in these human triumphs.

But what of those who attempt what God has declared impossible ? Alas, there are many such ! And the risk is more than wasted effort—greater than mortal life. A human soul is at stake !

Yet, when discussing the rights of God how often do we hear, “I’m no worse than others,” “I pay twenty shillings in the pound,” “I’ve harmed nobody,” and so on. Others, admitting that their past is not all it might have been speak of “turning over a new leaf,” or learning by past errors to plan for the future. In other words, “I shall do my best.”

Vain effort ! The Scriptures plainly declare : “There is none that doeth good, no not one” (Psalm 14. 3). Future efforts cannot erase a guilty past, and useless indeed, is the way of human righteousness, for “The end thereof are the ways of death” (Prov. 14. 12). The best is not enough.

But if man's efforts are hopeless the outlook is not, for God has the remedy ! In the Man of His choice—the Lord Jesus Christ—lies the complete answer to man's dire needs and God's righteous demands. He, on whom death had no claim has paid the full penalty that lost and guilty sinners, such as you and I, might never suffer the consequences of sin ! He “suffered for sins, the Just for the unjust, that He might bring us to God” (1 Pet. 3. 18). Such is God's remedy, and your sole obligation is to accept it. “He that believeth on Him is not condemned” (John 3. 18).

But act at once! Death is busy, the Day of Grace is limited, and its end is drawing near. None can afford to trifle with these great issues. “Behold, NOW is the accepted time ; Behold, NOW is the day of salvation” (2 Cor. 6. 2). TO-MORROW may be TOO LATE.

T. J. TAPP.

————— :o: —————

AN URGENT APPEAL

A GENTLEMAN known to the writer, and well known for his many public services, reached the great age of eighty-four years. He received many congratulations on this his birthday and he appeared to be in good health. To his visitors he remarked, somewhat lightly, “I am not going to die” ! The same day, however, he was seized with a stroke and shortly afterwards expired.

How uncertain is our life here ! The Holy Scriptures warn against such boasting as referred

to above. Proverbs 27. 1 reads : " Boast not thyself of to-morrow ; for thou knowest not what a day may bring forth." Though written thousands of years ago this passage is " right up to date " for we hear constantly of sudden and quite unexpected deaths. Ought not these circumstances arouse men, women and children from their indifference and to consider their latter end ?

The Book of Proverbs is largely made up of contrasts, namely, as between Wisdom and Folly. Is it not the height of folly to disregard God speaking to us ?

" For God speaketh once, yea twice, yet man perceiveth it not, In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed ; Then He openeth the ears of men . . . that He may withdraw man from his purpose " (Job 33. 14-17).

Surely it is wisdom and to our advantage to pay attention to this speaking, even here and now. To-morrow may be too late to the sinner's irretrievable loss.

" Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap " (Galatians 6. 7).

" Believe on the Lord Jesus Christ and thou SHALT be saved and thy house " (Acts 16. 31-34).

" Behold, *now* is the accepted time ; behold *now* is the day of salvation " (2 Corinthians 6. 2).

May any unsaved who read this, change their course by leaving the paths of folly and sin and coming into the way of salvation and eternal blessedness through faith in Christ Jesus.

J. F. GARLAND.

THE FATAL DECISION

SHE has chosen the world and its paltry crowd ;
She has chosen the world and an endless shroud !
She has chosen the world with its misnamed
pleasures ;
She has chosen the world before heaven's own
treasures !

She hath launched her boat on life's giddy sea,
And her all is afloat for eternity ;
But Bethlehem's star is not in her view,
And her aim is far from the harbour true.

When the storm descends from an angry sky,
Ah, where from the winds shall the vessel fly,—
When stars are concealed and rudder gone,
And heaven is sealed to the wandering one ?

The whirlpool gapes for the gallant prize,
And with all her hopes to the deep she hies ;
But who may tell of the place of woe
Where the wicked dwell, where the worldlings go ?

For the human heart can ne'er conceive
What joys are the lot of them who believe ;
Nor can justly think of the cup of death
Which all must drink who despise the faith.

Away, then, oh fly from the joys of earth !
Her smile is a lie, there's a sting in her mirth !—
Come, leave the dreams of this transient night,
And bask in the beams of an endless light.

—*The late R. M. MCCHEYNE*
(1813–1843).

TRY THE UPLOOK!

A FAMILIAR feature of military routes, during the recent war, were the roadside police signs, whose purpose it was to direct onward passing traffic. Several refreshing variations of such signs were once noticed on a road in North Holland. They were offering guidance of a different character, and a series of three notices, nailed to consecutive trees at the side of the road, is particularly well remembered.

ARE YOU DEPRESSED?

asked the first, followed by the advice on the next sign :

TRY THE UPLOOK !

And finally, on the third tree we read the message :

JESUS SAVES AND SATISFIES !

Who was it whose love for souls had prompted him to place this brief yet faithful Gospel message amongst the battle-signs of a war-time road? We never discovered, though we can surely say that his name, in company with many others—all those of the redeemed—will be found in the Book of Life. (Phil. 4. 3.) Hundreds of men moving forward at the time of the Rhine crossings—some never to return!—must have read these words. One trusts that many were indeed led to “try the uplook” and to find true peace and joy in believing.

The signs have gone. Their author's identity is unknown, but their message remains! I am thus prompted to ask: *Have you tried the uplook?* Do you know what it is to look above and, by faith, see Jesus on the throne of God—supremely in con-

trol? You have tried the down-look—earthwards ; you have tried the in-look—at yourself. And now, in perplexity, you admit that neither direction has brought you satisfaction ! The earth is a cauldron of unrest, and those whose gaze is directed thither by ambition and hope for success, must surely at length confess, if they are honest, the absence of one vital factor—abiding happiness. Introspection but reveals, alas ! the incorrigibility of the human heart (yours and mine)—“deceitful above all things,” the Bible says of it. “And desperately wicked” (Jer. 17. 9).

Where then shall we turn? I can find no better answer than to repeat the advice given :

TRY THE UPLOOK !

Look upwards to Heaven and behold there a Saviour—the Lord Jesus Christ, who is ready, able, and willing to bless, if you would but *trust* Him and avail yourself of His sin-atoning work !

Millions world-wide in every age have already done this and their witness remains. The Martyr Stephen was one who knew the efficacy of such a look. While his life was being pounded from his body by the cruel missiles of his persecutors, he fixed his eyes on Heaven (no strange location for Him !) and gave this beautiful testimony : “Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7. 56).

Paul, the Apostle, gives an account in his own words (you can read it in chapters 22 and 26 of the Acts) of what it was that caused him to turn from the path of slaughter and blasphemy to follow so devotedly in the steps of the One whose Name he had sought to erase. It was an upward look to

the surpassing glory of heaven, for this erstwhile persecutor of the saints, and the Lord's own entreaty of love, that altered his whole career.

Others, too, through twenty centuries of the grace of God, have contributed their testimony as to the transforming power of a look Christward. From the obscurity of a twelfth century monastic cell come to us the beautiful words of Bernard de Clairvaux :

Jesus, the very thought of Thee
With sweetness fills the breast !

In the seventeenth century, Gerhardt sings :

Lord Jesus, nothing would we see,
Nothing desire apart from Thee !

and a more recent lover of our Lord Jesus, living in the last century, wrote :

O Lord ! 'tis joy to look above
And see Thee on the throne !

(J. G. Deck)

Nor is testimony lacking in these so-called modern times. In present periods of pressure and uncertainty, there are undoubtedly thousands who truly find joy in looking above. They can say : "*We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour*" (Heb. 2. 9). So, faith is restful in the understanding of the position which He occupies. "All power" is given to Him "in heaven and in earth" (Matt. 28. 18).

Will *you* not also try this upward look of faith—for present peace and eternal security ?

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace !

R. G. FEAR.

THE IMMINENT GLORIOUS COMING OF THE LORD JESUS

Who is this Jesus ?

HE is God, the I AM, the Eternal, self-existing One, the Creator of heaven and earth—for “by Him were all things created” (Col. 1. 16). But He *became Man* ; He, the Creator stepped into His own creation. And if He was to come where we were, to be understood by us, He could only come in Manhood. For God *as such* is immortal, invisible, whom no man hath seen nor can see. So He was born as a human child, God the Father (one of the three Persons of the Trinity (saying then of Him “Thou art my Son, this day have I begotten Thee.” Thus He entered into Manhood as Son of God—yet *outwardly* no different from other men.

Why did He do this ?

Mankind was under the power of Satan, in darkness and despair, with no hope, and no knowledge of God. He came that He might, as man, meet Satan and break his power, thus setting men free from his tyranny : that He might make in His own Person atonement for sin (for no one else *could* do this), cleansing those who believe on Him from their sinful state ; and that He might fully declare all that God is in His wonderful love and grace and

What is the Result ?

He has drawn after Himself millions who have received forgiveness of sins, and peace with God,

and who are rejoicing in the infinite preciousness and wonder of divine love—the love of Christ personally, the love of The Father, and the love of The Holy Spirit. For there is one more great thing the Lord Jesus has done : He has sent down The Holy Spirit from Heaven to dwell in the hearts of those who love Him, and give them POWER to live here for Him. We who know Jesus delight in saying of Him, “ Who loves us and has washed us from our sins in His own blood ”.

But where is Jesus now ?

Not on earth ! He was cast out, insulted, crucified and buried by men. But the grave could not hold the Prince of Life ! He rose from the dead, was seen alive by many hundreds of His disciples, and ascended up to heaven in their view, after promising that He would COME AGAIN for those who love Him, before establishing His kingdom over this earth.

HE IS COMING AT ANY MOMENT NOW, to gather His loved ones to Himself, that is, *all* who have trusted in His precious blood and owned Him Lord.

THEN THE WORLD'S JUDGMENT WILL TAKE PLACE. JESUS the despised Nazarene, is going to REIGN over the whole earth, and that very soon. THIS WILL SOLVE THE WORLD'S TROUBLES ; but He must reign over a world purged of all unrighteousness. The ancient people of God, Israel, will become the messengers of a new Gospel (after they have themselves been brought to repentance) and millions of the heathen world will be brought into blessing. The Devil will be chained, armies and navies abolished, all diseases subdued, and all men taught to know and love God, God

giving them a new heart so that His laws will be written there. JESUS, THE CHRIST, will reign for 1,000 years over a scene of unbroken peace and happiness. NOW I ASK YOU, can *you* say of Jesus "Who loves me and has washed me from my sins in His own blood"? If so the thought of His coming will be your greatest joy.

If not, what will you do in the day of the wrath of the Lamb?

C. ROY WOODCOCK.

—————: o :—————

"NOTHING BUT THE BLOOD OF CHRIST WILL DO FOR ME"

NOTHING but the blood of Christ." What sweetness in those words to the believer's ear! "Precious blood" was the apostle Peter's estimate of it, and let men to-day despise it as they may, and "modern thought" seek to expunge it altogether, God still counts it *precious*. See to it, my reader, that *you* are not found despising it. Whatever you may have to boast of naturally, if your whole trust is not in that "precious blood," a hopeless hell must be your everlasting doom. "Without shedding of blood is no remission."

Some time ago I was asked to visit a man who was ill. When first I saw him he seemed to have little or no concern about his soul, but spoke of his own uprightness and goodness. Some time elapsed before I saw him again; he was then a little better and out for a walk, but soon after he was seized with paralysis, from which he never recovered. One day a friend and I called upon him, and together we spoke to him of eternal things, and of the awful danger he was in if he died in his sins. It was a

solemn moment, as we stood beside him, to see a soul lying there with no hope for eternity, and he so nearly entering it. Once when I called to see him I spoke of the blood of Christ as that alone which can fit a sinner for God's holy presence, and added, "If you are trusting in the blood of Christ, you are safe for ever ; it is everything to God. And if you are trusting to something else, that something will sink you into hell." He cried out, "Nothing but the blood of Christ will do for me !"

We could only praise God on leaving, that his soul had come to that point, that "nothing but the blood of Christ would do for him." Have you, dear reader, come to that discovery?

On another occasion I read to him Isaiah 53, and spoke of the death of Christ and of the wondrous work He accomplished on the cross ; and added, "The next thing to trusting Him for salvation is to thank Him for it : if a kind friend has been good to us, and done us some kindness, we say 'Thank you.' " Upon this he said, "Thank you, Lord Jesus, for what You have done for me." Then I knelt down by his bedside, and joined him in thanking the Lord Jesus for what He had done.

Have YOU ever thanked Him, dear reader? If not, lay not down this paper before your lips have uttered His worthy praise.

On another day I called to see him, and spoke of the death and resurrection of the Lord Jesus, and of the precious blood which cleanseth from all sin, and repeated that well-known verse—

Precious, precious blood of Jesus,
Shed on Calvary !
Shed for rebels, shed for sinners,
Shed for ME.

When I had finished he exclaimed, "That is good ; that is beautiful ; that is beautiful !" After repeating them several times he said, " I think I shall be able to say it when you are gone." After a while he dropped into a semi-conscious state and asked, when waking out of it, " Whose blood did you say it was ? " I told him it was the blood of Christ, and referred to 1 Peter 1, and why it was " precious." As I spoke he again exclaimed, " That is beautiful ; that is beautiful ! "

On leaving I promised to write the text and verse of the hymn on a piece of paper, and come again and nail it on the wall for him to read in bed. There it hung till the day of his death.

*The blood of Jesus Christ
His Son
cleanseth us from all sin.*

*Precious, precious blood of Jesus,
Shed on Calvary !
Shed for rebels, shed for sinners,
Shed for Me.*

Oh, that you might be able to say truthfully, " Shed for sinners, shed for me, my reader ! " If you have never taken the sinner's place, take it now ; then as a sinner you will be able to claim the sinner's Saviour, and confessing Him as yours, go forth with the testimony, " Nothing but the blood of Christ will do for me."

E. E. NICHOLS.

“THE SINS THAT NEVER COME BACK”

HERE in Council Bluffs at the Edmonton Hospital were many patients as in all hospitals.

Somehow they never seem to get empty. I am a visitor here in this city from a far away land. On going round from ward to ward and room to room we came across an oldish man in his dungarees sitting by the bedside of his wife who was in a sort of railed-in bed as we use for a babe, only of course much bigger.

He had a large Bible in his hand and was reading it to his wife. I looked at the page and it was in the Psalms where he read. I said, “Have you read to her from the New Testament?”

He said, “From where shall I read?” We turned to Revelation 1 and we read, he looking over my shoulder and his wife listening intently. She seemed paralysed and could not speak at all. The old man was very anxious about her soul. We read the fifth and sixth verses:—

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

I said to him, “Are those not wonderful words?” They were read again and he said, “They are wonderful!”

I asked him, “Will the sins ever come back again?”

He thought for a moment and then said, “No! they will never come back again.” He wished to

show this to his wife. She could hear and he showed her the Bible. The sister with me gave the woman in the bed her glasses and she took the book. The sister pulled on the electric light, but the sick woman closed the book and would not read it.

The next day I found the old man with the Bible open reading. He said, "I cannot find those verses." So I showed them to him again and marked them with the pen I am now writing with. I read them again. He said, "Read them louder for her to hear." But when I looked, poor soul, she had her hands over her ears. Alas! she didn't want to hear.

Well, it was a pathetic sight—the husband pleading, the wife refusing.

How is it with my dear reader? Will your sins never come back? I trust they are washed away for ever by His precious blood. Cancelled, blotted out, forgiven, gone for ever. What a great relief!

In Winnipeg, through the floods, thousands are homeless, and relief funds are collected everywhere, but I never hear of one who refuses the relief given to them.

Why should we not accept the great Saviour, and so great salvation?

Johannesburg.

F. J. FLETCHER.

————: o :————

AN ASCRIPTION OF PRAISE

Glory, honour, praise and power,

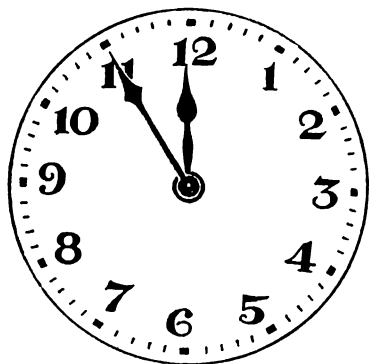
Be unto the Lamb for ever!

Jesus Christ is our Redeemer,

Hallelujah! Hallelujah!

Hallelujah! Praise we the Lord!

Theodolph (died 821)



**WHAT'S
THE
TIME?**

**It is Time to
Seek the Lord**

Hosea 10. 12.

**Seek ye the
Lord while He
may be found**

Isaiah 55. 6.

A POSTER bearing the foregoing arresting Gospel appeal appears in a prominent position on North Road Station in the City of Plymouth.

Hundreds of persons arrive and leave this station daily, and we are, indeed, thankful for such a testimony from God's Word and pray that it may be used in blessing to many persons who may read it.

The question "What's the time?" is an all-important one in regard to daily matters. How

frequently is this inquiry made especially at a railway station ! Great interest is aroused as to the time. But of far greater importance is it in regard to the soul's eternal welfare !

The dial of a clock is shewn with the hands pointing to five minutes to twelve, it being the intention, doubtless, of the compiler of the gospel message to draw the reader's attention to the solemn fact that it is almost zero hour, when the present "accepted time," "the day of salvation," will have passed for ever !

Oh, beware ! Take heed lest through indifference or neglect you miss your opportunity of salvation for ever ! "Seek ye the Lord while He may be found. Call ye upon Him while He is near." Delay not a moment longer ! DO IT NOW !

A. E. BIRD.

—: O :—

A SURE FOUNDATION

MY attention was recently drawn to a remarkable clause in the will of the late Mr. J. Pierpoint Morgan, an American millionaire. Many huge benefactions were made in it, awakening a great deal of interest almost everywhere.

But the clause to which I would now draw particular attention, and which came *first* in the document, read as follows :—

"I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in His own most precious blood, He will present it faultless before my Heavenly Father ; and, I entreat my children to maintain and defend at all hazards, and at any cost of personal sacrifice, the blessed

doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone.”

These are certainly words worth while considering—indicating so clearly the sure and firm foundation upon which the deceased had rested for his soul’s salvation and blessing. Christ and His precious atoning work—the efficacy of His precious blood, were evidently great realities in the mind and heart of this outstanding man, and it is little wonder that such confidence and composure marked him, as indeed it must mark all who thus put their trust in Christ and His finished work.

Dear reader, may we ask you whether this sure foundation is that upon which your soul is resting ?

The prophet Isaiah, in chapter 55. 3, says : “ Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, the *sure* mercies of David.”

W. B. HARRIS.

—: O :—

A FOURFOLD DELIVERANCE

The **Name** of the Lord Jesus Christ delivers us from the names of men.

The **Person** of the Lord Jesus sets us free from persons of men.

The **Word** of Christ delivers us from the words of men.

The **Work** of Christ delivers us from all dead works of our own.

J. A. VON POSECK.

CAN WE BE SURE ?

MANY suppose that this all-important question must necessarily wait for its answer until the present life is over. But is it so ? Must the question of eternal blessedness or misery ; heaven or hell, remain a torturing uncertainty until it is too late to make any change ?

A beautiful incident in the experience of Queen Victoria is worth remembering. The Queen had attended a service in St. Paul's Cathedral and had listened to a sermon that interested her greatly, then she asked her chaplain if one could be absolutely sure in this life of eternal safety. His answer was that he knew of no way that one could be absolutely sure.

This was published in the Court News and fell under the eye of a humble minister of the gospel, John Townsend.

After reading of Queen Victoria's question and the answer she received, John Townsend thought and prayed much about the matter, then sent the following note to the Queen :—

To her gracious Majesty, our beloved Queen Victoria,
from one of her most humble subjects :

With trembling hands, but heartfilled love, and because I know that we can be absolutely sure now of our eternal life in the Home that Jesus went to prepare, may I ask your Most Gracious Majesty to read the following passages of Scripture : John 3. 16, Rom. 10. 9-10 ?

These passages prove there is full assurance of salvation by faith in our Lord Jesus Christ for those who believe and accept His finished work.

I sign myself, your servant for Jesus' sake,

JOHN TOWNSEND.

John Townsend was not alone in praying about his letter to the Queen. He took others into his confidence, and much prayer from many hearts went up to God. In about a fortnight he received a modest-looking envelope containing the following letter :—

The Queen's Reply

To John Townsend :

Your letter of recent date received and in reply, would state that I have carefully and prayerfully read the portions of Scripture referred to. I believe in the finished work of Christ for me, and trust by God's grace to meet you in that Home of which He said, "I go to prepare a place for you."

(Signed) VICTORIA GUELPH.

Whether one is an earthly monarch or an inconspicuous, unknown person, the way of salvation and of eternal life is the same. The Scripture passages John Townsend commended to the reading of the Gracious Queen were these two :

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

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.—Romans 10. 9-10.

These passages and many others, in the Word of God, pledge us His Word that one who, by simple faith, receives His Son as Saviour has eternal life now and here. The apostle John tells us that his Gospel was written "that ye might believe that

Jesus is the Christ, the Son of God ; and that believing ye might have life through His name" (John 20. 31).

Salvation by faith in Christ is repeatedly declared in the Scriptures to be the present possession, not merely future, of those who believe. Thus the Lord said : " 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 " (John 5. 24).
Sel.

—: O :—

" THE MAN IN THE GLORY "

THERE is a man, a glorified Man, sitting now on the Throne of God in Heaven ; that Man is Jehovah's Fellow. To Him, God the Holy Spirit, has borne testimony in the Scriptures ; to Him He calls the sinner's attention ; to Him He guides the eye of faith of each believer, and there He will fix it. For He, the only-begotten Son of the Father, is the sole One on whom and on whose life and works as Saviour, God, even the Father, can rest in complacency.

In Him, and through His life and death, resurrection and ascension, the sinner can now, through faith, find rest with God in His glory, and receive the free gift of the Holy Spirit, and grace to be full thereof and walk therein.

O Man ! God's Man ; thou peerless Man !
Jesus, my Lord ! God's Son ;
Perfection's perfect in its height,
But found in Thee alone !

G. V. WIGRAM.

ACCEPTED

SOME time ago I was sitting in a restaurant in company with a young soldier who had just been brought to know the Lord Jesus as his Saviour. As we sat together rejoicing in the love of God toward us, we were joined by another Christian who turning to my friend, asked him : "How do you know you have been accepted ?" I endeavoured to help by drawing attention to such Scriptures as John 6. 37 :—

All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

At the time he did not appear to grasp their import, and he left me discouraged and cast down.

The following evening I met my friend again. I noticed his face was shining, expressing the joy that was filling his heart, and almost his first words to me were : "I am accepted. Last night I was on sentry duty and at midnight I knelt down in the sentry box and prayed, and the Lord has given me the blessed assurance that I am accepted."

What I desire is that whoever reads this little article may realize it is possible for him to possess the present assurance that he is as safe as Christ can make him. Myriads have enjoyed this blessed assurance, then why may not my reader now enjoy it? Is Christ's work finished? Is God's word true? Yes, verily. Then if I simply trust therein, I am pardoned, justified, and accepted.

All that divine justice had against me was laid on the Sin-bearer and He endured the wrath of a sin-hating God, that I might be freely and for ever pardoned, and *accepted* in a risen and glorified Saviour.

W. IRVINE.

A DELIGHTFUL HOMEGOING

WHEN J. G. Bellett, a devoted servant for many years, departed to be with Christ in 1864, his closing words were : “ My precious Lord Jesus, Thou knowest how fully I can say with Paul, ‘ To depart and to be with Thee is far better.’ Oh ! how far better, I do long for it ! They come and talk to me of a crown of glory ; I bid them cease ; of the glories of heaven, I bid them stop. I am not wanting crowns, I have Himself, I am going to be with Himself. Ah, with the Man of Sychar ; with Him who stayed to call Zaccheus ; with the Man of the eighth of John ; with the Man who hung upon the cross ; with the Man who died ! Oh, to be with Him—wonderful, wonderful ! With the Man of Sychar alone ; with the Man of the gate of the city of Nain ; and I am going to be with Him for ever ; exchange this sad, sad scene which cast Him out, for His presence ! ”

What a testimony to one who had so faithfully served his Lord and Master ! How is it with you ? Could you pass out of this world with such assurance ? Can you say : “ I am going to be with Christ for ever ” ? If not, will you not consider your latter end ? Listen ! “ There is joy in the presence of the angels of God over one sinner that repenteth.” Repentance towards God and faith in our Lord Jesus Christ will secure eternal blessing for you. This Man of Sychar, this Man of Calvary can be *your Saviour* now. He has died, the just for the unjust, to bring us to God. He lives to-day, exalted at God’s right hand, a Prince and a Saviour.

We appeal to you now to be ready to meet Him !

Indianapolis, U.S.A.

E. I. EMERSON.

THE GREAT PHYSICIAN

THE mere assent of the understanding in regard to the great truths of the Gospel is not faith in the Son of God. "With *the heart*, man believeth unto righteousness." A sick man may be told of a physician who can cure his complaint, and may admit that he can successfully treat his case, but if he will not submit to the prescribed treatment of what avail will his knowledge of the skill of the physician be to him? None whatever. And so the sinner, who, with his mere natural understanding has received "the knowledge of the truth," but who has not living faith in Christ has only aggravated his guilt by not obeying the Gospel of the grace of God, which has been proclaimed in his hearing.

But the word of the Lord is still, "him that cometh to Me I will in no wise cast out" (John 6. 37). "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45. 22). "I am the Lord that healeth thee" (Exodus 15. 26). "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29).

A dying, risen Jesus,
Seen by the eye of faith,
At once from anguish frees us,
And saves the soul from death.
Come, then, to this Physician,
Who loves to bless and give;
He asks no hard condition,
'Tis only, Look and live.

H. H. SNELL.

LOVE'S COMPULSION

HOW sweet and sacred is the place
With Christ, within those doors
Where everlasting Love displays
The choicest of her stores!

There every heart in happy song
Is drawn to praise the feast,
While each would cry with thankful tongue,
“ Lord, why am I a guest ? ”

“ Why was I made to hear Thy voice,
“ To enter while there's room,
“ While thousands make the wretched choice,
“ And rather starve than come ? ”

'Twas the same love that spread the feast,
That sweetly forced me in ;
Else I had still refused to taste,
And perished in my sin.

ISAAC WATTS.

—: O :—

SOME THINGS SEEN AT THE CROSS

The maintenance of man's guilt.
The maintenance of God's righteousness.
The measure of God's love.
The manifestation of God's heart.
The means of man's Salvation.
The motive of all Service.
The measure of separation from the world.
The melody of heaven.

DR. E. CALTHROP.

“O PRAISE THE LORD, ALL YE NATIONS”

IT IS remarkable that the smallest chapter in the Bible (Psa. 117), which has only two verses, should introduce such a world-wide appeal for praise.

No such state of things exists to-day, as is evidenced by all the unrest, complaining and upheaval among the nations. Nor is it possible for universal praise to be rendered to the only wise God our Saviour till the subjugating power of the Lord shall be known on the earth. There can be no lasting peace on the earth, which has been and is the scene of the lawlessness of man who refused the *Righteous One*, until God's will is publicly established by the One who is *the Prince of Peace*. Only when He rules supreme can there be universal joy and consequently praise rising to God.

But if the nations are not rendering to God His due, it is blessedly possible for individuals to do so. *First*, by owning as sinners the righteous judgment of God due to them, endured and exhausted by our Lord Jesus Christ on the cross. *Secondly*, by faith in the God who raised Him from the dead, every claim of His against us having been satisfied. *Thirdly*, by looking at the One now seated on high, in whom God is delighted.

Is any reader lacking this joy and unable to praise God? See what He has effected for Himself and for you in the death, resurrection and ascension of Christ!

Can you refrain from praising such a God of mercy who has given His own Son that you might be blessed, and who would give you the Holy Spirit as the spring of joy and praise?

Ask and ye shall receive, and, in receiving, your heart shall return praise to the Great Giver!

Though nations in distress are found
And hearts in turmoil now abound,
Believers in almighty power,
Can rest whatever be the hour.

That power has wrought in death's domain,
Brought Jesus from the dead again ;
Our sins and judgment Jesus bore,
The storm and conflict now are o'er.

Praise reigns in hearts who know Him risen,
He who for us His life has given,
We know God's claims are satisfied,
He raised the One who for us died.

Joy fills the heart of those who see
Jesus now crowned in majesty,
They praise the God in mercy known
Whom all the nations soon shall own.

J. A. POVEY.

—: O :—

GOD IS NOW HERE

ON a bed of sickness lay a man who had boastingly averred that he did not believe there was a God ; and even as his wife who was a Christian waited on him, he found amusement in taunting her with the superiority of his own reasoning over her simple faith. No doubt she had prayed much for him, but it seemed as if the limits of even her endurance had been reached when he called for

writing materials, and having printed in large capital letters the words " God is nowhere " and placed it at the foot of his bed, called for his little daughter, just old enough to spell out words letter by letter, and told her to read what he had impiously written. The sorrowing mother stood helplessly by while her child spelt G.O.D—God—I.S—is—. . . and then paused and looked with a puzzled frown on the other word. Suddenly her face cleared, and she looked at her daddy and said :—" I have it, daddy ; GOD IS NOW HERE " ; and added " and He is too." The child's rendering of his wicked sentence went like an arrow of conviction to his stubborn heart, and he realised that God was in very truth there, and waiting in grace to save him, with the result that he was led to confess to God what a sinner he had been, and to put his trust in Jesus, the Saviour that He had provided for him.

We want to tell you, dear reader, that God is just as near to you too, and waiting to save you ; waiting to bring you into the joyful consciousness of his forgiving grace. You may not have ever denied or doubted His existence like the man in the above incident ; but you may have been indifferent to the fact that you have sinned against Him, that you have to appear before Him and give account to Him ; and in view of this you need His forgiveness if you are not to be eternally lost ; and furthermore you are totally unable to do anything to save yourself.

In regard to the question of your guilt God has said : " Without shedding of blood is NO remission (Hebrews 11. 22). The claims of divine justice demanded no less than that, yet these claims have been met by Jesus on your behalf when He shed His precious blood on Calvary, and on this

ground, and that alone, God now says to every sinner who believes : “ The blood of Jesus Christ His Son cleanseth us from ALL sin ” (I John 1. 7). He also comes near to you in His grace to assure you that, despite all that you are and all that you have done, He wants you to be saved ; as the Scripture puts it : “ The word is nigh thee, even in thy mouth, and in thine heart : that is, the word of faith, which we preach ; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead, thou **SHALT BE SAVED** ” (Romans 10. 8-9). Faith on your side secures you the blessing. How wonderful it is that God has drawn near to you with blessing in mind—as the little girl read it : “ **GOD IS NOW HERE** ” ; He is near to you who may read this article in view of your salvation, and appeals to you to embrace the opportunity while it is still within your reach.

Your opportunity is now. If you will not accept Jesus as your Saviour while God is near you in grace, you will have to meet Him as your Judge, and in a day when there will be not one atom of mercy shown. Resist not the divine appeal ! “ Seek ye the Lord while He may be found, call ye upon Him while He is near ; let the wicked forsake his way, and the unrighteous man his thoughts : and let him return to the Lord, and He will have mercy upon him ; and to our God, for He will abundantly pardon ” (Isaiah 55. 6-7).

Stafford.

P. A. FARRANT.

FEAR

There is no fear in love ; but perfect love casteth out fear (I JOHN 4. 18).

“ The prevailing factor in the lives of the people is fear, a paralysing fear from whose grip there is no escape. To folks. in those parts, such terrors as loss of life, damage to body, limb, and property, scarcity of life's necessities and hard existence became very familiar in the war years, but for them this holds a deeper dread.

“ Impelled by grievances against existing social injustices, they fanatically embraced and struggled to implement those creeds which promised the most radical change. With the comparative success of these has come early disillusionment and more. To their horror, it is becoming clear to them that, under the cloak of pledges and promises of material welfare, there has developed a deep-rooted evil which is making a sinister challenge to their faith and ideals established as a legacy from their forefathers.

“ They are realizing, too, that this process is gathering momentum with no ability on their part to arrest it, and their reaction, under a sense of impotence, is fatalism, fear, and utter frustration.”

These, the remarks of a student from Central Europe, induced this enquiry from one of a group of listeners :

“ What do you expect will be the end of this and what, in your view, is a likely remedy? ”

In answer, he said :

“ Who can tell what will result from it? I certainly cannot say, but that there is a remedy, I have no doubt. My only doubt is that it will be recognized and sought, because it is the very thing

that is disappearing quickest in this modern world of materialism. I believe the secret of help lies in a simple faith in God which will revive moral standards and moral power to enforce them. This, and, I feel, only this, will check the landslide of immorality, selfish intrigue, and disregard of law."

To this the questioner replied :

" But surely that sort of thing has been tried and has achieved nothing! Surely you would not reimpose the priggishness, the repressions, and inconsistencies of Sabbatarianism? "

We shall leave the conversation here, because the point has been covered upon which we wish to enlarge.

In all walks of life, such conversations recur with increasing frequency, during which there is much headshaking and protesting, but few have the indiscretion to take it too far, and the topic is politely changed. One is confident, however, it lasts in the minds of many, in those dark forebodings, resisted in secret, but which are proof against the opiate of modern philosophy and which take the glamour from the tinsel of modern entertainment.

How truly and tersely the Scripture puts it :

" Fear hath torment " (1 John 4. 18).

Elsewhere it speaks of :

" Men's hearts failing them for fear, and for looking after those things which are coming on the earth " (Luke 21. 26).

There is little need to remark further upon the calamitous developments we are witnessing and which we all feel acutely, but how important it is to see and lay hold of the remedy! Yes, there is one, at hand, available, and sure.

Perhaps you are one of the many who, like the

questioner in the narrative, are balancing precariously between religious observance, and abandoned agnosticism, the devil blinding you to any other escape. The former would lead only to pride and restrictions wearisome to the flesh, the latter to ultimate frigid callousness and blackness of soul.

It is thus things are going wrong in the world. Having refused Christ, the world is being convicted of sin, by the Holy Spirit, and will reap its dire consequences in its fullest development, after which the judgment, already pronounced, will be executed without mitigation or relief. But God holds out to you and to me, the opportunity to believe on Christ. He does not dispense with the need of being convicted of sin ; God could never overlook that, but the offer in the Gospel is that we should be thus convicted in the presence of matchless mercy and as confronted with the accomplished atoning work of the Saviour.

Brought to realize in the depths of our conscience the ugly fact of our moral state, we feel the need of a Saviour, a need God readily meets as He points our sin-dimmed vision to the glowing beacon of the Cross of Christ and tells us, as we have never heard before, that what transpired there avails for salvation, and that it was the expression of His love, that perfect love, which casts out fear.

Simple, unreserved belief in the Gospel, faith in God, leads to a realm devoid of fear where love prevails. It is a fact there are many who are experiencing this, who can join in the thanksgiving of the Apostle Paul, to Him :

“Who hath delivered us from darkness, and hath translated us into the kingdom of the Son of His love” (Col. 1. 13).

This is what you need, dear friend. The remedy lies in getting right morally with God in repentance, and in faith in the Lord Jesus Christ. There is no alternative remedy for fear, fear of this sort, and too, that fear which stalks chilly through even the more pleasant passages of life, that fear implied in the Scripture :

“ That through death He might destroy him that had the power of death, that is, the devil :

“ And deliver them who through *fear of death* were all their lifetime subject to bondage” (Heb. 2. 14, 15).

Further, that love is being proved adequate to hold us to the One who expressed it, helping us to confess His Name and to overcome the fear which, perhaps, is the most effective weapon in Satan’s armoury. How rightly the wise man tells us :

“ The fear of man bringeth a snare : but whoso putteth his trust in the Lord shall be safe” (Prov. 29. 25).

O God of mercy—Father!

The one unchanging claim,
The brightest hopes, we gather

From Christ’s most precious name :
That name, which sounds so sweetly

In thine unwearied ear,
Has freed our souls completely
From all our sinful fear.

God’s favour never waneth

To usward who believe,
No dread with us remaineth,
As we this love receive.

Returning sons He kisses,
And with His robe invests ;
His perfect love dismisses
All terror from our breasts.

MAGNUS M. DAWSON

THAT SOLEMN HOUR!

O SOLEMN hour! O hour alone
In solitary might,
When God the Father's only Son,
As man, for sinners to atone,
Expires—amazing sight!
The Lord of glory crucified!
The Lord of life has bled and died.

O mystery of mysteries!
Of life and death the tree ;
Centre of two eternities,
Which look with rapt, adoring eyes,
Onward and back to Thee—
O cross of Christ, where all His pain
And death is our eternal gain.

O how our inmost hearts do move,
While gazing on that cross :
The death of the Incarnate Love!
What shame, what grief, what joy we prove,
That He should die for us!
Our hearts were broken by that cry,
“ Eli, lama sabachthani ? ”

Worthy of death, O Lord, we were ;
That vengeance was our due ;
In grace Thy spotless Lamb did bear
Himself our sins, and guilt, and shame ;
Justice our Surety slew,
With Him, our Surety, we have died,
With Him we there were crucified.

Quickened with Him with life divine,
Raised with Him from the dead ;
His own, and all His own are Thine,
Shall with Him in His glories shine,
His church's living Head!
We, who were worthy but to die,
Now with Him, " Abba, Father," cry.

J. G. DECK.

—: O :—

IN CHRIST

OUR Life in Him cannot be forfeited
Our Righteousness cannot be Tarnished
Our Pardon cannot be Reversed
Our Justification cannot be Cancelled
Our Acceptance cannot be Questioned
Our Peace cannot be Broken
Our Joy cannot be Diminished
Our Rest cannot be Disturbed
Our Hope cannot be Disappointed
Our Glory cannot be Clouded
Our Sun cannot be Darkened
Our Happiness cannot be interrupted
Our Strength cannot be Enfeebled
Our Purity cannot be Defiled
Our Comeliness cannot be Marred
Our Wisdom cannot be Baffled
Our Inheritance cannot be Alienated
Our Resources cannot be Exhausted

" For ever, O Lord, Thy word is settled in heaven."—
Psalm 119. 89.

ANDREW MILLER.

“ MY VIEW-POINT ”

A BOOK, bearing the above title, came to my notice just recently, and, upon some reflection, has given rise to the few lines which follow. All of us, perhaps, at one time or another, have looked at things from our own particular view-point and acted thereon, and, whilst sometimes it may have resulted in something in our favour, it has not always done so, and in consequence we have had occasion to adjust our point of view, and look at certain matters from other angles.

If then it be necessary in relation to the things of time to secure a true and right viewpoint, how much more so in relation to matters affecting eternal issues, and especially to that which bears upon the eternal welfare of our souls! Solomon says, “ There is a way which seemeth right unto a man, but the end thereof are the ways of death ” (Prov. 14. 12).

Our true wisdom, therefore, is to look at things from God’s standpoint. Only thus can we possibly have a right perspective and act wisely. “ In Thy light shall we see light,” says the Psalmist.

In the Holy Scriptures we have the record of how things appear under the eye of God, who seeth not as man seeth, “ for man looketh on the outward appearance, but the Lord looketh on the heart.” As helpless to effect our own salvation, how reassuring to know that God Himself has taken full account of the whole position, and, as acquainted with our sinful and lost estate, has compassionately provided a Saviour, even Jesus, His own beloved Son, who suffered and died in order to meet the question of our sins so that we might come into blessing, and live in all His grace and favour!

The enemy of our souls would give us to think we are not so bad as the Scriptures affirm and, that by efforts of our own, we may eventually find our way to heaven. Let us not be deceived! Such a suggestion is a travesty of the truth : it comes from Satan, and, if given any place in our minds, may spell our eternal ruin. Every one of us needs Christ—the only Saviour. Turn to Him, and then, with the thousands of them that trust Him, you will be able to sing :

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

Bristol.

W. B. HARRIS.

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THE NAME OF JESUS

MAN'S Question.—"When shall He die, and His Name perish?" (Ps. 41. 5).

God's Answer.—"His Name shall endure for ever : His Name shall be continued as long as the sun : and men shall be blessed in Him : all nations shall call Him blessed" (Ps. 72. 17). "I will make Thy Name to be remembered in all generations : therefore shall the people praise Thee for ever and ever" (Ps. 45. 17).

The Holy Spirit's Witness.—"Wherefore God also hath highly exalted Him, and given Him a Name which is above every name : that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ;

and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father ” (Phil. 2. 9-11).

The Christian's Response.—“ Thy Name is as ointment poured forth ” (Song of Songs, 1. 3). “ Blessed be His glorious Name for ever : and let the whole earth be filled with His glory ; Amen, and Amen ” (Ps. 72. 19).

Reader! Have you added your “ Amen ” to what God has done and to what He has decreed ?

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

Precious Name! the story telling
Of His humble birth ;
Of His lonely pathway, trodden
Here on earth.

Precious Name of Him the Saviour,
Come the lost to save ;
In His grace for ruined sinners
All He gave.

Precious Name of Him who suffered
On the shameful tree ;
Gave Himself, the willing Victim,
Spotless He!

Precious Name! enthroned in heaven,
Still that Name He bears ;
On His brow the crown of glory
Now He wears.

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

E. E. NICHOLS.

“WHAT IS YOUR RELIGION?”

CONVERSING with a man recently about divine things, he put to me a question which is often found on the lips of men today. It shows the Athenian spirit still in evidence. “What is your religion?” he said. An incident in the life of a devoted servant of the Lord came vividly to mind, so feeling it might help him, I related it.

Mr. B— entered a southbound train at Crewe. As he stepped into the compartment he was conscious of having interrupted a conversation. As soon as the train got under way, the gentleman by whose side he sat took up the argument with these words: “My religion, sir, is BE GOOD! DO GOOD!! AND GOOD WILL COME OF IT!!!” And then, to emphasize his declaration, he brought his hand down with a hearty slap on my friend’s knee.

Thus appealed to, Mr. B— replied, “BE GOOD! by all means DO GOOD! Most certainly there are plenty of evildoers in the world. And GOOD WILL COME OF IT! Well, what else could we expect? Only,” he continued, “I have in my pocket a little book that contains one or two rather awkward statements about your religion, sir.”

So producing his Bible, he read to him these passages: “‘And Jesus said unto him, Why callest thou me good? *none is good, save one, that is, God*’ (Luke 18. 19). ‘There is none that *doeth good*, no, not one’ (Rom. 3. 12). Therefore, if there is none good, and none that doeth good, we can’t very well expect that good will come of it, can we?”

At which the farmer, for such he was, hung his head in silence, as my friend went on to unfold to him the joyful news that the grace of God that

bringeth salvation hath appeared to all men (Titus 2. 11). That it was because man was a lost and ruined sinner, without strength, and lying under the sentence of death, that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5. 6).

And now reader, what about yourself? May I ask in the words put to me, *What is your religion?* Or in other words, are your hopes centred on *yourself*, or Christ? On what He has *done*, or what you can do?

This is the issue which must be settled before you can say joyfully :

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

Bilston.

F. TART.

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A WARNING DREAM

TO dream is a common human experience, but dreams are one of the means which God uses to speak to men. Elihu knew this, for he says (Job 33. 12-17) "God is greater than man . . . God speaketh once, yea twice . . . in a dream . . . when deep sleep falleth upon men . . . that he may withdraw man from his purpose, and hide pride from man."

Recently the writer heard of a business man, a Director of a company, who dreamed and not only spoke about his dream, but was in fact impressed by it and, solemn to relate, died according to his dream.

Prior to his having the dream referred to, the Director, knowing that one of his staff was a Christian, had spoken against Christianity, and after having

said much in an effort to annoy the Christian, had turned to him and remarked, " I have said too much—what have you to say *for* Christianity ? " The Christian in reply spoke simply of the facts of life and death, and of Jesus, the One who died for our sins according to the Scriptures.

Shortly afterwards, one Monday morning, the Director came to his office and spoke to his secretary, telling her of his having had a most terrible dream. In his dream he had received the impression that there was no hope for him. The greatest horror of the dream was the impression it conveyed of the happenings and sorrows after death. The effect on the Director was that he felt he could not be saved, and he said so. He had the premonition that he would be taken ill and after a short illness would die within seven days. Convinced that he was to die so soon he proceeded to clear up his papers and outstanding business matters. This being done, he was in actual fact taken ill and he died.

The person who told the writer of the striking circumstances of this dream was present at the burial but could not say whether or not the solemn warning of the dream resulted in the business man accepting Jesus as his Saviour and proving that He is able to save completely all who accept His gracious call.

No one can deny the might of death ; no man on earth can overpower this dread visitor who calls on rich and poor alike, commercial magnate or needy beggar. It would be wise therefore for each one to heed God's warning and use the present moment to accept the Saviour. **WILL YOU DO SO NOW?**

The Lord Jesus Himself gave us the account of the rich man and Lazarus (Luke 16. 19-31) and in His teaching spoke of the great gulf fixed which is im-

passable either for or to those who refuse or neglect the opportunities of the present time. That passage closes with the solemn statement: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Elsewhere we read "the testimony of Jesus is the spirit of prophecy," and again "God, who at sundry times and in divers manner spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

Your attention is directed to Jesus Christ—God's Son—"Who was delivered for our offences, and was raised again for our justification." "God commended His love toward us, in that, while we were yet sinners, Christ died for us." The Scriptures give full testimony as to the surpassing worth of Jesus. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

NOW is your time of opportunity. Consider well Him who endured such contradiction of sinners against Himself! Yield yourself to the claims of that blessed risen Man whom God hath made both Lord and Christ! He died for our sins, He lives to succour those who come to God by Him, and He delights in the praises of His willing people.

How worthy He is of your full trust! No name is given under heaven or amongst men by which you may be saved but that Name—JESUS.

You yourself know not how many days remain to you—it may be less than seven! Will you not therefore yield NOW, surrender your heart to JESUS, and use your lips to confess Him Lord and to praise His Name?

T. H. SUTTON.

“I AM NOW YOUR JUDGE”

A YOUNG man was driving a spirited young horse and gig through one of the streets of an American city. For some reason or another, the animal had got out of control, the driver himself being under the influence of drink, and not in a fit state to do anything to control the runaway, although doing his best to do so. The course the animal was taking led to a point which would have meant certain death to man and beast, when suddenly, a gentleman seeing the danger, and at the risk of his own life, jumped, and catching the horse's bridle, saved the young man's life. The young man doubtless sobered by the incident, was very grateful to his rescuer, but sad to say, the experience did not have a lasting effect. He still went on his downward course, until, sinking lower and lower, he found himself charged with the terrible crime of murder.

The day came, when standing in the dock, he heard the voice of the judge asking if he had anything to say before he passed judgment upon him. Standing there under condemnation, he looked intently at the judge. The scene we have referred to passed before his mind's eye, and he replied to the question in the following words.

“Sir, do you remember how on a certain occasion you saved the life of a young man who was being carried by a runaway horse to certain death?” The judge, after a moment's thought replied, “I do.” “I was that young man,” replied the criminal. “You saved my life on that occasion, will you spare it now?” There was silence for a brief moment, then in cold judicial tones came the reply. “Young man,

on that occasion I was your saviour, now I am your judge." How solemn !

Dear reader, let us ask in all love—what is your position? The incident we have referred to is only a picture of the position of every one who has not accepted the Lord Jesus as his or her Saviour. The Lord Jesus is prepared to save you now. He has paid the price in full. It is for you to accept Him.

The gentleman referred to in this incident saved the young man's life at the risk of his own. The Lord Jesus, the blessed Son of God, gave His life for you. All He asks is that you repent and believe on Him and accept Him as your Saviour. The young man referred to had an opportunity to turn from his evil ways, but he did not, eventually finding himself condemned to death. Even then, there was opportunity to repent, but the position you are in is far more solemn, for if you do not accept the Lord Jesus as your Saviour you will have to meet Him as your Judge (Acts 17. 30-31).

In that day, there will be no further opportunity. Do not be deceived by the lie of Satan! There is no hope held out for any who do not accept the Lord Jesus during their lifetime here—no chance after death, whatever some may say. It is a solemn question, but it is because we know something of the love of God that we would desire to see you accept this peerless Saviour as your Saviour; and because, as the Apostle says—"Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5. 11).

It is a solemn question. It may be you think it impertinence on the part of anyone to speak in this way, but it is our desire that you might be awakened to your position while there is yet time !

F. W. DOLING.

AN INVITATION

COME unto Me, all ye with care oppressed,
Come unto Me and in My path be blest ;
Come unto Me and find true rest of soul
In yielding all your ways to My control.

The path of Jesus led to shame and woe,
Yet nothing of God's will would He forego ;
The meek and lowly One, however tried,
Would only in His Father's love confide.

And blest indeed are those who heed the call,
And come to Jesus, casting on Him all
The care and burden past their power to meet,
Looking to Him to guide in peace their feet.

Subject to Him in heart and mind and thought,
Into His rest of soul divinely brought,
He is their joy and they are His delight,
And all the path now shines with heavenly light.

The Father's care and love by them are known,
And Jesu's grace as in His pathway shewn ;
Unknown on earth—well-known in heaven—
their way
Till night gives place to everlasting day.

Come unto me, all ye that labour and are heavy laden,
and I will give you rest.

Take my yoke upon you and learn of me ; for I am meek
and lowly in heart : and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

GOD'S PRESENT DISPOSITION

NOTHING could be of greater importance than that persons should have right thoughts of God. One would desire to emphasize the fact that God desires the blessing of *all* His creatures, and to this glorious truth the Holy Scriptures bear abundant testimony. Space forbids our citing more than a few passages, but these will suffice, as declaring in the plainest manner, God's present disposition towards *all men everywhere* as that of a SAVIOUR-GOD.

In the fifth chapter of the Epistle to the Romans we read : " When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die : yet peradventure 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. 5. 6-8). Then in another epistle it is recorded that God desires " *all men to be saved, and to come unto the knowledge of the truth.* For there is one God, and one mediator between God and men, the Man Christ Jesus ; who gave HIMSELF *a ransom for all* " (1 Tim. 2). Again, " For God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life " (John 3. 16).

That God should have the slightest concern for any one of us surpasses human comprehension, for there is nothing about us naturally in which He can find any pleasure. On the contrary, we have rebelled against Him, and, in self-will, pursued a path of our own choosing in independence of Him. " They are all gone out of the way, they are together become unprofitable ; there is none that doeth good,

no, not one . . . there is no fear of God before their eyes " (see Rom. 3).

Yet how many and varied are the ways in which He speaks to His creatures in order that they might turn to Him in repentance ! How often has He spoken to the reader ! Perhaps you may have been laid aside with a severe illness. Has it occurred to you that God could have ushered you into eternity without further warning, for in His " hand is the soul of every living thing, and the breath of all mankind ? " But He has not done so. He has restored you to health and strength, and given you further opportunity of considering seriously the all-important matter of your soul's eternal welfare, in order that the remainder of your life here might be spent for His pleasure. Is it not a cause for profound thankfulness on your part that He has dealt with you so graciously ?

You may have lost a beloved parent, wife, child, or a devoted friend. Do you say that God is a hard God in having allowed this bereavement to befall you ? If so, you do not understand Him rightly. He has to speak to us very loudly sometimes, but it is because He desires our eternal blessing. If unsaved, He would awaken you to your perilous position, in order that you might turn to Him without delay !

This little book may have been placed in your hands by a friend, or someone who is a stranger to you ; or it may have been enclosed with a letter from a beloved parent or someone who has a godly interest in your eternal welfare.

" Despisest thou the riches of His goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ? " (Rom. 2. 4).

Well might the inspired writer exclaim : “ How shall we escape, if we neglect *so great* salvation ? ” (Heb. 2. 3).

Rather, may the reader be constrained to own his or her lost and ruined condition in God’s sight, and trust the blessed Saviour of His own providing—the One, whom in virtue of redemption’s work, which He so perfectly accomplished, God has highly exalted, “ and given Him a name which is above every name : that at the name of JESUS every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

A. E. BIRD.

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A FATAL DECISION

SPECIAL Gospel meetings were being held in a sea-port town in the North of England. On the occasion of which we are writing, five hundred or six hundred people had gathered in a public hall where the preacher had faithfully and earnestly proclaimed the Gospel of God. With moving eloquence he had been pleading with souls to turn to the Lord Jesus Christ, the One who had borne sin’s judgment on Calvary’s cross and whose delight it was to receive returning sinners with open arms and lead them into the knowledge of all that God had wrought for their eternal welfare.

The hush of Eternity had been upon the assembly in a special way, and during the previous weeks of these special Gospel services, many souls had been turned from darkness to light and had put their trust in the Lord Jesus, receiving the forgiveness of

sins and peace with God through faith in the Lord Jesus Christ.

How wonderful to know that on Calvary's cross, the Lord Jesus accomplished such a work that on the ground of it poor sinners, without any merit of their own, can be saved and blessed by simple faith in Him!

Among the audience was a young girl who had been led to the Saviour during this series of meetings. By her side sat her young man who was a sailor on board one of H.M. ships lying in the river. Godless, careless, indifferent to the things of God, he cared for none of these things, but had been persuaded by his girl to come to the meetings.

When the preaching was over, many remained behind for an after-meeting, whilst prayer was going up that any anxious souls might not turn away but that they might find peace and rest in the finished work of Christ. The sailor and his fiancée also remained and it was touching to see how she was pleading with him to turn to the Saviour. He seemed to turn a deaf ear to all her entreaties, so she beckoned to the writer to come and speak to him. As desired I earnestly pleaded with him not to turn a deaf ear to God's great message of love, but all seemed in vain. At last he rose up and walked to the door, and just as he was about to leave the Hall, he turned and called out, "It's all bosh." That was the last we saw of him.

He returned to his ship that night. On the Tuesday morning he and several others were ordered to man the long boat for the shore. A swift current was running, and owing to some mishap, the boat capsized and this rejecter of Christ was amongst those who were drowned.

Deep indeed was the impression made on those who heard the story. On Sunday evening he heard the Gospel for the last time, the prayers and tears of the girl he loved, the earnest entreaties of several of God's people, were all spurned with the contemptuous words, "It's all bosh."

Dear reader, let me assure you that Christianity is not bosh. Christianity is a living reality, because CHRISTIANITY is CHRIST. God grant you may not turn your back upon His gracious invitation. "Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool " (Isa. I. 18).

F. W. KINGSTON.

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A GOSPEL PSALM

Psalm 32

MANY of the Psalms afford beams of Gospel light and we have an example of this in the opening verses of Psalm 32. The glorious facts of the glad tidings of God are not mere theories but are liberating truths wrought into the experiences of the redeemed soul by the Spirit of God. So Paul, in his masterly treatise of the Gospel in the Roman epistle, strengthens his argument of justification on the principle of faith by an appeal to David's declaration of the *blessedness* of the man to whom God reckons righteousness without works.

Let us examine this description by David. The forgiven person is described as "blessed." We

may say, Happy, oh happy, is such a man ! True happiness, founded on the solid foundation of the unassailable work of Christ on the cross and His triumphant rising from the grave. This happiness of our Psalmist is eternal. His transgressions are forgiven. He has learned that those transgressions are lawlessnesses—a revolt by the creature against the Creator, and do not only consist of depraved behaviour. He knows that he could never eradicate the guilt from his soul ; he has sought forgiveness from the only source it can come. He has cast himself without any excusing of himself upon the mercy of God, and he has received an unhesitating forgiveness. How blessed indeed ! But there is more. “ Whose sin is covered ”—no more looked upon by God as in sin : his sins blotted out, never to appear against him : iniquity not reckoned to him. Could a man so blessed be unhappy ? Paul’s added touch to this is that God reckons righteousness to that man : let us repeat, “ apart from works.” We could never attain to this. The only suitable condition of soul for the presence of God is as clothed in God’s righteousness. This righteousness is revealed in the glad tidings, manifested as righteousness of God by faith of Jesus Christ. It is *towards* all and *upon* all those who *believe*.

Faith in the Lord Jesus thus sets a man before God in complete suitability to His holy nature. He is forgiven and cleared from all guilt ; he is the recipient in mercy of the gift of the Holy Spirit who indwells his heart and by whose power and agency he is enabled to live here on earth well pleasing to God ; as our Psalmist says, “ in whose spirit there is no *guile*.”

The Psalmist then goes on to tell us of the way

into this thrice happy state of mind. He says, “ I *acknowledged* my sin unto Thee, and mine iniquity have I not hid. I said, I will *confess* my transgressions unto the Lord ; and *Thou* forgavest the iniquity of my sin. Selah.”

This is the way ; it is the only way. Myriads have entered through this gateway of eternal blessing, to find also power to live here on earth in the dignity of being reconciled to God ; and, furthermore, to enjoy the secret of divine guidance amidst the tangled labyrinth of man’s world—“ I will instruct thee and teach thee in the way in which thou shalt go : I will guide thee with mine eye.” (or, “ I will counsel thee with mine eye upon thee”).

Finally, the warning and encouragement of verse 10 : “ Many sorrows shall be to the wicked.” Let us pay heed to the warning, not lightly uttered by God, but spoken in the tender accents of appealing mercy by the God who cares for your soul, and who desires your present and eternal happiness. “ But he that *trusteth* in the Lord, mercy shall compass him about.” A trust that is never betrayed ; a trust that is the highway to knowing God—a priceless privilege ! Oh, think ! surrounded by mercy, the divine avenue through which love dispenses its illimitable store ; a vessel of mercy destined for glory.

David has described much in this Psalm. May we, as embracing by faith Jesus Christ as Lord and Saviour, from the depths of our souls indite our own psalms of praise and worship in the holy splendour of God’s own presence to our God who loves, who gives, who saves !

THOMAS J. GRATTEN.

WHERE CAN REAL SATISFACTION BE FOUND ?

ON one occasion a celebrated actress gave a long talk to a number of young people. "Stage life," she said, "is filled with glittering hopes that are never realized. The best it has to offer is the winning of a few hours, days or years of fame that when won, is as tasteless as the apples of the Dead Sea."

A larger audience than that to which the words were spoken may take the lesson to heart, for we are all liable to be attracted by the things with which the world bids for our souls. With one the attraction may be popularity, with another money, pleasure, or just a careless, aimless life. But the truth remains that "all is not gold that glitters," and those who expect to reap a harvest of satisfaction from the arid desert of a life without God are doomed to disappointment.

In JESUS real satisfaction is to be found. The human heart craves for a satisfying object, and this is found to perfection in the knowledge of His love. Thousands of witnesses may be called to testify to the truth and reality of this.

The Saviour Himself said : "Whosoever drinketh of this water shall thirst again." That is, the seeker for satisfaction at the world's streams of pleasure, wealth and so on shall be for ever disappointed. "But," He continued, "whosoever drinketh of the water that I shall give him shall never thirst." That is, the one who seeks satisfaction in Christ is brought to the spot where every craving of his or her empty heart is fully met.

Sel.

ONE MEDIATOR

“The Man Christ Jesus”

1 Timothy 2. 5

ONE Mediator—*One alone*
Whose blood for sinners could atone,
Jesus Himself a ransom gave.
Yes! He alone can sinners save.

No other name 'mongst men is given,
No other Saviour under heaven,
O tell abroad the saving power
Of Jesus in this Gospel hour.

His name brings healing to the mind,
His touch gives sight unto the blind,
His word gives rest to weary hearts,
His love transcending joy imparts.

Proclaim the virtue of His blood,
The basis of our peace with God,
Tell of the blessings of His reign,
Tell of His coming soon again.

Jesus is waiting *now* to bless,
O weary soul your need confess,
And at His feet repenting, claim
God's pardon through His precious name.

C. DEAYTON.

“JESUS ONLY”

“They saw no man, save Jesus only”

Matthew 17. 8

ONLY Him the vision filling,
Rapturing the heart ;
Only Him! “Chief of ten thousand,”
He alone my part :
Only Him! God’s well-belovèd,
Fairest of the fair ;
Only Him! What need of others ?
All I want is there.

Only Him! In Whom is centred
All the Father’s love ;
Only Him! Who now exalted,
Fills the heavens above :
Only Him! Whose name excelleth,
To Whom all must bow ;
Only Him! the peerless Saviour,
Crowned with glory now.

Only Him! No room for rivals
Where He reigns supreme ;
Only Him! From earth to heaven
He the heart doth wean :
Only Him! God’s blessèd treasure,
Given in grace so free ;
Only Him! Is “Jesus only”
All in all to thee ?

E. E. NICHOLS.

IS YOUR HEART IN IT ?

“Orpah kissed her mother-in-law; but Ruth clave unto her.”—Ruth 1. 14.

“This people honoureth Me with their lips, but their heart is far from Me.”—Mark 7. 6.

“For where your treasure is, there will your heart be also.”—Luke 12. 34.

REPEATEDLY we are told that the mariner's compass on board our modern vessels needs re-adjustment, owing to its being thrown out by the mass of iron of which the ship is built. And may it not be said, that owing to the surroundings of the present day,—marked as they are by sham and unreality,—the spiritual judgment in relation to divine things is sadly warped. Hence the importance of Scripture, so that the state of the soul may be relatively adjusted, and our exact position taken in the light of the Sun of righteousness,—the glory-crowned Saviour in the heavens.

A little girl, when reprov'd by her mother for some fault, was told she should teach her little brothers to do right. She replied, *“How can I do right when there is no right in me?”* Would that the frank confession came from us,—*“I know that in me, that is in my flesh, dwelleth no good thing.”* That the world, the flesh, and the devil are strong environments there can be no doubt, but the truth of the Gospel of God is as emphatic as ever. Grace in Christ provides. Faith in Christ receives. Love to Christ obeys.

But opposite dispositions result in opposite decisions, and, as seen in the Scriptures above, fix our destiny. Could a more searching, startling contrast be found than in these two sisters? *“Orpah kissed her*

mother-in-law ; but Ruth clave unto her.” We do not question the affection of Orpah, but we do its depth. She might shed tears, and use her lips, but her *heart* was not in it. She went back to her people, and unto her gods. A kiss of the lips is a *symbol* of affection, but not a guarantee of love. Jacob kissed his father Isaac when bent on deceiving him (Gen. 27. 27). Joab took Amassa by the beard with the right hand to kiss him, but in his left hand a sword wherewith he smote him (2 Sam. 20. 9, 10) ; and with a kiss Judas betrayed his Master (Matt. 26. 49). Orpah kissed her mother-in-law.

But Ruth was of another mind and spirit ; she counted the cost, and could forsake all and cleave to her mother-in-law. She resolved to cast in her lot with her : “ Whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God shall be *my God*,” etc.

Let us anxiously ask ourselves, Are we lip-professors, or heart-professors, of Christ ? Have we hearts inflamed by love divine for the Saviour ? The magnet only draws iron or steel. Wood and stone respond not to its touch. Has the heavenly Magnet attracted us ? Can we indeed sing, “ Lord, Thou hast drawn us after Thee : now let us run, and never tire ” ? What the love of God claims, it communicates and consummates. It should be a searching question for us all : Can I produce any better proof of affection for Christ than Orpah to Naomi ? She loved her well enough to accompany her to the border line of her own country ; but she went back to where her heart was. How sad to think that many follow Christ to the rubicon which separates from the world ; but when called to advance, they draw back, and walk no more with Him !

Read John 6. 66 to 71. Ruth clave to her. We read of Hezekiah, who trusted in the Lord God of Israel, so that after him was none like him, "He departed not from following the Lord" (2 Kings 18. 5, 6). Barnabas could exhort believers at Antioch, that with purpose of heart they would cleave unto the Lord (Acts 11. 23).

My dear reader, Christ can secure what He claims—*our affections*. Let us then not be content with an outward adherence to Christ, and like Orpah go back to the world; but like Ruth, cleave to the Lord. May we have a single eye for a single object, and that object, the Lord in glory with His love filling our hearts. That love shall flourish when worlds have perished (Rom. 8. 35, 39). May the language of the reader's heart now and continually be :—

"*My heart is fixed, eternal God—fixed on Thee ;
And my immortal choice is made : Christ for me.*"

W. NEWMAN.

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MY JOY AND BOAST

THY mercy, O God, is the theme of my song,
The joy of my heart, and the boast of my tongue ;
'Tis free grace alone, from the first to the last,
That wins the affections, and binds the soul fast.

1776.

J. STOCKER.

A WORD TO DOUBTERS

IF all the *shalls* in Scripture meant *perhaps*,
And all the *haths* meant simply *hope to have*,
And all the *ares* depended on an *if*,
I well might doubt ;
But since our Saviour-God means what He says,
And cannot lie,
I trust His faithful Word, and know that I
Shall surely dwell to all eternity
With Him whose love led Him for me to die :
E'en Christ Himself.

E. H. CHATER.

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TWO CITIES

IN the Epistle to Titus we read of the City of Nicopolis. This city was built by the Emperor Augustus to celebrate his great naval victory at Actium, where he would fain perpetuate his fame. But today it lies in ruins, its pomp and glory have vanished, and the name of its builder is only recorded on the pages of history.

What a contrast is this to the City that God has built—a city that has foundations, and which will endure and illuminate the world in the coming day of glory!

Probably no one noticed the entrance of a man, lowly in outward appearance, but carrying in his heart the light of God.

As Paul would look at that city what a comparison it would present to his mind—the fading glory of man's city in contrast to the glory of the City that

God had built! In his soul, burning like a torch! was the knowledge of a Saviour God. Here was a man unknown, hated, persecuted, yet infinitely greater morally and personally than the Emperor Augustus.

He was bringing the light of a Saviour God into all the darkness that held man as in a vice. Listen to this description : " Foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another " (Titus 3. 3).

" But after that the kindness and love of God our Saviour toward man appeared. . . ." What a supreme moment! God had come in, in Christ. We read (Titus 3. 5) : " But according to His mercy He saved us. . . ." How? " By the washing of regeneration, and receiving of the Holy Ghost ; which He shed on us abundantly through Jesus Christ our Saviour. . . . "

Listen still further! What cords are these that hold us! GRACE (Titus ch. 2. 11) ; MERCY (ch. 3. 5) ; KINDNESS AND LOVE (ch. 3. 4). They carry SALVATION, JUSTIFICATION, and HEIRSHIP.

Justified as to the past.

Freed from bondage.

Brought into untold blessing of an Inheritance, and now peacefully and longingly awaiting that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ.

Reader, in which city, man's city or God's City, does your portion lie ?

ERNEST L. MOORE.

THE ATOMIC BOMB

“We believe this weapon, and the fear of its terrible power when used for destructive purposes, will outlaw war, and maintain peace and good order in the world, in the years to come.”

THE above statement appeared in *The Chemist and Druggist*, July, 1945.

Every right-minded person would certainly have hoped that this prediction would prove to be correct. But has it?

The present world-wide unrest and war conditions now prevailing gives the sorrowful answer, for there is anything but evidence of peace and good order. It has been truly said that “Peace is the state in which fear of any kind is unknown.”

There can be no solid and lasting peace either amongst the nations, or in the conscience of any individual, when God is left out and the Lord Jesus rejected. It is as clear as possible from holy Scripture that there will be no lasting peace in the world until the Lord Jesus asserts His rights. He is indeed “The Prince of Peace,” and also “KING OF KINGS, AND LORD OF LORDS” (Isaiah 9. 6-7 ; Revelation 19. 16).

Meanwhile, God is giving every form of government an opportunity to rule. Believers can and do pray for *kings and for all that are in authority* (1 Timothy 2. 1-2).

It is said in Romans 13. 2 : “Whosoever therefore resisteth the power, resisteth the ordinance of God. . . .” But Revelation 5 proves that the Lord Jesus is the only One who is able and worthy to take the book of the title-deeds of the earth, break its

seals, bring in settled peace, and rule for the glory of God. In Him alone the mighty power of the Lion, and the meekness and gentleness of the spotless, suffering Lamb are combined.

When He asserts His rights then Isaiah 2. 4 will be fulfilled :—

“ And He shall judge among the nations, and they shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more.”

“ In His days shall the righteous flourish ; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth ” (Psalm 72. 7–8).

Today He is still *despised and rejected of men . . .* (Isaiah 53. 3).

“ But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified ” (Hebrews 10. 12–14).

Everyone who now accepts Him as his or her Saviour is regarded as one of the sanctified, and will be with Him when He comes in glory, as He has said : “ . . . That where I am, *there* ye may be also ” (John 14. 3).

But all those who now reject Him and obey not the gospel of our Lord Jesus Christ will be regarded as His enemies and “ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power ; when He shall come to be glorified in His saints, and to be admired in all them that believe ” (2 Thess. 1. 8–9).

Modernists and communists may mock and call it all foolishness, but their mocking will not alter the truth, and such, if they continue to mock, will eventually wake up to the solemn fact that they themselves have been the fools.

While the Lord Jesus sits at the right hand of God He is available as a present Saviour to *whosoever will*. "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10. 13).

Believers can now say :

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5. 1). "For He is our peace" (Ephesians 2. 14).

Dear reader, if you have not already put your trust in the Lord Jesus do so now before it is too late, and the blessed God will forgive all your sins, give you peace of conscience and heart, and give you the gift of the Holy Spirit, so that in unison with the Spirit you may be enabled to say, "Come, Lord Jesus," and also to sing :

Jesus, Thou art coming, coming as the King,
To this world of sorrow happiness to bring ;
Evil then shall vanish, wars and strife shall cease,
Thou, O mighty Victor, art the Prince of Peace.

Come, Thou King triumphant ; all the earth is Thine ;
Show Thy mighty power, let Thy glory shine ;
Come, Thou King of glory, Lord of hosts in heav'n,
Come, Lord Jesus, quickly! Even so, Amen.

ANDREW ANGUS.

WHAT GOD SEES

EARLY one morning in December, 1890, I climbed the Great Pyramid of Ghizeh for the first time, with the aid of two swarthy Arabs. The sun was shining brilliantly, and a marvellous panorama opened out from the top of that stupendous pile.

What struck me most forcibly was the sharp line of demarcation which divided the smiling, verdant valley of the Nile on the one hand, from the brown, barren desert stretching westward to the horizon on the other.

This could scarcely be observed from the dead level below, nor from the gentle undulations of the desert's edge, but once the height was reached, all was clearly defined.

So, spiritually, there is a cleverly marked dividing line between the saved and the unsaved ; between those who are alive to God, and those yet unconverted—dead in trespasses and sins.

True, from the dead level of human thought this is scarcely discernible, but once we climb the height of God's revelation and see as He sees, we perceive the vast desert of an unregenerate world stretching away to the horizon ; but, thank God, we see also the verdant valley, with the mighty river along in the distance, a lovely picture of the river of God's grace, bringing life and peace and joy to the multitudes who dwell on its banks.

Reader, may I ask, where do *you* dwell ? There is no middle ground, so that you are either still in the barren desert, at a distance from God and going on to eternal perdition, or else you have tasted of the water of life and are basking in the sunshine of eternal love. Which is it ?

“ I have set before you life and death, blessing and cursing : therefore choose life ” (Deut. 30. 19).

E. L. BEVIR.

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ARE YOU DISAPPOINTED?

YOU are sure to be disappointed if you look for that in yourself which can only be found in Another ; if you look for that in the law which can only be found in the Gospel ; if you look for that on earth which is only to be found in heaven.

It is in CHRIST, and in the place where He is, that true joy and satisfaction are to be found. It is on the principle of *grace*, and *not* on the principle of *merit*, that this satisfaction can be reached. The law of God claimed a love *from* you that was worthy of Him who claimed it. The Gospel of God brings the story of a love *to* you that is worthy of Him in whose heart it originates, and from whose bosom it springs. The blessing of the Gospel flows *from* heaven, and will only have its full fruition *in* heaven.

Learn, then, what God's heart is ; see that heart expressed in view of all your badness ; turn to Christ who expressed it, and dark disappointment will give place to fullest satisfaction, deepest distress to sweetest delight.

“ NOT I, BUT CHRIST ” ; NOT MERIT, BUT GRACE ; NOT EARTH, BUT HEAVEN.

GEO. CUTTING.

AWAY in Swaziland, in the eastern part of territory bordering on the Eastern Transvaal, lies a district well known for its geological and palæolithic interest. Here we find tin ore, also alluvial gold, and many specimens of skeletons of people who lived long ago. Here also is the happy hunting ground for the palæologist.

A short time ago a world-famed palæologist, along with many of his fellow scientists who had come (in search of antiquities) from every corner of the earth, had gathered there. These gentlemen were carrying out their excavations on one of the large farms in Swaziland. At the lunch time they collected in the old farm house. The manager of this farm was entertaining them, having been so instructed by his employer. This manager, well known to the writer as being a very staunch Christian, and his wife too, were sitting in the large farm dining-room after lunch chatting on their recent "finds." The conversation turned on the subject of the antiquity of MAN. The arguments became fast and furious as one date and another were mentioned as the probable date of Man's appearance on this globe. The manager took no part whatever in these conversations, but sat still in this learned company. At last, a clergyman of the district said to Mr. G., "Well, Mr. G., you have been very quiet all this time; what do you think of all these matters?" Mr. G. replied, "Well, gentlemen, you all have been discussing very warmly where MAN came *from*, WHEN he came, and where we all came *from*, but what concerns me is WHERE ARE WE ALL GOING TO?"

If an atomic bomb had been dropped in the company it could hardly have had a more scattering effect. The company disappeared in a few seconds, and Mr. G. was left alone.

Yesterday, in the city of Pretoria (South Africa), the head of that learned band of scientists, Dr. B., was buried amidst great world-wide eulogies, and the question arises in the writer's mind now, "Where has his soul gone?" God in his Word says, "It is appointed unto men once to die, but AFTER THIS the judgment" (Heb. 9. 27).

Why could the scientists not face the thought of where they were going? "Conscience doth make cowards of us all," is a true saying. Has my reader faced this great question, "Whither bound"? Are you ready for eternity? If not, flee to Christ to-day, He is still waiting to bless. He is the true City of Refuge. God says "Though your sins be as scarlet, they shall be as white as snow." Hallelujah, what a Saviour! This is the way God reasons with us for our blessing. Mr. Darby (a well-known believer) once said, "There's no FUTURE for the Christian but Glory." We pray that it may be *yours*.

Johannesburg.

F. J. FLETCHER.

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"JESUS LIVES FOR ME"

SOME years ago there lived in a British town a man who, having a bodily infirmity, was unable to work for his living in a normal manner, and to eke out a meagre livelihood had recourse to

selling newspapers in the street. Among his customers who sometimes purchased a paper from him was an elderly Christian, who when he took the paper from him one memorable morning, casually said to him, "What's the news?" To his surprise the poor newsvendor replied by saying :

"JESUS DIED FOR ME"

Further conversation elicited the information that he had, earlier in life, discovered that he was a lost and guilty sinner, meriting nothing but judgment from God against whom he had sinned ; but then light came into his soul that it was God Himself who had measured his need, and who sent Jesus, His own dear Son, to suffer and die on Calvary's cross in his stead, exhausting there the judgment due to him in order that he might be righteously forgiven ; so that as trusting in this Saviour for himself, he was enjoying peace with God ; and joyful in confessing to others the divine favour into which he had now come, saying with gladness of heart :

"JESUS DIED FOR ME"

It may not have helped him to sell his papers, but he had a joy in his soul that the richest man in the town, if without knowing Jesus as his Saviour, knew nothing of. This joy is open to all, for "WHO-SOEVER believeth in Him shall receive remission of sins" (Acts 10. 43). We would ask you, dear reader, if, like the seller of papers, you can truly say :

"JESUS DIED FOR ME."

But this was not all ; for after recovering from his momentary surprise, his customer said to him, "He died for me, too ; it is most excellent news ; but I can tell you even better news still." At first the newsvendor doubted if there could be any better news ; but having asked for an explanation he was told

that those who believe were not only entitled to rejoice in the fact that Jesus had died for them, but each also could be brought to know that He was risen again, and glorified ; and hence able to say :—

“ JESUS LIVES FOR ME ”

It was pointed out to him that if Jesus died for Him on the cross—wonderful news that indeed—yet He is on the cross no longer ; it was God Himself who raised Him from the dead, and seated Him at His own right hand in glory—the proof of His satisfaction in the finished work of Calvary, and the assurance that, as the Saviour who did the work is now in the glory, then every true believer in Him will be ultimately in glory too. Those two dear men, one in comfortable circumstances, the other in poverty, conversed happily about the Saviour they had both trusted, and when they parted BOTH could say, not only that “ Jesus died for me,” but also

“ JESUS LIVES FOR ME ”

Dear reader, do you at this present moment rejoice in the knowledge of this glory-crowned, living Saviour, whom to know means for you pardon, peace, and joy unending, and an assurance of being in glory for eternity ? Do not miss it ; trust now in the precious Saviour, and sing with us who possess this knowledge in the words of the poet :

No future but glory, Lord Jesus, have we,
How bright is the prospect of being with Thee ;
Oh, Home of all homes, with the Father above,
Oh, wonderful dwelling of infinite love !

Stafford.

P. A. FARRANT.

HEART-FELT THANKS

JESUS, Captain of Salvation,
Conqueror both of death and hell!
Thou who didst as sin's oblation,
Feel what Thou alone could'st feel :
Through Thy suff'rings, death, and merit,
We eternal bliss inherit,
Thousand, thousand thanks to Thee,
Jesus, Lord, for ever be!

1670-1750.

J. C. JACOBI.

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“IF I COULD ONLY FIND HIM!”

SUCH were the words that fell upon my ears as I entered the room of a man evidently in great distress of soul. I had been asked to visit him by a devoted Christian, who had love for souls, as his house was close to where I was staying. He lived in one of the cities of the States of America. I looked up to God for guidance that the dear man might be led to Christ. It could be plainly seen that the Spirit of God had already commenced a work in his soul, for I had scarcely entered the house when he burst out with the exclamation at the head of this paper. I was at once reminded of the words of the patriarch Job who said :—

*Oh that I knew where I might find Him !
that I might come even to His seat
(Job 23. 3).*

I hastened to tell him that Jesus could be found, not now upon earth, or on the cross, or in the grave, but that He is risen now, and His seat is at the right hand of God, and this blessed Person could be reached by faith.

“ I am so undeserving of this mercy on the part of God,” he said.

Immediately the preciousness of that Scripture came before me, which I quoted to him :—

But 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 . . . by grace are ye saved through faith ; and that not of yourselves: it is the gift of God. (Eph. 2. 4, 5, 8).

Reader, pause a moment and ask yourself how you stand in relation to God. He is rich in mercy. Have ever words similar to those at the head of this paper escaped your lips ? Has there been any felt need in your soul towards God ? Are you saying : *Oh that I knew where I might find Him.* “ That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us (Acts 17.27). It is written : “ If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved ” (Rom. 10. 9). You may be battling against conscience, halting between two opinions, Satan whispering : *Time enough yet.* But God says : “ Behold, NOW is the accepted time ; behold, NOW is the day of salvation ” (2 Cor. 6. 2).

To return to the subject of this paper, this dear soul lingered for a few days rejoicing in his Saviour,

then passed peacefully into the presence of the One who loved him, and gave Himself for him.

Sinner, God bids thee on Jesus believe,
Now while you may, now while you may ;
Peace and salvation through Him you'll receive ;
Do not, O do not delay !
Haste thee away ! Haste thee away !
Infinite love waits to welcome the sinner to-day.

Indianapolis.

E. I. EMERSON.

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SUPPOSING THAT HAD BEEN ME !

THE following incident was an actual experience that was used by the Holy Spirit to arouse the heart and conscience of the writer and to bring his soul to a definite decision as to how he stood in view of eternity, and to discover his true standing before God. The record of it is given with the desire that it may be used for the help and encouragement of one, or even more, to face fully the vital matter of what his, or her, outlook is. The present moment is quickly passing. Indeed, how do we measure it in the light of eternity ?

The blessed God desires that we should spend eternity in the full and unclouded joy of His love, and in His own presence. To this wonderful end the Lord Jesus came into this world and went into death to meet the solemn question of our guilty history of sin and self-will. He suffered on the Cross, bearing the judgment of God against sin which was due to us. Thus He cleared the ground completely by His great and perfect offering, that is, He offered Himself in the perfection of His own

Person, and the efficacy of His finished work, so glorifying God that a righteous basis is laid for God to bless according to His own love and will.

Is it not wonderful that He should sometimes take the most extraordinary ways—as we think of things—to reach His great end, our eternal blessing ? putting His hand upon us when we are in a path of self-will that would lead us to destruction and banishment from Himself. In 2 Samuel 14. 14, we read that He devises means that His banished be not expelled from Him, He has found a way to bring us to Himself.

This happened in the incident now referred to. It was on a very hot day in summer, toward evening, that with a friend we went together for a bathe in the Thames. We were just two lads about 14 years of age. One, Albert, was a lad full of fun and frolic, and on this occasion we had been playing and amusing ourselves. But after a time Albert was missed ! At first nothing serious was thought of it as he was often up to mischief and loved to give us surprises. So we just thought he was up to one of his pranks again. But as the time passed on and he was still missing we began to feel rather serious about it, which feeling deepened as minutes rolled on and there was no sign of Albert, and we began to fear that something terrible had happened.

By this time earnest enquiries were being made as to whether anyone had seen him or noticed anything unusual, there being many people about. At last a hue and cry was raised as everyone was now alarmed ; and a search was made, all forcing us to the dreadful fear that Albert might have even possibly been drowned. The search continued until darkness came on but with no result.

At dawn the next morning the search was continued this time by dragging the river, and, alas, his body was brought up, drawn for some distance by the under-current of the river !

The accident caused wide-spread feeling of deep sympathy and sorrow on every hand that a young life should so suddenly be cut off.

The question at the head of this article was now brought home with great solemnity to the writer, and had to be faced in the secret of his soul, and that with God. What indeed if that had been *me* ? A most sobering and solemn question to have to answer ! What if I had been suddenly called away from time to eternity ?

Dear reader, what if it were *you* ? Ask yourself soberly the question and think that there was very little, almost no time in Albert's case. Is it not wise to get this matter settled while the opportunity is still yours ? " Now is the day of salvation." God desires your salvation, and Christ died to secure it ; and it is yours to receive the blessing.

As to the salvation of Albert's soul little can be said. We both attended regularly the gospel preaching, in fact, it was only on the day before that we had both been to hear the gospel of God's grace and Albert seemed to have enjoyed it to some extent. But, dear reader, the vital question is, have *you* accepted God's gracious offer of blessing ? If He has in infinite grace and love given His only-begotten Son that we might live through Him, have you accepted Him as your own, personal Saviour ?—Acts 4. 12 ; 13. 38, 39.

Be wise and do this while it is the acceptable time, the day of salvation ! Do not delay and put off this vital question, so urgent, and with such issues at

stake. For supposing, like Albert, you were suddenly taken from this life, what are your prospects? What is your hope and outlook beyond this life? Be persuaded and settle this matter without delay! You can surely trust the love that has done so much, and at such a cost, to secure your blessing, your forgiveness and deliverance : it is all in a living Saviour now in the glory of God. The Lord Jesus has Himself settled once and for ever the great sin question. He took our place that we might share His place in all the favour of God.

You will find, like the returning prodigal of Luke 15, that God is waiting and ready to receive you. The prodigal said, "I have sinned." The Father says, "Bring forth the best robe and put it on him." May this be your happy portion and blessing!

H. BANKS.



THE FULNESS OF THE BLESSING

DEPTHS of mercy, who can tell,
Sinners saved from death and hell?

Heights of blessing, who can know,
Higher than our thoughts can go?

Lengths of grace our souls explore,
Infinite, for evermore ;

Breadths of wisdom without bound,
In the Christ of God are found.

Canst *thou* say, "Lord, Thou art mine,
For Thy blood hath made me Thine?"

E. H. CHATER.

“I LOOK FOR THAT WHICH TOUCHES ME *HERE*”

AN eminent Christian statesman and Prime Minister was entertaining a weekend party of very distinguished persons at his country home. On the Sunday he attended church, accompanied by his guests.

A gentleman of learning, who was present, records the following :—

“The preacher, a young man, seemed ill-equipped to preach before such a distinguished audience and I felt somewhat dismayed. Thought I, ‘I wonder what Mr. ——— thought of such a sermon?’

“Through an intermediary (a guest who would be sitting next to Mr. ——— at lunch) I endeavoured to find out. At a convenient moment the enquiry was made ‘What did you think of the sermon this morning, Mr. ———?’ Surprisingly the reply came, ‘Well, whenever I listen to a sermon’ (and putting his hand over his heart) ‘I always look for that which **TOUCHES ME HERE.**’ A remarkable observation and coming, as it did, from one of universal renown.”

May we not learn a lesson from this? God can speak to us even through the most unlikely vessel, or means.

Said Paul to the Corinthians (1 Cor. 3. 6) “I have planted, Apollos watered; *but God gave the increase.*” However gifted the preacher might be unless God gives the increase all must be in vain. God is sovereign and it is a heart matter.

“God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence.” (1 Cor. 1. 27-29)

The importance then of looking for that, from any true preacher, which touches the heart vitally.

Good listeners: "Lydia . . . whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16. 14).

Cornelius and those in his house: "Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts 10. 33).

At Pentecost: "Then they that gladly received his [Peter's] word were baptised: and the same day there were added about three thousand souls" (Acts 2. 41-47).

"Come, ye children, *hearken* unto me: I will teach you the fear of the Lord" (Psalm 34. 11).

"The fear of the Lord is the beginning of knowledge" (Proverbs 1. 7).

"O earth, earth, earth, hear the word of the Lord" (Jeremiah 22. 29).

J. F. GARLAND.

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YOU HAVE BEEN WARNED !

PERHAPS you think that this is a phrase in danger of becoming hackneyed, but as we desire to apply it to you, we trust that you will give this short article reasonable consideration.

A legend relates that Death once made a bargain with a man, who imposed the condition that he must be warned before his last hour so as to give him time to prepare.

After many years had passed Death presented himself to take the man, who had now grown old. "But you have not warned me!" cried the dying man as despair seized him. "Not warned you!"

replies his pitiless visitor, "Have I not warned you day by day? Have you not been aware that your eyesight has been failing little by little; have you not realized that your hearing has become impaired; have you not observed that your hair has grown white, and have you not understood what your enfeebled steps have meant? Have I not often caused you to meet a funeral procession wending its way to the graveyard? Do you not scan the list of deaths daily in the newspaper? Do you forget how many members of your family and friends I have taken, and whose bodies now lie in the grave? Have you not understood my warnings? At the close of each year were you not reminded that sooner or later I must call on you? And yet you tell me that I have not warned you. I tell you that you *have* been warned. Now, ready or not, come follow me!"

"Only an allegory," you say. We admit it, but you must confess the truth of it, and we want you to be warned in time.

If a child, you have had your warnings. Death may have entered already into your family, taking a loved member—a parent, a brother, or a sister. How you felt their loss, but what if it had been you? You have been warned!

If in your youth, you cannot ignore the fact of the inroads that death has made. You have attended many a funeral—perhaps your wreath has helped to cover the coffin, and sought to garnish death. You have tried to banish unpleasant thoughts out of your mind; and endeavoured not to allow yourself to think, "What if it had been me?" but you have been warned!

If in middle age, as parents you have known the anguish when the doctor with a grave face has said

that he had done his best and nothing more could be done. Then you have watched him write a death certificate, and you have had to make the journey, first to the Registrar of deaths, and then to the undertaker to give him his orders. Your sorrow has been great, and you have not been able to evade the thought that it might have been you. You have been warned !

If in old age, everything speaks a warning to you. "How long have I to live?" you may think, and yet still be unprepared to die. Oh ! you certainly have been warned ; your warnings are indeed legion, and this may be the final. You have been warned!

Be warned in time ! At an early age we often commence to trifle with the precious opportunities God, in His compassion, sees are afforded to us, and we get so used to trifling, that at old age we seem to have got beyond the power of acting soberly in relation to our souls' welfare.

"What shall a man give in exchange for his soul?" is a Scriptural question. You cannot buy your soul, but you can sell it, and you can lose it. If your soul is to be saved that must be the work of another. It is to this end that we issue this additional warning to you. Let the Scriptures speak, and in them read the mercy of the blessed God as He addresses you, while yet there is opportunity and time given for you to be warned, for "to you is the word of this salvation sent. . . . Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins : and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets ; behold, ye despisers,

and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you ” (Acts 13. 26, 38-41).

“ God now commandeth all men everywhere to repent : because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained ; whereof He hath given assurance unto all men, in that He hath raised Him from the dead ” (Acts 17. 30, 31).

“ And some believed the things which were spoken, and some believed not ” (Acts 28. 24).

But—

YOU HAVE BEEN WARNED !

Liverpool.

J. G. MATHISON.

——: O :——

PEACE

The Lamb was slain, His precious blood
On Calvary's awful tree was shed ;
He for the guilty sinner stood,
And bore the judgment in his stead.
He has made peace,
And now He lives who once was dead.

Proclaimer of that peace to all,
He tells of full, unmingled grace ;
To high and low—who hear the call—
To old and young of Adam's race,
He preaches peace,
And love divine shines in His face.

Behold Him now, exalted high,
Upon the throne He took His seat,
Oh, wondrous grace, that we brought nigh
And in Him seated are complete,
He is our peace,
For light divine He's made us meet.

G. W. FRASER.

COME AS YOU ARE!

THE following touching story of a mother's love and God's tender mercy, is both instructive and encouraging. We give it from memory, but can vouch for its being substantially correct.

One night as the rain fell heavily and the wind shook the door on its hinges, the Mother, alone in her cottage, could not sleep. Her daughter had gone astray, and had been absent for some time. The Mother knew not where she was ; but the fear lest she should be out in such a storm awoke the tenderest feeling of a Mother's heart. Oh! that she was under her Mother's roof!—was, no doubt, her deepest and fondest wish. The ingratitude of the daughter had not quenched the love of the Mother. Sorrow deepens such love, and a broken heart makes it ten-fold more tender.

The Mother arose to relieve her heart in prayer. Blessed refuge for a sorrowful and broken heart! Her prayer must be imagined. But that will be easy for those who have waked and watched for a prodigal's return. But there was One who heard it all, and who was making all things work together for good, for the dear children of His love.

The angels, too, were listening and watching, with admiring wonder, the movement of God's hand, and sharing His joy. They desire to look into such things, and they rejoice when a sinner is converted. But with what deep interest they must watch the ways of God in grace with such a sinner, and receive as a fresh charge a new heir of salvation! "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15).

While the Mother yet prayed, and while the storm

yet raged, she heard a knock at the door ; when she opened it, a well-known voice asked if she could be forgiven. What a meeting! Who could describe it? “My child! My child!” mingling with the welcome words “Will you forgive me, Mother?” satisfied and overjoyed both hearts. The daughter was shoeless, in rags, and drenched with the wet, but she was now in her mother’s arms, under her mother’s roof, and she was, after all, her daughter still.

But the deeper joy was yet to come. When the grateful mother was thanking God for her daughter’s return, and praying that He would now forgive her sins and save her soul, the daughter whispered in her ear, “I am saved already, Mother.” Enough, oh enough, more than enough, to break a mother’s heart over again, but now with overwhelming joy. The daughter proceeded: “About a week ago, I heard a man preaching in the street, and, as I stood and listened, all my sins seemed to come up before me, and I was so alarmed that I ran home to my lodgings, and prayed to God to forgive me, and I believe He pardoned my sins ; and then I left for home at once, and have walked all the way.”

Beautiful and touching as this scene is, and brightly as the grace of God shines through it all, it is, blessed be His name, no uncommon case. We have known and witnessed many of a similar character. Though, alas! all have not praying mothers, as this one had, yet some have.

The Lord’s name alone have all the praise and glory!

Sel.

WHAT IS YOUR OUTLOOK?

IT is by no means uncommon, in the ordinary affairs of life to meet persons, who seem to take account only of the immediate present, and who have but little, if any, concern as to future days. On the other hand, one sometimes comes across those whose whole concern seems to be the future, and who have but small appreciation of the days which are upon them. It may be said both of these outlooks are at fault, for does not our little sojourn here, as responsible persons, at least call for some regard to both the present, and the future? This, we feel sure, will be acknowledged as right by all reasonably-minded folk. It is, indeed, well to have a sober and balanced outlook on life—considering both for the days that are upon us and—if we should be spared—for the days which also may lie ahead. If then, this be an important consideration in relation to our life here, how much more important is the consideration of the welfare of our souls—affecting the little period of time, and also an endless eternity. Perhaps, dear reader, this has not received the attention it should have done in your calculations? Many, alas! seem utterly indifferent to this all-important matter. Again, we ask, what of yourself, dear friend? Very soon, the Lord Jesus Christ, is coming, and the day of judgment also looms ahead. Then, there is also the great reality of resurrection—the resurrection of life, and the resurrection of judgment. How sobering is all this! The Holy Scriptures affirm that authority has been given to Christ—the Son of God—to Him, who is also “the Son of man,” to execute judgment, and it also says, “Marvel not at this, for the hour is coming in the which all that are in the

graves shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation ” (John 5. 27-29). Another passage reads, “ It is appointed unto men once to die, but after this the judgment . . . ” (Hebrews 9. 27-28).

Lose no time then, in seriously considering this great matter of your soul’s welfare. The blessing of God—based upon the redemptive work of Christ, is available to you, and if received, will ensure happiness now, and a blissful, joyous eternity. Without that blessing life is, indeed, meaningless—and the eternal future fearful to think of.

W. B. HARRIS.

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A MINER’S HAPPY DISCOVERY

DAVID G. was a miner and worked in a mining town in Australia. He had the happy knowledge of knowing the Lord Jesus as his personal Saviour. Dear friend, do you know Him as yours ?

David G. was very anxious that others should know, so took every opportunity of telling out the good news. When he had a day free he would call upon the houses of the miners in that town and read the Word of God and speak about the Lord Jesus.

He was talking earnestly to a miner’s wife when her husband came in who, on hearing his remarks said, “ I do not want you to tell those things here. They are a lot of old women’s fables.”

“ Oh! very well,” said my friend, “ I will not speak about them here,” and left the house.

A short time after this he had retired to his bed one evening to rest after his day's toil in the mine, when a knock came to his door. He opened the door and a messenger stated that a bad accident had taken place and the miner who had spoken so disrespectfully of the Word of God, was badly injured and was dying and wished to see him.

He dressed hastily and entering the house he could see the man was soon to pass out of time into eternity. He said, “ Why have you sent for me, knowing, as you stated, what I said were old women's fables ? ”

“ Ah! I do not say that now I am dying. I believe it to be true.”

He spoke to him of a Saviour who could save the vilest from all sin.

He died believing on Jesus the Saviour of sinners. Do you, friend, believe? He can save to the uttermost all that come unto God by Him.

Wellington, N.Z.

E. B. McCRAE.

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GRACE

IT is an immense comfort to know that, as believers, our only standing before God is in GRACE ; and on this ground the best could not find a reason in himself why God *should* bless him, nor the worst a reason why he *should* not.

GEO. C.

RECEIVING

IT is surely a pleasure to every person to be a receiver of some gift, some token of affection or regard, some appreciation of services rendered, and the very receiving such gift normally fixes the mind gratefully on the giver. How much this is intensified when the one who receives has never done anything to call forth the love of the giver, has never paid him any regard, has never rendered him any service, and perhaps has even been hostile to him. In the annals of mankind we search in vain for many, if any, records of givers like this ; yet there is a Giver who invites men to receive from Himself notwithstanding that their attitude to Him has been indifferent or opposed. This Giver is God, the God against whom we have sinned, and to whom we must all give account ; it is even He who invites men to receive blessing entirely on the ground of His own wonderful grace. Indeed, dear reader, He wants YOU to be one of those who receive.

Firstly, SIGHT.

In the days when Jesus was personally here upon earth you will note if you refer to the last nine verses of the eighteenth chapter of Luke, there was a poor blind beggar who accosted Him as He came near to Jericho ; he is a picture of a sinner, blind as to the greatness of his own need, blind as to the attitude of a God of grace towards him, blind as to the future, and without resources. What does such a person need ? It is to be given SIGHT. If such is your history you need your eyes to be opened—not the human eyes as in the case of the blind man—but that you may see yourself as God sees you, to

face eternal things with open eyes as to the reality of them, and to see how God has been pleased to reveal Himself in grace in the Saviour He has provided. The blind man recognized that his only hope lay in this glorious Person, and with only the one opportunity to embrace, he cries in his need "Lord, that I may receive my SIGHT." He had no hope in human reasoning, nor human power or skill, his faith was in the only One who could meet his case ; and there is an immediate response in the Saviour's answer : "Receive thy SIGHT : thy faith has saved thee." If you will come thus in faith to Jesus now, He will give you this SIGHT which will lead you to the next thing you are to receive.

Secondly, FORGIVENESS OF SINS.

Having now reached a point where you see yourself as a lost and guilty sinner, without power to alter that sad condition, God now directs you to Jesus, ascended and crowned in glory, a living glorious Saviour, but who died on Calvary's cross under the judgment of God for sins not His own, i.e. the sins of all who will just trust in Him. So that the penalty that justice demanded having been paid by Him there, God is glorified in that finished work, and offers *forgiveness of sins* through His Name. Acts 10. 43 tells us that "through His Name whosoever believeth in Him shall receive remission of sins." God can righteously remit them because they have been borne by Jesus on the cross, and the judgment exhausted there, so that when you believe on Him you would be able thankfully to say : "Christ also suffered for us . . . Who His own self bare our sins in His own body on the tree " (1 Peter 2. 21, 24).

If you are conscious of having received the forgiveness of your sins, you are now ready for the reception of

THE GIFT OF RIGHTEOUSNESS.

Romans 5. 17 tells us that all forgiven persons receive also abundance of grace—it is like God to give abundantly—and also the gift of righteousness. As not only having sinned and needing forgiveness, we ARE sinners, and thus have no righteousness of our own ; but along with the forgiveness of our sins there is this added gift, meaning that God will clothe us with HIS righteousness, enabling us to come into His presence without a fear or a qualm as being perfectly suitable to be there ; made righteous even as Christ IS righteous—a wonderful gift!

Fourthly, THE HOLY SPIRIT.

He does not leave the believer without power, we have no power in ourselves to do any right things as God takes account of them ; so you will see in Peter's preaching in Acts 2, and verse 38, there is added to the invitation to receive remission of sins this clause, "and ye shall *receive* the gift of the Holy Spirit." A glorious Person, not an influence, but a divine Person, coming to dwell in the believer ; and as receiving Him, He is with us to give us power to resist temptation, and to transfer our thoughts and ways into conformity to the will of God ; and thus to enter into and enjoy all the wealth of divine giving that God in His grace has brought to us.

Dear reader, may we ask you if you are conscious of receiving first, *sight*—then as seeing yourself lost and guilty, and that the Saviour is waiting to bless you, believe on Him and receive *forgiveness of sins* ; and having been forgiven receive the *gift of righteousness*, making you conscious of your perfect fitness to be

in the divine Presence restfully and adoringly with no sense of distance—and finally to receive *the Holy Spirit*, enabling you to understand and enjoy all that “God hath prepared for those that love Him” (see 1 Corinthians 2. 9–10).

What moved Thee to impart
Thy Spirit from above,
Therewith to fill our heart
With heavenly peace and love?
'Twas love, unbounded love to us,
Moved Thee to give Thy Spirit thus.

Stafford.

P. A. FARRANT.

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THE SUNKEN ROCK

A VESSEL named the “Thetis” was sent by the British Government to cruise in the Mediterranean in search of a dangerous shoal, said to be hidden beneath the calm waters. After all his efforts had failed, the Captain abandoned the enterprise, declaring that the reported danger was fallacious.

Another officer on board held a different opinion. He went out, afterwards, on an expedition of his own, in the very same latitude and longitude, and through careful labours, discovered a reef of rock, which he reported to the Admiralty; it was duly inserted in the charts, and the discoverer was rewarded with a high appointment.

A report of this came to the Captain of the “Thetis”—who was a shrewd, clever man, but incredulous and obstinate; and he *would not believe*

in the discovery. "The whole thing is a falsehood!" he exclaimed; adding, "If ever I have the keel of the 'Thetis' under me again in those waters, if I do not carry her clean over where the chart marks a rock, call me a liar and no seaman."

Two years later, he and the "Thetis" were conveying the British Ambassador to Naples. One windy night, he and the chief officer were examining the chart on deck, when the latter pointed out the location of the sunken rock on the map.

"What!" exclaimed the Captain, "is this invention to be cast into my teeth, again? I swore I would sail over that spot the first chance I had, and I will do it!" He went down into his cabin, and related the story to the company: "Within five minutes we shall have crossed the spot," he said. Then, after a pause, referring to his watch, he said, "Oh, the time has past, and we have gone over that dangerous reef. . . ."

Just then, a grating touch was felt on the ship's keel; followed by a sudden shock, a tremendous crash—and the ship was foundering. Nearly all on board were *saved*; but the Captain did not survive his scepticism—when last seen, he stood alone, beaten, helpless, on the dark hull of the "Thetis," as foam burst round her bows and stern . . . *he perished, a victim of unbelief.*

Reader, so perish thousands, in their wilful *unbelief* of the Gospel of the grace of God. Oh, He has warned, of the eternal doom of all despisers of His grace! Yet, procrastinators (like Governor Felix—Acts 24. 25), through scepticism and unbelief, turn deaf ears to the voice of God's Holy Spirit—and ignore the pleading of God's servants—deferring, to "a more convenient season."

The Lord Jesus Christ said : “ If ye *believe not* that I am He, ye shall die in your sins ” (John 8. 24).

Do you *believe* that Jesus is the Son of God—the Saviour of the world ?

Have you *believed* on Him, as the One who died for your sins—as the One who is the only Way to Heaven ?

God’s Word—the Bible—says : “ Christ died for our sins, according to the Scriptures ” (1 Cor. 15. 3). Jesus said, “ I am the Way, the Truth, and the Life : no man cometh unto the Father, but by Me ” (John 14. 6). Reader, do you *believe* this—with all your heart ?

If not, you must die in your sins, and be lost forever in eternal destruction ; for “ without faith (belief), it is impossible to please Him : for he that cometh to God must BELIEVE that He is ; and that He is a rewarder of them that diligently seek Him ” (Hebrews 11. 6). *Unbelief* is a “ sunken rock ” that will surely wreck its victim!

Sel.

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A DISCIPLE OF JESUS

THE greatest proof of love for a fellow-creature is exhibited in an anxious desire for his happiness in time and eternity. A worthy minister who laboured for upwards of thirty years in H—— (of whom the following interesting circumstance is narrated) was remarkably filled, even to overflowing, with this genuine love to his fellow-creatures.

This devoted disciple of Jesus was accustomed in his walks to pray aloud, both for himself and for

others, and on this account chose lonely and unfrequented by-paths, as being convenient for thus holding intercourse with his Saviour.

It was to him an elevating thought that the Kingdom of God would one day flourish over all the earth, and His will be done on earth as it is in heaven.

One of the meadows near H—— had long been used by its inhabitants as a thoroughfare, and the owner determined no longer to permit this, and to resort to physical force as the most effectual means of preserving his ground from intruders. Accordingly, about the time of the usual stroll of the inhabitants he concealed himself behind the hedge armed with a cudgel. He had not thus lain in wait long, when the gate opened and the worthy minister entered the meadow alone. All was still, save the voice of nature. The birds twittered in the leafy hedges, as if praising the God that preserved them, the gurgling of the near stream seemed to his ears to speak of a beneficent Creator, and together with the rural landscape seemed to make a deep impression upon him. Raising his eyes towards heaven, and folding his hands, he entered the meadow praying, and distinctly spoke these words : “ O Thou bounteous God, Father in heaven, bless the owner of this lovely spot ! Manifest to him the drawings of Thy Holy Spirit ; give him to feel the love of the Father in His Son, Christ Jesus our Saviour, who has died for him on the cross, and thus secured for him pardon for his sins. Yes, loving Saviour, grant that he may by virtue of Thine expiatory death obtain an entrance into Thy Kingdom of joy, where he may with us Thy redeemed ones praise Thy Holy Name.”

Not a word of this hoary-headed Christian escaped the owner, who lay in wait with his cudgel, while he was thus pleaded for. Letting his weapon fall, and scarce knowing what had happened, he fell upon his knees, and there remained for some hours. When he arose he was about to hasten after the man, but he had long since passed on, and the same stillness reigned in the meadow. Lost in thought, he turned towards home, when his wife, aware of his previous determination, met him. "Well," she said, "have you caught anyone?" "Oh! dear wife," said he, tears streaming down his cheeks, "there was one, but he caught me." "Caught you! how so? Surely you could defend yourself?"

"Yes, yes; but he was stronger than I, for he had wholly different weapons. Listen! Late in the afternoon there passed some one through my meadows, but he offered for me the most heartfelt prayer I have ever heard in my life. He seized me like the arms of a giant, threw me on my knees before God, and made me feel that I am a desperate sinner, and more. Listen again! To-morrow I will go to the minister, and ask him how I can become like the old man who passed through the meadow, and you shall go with me."

When the farmer arrived the next morning, he was surprised to see in the minister the same old man who had so earnestly prayed for him on the preceding day. "This is the man of God himself," exclaimed he to his wife, "who prayed for you and me."

Bidding them both be seated, the minister then heard how God had answered his prayer for his neighbour, which in the fulness of his love towards him, he had breathed forth. The man was truly

awakened, and the circumstance made such an impression on his wife, that by exhortation and entreaty, she too was led to seek for mercy and salvation from eternal ruin through Christ Jesus, through whose expiatory death all who believe may be saved.

Found among some papers of the late F. CAVANAGH.

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TAKEN BY THE HAND

WHEN Lot still lingered in the doomed city of Sodom, angelic beings sent of God, laid hold of his hand and that of his wife and his two daughters and led them without the city. Many do not realize that the earth and the works that are therein are to be burned up. How many are going on like Lot in the midst of it all ! God would, so to speak, take us by the hand to rescue us from it all and bring us into blessing.

Christ, we are told, takes not hold of angels [by the hand] but takes hold of the seed of Abraham. (See Hebrews 2. 16, J. N. Darby's New Translation.) He who is and was and ever shall be God and equal with God became a Man of the seed of Abraham. Christ did not become an angel. There is no gospel for fallen angels but there is a glorious gospel for fallen man. The Dayspring from on high has visited us. Christ has partaken of flesh and blood, sin apart. He has been here on earth among men, taking His place in the likeness of men, and having been found in figure as a Man has died for men. None else could do this. No heavenly or earthly creature could have rescued sinful man from his

doom. Michael the Archangel could not become a man and die for men : great as he is. But Christ, the Lord of glory, the One by whom all things were made, has passed by the angels, and has been made a little lower than the angels, reaching men in their lost estate, has endured the sufferings of death that He by the grace of God might taste death for every man.

In the Gospel of Mark we see the Lord at work in the detail of his skilfulness. A blind man is brought to Him that He might touch Him but He does far more than that. He took him by the hand and led him out of the town, and there by a double process healed his blindness. The town would suggest the world system. Just as Israel of old was taken by the hand and led out of the land of Egypt so if we are to be saved from moral and spiritual blindness we need to be led out of the world by the Lord Himself. With tender care the Saviour would take our hand and lead us out and lay His hands upon our eyes that we might see all with clarity. Are you, dear reader, prepared to put your hand in his and and let Him lead you out of this world system and give you sight ?

Cape Town.

C. M. MENZIES.

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GOD'S THOUGHTS TOWARDS US

“ I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil ” (Jer. 29. 11). God had thoughts of good for the very creature of whom He had to say, “ Every imagination of the thoughts of his heart is only evil continually.”

GEO. C.

STORY OF A WELL-KNOWN HYMN

When peace like a river attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot, Thou hast taught me to say
It is well, it is well with my soul!

A TOUCHING story is told in connection with this well-known hymn composed by H. G. Spafford.

In 1874, when the French steamer "Ville de Havre" was crossing the Atlantic on its return journey from America, it met with disaster. On board the steamer was a Mrs. Spafford with her four children. In mid-ocean the steamer came in collision with a large sailing vessel. In half an hour the "Ville de Havre" sank and nearly all on board perished. When the collision took place, the distracted mother got her children out of their berths and up on deck. Realising that in a few moments the vessel would go down, Mrs. Spafford knelt with her children, asking God that they might be saved; or be made willing to die if it was His will. When the vessel sank the children were lost. The mother was picked up among some floating wreckage, and some days later she was landed at Cardiff. From that port Mrs. Spafford cabled to her husband, a lawyer in Chicago, the message, "Saved alone." Mr. Spafford started immediately for England to bring his wife to Chicago. Mr. Moody, who at the time was holding Gospel meetings at Edinburgh, made a journey to Liverpool to try to comfort the bereaved parents, and was greatly cheered to find that they were able to say: "It is well; the will of God be done." A comforting fact in connection with the sad event was that in one of the meetings

conducted by Moody and Sankey in Chicago, a short time prior to their sailing for Europe, the children had been converted to God.

Two years later, when Sankey was staying at the home of Mr. and Mrs. Spafford, during a series of Gospel meetings in Chicago, Mr. Spafford wrote the hymn, "It is well with my soul," in commemoration of the death of his children.

A business man, who had suffered some heavy reverses during a financial crisis, and was in deep despondency, on hearing the story of the hymn, exclaimed: "If Spafford could write such a beautiful resignation hymn, I will never complain again."

Though Satan should buffet, tho' trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed His own blood for my soul.

D. J. B.

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A WONDERFUL PROCLAMATION

THE GOSPEL which the apostles were commissioned by their divine Master to preach to all nations for the obedience of faith, and which still abides in all its power and blessedness to-day, that GOSPEL proclaims "peace by JESUS CHRIST" (Acts 10. 36). It does not prescribe certain *terms and conditions*, to be fulfilled on the part of the sinner, by which *he* is to make his peace with God, but it proclaims PEACE MADE BY JESUS CHRIST. And in that Gospel the Holy Spirit testifies of JESUS CHRIST; that "by HIM *all* that *believe* (that believe GOD'S testimony) ARE justified from all things."

H. M. HOOKE.

THE INFIDEL'S LACK

THE following incident took place in Dublin University about forty years ago. The world-renowned scientist and infidel, Professor Huxley, was invited to give a lecture to the Fellows and others in Trinity College. In his anti-Christian address he had as his theme what he called "anthropomorphism," from Greek ("Anthropos"—Man, and "Morphe"—Form, or shape). He mocked at the Scriptures giving the great God features and parts like those of a man, such as eyes, hands, feet, etc.

When he had finished, the Chairman (who was doubtless in sympathy with the Professor), said: "Would any gentleman like to reply to Professor Huxley?"

After a pause a Christian, Professor Haughton, stood up and maintained that it was by God assuming these features, such as eyes to see us, ears to hear, a heart to love, and so on, He could draw near to us and give us to understand Him, and His attitude towards us.

Afterwards when the two were alone, Huxley put his hand upon Haughton's shoulder and said impressively: "Haughton, I would give the *whole world* to have your faith."

We may hope that God brought him to the knowledge of Himself before he died, so that he has not gone out into the night of a lost eternity.

The incident emphasises the force of the Lord's words in Mark 8. 36-37: "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?"

Dublin.

W. H. ROBERTS.

A LETTER TO A YOUNG CHRISTIAN

8/10/49

MY dear Grand-daughter,
You have been heavily on my heart since bidding you goodbye yesterday and I feel constrained to send you a few lines expressing how much I feel as to the step you are taking, and to send you a parting expression of them. I am sure there will be many tears and many prayers for you as you cross the ocean, your Granny's amongst them.

I feel for you in these closing days with our time short and opportunities few for being here for the One who loved us and gave Himself for us and has left us here with that one object to serve and please Him for "you are not your own, ye are bought with a price (what a price !), therefore glorify God in your body (how you use it) and your spirit (what you *are*) which are His."

If you are taking a step of your own choice, with certain advantages you may see in it, then *beware*, as you cannot count on the Lord's support, but that arch-enemy, the Devil, will be ready with all his clever tactics to lead you astray.

Again I say, as I did to you, let us live *daily* in the light and prospect of the judgment seat of Christ, when all our life will be reviewed with a view to reward, and covet to have earned His "Well done, good and faithful servant."

Take this as meant in loving interest and care for your best interests now and then.

Much love from

Your ever loving Grandma.

TAKING, OR RECEIVING—WHICH ?

WHAT is the difference? The difference is simply this, taking implies more or less self energy, which is not implied in *receiving*.

Let me tell you an incident that took place in a Melbourne street. An honest little chap saw a shilling fall from the barrow of a fruit hawker. He picked it up, and, running after the man, he returned it.

Of course the man rewarded him; and showed his gratitude by saying, "Now, boy, *take a handful* of cherries."

But what do you think the boy said? "Please, sir, *you* give me a handful—will you?"

The fruitseller did so, and then said: "Why did you ask me to give them to you?"

"Oh!" said the boy, with a twinkle in his eye, "because *your* hand is a deal bigger than *mine*."

So you see that the lad by *receiving* got twice as many cherries as he would have got had he *taken* them.

How much better it is, when praying to God, instead of trying to take what we want, to wait, and then receive what God gives. We may be quite sure that God's hand, so to speak, is bigger than ours—that He is ready to give, if we are ready to receive, a great deal more than we would like to take.

Sometimes, if we are not receptive, God allows us to take, that we might find out how small and weak our faith is, and how much more we get when we wait for Him to give, and for us to receive. Of course, when God offers us blessing, we do take it, but only in the sense that we passively received it.

When the lad received the cherries, he had to hold out both hands. God always gives us far more than

we can take when we are receptive, and ready to receive what He gives!

But the first and most vital question is, Have you received from God the One in whom every blessing is found? Have you received God's great love gift, which, so to speak, He offers you with both His hands full? Have you received Jesus as your own personal and present Saviour, and thus know what a bountiful Giver God is?

If so you can stretch forth both your hands and by faith receive all God has for you.

S. J. B. CARTER.

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THE MAN ON THE THRONE

Acts 2. 32-36

SOUND again the glorious tidings,
Blessed news from heaven above,
Tell it out through all creation,
Tell the story of God's love ;
Manifest in Christ the Saviour,
He who came to make it known,
Lived and suffered, died and risen,
Now exalted to the throne.

From that glorious throne is flowing
Living river of God's grace,
Bringing healing, pardon, blessing
To a lost and ruined race.
Christ the spotless Lamb has suffered,
And His precious blood was shed
On the cross to make atonement—
He was numbered with the dead.

From the grave He rose triumphant,
And ascended to the throne,
Now He lives, a glorious Saviour,
Life is found in Him alone.
Sinner turn, O turn to Jesus,
He is waiting thee to bless,
He will give you peace and pardon,
Clothe you with His righteousness.

Soon He'll come again in glory,
Then shall all His worth proclaim,
Every knee bow down before Him,
Every tongue confess His name.
JESUS, once despised, rejected,
Sees the travail of His soul
In the myriads who adore Him
As eternal ages roll.

Winnipeg.

C. DEAYTON.

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YOUR WILLING SLAVE FOR EVER

MANY years ago a British merchant was travelling on a Turkish vessel, when his attention was drawn to an intelligent native, who he discovered was a slave. He got into conversation with him and learned that he was free born, but had been taken a prisoner in war, and had been made a slave.

The gentleman's heart was touched with pity for the poor man, and he decided that if it was possible he would purchase him, and set him free. The price asked by his master was very high, much more than he felt he could give, but at last an offer was made and accepted. When the poor slave understood that he had become the property of the mer-

chant he was full of indignation, and cried out, "You call yourself a free-born Briton, an enemy of slavery, and yet you have purchased me."

The gentleman said, "I have bought you to set you free." Instantly the storm of passion was hushed, the slave burst into tears, and falling at the feet of his deliverer said, "*You have taken my heart captive; I am your willing slave for ever.*"

This touching story reminds us of the One who in love and pity for captive sinners, the slaves of sin and Satan, "gave Himself a ransom for all," and died to set them free. All those that believe on Him, and know Him as their Saviour, have been redeemed, not "with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1. 18, 19). Are you one of His redeemed? Has that wonderful story of the love of Christ reached your heart, so that like the poor slave, it has been taken captive, and now He reigns supreme there?

His love so amazing, so divine, demands a response from you.

If you are a believer, to whom are you living? The Apostle Paul's heart had been taken captive, and the One who loved him and gave Himself for him, was the One he lived to and for, as disclosed in those striking words, written to the Galatians (chap. 2. 20), "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

The secret of his devoted life is found in his second Epistle to the Corinthians (chap. 5. 14-15), "The love of Christ constraineth us; because we thus

judge, that if one died for all, then were all dead : and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Christ commanded his whole being, and he became His willing servant ; he had but one object, and only one desire, that Christ might be magnified in his body, whether it be by life, or by death (Phil. 1. 20). For to him to live was Christ ; and to minister Him to saints, and preach about Him to sinners, was his never-ending delight.

E. E. NICHOLS.

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THE CREATION OF MAN

IT is profoundly interesting and important to learn how we came into this scene, and what is our relation to it all and to our Creator. Happily we are not left to conjecture in this matter, but have the authoritative Word of God to guide us (Gen. 1-2).

Have you ever noticed that, according to the Divine record, man was not made on the first day of the week in which he was created, but on the last ? How this shows the goodness and forethought of the Creator who had everything ready for the man whom He was placing in this scene as His representative, and whom He had made in His own image and had endowed with a conscience—that direct and unique mark of responsibility to Himself. Of man only is it said that “ God breathed into his nostrils the breath of life.”

There was nothing immature or unformed about Adam when he was created, and he was so intelligent that he could name every creature that God brought to him to name, and doubtless according to the

characteristics and no name that he gave had to be reversed.

Was all this account written to tell us the origin of the man who failed completely in his responsibility on his first test (Gen. 3), involving the whole race of man in sin and death? No, indeed! God always had the Lord Jesus Christ before Him in creating man, and Adam was "the figure of Him that was to come" (Rom. 5. 14).

Psalm 8. 3-9 shows this most remarkably. David, struck by the magnificence of the heavens above us, wonders why God should be mindful of man, relatively so insignificant, until he thinks of the Son of man (a title often used by the Lord Jesus down here in connection with His going into death, where He gave His life a ransom for many), and the Psalm then shows everything put under His feet, and the name of Jehovah, our Lord, excellent in all the earth!

At the name of Jesus every knee shall yet bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2. 10-11). Is it true of you now, in the day of His grace, that you have owned Him as your Lord?

Bexhill.

W. M. HARRIS.

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ACTIVITY IN OBSCURITY

WHAT was then the life of Jesus, the Man of Sorrows and acquainted with grief? A life of activity in obscurity, causing the love of God to penetrate the most hidden corners of society, wherever needs were greatest. This life did not shelter itself from the misery of the world, but it brought into it (precious grace!) the love of God.

J. N. DARBY.

WHICH WAY?

IT would be idle and even wrong to deny that the world offers many forms of amusement and pleasure. The Bible itself speaks of the "pleasures of sin," though it qualifies the expression by immediately adding the significant words, "for a season" (Heb. 11. 25).

It often irritates young people when they hear those older than themselves dilating upon the emptiness of the world and its inability to afford real happiness. They think it is only the cynical outlook of those who have had their day.

Let us look at the contrast between the life of one who knows the Lord Jesus as his own personal Saviour and lives in the joy of it, and that of one in the world who is seeking pleasure in his immediate surroundings.

When a young man or woman leaves school or the university, we may see them in the prime of vigour, both physically and mentally. The world with all its attractions looms large and fills an imagination brimming over with enthusiasm. Such a moment may justly be termed life's supreme age. We may say, in that sense at any rate, that it is at the widest point of its embrace.

Not many years pass, however, before the fact begins to make itself felt that one's physical condition is not so good as it used to be and gradually the more strenuous forms of sport have to ease off and one's sphere of activity commences to contract.

This is followed as the years creep on by further decline. The mind is not so receptive nor the memory so retentive and there is a further contraction, and the downhill movement continues.

Before so very long—for the years go by apace—the thought of retirement from active service is talked of, and the convergence of life's pathway becomes more rapid.

Eventually the allotted span is reached and the journey converges to a point—the point of the grave.

Thus from youth to old age life assumes a constantly *converging* outlook until it finishes here in death. Then (solemn) fact!) for the one who dies unsaved: *After death the Judgment.*

Now consider by way of contrast the life of one who early chooses Christ.

The starting-point is always the same—the point of repentance. It is truly a “narrow” gate—but albeit, it is the *only* one. To enter that gate involves the abandonment of all hope in oneself or one's own righteousness. The words, “I have sinned,” addressed to God, are the expression of a heart that realises that all hope in self is fruitless, but that forgiveness towards all is the attitude of the God who has given “His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3. 16).

This is the starting-point. From that moment onward, the vision of the soul *widens out*, the knowledge and understanding of God and His wonderful thoughts and ways *expand*.

As the years roll by, the horizon *broadens*, the joy of heart *deepens*, and the soul's satisfaction and peace become *more evident*.

Instead of old age being marked by living in the past and harping with regret on what has been, the heart rejoices in the near approach of the moment when the limitations occasioned by a failing body will be removed for ever, and an eternity of endless,

uninterrupted joy will be substituted for a world compassed by sorrow, sin and death.

Such a one as he who looks onward and upward says, "Thou wilt shew me the path of life : in Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore " (Ps. 16. 11).

My dear reader, which is the happier way, the better way, and which are you treading?

H. P. WELLS.

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"NOBODY CAN KNOW *THAT*"

THESE emphatic words were spoken to one of the ladies by an old man who had just conducted a party of visitors around an exhibition homestead. His face expressed the look of almost stupefied amazement, for he was completely mystified as he pondered *her* words—they carried a meaning entirely new to him. During the tour of inspection, his animated conversation had dominated the occasion, proving him to be a man of experience and considerable intelligence, but now his face had become serious and perplexed. He showed no resentment whatever, but looking thoughtfully at the lady who had just spoken, he replied, slowly and sadly, "But nobody can know *THAT*, nobody can know *THAT* now, ma'am."

No doubt it had been his custom to attend regularly the old church near at hand, for his demeanour displayed his sincerity and his whole bearing was highly commendable. The tenets of his belief he had faithfully followed for many years, yet now in the evening of his days he had heard *THAT*.

He was completely mystified, for here was something entirely new to him. His many years had

passed in unquestioning acceptance of widely held doctrines but now a stranger had spoken to him of a matter that startled him and in his astonishment he had replied "Nobody can know THAT." Her conversation no longer referred to the exhibits, which it was his delight to demonstrate, but passing on to more permanent things she had spoken of her lasting joy and peace in knowing the Lord Jesus as her own Saviour. She also enquired if the old man knew the forgiveness of sins and his reply "But nobody can know THAT" clearly demonstrated that he was facing something new.

He had evidently given no thought to this all-important matter—in fact, it was entirely new to him, yet he lived in a country famed for light, achievements and religious influence. How sad it is (for he is not alone in his beliefs) that in this enlightened age there are so many who sincerely believe that it is impossible to know *now* that their sins can be forgiven, yet this is the very first blessing that our Saviour God offers to you! Consider the following passages of Holy Scripture, which conclusively confirm this wonderful truth :—

"Christ died for our sins according to the scriptures" (1 Cor. 15. 3).

"Son, be of good cheer ; thy sins be forgiven thee" (Matt. 9. 2).

"Man, thy sins are forgiven thee" (Luke 5. 20).

"Her sins, which are many, are forgiven. . . ." And He said unto her, "Thy sins are forgiven" (Luke 7. 47, 48).

"To Him (Jesus) give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10. 43).

"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins" (Acts 13. 38).

And finally, in concise yet emphatic words, carrying divine authority :—

“ I write unto you, little children, because your sins are forgiven for His name’s sake ” (1 John 2. 12).

Spoken by the Lord Jesus, preached by the apostles, recorded by John (the evangelist), and proved and enjoyed by millions of believers, the knowledge of forgiveness of sins is open *to you*.

Coniston.

H. R. WILKINSON.

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“ WE WHO ARE ABOUT TO DIE ”

A STRANGE title, but a very salutary reminder that death is taking its toll of our families, friends, and acquaintances. How frequently our attention is called to this unpleasant fact ; the undertaker, grave digger, cemeteries in town and country, even a wreath in a florist shop lying along with a bridal bouquet, all serve as silent witnesses to the relentless power, which sooner or later will claim each one ! Few there are that want to go, all would gladly elect to stay. God’s word says :

“ We must needs die ” (2 Sam. 14, 14).

“ It is appointed unto men once to die ” (Heb. 9. 27).

This none can deny. Science has fought unremittently against disease, but death still holds the ascendancy, all will have to yield, none can escape. Old and young, rich and poor, peer and pauper, infidel and religionist, all will have to obey the last dread summons, for our life at the longest

“ is even a vapour, that appeareth for a little time, and then vanisheth away ” (James 4. 14).

Life’s journey terminated, Eternity begun. . . .
But where will it be spent ?

Would not wisdom call you to take a forward look, and to face what is inevitably ahead, perhaps close at hand, to—

WE WHO ARE ABOUT TO DIE?

God's original judgment against sin is death, and 6,000 years in which every person has been subject to it, indicates that God has neither revised, reversed, or revoked His edict. Men may argue, reason, and speculate, as to origin, cause, and effect, but the Scripture declares that

“ the wages of sin is death ” (Rom. 6. 23).

Do not cast this booklet from you, for neither disgust, disdain nor dissent, will arrest the onward march of death that all must face.

If you are not ready, then your present plight is awfully serious, for

“ It is appointed unto men once to die, but after this the judgment ” (Heb. 9. 27),

involving the righteous condemnation of God at the final assize of the Great White Throne, where every sinner must appear to receive the righteous judgment of eternal damnation—the lake of fire—FOR EVER. (Rev. 20. 11-15.)

Let this be a warning to you and impress you with the reality of God's provision that is immediately available to every anxious, sin-sick soul who will avail himself or herself of it.

As a guilty sinner, there is no chance of your ever being able to meet your liabilities, obligations, and responsibilities that you have to God. Assets you have none, for in neither thought, word, nor deed is there a solitary commendable thing that God can look

favourably upon. Let the Scripture speak. God makes known His mind in them.

“ There is none righteous, no, not one :
There is none that understandeth,
There is none that seeketh after God.
They are all gone out of the way,
They are together become unprofitable ;
There is none that doeth good, no, not one.
Their throat is an open sepulchre ;
With their tongues they have used deceit ;
The poison of asps is under their lips :
Whose mouth is full of cursing and bitterness :
Their feet are swift to shed blood :
Destruction and misery are in their ways :
And the way of peace have they not known :
There is no fear of God before their eyes.”
(Rom. 3. 10-18).

This is God's summary of the condition of the sinner, and honesty on the part of the reader would make him admit the truth of this indictment, for nothing that we can do can alleviate or ameliorate the hopeless ruin of our moral condition. We have sinned against God, He has been offended. What then can be done? If we can do nothing, then we must look to God Himself. He is holy and cannot countenance sin—it must be expelled from His presence, for He can never rest where sin is existent.

Then HE MUST find a remedy, a solution in conformity with His holiness, righteousness, and glory. THIS HE HAS DONE.

In transcendent grace and mercy, God has given His blessed Son, Jesus, who has brought life to the perishing, help to the helpless, and rest to the weary sin laden soul. John the Baptist was the first to call attention to this blessed Saviour.

“ Behold the Lamb of God which taketh away the sin of the world ” (John 1. 29).

Again, let the Scripture speak, it will tell us plainly all that has been effected for—

WE WHO ARE ABOUT TO DIE.

“ The Son of man is come to seek and to save that which was lost ” (Luke 19. 10).

“ To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins ” (Acts 10. 43).

“ Without shedding of blood is no remission ” (Heb. 9. 22).

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

“ Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins ” (Acts 13. 38).

“ For He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him ” (2 Cor. 5. 21).

“ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ” (1 Tim. 1. 15).

“ God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the Man Christ Jesus ; who gave Himself a ransom for all ” (1 Tim. 2. 3–6).

“ For whosoever shall call upon the name of the Lord shall be saved ” (Rom. 10, 13).

“ Him that cometh to Me I will in no wise cast out ” (John 6. 37).

To all—WHO ARE ABOUT TO DIE.

Liverpool.

J. G. MATHISON.

BABY'S SONG

(An incident in the Melbourne—Sydney night mail)

SWEETLY, in a railway train,
Rose an old familiar strain
From a little girl of three,
Sitting on her father's knee.

“ Jesus lub's me, 'iss I know,
For de Bible tells me so,
'Ittle ones to Him beyong,
They are weak, but He is strong.”

Hushed were voices all around,
Ears bent low to catch the sound ;
Hearts were moved by mem'ries dear,
Eyes grew dim with childhood's tear.

All unconscious who had heard,
Knowing not what thoughts she stirred,
Still a little higher rang
From the baby lips that sang—

“ Jesus lub's me, He who died,
Heben's gate to open wide,
He 'ill wash away my sin,
Let a 'ittle child tum in.”

Yet again the cadence came,
Breathing sweet that precious Name,
Till, upon her father's breast,
Baby gently sank to rest.

But the darling's little song
Soothed one heart amidst that throng,
And from care it rose above,
Trusting in the Saviour's love.

S. J. B. CARTER.

SIR ISAAC NEWTON'S CONFESSION

SIR ISAAC NEWTON said, a little while before his death, "I do not know what I may appear to the world; but to myself, I seem to have been only like a boy playing on the seashore, and diverting himself in now and then finding a smoother pebble or a prettier shell than ordinary, while a great ocean of truth lay all undiscovered before me."

How true this is! When we view God's mighty power and wisdom how small we feel! Consider His creatorial work—the heaven, sun, moon and stars, the sea and land, mountains, rivers, lakes, etc. How great must be the Maker of all these!

Now let us consider God's wonderful plan of redemption which surpasses all.

'Twas great to call a world from nought,
But greater to redeem!

Why? Because the Lord Jesus Christ had to die. The only holy, perfect Man that ever lived, the Just One suffered for the unjust that He might bring us to God. Who can tell what it cost God to give His Son?

Do we not stand in wonder and amazement as we think of the infinite greatness of all this? Another has beautifully expressed it thus:—

But ah! how much of that unfathomed love do we yet
know?

Only the ripples on the shores of time, the nearer
flow.

The mighty ocean of redeeming love rolls deep and
wide,

Filling eternity, and heaven and earth, with its vast
tide.

A. E. BIRD.