

A
Chinese Fable



A Chinese Fable

AND

OTHER PAPERS



NEW YORK

LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT,
1 EAST 13TH STREET

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A GIFT

"The GIFT of God is eternal life, through Jesus Christ our Lord" (Rom. 6: 23).

SUPPOSE God charged a thousand dollars, or a hundred, or even one, for eternal life, would it be a *gift*? Nay, suppose He charged only one cent, would it be a *gift*?—No. Suppose He charged so many prayers, or so many good works, or so much love, to the man who needs eternal life, would it remain what He calls it—"the gift of God?"—No.

And is He not true to His word? Will He deceive as men do? Will He, *can* He, mock man's need? Ah, not He! The One who loved man enough to give an *only* Son for us is not the One to mock man.

Reader, whatever else God may have put conditions upon, He has put no conditions, no price to bring, to obtain eternal life. It is His prerogative to give it, and He freely gives it to every man who comes to Him acknowledging his need.

Do you know what eternal life is? It is the very life of God Himself. Christ is the eternal life; and having settled, through His atoning death on the cross, the whole question of our sins, He can give, and does most gladly give, eternal life to every one that *believes* on Him. Yes, all who

receive Him, receive eternal life, by which they become as really the *children of God* as children are their parents' children by natural birth—possessing their very life and nature.

Think of it; the man, woman, or child, who has faith in the Lord Jesus Christ *is a child of God!* Read 1 John 3: 1, 2, and again, chap. 5: 1, and see for yourself. Such an one has in him now a life which cannot see death, which cannot sin, which is like God from whom it springs, and which thrives and grows only in the things which God loves and enjoys.

It is not at all an improvement of the old nature. No, that was born of the flesh, and remains the same; but this new life is born of the Spirit, and it is spirit. It is not the restoring of man to his innocent state, as in Eden. No; it is making him “a new creature” in Christ Jesus.

It is not gradually cultivating him till he gets up to a high standard of goodness. No; it is an immediate absolute passing from one thing to another, “from death unto life”—from the wild tree to the grafted tree. A new life is implanted in the soul who receives Christ, like the graft implanted into the old tree, and is to bear new fruit. Glory be to God for such grace, which can thus stoop to us in our ruin, degradation, and helplessness, and operate such mighty things.

Reader, once more we exultantly repeat,

**"The GIFT of God is eternal life,
through Jesus Christ our Lord"**

If you perish, it will be because you were too good in your own eyes to need eternal life; or too blind to perceive the grace of God; or too proud to confess your need. And what will you do in the day when such grace has ceased to call, and you must face the eternal realities of sin and judgment?

P. J. L.

"What Wilt Thou Say?"

"What wilt thou say when He shall punish thee?"

(Jer. 13: 21.)

"Punish!" you exclaim impatiently; "Why should I be punished? What have I done that anyone should speak to me of punishment?"

We shall see directly; but first of all let me assure the reader that there is punishment appointed for transgressors. I know the idea is not popular to-day; even in human governments, in public schools, and in the home; efforts are being made to abolish the fact and thought of punishment. It is coming to be regarded as a relic of barbarism, or classed with the Inquisition. If it

were not sure to result in too much danger or inconvenience to himself, man would quickly banish it from the earth and leave every one free to follow his own unrestrained will without being required to give an account to anyone.

But it is written in God's book, that "though hand join in hand, the wicked shall not be unpunished" (Prov. 11: 21). And the very words of the Son of God, our Lord Jesus, are recorded thus: "These shall go away into everlasting punishment" (Matt. 25: 46). So there is a place of punishment in God's government, though men imagine that they shall one day be able to get along in the world without it.

This point settled, what have you now to say in answer to the question at the head of this paper: "*What wilt thou say when He shall punish thee?*" Mark it, "*punish thee.*" This makes the interrogation an intensely personal one. It is not your friend, your neighbor, it is *thee*, thyself! "Every one of us shall give account of himself to God" is declared by Him who is to be the Judge. Take the question straight home to yourself. Leave others to the just judgment of Him before whose bar all must one day appear, to which you yourself are amenable.

Punish the impenitent He surely will and must.

Preachers of peace, when there is no peace, may lyingly say to you as King Saul falsely said to the witch of Endor, "There shall no punishment happen to thee for this thing" (1 Sam. 28: 10). He spoke only of a punishment that was his to mete out, but we all shall have to do with GOD, "the Judge of all;" and what wilt thou say *to Him*? Will you say *to Him* as men blasphemously say *of Him* now, that "He has no right to punish," that He has no case against you?—that inasmuch as His word declares that He "is love," He should *not* punish?

No, you cannot say this; for since it is to His written Word you appeal, you should know that it is also written there that "God is light," that He is "of purer eyes than to behold evil, and cannot look on iniquity," and "will by no means clear the guilty" (1 Jno. 1:5; Hab. 1:13; Num. 14:18).

Will you say, then, that you are not guilty? or that your sins are not such as to merit punishment? You would be quickly reminded of the strict justice of His law, and that "every transgression and disobedience must receive its just recompense of reward." Plead, "Not guilty," you cannot; even to your own conscience now you can not deny that you have sinned time and again, that you have transgressed God's holy law, and are therefore justly amenable to punishment.

And should you question the justice of the punishment meted out, and ask why eternal punishment should be apportioned for a lifetime of sin, Calvary's tree would be pointed out to you, where God's beloved Son hung accursed for the sins of His people laid upon Him there, when He was forsaken of His God while bearing the judgment of their sins—yes, there upon that cross of shame, in agony unutterable, He suffered once for sins, the Just for the unjust! To all the universe—to men, to angels, to demons and to all created intelligences—it was publicly shown that sin and God cannot subsist together: for when the Son of God was made sin for us (as our substitute on the cross) He was forsaken of God, and cried, while darkness covered the land, "My God, my God, why hast Thou forsaken Me?" Though Himself the Holy One who knew no sin, Divine Justice smote Him, and He was forsaken when, as our substitute, He was charged with our sins. Oh, shall not every redeemed soul adore Him for this, and sing His praise eternally?

"What wilt thou say," then, if thou shouldst now refuse or turn away from Him, whom God delivered up for us all, "that whosoever believeth on Him should not perish, but have eternal life?"

Yes, it is He that is to punish rebellious sinners who reject His love and refuse to submit to be

saved through the merits of His beloved Son who died that we might live. Oh, do not compel Him, the God of light and love, to punish you, with all those who continue in sin, who refuse to repent and believe the gospel of His grace. The place of eternal punishment was prepared, not for men, but "for the Devil and his angels" (Matt. 25: 41). Why should you choose to go there with the Devil? Why refuse to submit yourself to God and the precious Saviour He has provided for our salvation? Why should you court self-destruction and everlasting punishment?—for, remember, there is no change after this present life. (Read Revelation, chap. 22, verses 10-12.)

Dear reader, I close with the words of our text, "What wilt thou say when He shall punish thee?"—you, with all your privileges, your warnings, your opportunities to receive the gospel, and the writer's prayers for your conversion. Honestly face the issue, remembering the King's words to the man found without a wedding garment at the wedding feast: "Friend, how camest thou in not having a wedding garment? And he was speechless. Then the King said to the servants, Bind him hand and foot, and take him away, and cast him into the outer darkness—there shall be weeping and gnashing of teeth" (Matt. 22: 11-13).

That you may turn in repentance to God, and accept the Saviour *now*, is the writer's earnest prayer.

C. K.

The Fountain of Youth

IN the quaint old city of St. Augustine, Florida, is a fountain, reputed to be the quest of Juan Ponce de Leon, who sailed from the shores of Porto Rico in the year 1513 to find the magical "Fountain of Youth" which would renew the youth of all who drank of it. Many wonderful discoveries had been made since Columbus had proved the world to be round, and people were ready to believe astounding things. So the gray-haired old warrior had no trouble in getting a commission from the king of Spain to conquer Bimini—the island so named by the Indians—where much gold was to be found, and this renewal of youth even more precious than gold. The commission was given in 1512 and he was to settle "Bimini" within three years after its discovery.

At his own expense he fitted out three small vessels for the expedition, and found men eager to join him. On account of some trouble with the

Indians at Porto Rico, his sailing was delayed till early in the next year, but in the spring of 1513 he cruised among the Bahamas, hoping among that group to find "Bimini." Failing in his search and hearing of land in the north-west, he steered in that direction. It was on Easter Sunday, March 27, that he sighted land, and after coasting along the shore for several days, landed a little north of where St. Augustine now stands.

The Bahama Indians had called this land Canico, or Cancio, but on account of the beautiful flowers everywhere to be seen, or because the discovery was made on Easter Sunday (called by the Spaniards "Pascua Florida"), De Leon gave the name *Florida* to the country. He raised a cross and planted the Spanish flag, thus taking possession for the Spanish crown.

De Leon made some explorations of the country, and cruised about the coast for several weeks. He discovered and named the chain of islands which he called the Martyrs, as well as the Tortugas, south of Florida, and sailed a little way up the Western coast. *But nowhere could he learn anything of the fabled fountain he was seeking,* nor did he find either gold or silver. Much discouraged, he returned to Porto Rico, where, history bluntly records, *he died.*

It has been the ambition of men for ages to endeavor to prolong life and thus seek to escape the dread penalty imposed upon man because of sin. Yet after all—

“One generation goeth and another cometh,”

“And man goeth to his long home
and the mourners go about the streets”

(Ecc. 12: 5.)

The earth is peopled by countless millions ever passing like the figures of a moving panorama or the shadows flitting across the plain. We fall into line and move out of sight, while others are filling up the ranks behind us. None can escape this *forced* march.

“Our hearts though stout and brave,
Like muffled drums are beating
Funeral marches to the grave.”

Men are baffled at every turn, in their desire to find enduring felicity in this passing scene. Ah! there is no paradise here! Sin has so sadly wrecked this fair creation that whether the face and footsteps of men are turned north, south, east or west, its wretched stamp is seen everywhere. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all have sinned*” (Rom. 5: 12). And again it is written that, “It is appointed unto

men once to die, but after this the judgment" (Heb. 9: 27).

We must look elsewhere for the "fountain" that gives life forevermore, for irrespective of the social standing of any of the sons of Adam, this world only holds out a mocking goblet, which may lure, as the vanishing mirage, but never satisfies. Satan has cast out many lines to engage the careless, and too successfully is he obtaining the object of his fell designs.

Let me entreat you, dear reader, to turn away from all these vanities to the Lord Jesus Christ who truly opened the Fountain for sin and uncleanness at Calvary, and declares that all who believe on Him have everlasting life and shall not come into condemnation, but are passed from death unto life (John 5: 24).

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. *Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?* Harken unto Me...incline your ear and come unto Me; *hear, and your soul shall live*" (Isa. 55: 1-3).

You may reject this overture of mercy, my reader, but it is at the peril of your soul! Remember, God is *long-suffering* not willing that any should perish. He has no pleasure in the

death of the wicked and in infinite mercy He has provided a Saviour for you in the Person of His own Son. To choose Him is to choose life evermore; to reject Him is to choose eternal death and judgment.

“The wages of sin is death;
but the gift of God is eternal life,
through Jesus Christ our Lord” (Rom. 6: 23).

“Jesus the water of Life will give
Freely to those who trust Him.
Come to that Fountain, oh, drink and live!
Flowing for those who trust Him.

Jesus has promised eternal day,
Freely to those who trust Him.
Pleasures that never shall pass away,
Freely for those who trust Him.”

F. B. T.

It is the same rain which falls upon the rock and upon the soil at its base, but the rock remains barren while the soil becomes fruitful. Is, therefore, the rain in fault, or is the result due to the nature of the soil?

So the word of God—the same Word falls upon different hearts, and some continue barren and unfruitful, while others yield fruit a hundredfold. The fault lies in the hardness of heart of the hearer.

“On the Rock,”

Or, WELCOME, ETERNITY

“My feet are in the waters of death even now, but they are also on the Rock,” was said to us by a dying man whom we visited, as he showed us his swollen feet. “I am just wondering how long it will take,” he added, “ere I leave this weary scene to go home to my blessed Lord.”

“Would it give you joy to know that?” I asked. “Yes, it would,” he answered. “It is just like a man waiting a long time for the train; he is delighted when he sees the smoke of the locomotive, for he knows it will not be long ere the train pulls in at the station. (He is a railroad man). So just as the smoke is a sign that the train is coming, the swelling of my feet shows that death will soon be here.”

Then he told us what to preach at his funeral. His first text was from Rom. 7:18, “For I know that in me (that is, in my flesh) dwelleth *no good thing*.” The next was from 1 Tim. 1:15, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” “Then,” said he, “sing that grand old hymn:—

‘Just as I am, without one plea,
But that Thy blood was shed for me;

14 “*On the Rock,*” or, *Welcome, Eternity*

And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come!’ ”

Lying there in bed he could talk so calmly about death, and give directions about the preaching at his funeral! It was a real benediction to visit that dying man, and see the wonder-working power of the gospel in his heart. Death only a few days away; eternity soon to be entered; no dread; in calm repose and kept in perfect peace!

If it were you, dear reader, if you felt *your* feet in the chill waters of death at this moment, could you say like dear Johnston, “Yes, my feet are **ON THE ROCK,**”—Christ is that Rock (1 Cor. 10: 5).

“Praising, not perishing, no dread of dying,
Life everlasting ‘in Christ’ God provides;
Walking the narrow way, patiently waiting,
Waiting my Saviour’s glad shout from the skies!”

Dear Johnston! he learned first of all that in him goodness did not dwell; and second he learned that “Christ Jesus came into the world to **SAVE** sinners” (1 Tim. 1: 15)—not merely to help us to save ourselves, which is no gospel at all. For to *save* our precious souls, Christ had to come all the way down to Calvary. There He “died for our sins;” there He met all the claims of God’s righteous throne; there “He was wounded for our transgressions” that God might be “just and the

Justifier of him that believeth in Jesus” (Rom. 3: 26.)

Dear Johnston heard these glad tidings; he confessed that he *was* a sinner, and he came to Christ *just as he was*, as the hymn beautifully puts it,

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

And He found the Lord true to His word. “Him that cometh to Me, I will in no wise cast out.”

Reader, “there is none other name under heaven given among men whereby we must be saved” (Acts 4:12); and God’s Word declares that “if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, *thou shalt be saved*” (Rom. 10: 6). And this also, “He that believeth on the Son (Christ Jesus) hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him.” On which side are you?

A. H. STEWART.

“There is life in a look at the crucified One—
There is life at this moment for thee.

Then look, sinner, look unto Him and be saved—
Unto Him who was nailed to the tree.”

Great Depths

THE Grand Canyon of Arizona! What an attraction for the poet, the painter, the scientist and the traveler! It is an immense gorge in the north-western part of that State, said to be 283 miles long, in places 12 miles across, and about 6000 feet in depth. This gigantic chasm has probably been made by some mighty upheaval in the remote past, though for centuries the Colorado River has been, and still is, cutting it down. For many years after its discovery, the Grand Canyon remained unexplored, but in recent years expeditions have penetrated its whole length.

The Grand Canyon furnishes a striking illustration of what God means when He speaks of depths. Whilst the poet may soar to lofty heights describing the wonders of this mighty chasm, and the skilful painter endeavor to duplicate on canvas its marvelous colors and tints, others may read in it the depths of God's wonderful love in our redemption.

Those depths may picture to us man's ruin as the pit in which he now is, and from which he cannot deliver himself. In the Epistle to the Romans, chapter one, we have a divine record of the ancient heathen:

“Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.”

This was step number one in departure from God. See what it led to:

“Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves.”

This was step number two; God acting in perfect justice, turning His back on those who had turned their backs on Him. But further:

“Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.”

This is where they finally came to: they put the creature in the place that belonged to God Himself. Could they go any lower?

Low indeed parts of mankind have fallen; but let us remember that, whether ancient heathen or not, all are ruined and lost, for “*we all have gone astray; we have turned every one to his own way,*” yet God in His mercy has stooped down in this depth, under man’s sin, to lift him out of it; and this is what we are reminded of in those wonderful depths—the depths into which Christ went, when on the cross of Calvary He died for our sins, “the Just for the unjust.” David prophe-

tically speaks of this in the 69th psalm:

“Save Me, O God, for the waters are come in unto my soul; I sink in deep mire where there is no standing. I am come into deep waters, where the floods overflow Me.”

Who can measure the depths of suffering into which He, the Holy One of God, descended!—when the floods of divine wrath against sin rolled over Him! Who has ever explored those extremities? What, think you, prompted Him to do this? Satan sought, in his pride, to be “as God.” Man, tempted of the devil, fell into the same sin: “Ye shall be as Gods” was the devil’s lie in the garden of Eden. But the Son of God, “being in the form of God,” disrobed Himself of glory, and took the form of a servant. He humbled Himself *unto death*, yes, the death of the cross! Not only was He cast out by men, the mock of the Gentiles, the scorn of the Jews, crucified between thieves, but far deeper than all that man could and did inflict upon Him, He was judged for our sins! And what compelled Him to do all this? Ah, full well the believer knows. Think of the Son of God, back in eternity, gazing down into those “DEPTHS,” yet in wondrous grace purposing to go down, down, down, even to the death of the cross! He was God, our Creator, but came down to meet man’s need; and because He was God He

came up out of those depths, for He rose from the dead, and is now exalted above every name, "that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

What, then, was it that led Him to thus descend? It was LOVE, *infinite* love, that brought Jesus down to the cross—love for you, and for me. For deep as man's iniquity and need were, deeper still is the story of the cross—God's love to man!

Thousands come every year to the Grand Canyon to view its grandeur and its awful depths; but oh, if they gazed into those deeper depths of their sins, their need, and of that love which brought down the Son of God to Calvary to make an atonement for sin, they would shout halleluiahs to the Lamb of God who died to set us free!

O reader, candidly confess your sins and need of a Saviour, and behold in Jesus that Saviour you so much need. May God help you to do so ere it be too late.

"Down to the depths of woe
Christ came to set me free;
He bared His breast, received the blow
Which Justice aimed at me."

R. A. WEST.

Won!

Once I was lost—a sinner unsaved—
 Away on the mountains of sin;
I cared not for Him who Calvary braved
 My soul to woo and to win.

The world had its charms, the devil his schemes,
 The flesh to follies held fast,
I was carried along on life's idle dreams
 While youth's happy years quickly passed.

My mind was held in a frivolous maze,
 My thoughts in the trend of the world,
Nothing for God had my swift passing days
 Whilst life's panorama unfurled.

The charmer thus sat secure on his throne—
 My heart was the pulse of his will:
He moved and controlled me just as his own,
 All his tricks had a grip and a thrill.

But God has His way through wave and through
 The sea-billows holds in His hand;
My proud heart He filled with fear and alarm—
 I quailed at His fiery command (Acts 17:30, 31).
[storm;

I saw, as I read the record divine,
 That judgment was coming apace;
I saw what a fearful portion was mine
 By despising "the God of all grace."

The thunders of wrath and judgment were loud,
 I saw the fierce flashings of woe,

My soul was enwrapped in despair as a shroud,
For refuge, oh, where could I go?

Above the wild moans of the dark raging storm
I heard the sweet notes of a Voice,
"I'll save you from sin, and death's dread alarm;
Come to Me; yea, come and rejoice."

I wept with delight, yet sorrow was mine,
As I saw the blest One in His grace
(Nail-pierced and wounded, without a repine)
On Calvary taking my place!

Ah, wonder of wonders that He in His love
Was willing to die on the tree—
To leave His bright home in glory above
To save a vile sinner like me!

My heart has been won, my soul is at rest,
The thunder and tempest are past;
I now have a peace which naught can molest,
And pleasures that ever shall last.

And now I delight and glory in HLM;
As still o'er life's desert I roam,
I'll tell of His love who came to redeem,
Till lost in the joys of His home

Then, in those mansions of endless delight,
"That far away home of the soul,"
I'll worship HLM there in heaven's blissful light,
"While the years of eternity roll."

Too Sure, or a Boaster's End

“Guess you won’t have to buy any flowers for me right away,” flippantly remarked a man recently as he passed over a contribution of two dollars to be used for the purchase of flowers for deceased members of the board of supervisors of which he was a member. “A few minutes later, while on his way home, an automobile accident on the famous Camillus hill just west of Syracuse, snuffed out his life,” is the newspaper account. And the very flowers used on his casket were those purchased by his own contribution.

In a world like this no man can afford to make a jest of death or flatter himself that he has any certain tenure of life, even for a short period of time. Life is altogether too uncertain, and the ways out of it are too numerous. Whatever a man’s age or however good his health, he may be snatched away without a moment’s notice. Life belongs preeminently to God; He is its author. He gives, continues, prolongs, or terminates it, just as it may please Him or as it may suit His purposes. It is He who holds in His own omnipotent hand the brittle thread of man’s life.

But there is another and more serious reason

why man should make no jest of either life or death. He is a sinner, and has therefore forfeited all claims to a continuance of life here on earth. "The wages of sin is death," is the declaration of God's book (See Romans 6: 23). If strict justice were meted out to man, he must be at once cut off from the earth, for "All have sinned," the Scripture of truth declares (Rom. 3: 23). Our own *experience* convinces us that we *have* sinned and *do* sin; our conscience bears witness to this though our innate pride might wish to deny it. Then, by *observation*, we know that others sin as well as we. Some may have wronged us personally; and we may have wronged others. Sinning against man is sinning against God as well. All sin is in fact against God; so that David, when confessing his sin in the matter of Uriah says, "Against Thee, Thee only, have I sinned, and done this evil in thy sight" (Ps. 51: 4).

The ever-speaking witness that *all* have sinned is the fact that all die; none are exempt, not even the innocent babes. These last however die, not for any sin *committed*, but being born of sinful parents, an evil nature with the seed of death is in them. And, but for the Saviour's death, though unable to sin actively, they could not be saved any more than their parents. But, as a great number die in a state of infancy, we have the sure com-

fort that "their angels" (or spirits) do always behold the face of the Father in heaven (Matt. 18:10). So, while we rejoice that the spirits of those who die in infancy or early childhood are saved, the fact that they die at all is proof positive that death is the result of, or "the wages of sin."

But you, my reader, who read this paper, must, if the death of Christ is to avail for you, repent, believe and be converted. You have attained to the age of accountability, long years ago perhaps, and must therefore give account of yourself to God. And you must be either washed in the blood of the Lamb, or die in your sins and be banished from God's presence for ever. You may think this a matter not to be mourned over; having no love for Him in your heart you might prefer *not* to dwell in His holy home above. But there is the dreadful alternative to consider. Hell must be the eternal dwelling-place of all who die unfit, unprepared, for heaven. There are but the two abodes for all who pass into eternity; and these remain unchangeable, fixed for ever.

But, blessed be God, there is no need for any one to go to that dread abode of darkness, "prepared," not for men, but "for the devil and his angels." Boast not then in thy present life, but rather "prepare to meet thy God!" C. K.

Eventually—Why Not Now?

SUCH was the wording of an advertisement that caught my eye the other day while going up the street of one of our busy cities. "Clever advertiser," I said to myself as I thought of his purpose and of those who would not miss an opportunity to add to their comforts or better their circumstances in the things of this life. See that man, rising up early to be on hand and ready for business: it is an all-important question with him to embrace present opportunities, and not let them pass away through any neglect on his part. It is not "*Eventually*" with him, but **NOW**. Alas, with many, when it is a matter concerning the life beyond, with eternal issues, then it is, "*Eventually*."

Just so it was with the Roman Governor Felix, when Paul reasoned before him of righteousness, of temperance, and of the judgment to come, he dismissed Paul with, "When I have a convenient season" (Acts 24: 25). He listened to Paul's stirring message, and "trembled" too, yet dismissed the Lord's faithful servant with the paltry excuse, "When I have a convenient season I will call for thee."

But when is there a more convenient season than *now* to receive a gift? So we read that, after

two years of opportunities and hearing Paul at different times, hoping that money might be given him, to please the Jews he left Paul in prison!

Ah, reader, *that* was the hindrance—looking for money, and wishing to please the Jews who crucified Christ and hated Paul! “How can ye believe,” said Jesus to such like persons, “which receive honor one of another, and seek not that which comes from God alone?” (John 5:44). God is willing and ready to receive the sinner honestly confessing his sins, but let not hypocrites expect to receive anything from the Lord. For “Though the Lord be high, yet hath He respect unto the lowly, but the proud He knoweth afar off” (Ps. 138:6).

Millions have found grace from God upon the confession of their sins, and they will sing eternal praises to Him in the courts above. And why should not *you*, my reader? Let not the alluring hopes of riches, of honor, or fame, or pleasure in this poor, vain and delusive world turn you away, or hinder you from coming to the Saviour *now* instead of saying, “When I have a more convenient season,” which is but to deceive your own soul unto perdition. No! let it not be “Eventually” but TO-DAY; for “Behold, *now* is the accepted time, behold, *now* is the day of salvation” (2 Cor. 6:2).

E. I. E.

The Way to God

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt.7:13,14).

IN this picturesque but solemn language Jesus Christ declares that all mankind are treading one of two ways: the way to LIFE or the way to DESTRUCTION. Every earnest and thoughtful person must be concerned as to which road he is travelling. Let us now see if Scripture makes it clear on which road you are, my reader, and what is your destination.

The Wide Gate and the Broad Way

The wide gate and the broad way are described by Isaiah as follows: “All we like sheep have gone astray. We have turned everyone to his own way and the Lord hath laid on Him the iniquity of us all.” In Rom. 3:10,12 we read as follows: “As it is written, there is none righteous, no, not one. . . They are all gone out of the way. They are together become unprofitable, There is none that doeth good—no, not one.” Which of us is not included in these sweeping statements?

The terrible fact then is that everyone of us

naturally takes to the wide gate, and goes down the broad way, which Jesus Christ declares leads to destruction. The way to destruction is called the broad way because there are so many ways to hell. Sin leads to death and judgment. There may be a thousand men, each living a different life of sin, and all going to the judgment; but there is only one way to heaven, and that is through Jesus Christ—the only door.

The Narrow Gate

But is there no escape from this? Yes, thank God there is. And what is the way of escape? What is the narrow gate that leads to life? Jesus says, “**I AM THE DOOR**; by Me if any man enter in he shall be saved” (John 10: 9). Why is Jesus a narrow gate? Because to enter by Him, you must confess your sins, your guilt, your helplessness, and turn to God for mercy and forgiveness. This is repentance.

To enter the narrow gate you must abandon trust in yourself, give up your self-righteousness, your pride, and trust in Jesus and His precious blood shed on Calvary to put away your sins. This is faith. Are you willing to enter this narrow gate? Are you willing to be saved by Jesus only? *There is no other way of salvation*, “for there is none other name under heaven given

among men whereby we must be saved." He is the *only* door to heaven, my reader.

The Narrow Way

And suppose you are converted: what then? Then you are in the narrow way. As Jesus said, "*I am the Way*, the Truth, and the Life. No man cometh unto the Father but by Me" (John 14: 6). After you are saved Jesus will walk with you all the way to God the Father. He will save to the uttermost all that come unto God by Him. The narrow way leads to life eternal, to the City of the living God, the heavenly Jerusalem. It leads to God the Father, and to Jesus Christ His Son; it puts you in the company of all those who are redeemed to God by His blood.

Few Find the Way of Life

You may not comfort yourself that you are like most other people, for Jesus says of the way of life, "Few there be that find it." He also says that the many in the broad way are going to destruction. If you are going the way of the great majority this may well strike terror to your soul. Why do many perish? Because their own hearts choose the broad way rather than the way of life, and the devil has many false doctrines to deceive them into a false peace.

The Shut Door

Jesus said (Luke 13: 25) that when the Master shall rise up and shut the door you may knock then, and He will refuse to open. You know not how long you may live, you may never again be urged to believe the gospel, or the Lord may come and shut the door at any moment. Is it not folly to delay?

Enter Ye

Jesus said, "Enter ye in at the strait gate." Will you heed His voice? Will you obey the gospel? May God give you grace this very moment to turn from your own way, look to the Saviour of sinners, and find in Him the **WAY** to **GOD**.

A. S. L.

Death-Bed Repentance

SO generally do the unsaved promise themselves a death-bed repentance that it demands consideration. Are there no death-bed conversions? no repentance at the last or the eleventh hour? Undoubtedly there are. Scripture records one—that of the dying thief. Numerous others have since been told and retold as evidence of the willingness of Christ to receive

any who will come to Him. It is one of the chief glories of the gospel that "it is the power of God unto salvation to every one that believeth;" but let not the reader overlook the qualifying words, "Every one that *believeth*." Most on their death-beds, either will not, or "cannot," as they say, believe; hence die without hope. The instances that follow will demonstrate this.

A strong-minded man, in the unequal struggle against death, cried out in an agony. His nurse, thinking it was of body, tried to solace him. "Oh, don't talk to me of pain!" he cried bitterly. "It is the *mind*, woman—the *mind*." "I knew it at the time," he said slowly and deliberately; "I knew that a penalty must follow sin; yet I have done wrong, knowingly; first with a few qualms, then brushing aside conscience, and at last with the coolness of a fiend. Not for one minute of my life have I lived for heaven, for God, for Christ; not, not for one minute."

When he was reminded of Christ's death for sinners he replied, "Oh, yes, Christ died for sinners; but (my intellect is clear, clearer than ever before) I tell you I can almost see into eternity! I can feel that unless Christ is believed on, His death can do no good."

Soon after this he said, "I have been following up the natural laws, and I see an affinity between

them and the great moral laws of God's universe. Heaven is for the holy: without are dogs and whoremongers. There's the distinction. . . ." As death approached he was heard to whisper, "It is awfully dark here; my feet stand on the slippery edge of a great gulf!" He stretched out his hand, as if to grope his way. "Christ," softly whispered a friend. "Not for me, not for me!" was his awful answer, his last words.

A man of fashion, living in dissipation, committed a grave crime for which he was sentenced to be hung. Dr. Leifchild, hoping to persuade him to repentance, visited him repeatedly in his prison. While the good man was using his utmost endeavors to induce him to prepare to meet his future Judge, the condemned man listened with impatience. "Sir," he said, "I appreciate your motive. I am not ignorant of the truths you have been stating. . . . But I am not now to become the pusillanimous creature that calls for pity and mercy when I know it cannot be shown me. I cannot feel, and I will not pray. You see that stone," he said, pointing to the prison pavement, "it is an image of the insensibility of my heart to all the impressions you are striving to make."

Repeated visits, though courteously received, were followed by no better results. Near the last, he said with great emphasis, "I told you it would

be all in vain; I am past feeling." The melancholy account says, "Thus he continued indifferent or defiant, counting the time upon his watch, and announcing that in so many hours he should be in hell. In this hardened state he went out of the world."

Let yet another witness be brought. "An English lady, a strong partisan of the Church of England, suddenly sickened, and with eternity before her, said to a clergyman who visited her: 'It is kind of you to come to me, but it is in vain. Mine has been a Christless Christianity, and I must abide by the consequences. I have been a good church-woman and have passed for a good Christian. I have been diligent in my attendance at church, and have never willingly passed by an opportunity of partaking of the holy communion. I have given largely to religious and charitable causes. I have admired Christianity, but have never cared to know a living Saviour, to make a personal acquaintance with Him. It is too late to seek it now.' "

I know there are many death-bed repentances on record, and trust that many of them were genuine; others were doubtless self-deception, or professed with the desire to please others. I know the case of a young lady who was thought to be dying, and who while in this condition declared

that she was saved and ready to meet God. She seemed in an ecstasy of joy, almost, and it was said among her friends that she had been wonderfully converted. But, strange to relate, when she recovered she declared that she remembered nothing of it; and her after-life proved that no change had taken place in her soul.

An English prison chaplain states that of the many sick and condemned to die, who professed repentance under his ministrations, if they recovered or were pardoned, they mostly returned to their former way of godless living. When face to face with death, they experienced a measure of alarm, made good resolutions, but when the danger was past they became as careless as ever.

Let my readers be warned by these examples. While your mind is clear, and your body well, have the great question of where you will spend eternity settled. And then, when really saved by Christ, you may live to prove by your transformed character that you were neither deceived nor deceiving, that the work wrought in you was of the Holy Spirit, and therefore, being of God, was "for ever" (Eccle. 3: 14).

God's time is NOW; and you have no right to think you can be saved at some other time or just when you please. If you delay and, as men say, "take a chance," you may, like the above-cited

cases, find out too late that you are past feeling, so as not even to have the least desire to avail yourself of the provision made for all men in the death of Christ. "God *now* commandeth all men everywhere to repent" (Acts 17:39). Oh, resist not the Spirit's call, lest He leave you at last to yourself, with no desire to repent or seek God's pardon.

C. KNAPP.

"I'm Trying to Forget Them"

Having closed his address, and as the people were preparing to leave, the preacher came down to speak to one and another of his congregation as to their spiritual welfare, or seek to help such as needed light. In a brief conversation with a lady it became evident that she was well satisfied with herself, her benevolence, and good intentions. "This is all very well, madam," said the preacher, "but what about your *sins*?" "Oh," she answered, "*I'm trying to forget them.*" "Very unwise," said the preacher, shaking his head; but the lady quickly passed on, evidently not desiring to have more said on the subject.

Whether this lady heeded the preacher's last remark, or whether she is still "trying to forget,"

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I am unable to say ; but it has brought me to think how many are *doing* this very thing—trying to forget their sins—though they may not say so. "*Very unwise,*" indeed it is, as the preacher said.

Is it not strangely sad that whilst God beseeches the sinner with such tender grace as, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18)—is it not sadly strange, I say, that any one should try to "forget them," instead of coming to God with an honest confession of them, while He pledges Himself to put them away, and remember them no more! (Heb. 10:17; 1 John 1:9).

But every one who seeks to forget his sins, who will not come to God with them now in this day of His marvelous grace, will have to face them in that terrible day before the great white throne of judgment, when the books will be opened, and every one whose sins have not been washed away by the blood of the Lamb, will be "cast into the lake of fire" (Rev. 20:15). O friend, flee thou to the Saviour now, that you may not have to meet the wrath to come!

A Woman's Devotion

AN example of heroic conduct and self-sacrificing love has just been published in the local paper which illustrates strikingly the still more wonderful self-sacrificing love of our Saviour, the Son of God.

The newspaper gives an account of a sad occurrence on the mountains north of San Bernardino, Calif. A family named Kelly, consisting of husband and wife and a little niece five years old, plunged down from the mountain road in their auto, 300 feet into a ravine. The husband died, pinned under the wreck, some time the same evening; the wife waited and watched for rescuers three days and nights without avail. To protect the child from the cold night air Mrs. Kelly partly disrobed and wrapped her clothing round the child—being too badly injured to move from the wreckage to obtain help or anything when the child cried with hunger and thirst. Love will sacrifice itself for its object, and Mrs. Kelly, with her gold brooch, cut the veins in her breast and wrists and forced the child to drink her blood. The child has lived, but when at last a rescuing party found what had happened, the brave and devoted woman was too exhausted to recover. *She had given her life for the child!*

Do you think that little girl can ever forget her aunt whose love led her to give up *her own life* that her little niece might live? Do you think she will ever think of her without being moved with grateful love?

Doubtless, even now, she realizes how much she owes to the self-sacrificing love of her aunt. And, dear reader, when you were exposed to a more terrible end than death by hunger and thirst—exposed to the just judgment of a sin-hating God, and to eternal perdition—the Lord Jesus *gave Himself*, died under the judgment of God, thus giving up His life that you might live! *How have you treated such love, such self-sacrifice?* Have you ever with grateful and adoring heart thanked Him for loving you enough to die for you? Oh, do so *now*, if you have not before, and yield yourself henceforth to Him, confessing Him as your Saviour and Lord, for

“Love so amazing, so divine,
Demands *your life, your soul, your all.*”

Scripture says in Rom. 10: 9, “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God has raised Him from among the dead, *thou shalt be saved.*”

“If thou **SHALT CONFESS**
If thou **SHALT BELIEVE.**”

God's word declares,

"THOU SHALT BE SAVED."

Could words be more plain, and the way of salvation be more simple?

May this Saviour, this salvation, be *yours* to-day.

J. W. H. N.

Peace, How and When?

A GENTLEMAN entered the train where I had already taken my seat. Stopping beside me he courteously inquired, "Is this seat taken?"

"No, sir," I replied; "come and take it yourself." He sat beside me, and after some conversation I offered him a booklet, "Pierpont Morgan's Greatest Transaction," in which, as part of his Will, he made a declaration of his faith in Christ as the ground of acceptance before God. I asked this gentleman to accept it and read it.

"This is something moral, is it not?" he said.

I assented; "Better still," I replied, "it tells of the precious gospel of salvation through Jesus Christ which we all need; for a man may be moral, yet not have Christ or possess eternal life. Morality is not enough; we need a *Saviour*."

"I am more interested in the peace question,"

he replied. "War is the greatest curse in the world to-day. If we could do away with war we would have a better world and more time and opportunity to practise morality."

"The main difficulty with the Peace Movement," I answered, "is that people want to have peace without Him who alone can give peace to the believer, then *bring* peace into the world, Himself being the Prince of Peace. Efforts are made to bring peace on earth and good will among men while ignoring the evil that is in the human heart. Would the whole world turn to Jesus Christ, the Saviour of the world, the peace problem would be solved. But many of the strongest advocates for World Peace reject Him as man's only Saviour from sin; and without this the longed-for peace cannot come."

Just before the late world-war broke out, a Peace Magazine stated in an editorial that there could never be another war; that the Peace Propaganda had accomplished so much that wars were a thing of the past. However, before the ink on the pages of this magazine was dry, the most stupendous and savage war in history broke out. A noted statesman said at the time, in a public address in Carnegie Hall, New York. "The heart of man must first be changed before lasting peace can come."

That, dear reader, is truth well told. But how can this change in the human heart take place. Our Saviour Himself answers this. To the perplexed Nicodemus' inquiry, "How can these things be?" the Saviour answers, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life" (John 3:14,15). He turns our eyes away from self to the cross where He made propitiation for sin. Thus He made peace, and gives life, life eternal and peace to every one that receives Him. Then we can sing,

"Peace! what a precious sound!
Tell it the world around,
Christ hath made peace!
Thus souls are brought to God
By His atoning blood,
And crowned with every good:
Christ hath made peace."

This is the true and divine way in which peace comes to our heart and in our life. It will come to the world when Christ the Prince of Peace and Maker of peace is received. Peace with God first, then "peace on earth and good will toward men."

Has my reader peace with God?

F.

“This Whole Nonsense”

“Soon, this whole nonsense will be ended,” were among the last reported words of the late Frederick Ebert, President of Germany.

What had he in mind when he used this expression? Life evidently had been a disappointment to him, though he appeared to have had a highly successful career. Here is a list of the steps to his attainment of the highest position in the government of his country:

1871, born in Heidelberg. 1885, apprenticed to a saddler. 1906, elected secretary of his party. 1912, elected to the Reichstag. 1918, delivered Socialist ultimatum to Monarchist Government demanding abdication of the Kaiser and the establishment of a Republic. 1918-19, led Provisional Transition Government. 1919, named President. He stepped out of his place in the world into eternity at 10:15 a.m., February 28, 1925.

So ended what he called “this whole nonsense” of the phenomenal rise of a peasant’s son to the highest pinnacle of political power attainable under a democratic form of government. What followed for him we leave for eternity to reveal. He was evidently, like most of his party, a free-

thinker, though nominally a Roman Catholic. "It was understood a Catholic bishop was in the sanatorium, but was not summoned," a news despatch says.

As it is not our purpose to moralize on his death, we turn again to his last words, to learn from them the utter incapacity of fame, power, a "successful career," or anything short of Christ, to satisfy the heart or fill the cravings of the human spirit, created by God and for Him, and which, therefore, with Him left out, must forever remain unsatisfied.

"I considered all travail, and every work," said the wise Solomon, "that for this a man is envied of his neighbor. This is also vanity and vexation of spirit" (Eccl. 4: 4). And it is so in every sphere of life—in politics, art, science, commerce, industry, the social world—everywhere, in fact. With Christ left out of life, it becomes little more than mere existence, and a very miserable one to most, at that. "This whole nonsense" describes it well.

If this dying testimony had been left by someone who had made what is called a failure of life, it might have meant far less than it does; but coming from one who had reached the pinnacle of political ambition, who had attained to what is called preeminent "success," what a tale it tells!

It speaks of the utter hollowness of all that pertains to man's world away from God. All are not honest enough to confess it, like the unpolished German Ebert. Many, however, have done so, and the record makes sad reading. For the instruction of others, God wrings it out, as it were, from the unwilling lips of numbers who learned, like the late German president (not too late, we hope), that all of earth with God left out, is mad "nonsense."

Bearing on this, hear the testimony of one of the brightest lights of his time: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do, and, behold, all was vanity and vexation of spirit, and there is no profit under the sun. And I turned myself to behold wisdom and madness and folly (what a combination): for what can the man do that cometh after the king?" (Eccle. 2:11,12). So wrote King Solomon, to whom kings brought tribute, and whose wisdom and wealth were the wonder of the world.

And, reader, of the commoner class like the writer, what can you hope to get out of life, if men such as the above found only disappointment, and had to characterize even their success as "madness," "folly," and "this whole nonsense?"

Must we turn cynic, then, or make ourselves misanthropes? No; for there is something really worth living for here. It is Christ trusted, Christ loved, Christ served, Christ looked for from heaven. It is Christ *trusted* because He died a sacrifice for sin to save all who will receive Him. It is Christ *loved*, because "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." And it is Christ *looked for*, "for if we believe that Jesus died and rose again, even so . . . the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." "Then we which are alive and remain shall be caught up." Read 1 Thess. 4:13-18.

Reader, take Christ, and having Him be happy and supremely satisfied, now and evermore.

C. KNAPP.

"BY WHOSE STRIPES YE WERE HEALED"

(Isaiah 53: 5.)

Ah, when I first awoke to sin,
And viewed what godless man had done,
I vainly sought for peace within
Through weary night and cheerless sun.
"O God how canst Thou pardon one?
What are the pains my soul must bear?"

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An answer came—*God's* answer—"None!
Thy sins are gone; thy stripes *He* bare!"

"Oh! speak once more," I eager cried:
"Whose stripes is it my sins demand?"
"His stripes," the blessed Voice replied,
"Who on the cross, in foot and hand
Was pierced and bled, that He might stand
For thee, to meet God's wrath severe;
Bearing that wrath, as God had planned,
Thy sins are gone: *thy* stripes He bare!"

"Suspended there, thy sins He bore,
For He alone could meet the claims:
Nought but His blood could pay the score,
And He alone meet God's demand;
But He from that dark load was freed
When wounded by the Roman spear.
Cleansed by His blood, as God decreed,
Thy sins are gone; *thy* stripes He bare!"

"Thy sins were cast upon Him, when
He sank beneath the smiting rod;
When mocked and jeered by evil men,
He suffered too the wrath of God!
And though no more He'll bear the shame,
The marks of love He'll ever wear,
Marks of *His* love, proofs of thy claim;
Thy sins are gone; *thy* stripes He bare!"

L'envoi

Let angels praise His glorious grace
And seraphim His power declare;
But one great theme all themes excels —
"My sins are gone; my stripes *He* bare!"

H. C. CHRISTIE.

Everlasting Peace and Joy—How Obtained

In looking over some New Year's cards recently, the following words upon one of them attracted my attention:

**"I wish you enough joy to-day to last
you through the whole year."**

A good wish, I said to myself—a good wish, if it is well founded—which however does not reach far enough. That you may have joy on a sure foundation, not for the whole year only, but without end, is what my heart craves for you, dear reader.

But let me first tell you that it is *not* found in accumulated wealth; nor through years of health and prosperity; nor through associations with kindred minds—well-pleasing enough as these may be for a time. In short, its source is not in "this world with all its varied store;" it is not earth-born, but flows down from God to the human heart. Do remember this—it comes *from God* to us; a *receptive* heart, therefore, is just what we need; for Christ our blessed Saviour has once offered Himself in sacrifice for sin, "that God might be just and the Justifier of those that believe in Jesus;" through Him therefore it is that we obtain this precious gift of lasting peace and joy.

David spoke of this when he wrote, "*Blessed is he* whose transgression is forgiven, whose sin is covered" (Ps. 32:1); and he obtained this "blessedness" when he acknowledged his sinfulness to the Lord.

In our Saviour's parable of the two men who

went into the temple to pray, it was not the Pharisee, but the publican, that returned to his house with the peace and joy of being "justified" (Luke 18: 9-14). Unconscious of his sinful heart, the Pharisee rehearsed all the supposed good that he was doing; while the publican cried, "O God, be merciful to me a sinner," and found pardon and peace—the peace of God was now his precious portion.

The woman of Luke 7: 36-50, that ventured into the Pharisee's house to meet her Saviour, though in that strange place was too happy to speak anything as her heart and her tears and her ointment were poured upon her Saviour's blessed feet. Read it, reader; it will warm *your* heart, and stir a desire to share in such joy.

Then look at that Samaritan woman, in John, chap. 4; a poor weary sinner, she had come to get a pitcherful of water. But as she found there the Saviour of sinners, she herself became a bubbling fountain of joy; her water-jug was left behind as she ran to the town to tell others, "*Come, see a man that told me all things that ever I did. Is not this the Christ?*" Well she knew it was He. He who knew her whole sad life, yet spoke to her of the love of God!

I might speak of many others to my reader, that were made glad for the exceeding grace of God, as they found the precious Saviour who "came to seek and to save that which was lost," "that whosoever believeth in Him should not perish, but have everlasting life." Come then, tell Him all your need, and trust Him to give you abiding peace and joy.

C. C. CROWSTON.

“Who is My Neighbor?”

OUR Lord's parable of “the Good Samaritan,” recorded in St. Luke, chap. 10, is one of the best known and most often referred to. It has instruction however which is not so well known, and of which I would speak to our readers.

The occasion of it was that a certain lawyer (a teacher of the law) stood up, tempting, or testing, the Lord by a question. “Master,” he said, “what shall I do to inherit eternal life?” Putting himself on the ground of doing, or merit, to obtain eternal life, the Lord immediately refers him to the law, and says, “What is written in the law? how readest thou?” The lawyer, well acquainted with the law's demands, gives at once a summary of its requirements: *Godward*, its demand is,

“Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy strength, and with all thy mind;”

thus the law's just claim is that the complete man—his body, soul, and spirit—is to be in full and loving subjection to God our Creator. And *manward* its demand is,

“Thou shalt love thy neighbor as thyself.”

"Thou hast answered right," says our Lord to the lawyer; and He adds, "*This DO*, and thou shalt live" (ver. 28). But *did* he love the Lord Jehovah with all his heart, soul, strength and mind? And *did* he love his neighbor as himself? Full well he knew he had *not*—as every one of us knows that *we* have not, if we are not entirely blind to the truth and to facts.

I was seeking to point this out, recently, to a neighbor of mine who insisted that she loved her neighbor as herself; yet upon this same street of ours lives a neighbor with whom she refused to speak or visit. When sickness came into the home of this neighbor, and finally death, she still refused to call under pretext that "their religion is different from ours." But the law is inexorable! It demands obedience and love; and failure in one point makes one guilty of all—guilty of breaking the law.

An old man told me recently, that he believed he was prepared to meet God because he kept the "Golden Rule," or as Scripture says, "Thou shalt love thy neighbor as thyself," but this old gentleman has no idea of sharing his possessions with the poor, though he himself has not a little of this world's goods. And this is the test that our Lord put to those who came to Him on the ground of their "doing" to inherit eternal life.

The lawyer evidently felt the sting of the law's requirement toward the "neighbor." That greater requirement, the one toward God, is but too easily passed over, alas; but the neighbor, our fellow-man, is daily before our eyes and cannot be so easily forgotten. So the lawyer, "willing to justify himself," asked, "And who is my neighbor?" He would circumscribe or reduce their number as much as possible.

The Lord leaves the weight of the law to bear upon the lawyer's conscience, and turns to set forth by a parable the marvelous grace of One that had come down from heaven to seek and to save those condemned by the law.

First presented to our view is,

"A certain man went down from Jerusalem to Jericho, and fell among thieves which stripped him of his raiment and wounded him, and departed, leaving him half dead" (ver. 30).

This is the history of man from Adam to the present day: going down from the city of God to the city of the curse; going down in the ways of sin and sinful pleasures—thieves and robbers of what he once possessed. Reader, it takes in you and me—all of us who have departed from the ways of innocence into the ways of sin. Isaiah 1: 5, 6 briefly describes this "half dead" condition.

Then we have,

“By chance there came down a certain priest that way, and when he saw him, he passed by on the other side.”

The priest, appointed according to Moses' law, should “have compassion on the ignorant and on them that are out of the way, and to offer both gifts and sacrifices for sin.” Had this priest forgotten this? He seems cold and indifferent; ah, but this is a case beyond his ability to help. The man needs *life* and *healing*. It is a desperate case, and the priest passes by on the other side. “Likewise a Levite” — appointed as Levites were to teach the law to the people—“when he was at the place, came and looked on him, and passed by on the other side.” For it was not *teaching* that the dying man needed, but *life* and *healing*, which the Levite as well as the priest was utterly incompetent to give. So neither perform the neighborly act; and in fact they were both on the same road as the man lying there stripped and wounded by the thieves. Clearly, the priest and Levite show that the law and its ordinances are unable to deliver the sinner “bruised and wounded by the fall.” But now, when priest and Levite have gone,

“A certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on

him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

Herein is the blessed gospel of God for every self-confessed sinner. We joyfully recognize this good Samaritan — the blessed Jesus who came from heaven "to seek and to save that which was lost." He had *compassion*; *He* did not pass by the needy, the ready to die, but came *where he was*; binding his wounds in His grace; comforting and strengthening with oil and wine him that is ready to perish! Dear "Samaritan," as the Pharisees called Him in reproach, how He has endeared Himself to us! Never did His enemies speak a truer word as they jeeringly said, "This man receiveth sinners and eateth with them" (Lk. 15: 2). Ah, think of it, the Lord of glory come down to where we sinners lay in all our misery!

"He saw us ruined by the fall,
Yet loved us, notwithstanding all,"

for as the Scripture plainly states, "When we were yet *without strength*, in due time Christ died for the ungodly" (Rom. 5: 6). The "law" which is "holy, and the commandment holy, and just and good," has proven us all *guilty before God*! It was given to show how sinful sin really is. The "law" makes its demands; I may try to meet

them, only to fail again and again; and my very failures but prove that I am without strength and ungodly. To learn this in the soul is exceedingly distressing, *but it is the beginning of eternal blessing*, for now in absolute helplessness I can only turn to One who is "ready," who is "able to save them to the uttermost that come unto God by Him" (Heb. 7: 25).

"Oh, think of the King of Glory
From heaven to earth come down;
His life, so pure and holy;
His death, His cross, His crown;
Of His divine compassion,
His sacrifice for thee:
Then what will you do with Jesus?
Oh, what shall the answer be?"

None can answer this momentous question but yourself. Sometimes we hear men say: "We must do our part, and God will do His." O dear reader, we *have* done our part; and what a "part" it is! We have sinned, heart and hand, against God; that is our part. Now what is His part? In a letter to Christians the apostle Paul writes: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8: 9). *That* is His part! Into what fathomless depths of poverty the Son of God went, "*for your sakes!*"—even to the death of

the cross, that He might settle eternally the question of sin; and by His death and resurrection lay the imperishable foundation upon which God can be "Just and the justifier of him which believeth in Jesus" (Rom. 3: 26). Such is the matchless way in which the blessed Saviour of sinners proved who "was Neighbor unto him that fell among thieves."

And blessed be our precious and loving Saviour; the wounded man having received "first aid" is not left to shift alone as best he can, but he "set him on his own beast, and brought him to an inn, and took care of him." He now uses His servants to look after and care for the object of His grace until He comes again, when those who have cared for souls will be abundantly repaid. But meanwhile we'll sing the praises of His grace and love.

"Now from the glory He waits to impart
Peace to the conscience, and joy to the heart—
Waits to be gracious, to pardon and heal,
All who their sin and their wretchedness feel.

Thousands have fled to His spear-piercé side;
Welcomed they all have been—none are denied;
Weary and laden, they all have been blest;
Joyfully now in the Saviour they rest."

F. B. T

“Main Street,”

AND WHAT IT MEANS TO ME

“MAIN STREET!” What memories fill my mind and flood my heart at the mention of this oft-repeated name. Let Mr. Upton Sinclair ridicule or caricature as he will the doings and sayings of “folks” on Main Street; his amused readers may laugh and jeer as much and as often as they please; Main Street, next to the street of gold in glory, will ever be to me the street of streets.

For it was there, on a street of that name in a mid-west town, that I received Christ as my Saviour; it was there that my soul, infinite in value, was saved; it was there that, converted to God, I took my first step heavenward.

It came about in this way. Born and brought up in Albany, the beautiful capital of the “Empire State,” I lived there in my sin and unbelief until, impelled by I knew not what motive, I left home, started West, and got off the train at the now famous town of South Bend, Indiana. It was in the month of June, and I remember well how charmed I was with the place as it then appeared, with its cozy unpretentious homes set back from the street, and with apple and cherry trees in

full bloom in many of the front yards or lawns, so different from the houses of the cities "back East" built flush with the streets or sidewalks, to which I had been accustomed.

But it is not of memories (pleasant as they are) of tidy houses, spring-time blossoms, frank and open-hearted western hospitality (for Indiana was then "the West" to the East) that I wish to speak. It is the recollection of a different spring-time, the springtime of my real, my spiritual life, that I would tell. After the long, dark winter of my deadness and alienation from God, my heart hitherto utterly dead and unresponsive was melted by the knowledge of God's love to me. Then the summer of fruitfulness and blessing for me began. In my soul I could hear "the voice of my Beloved" saying, in the language of the Song of Songs,

"Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear in the earth; the time of the singing of birds is come, and the voice of the turtle dove is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Canticles 2: 10-13).

But to my story. About the first place I made for after finding a boarding-house, was the Y.M.

C.A. The “C” stood for something in those days. There, prayer was wont to be made; the Scriptures were honored and studied; souls were sought after. As to the rest — reading-room, gymnasium, baths, etc., they were only subsidiary or used as auxiliaries to this great end.

Acquaintances there were quickly made, as is common with boys everywhere; and one notable day one of these proposed a walk. We stepped out on “Main Street” together, and after going a few blocks my companion suddenly turned on me with the question, “Knapp, are you a Christian?”

The question neither surprised nor offended me; it was a perfectly natural one, I thought (and so I still believe). So I answered frankly, “No, I am not.” “Well, you *ought* to be,” he said. This I acknowledged. “Well,” he continued, “Don’t put it off, life is too uncertain.” And to clinch this statement he related the following : “The day before, two men were felling trees just outside town. While at their work a tree fell in a direction they were not looking for, or sooner than they had expected, and one of the workmen was caught by one of its broken branches which pierced his breast. There, pinned hopelessly to the ground, the blood spurting from his pierced bosom, he turned his eyes, already glazing in death, to his companion, and said, ‘Tom, can

you pray? If you can, pray for me; for I am dying, and I am not ready, I am not prepared!" "

Well, I do not know if Tom prayed or not; nor how his fellow-workman died; God knoweth. But I do know that the Lord in His infinite mercy used this incident to the turning of my soul to Himself as the sinner's Saviour.

Yes, standing there on the pavement in Main Street, under the blue spreading sky of that glorious June day, I submitted myself to Christ, I received Him as my Saviour; and in that act of faith I "passed from death unto life."

Do you wonder then, my reader, that the month of June is to me the month of all months, as "Main Street" is the street of streets? It is to me indeed the "month of roses," for not only was I born on that sixth month of the year, on the fifth day, and married in that same sixth month, the third day, but better by far than either of these, on the nineteenth day of that ever memorable month I was "born again."

I bless God for my being; I bless Him for my marriage; I bless Him—and never shall cease to bless Him—for my second birth, when by faith in Christ Jesus I became "a new creature," when old things passed away, and all things became new. (See 2 Cor. 5:17).

So again I say, To me "Main Street" is the

main of all streets until my feet shall tread that street of gold in the city of my God.

And so dear is that spot to me that some years ago, when I could ill afford the time, I broke a journey to stop off at that city of wagons, watches, automobiles, plows, clover-hullers, etc., to find the hallowed spot on Main Street where my heart made its eternal choice by saying, “Christ for me!”

Reader, is He yours? Is there some spot on earth where you received Him as your Saviour? If not, may you receive Him *now*, and sing with me and all who know His love and grace,

“ ’Tis done, the great transaction’s done,
I am my Lord’s and He is mine.”

There, in God’s city on high, “There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. 21 : 27). To them who receive Him now, God’s word declares, “The blood of Jesus Christ, God’s Son, cleanseth us from all sin” (1 John 1 : 7).

C. KNAPP.

Philip's Daily Warning

History records that Philip of Macedon, the father of "Alexander the Great," appointed one of his courtiers to accost him every day with the admonition—"Philip, thou must *die!*"

We may not know just why he desired to be daily told this grim truth: perhaps it was that he might thereby be prevented from plunging into excesses to which his position exposed him; or he may have felt that it was good and salutary to be reminded that he was mortal, therefore a creature of limitations; or a morbid strain, possibly, was in him, taking delight in gruesome things. Be that as it may, he was daily faced with the fact that he must die, if it was only to forget it till the morrow.

There are not many to-day, in whatever grade of society, who would care to follow Philip's example, to be daily reminded of anything so unpleasant to them. It would hardly be regarded as good taste, to say the least. Yet there *are* almost daily reminders that the "King of Terrors" is near to us all, and that it "is appointed unto men once to die, and after this the judgment." Every funeral procession, every undertaker's sign, every hearse, every crepe, every casket we see, every obituary notice we read, every cemetery we pass,

every corpse we look upon—these are some of the many witnesses that death is approaching us as surely as it has laid hold of those who have fallen under its power.

You cannot dodge the issue of death. Sooner or later its icy hand will grip you and carry you—WHITHER? The question, therefore, is not, Are you to die? but HOW will you meet it? What will death mean to you?

There is a statement in the New Testament which we would urge the reader to ponder well, and then ask himself, "How does this statement affect me?" Speaking of Judas Iscariot, the Lord Jesus said, just before the betrayal, "*Good were it for that man if he had never been born*" (Mark 14: 21). Judas died soon after these words were spoken; in fact, he died by his own hand—a suicide! The statement concerning him could not be true, if death had in it any good for Judas. If, for instance, death is the cessation of being, then it *was* a *good* thing for Judas to have been born; for, while guilty of the dastardly crimes of betraying his holy Lord for money, and then killing himself, if now extinct, he would never have to meet his guilt and bear its consequences.

Judas must have been a disbeliever in a future state, either for himself or for man in general. He was an unbeliever at heart, spite of his religious

profession. His life, his acts, prove this, and by ending his own life, he showed that he was under the delusion that death was a short-cut out of his misery.

But the words of Christ stand against Judas and his infidelity: "It had been good for that man if he had not been born" (Matt. 26:24). Think you, my reader, that these words apply only to that unhappy man? Nay! there is a possibility that at *present* they apply to you also! Do not be indignant at the thought of being classed with Judas Iscariot. If the thrust is misdirected, it will do you no harm. On the other hand, if "Thou art the man" who goeth in company with this worker of iniquity, you may yet escape, if you but face the fact and accept the provision made by God for you. In this case the saying will be reversed, "*Good it is for that man that he has been born.*"

Perhaps you find it hard to measure yourself by such a standard as God has fixed by which to gauge your true worth in His sight. If, as the wise man says, "Most men will proclaim every one his own goodness," you may be one of this majority who refuse God's estimate of your character in order to justify yourself; but this, in fine, is simply Pharisaism.

There are depths in the human heart that no creature can fathom, and there are labyrinths in

the soul of man—yes, in yours too—that leave the keenest human judges in a maze. God's word says, "The heart is deceitful above all things and desperately wicked, who can know it? I the *Lord* search the heart, I try the reins, to give to every man according to his ways" (Jeremiah 17: 9, 10). But you may not think that your heart is "desperately wicked," as God declares. Presumably you are a moral, perhaps even a religious man. So was Judas; yet, "It were good for that man if he had never been born." The worst criminal, if faced with his sins, will set himself up in self-defence, and blame all but himself. He will even accuse God in order to excuse his sins. It will not do, therefore, that men be judges of themselves.

Suppose, reader, that you accept God's standard of judgment—His holy law—and by it judge yourself. What will be the result? Paul answers it: "We know that what things soever the law says, it say to those under the law, that every mouth may be stopped and all the world be found *guilty before God.*" Heed those words—"every mouth stopped" and "*guilty before God.*" Leave yourself there, for you are as Judas, in one sense at least. He sold Jesus for thirty pieces of silver, and you sell Him for a life of self-will, of having your own way of sin and transgression of God's

law, refusing the amazing love that purchased redemption for you, just because you would not listen to God! Full of your own importance, perhaps, or so religious that you spurn your need of Christ's atoning blood to deliver you from death and the judgment after it; or, so moral and pure in your own eyes that you will not heed the blessed Saviour who waits to cleanse you. If so, then why should you *die*? for by God's own Word death is not the wages of righteousness, but of *sin*.

O reader, if this has been true of you, turn, I beseech you, turn to the Saviour of sinners while you may, lest it be true of you as of Judas, "It were good for that man if he had never been born."

WM. HUSS.

A True Token

WHILE out for a walk last week in Brooklyn with a friend, I picked up from the sidewalk a small metal disc like a ten-cent piece. On one side were these words, "GOOD FOR ONE FARE." and on the other side, "CONNECTICUT COMPANY." It was a trolley "token" for the State of Connecticut, but of no value here in New York. It brought to my mind the importance of having

such a token as will be acknowledged for entrance in heaven, the home of God. Most people desire, and hope to find, entrance there, but it is to be feared that many have not the right token. The token they have may be good enough for this world, but would not do for the next.

What token is it that many trust in? Well, with some it is the token of "character." There is much said to-day of "salvation by character." It costs something. The price paid by some is, uprightness in business; by others, observance of religious duties; by others, purity in their private lives. All these things are excellent for this world and in this life. Who would despise them? Nay, men expect them of one another. The man or woman that has no character is not wanted anywhere. This is one kind of token.

Then there is the token of social standing, which thousands seek after. This too costs something. It costs much study and work. It carries one a good way in this world. No one would think of looking with contempt on these estimable people, but after all, are these tokens of name and character good enough for heaven? In other words, Will they satisfy God? That is the question. Is there one person who can truly and certainly answer this great question in the affirmative?

Thank God, there is. *One Person, and one only*, can give us this answer. It is Jesus Christ, the Son of God. When asked by Thomas as to how we might go to heaven, He answered, "I AM THE WAY. *No man cometh unto the Father, but by Me*" (John 14: 6). If you ask, What title has He to say this? Friend, He is our Creator; yet He is also the Saviour of sinners who came to die for sinners—for you and me. *He* paid the price for the sinner's entrance into God's home—paid it in His own precious blood. For it is sin that separates from God—sin that will shut men out of heaven unless they repent and come to this Saviour. It is *sin* that will carry men down to eternal darkness. Therefore it was for *sinners* that Jesus died upon the cross.

Yes, that is the price. And now what is the token? How blessed to see He Himself is the believing sinner's "true token" to heaven. For the sinner has no character that will suit God; but Christ having paid the price for our salvation, now offers Himself to every unsaved soul as their "true token" to the glory. Only *through Him* can the sinner enter the pearly gates of that celestial city.

Has the reader this precious token? Have you Christ? "*Dost thou believe on the Son of God?*" Which will it be, dear soul, the character or name you have won in this world through your own

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efforts, or the character HE has won *for you* by His sinless life and holy death? Your present character will do for this world, but it will never do for God's glorious habitation in which not a *speck* of sin can enter. You must have the perfection of Christ, the Son of God, or never enter there at all.

Again, in all tenderness, I ask, Have you this true, this right token?

"Nor name, nor character will count,
For sin is purged by blood alone,
And Jesus' veins supplied the fount,
The only stream that can atone."

R. A. WEST.

"We Clean Everything but a Guilty Conscience"

THE above notice is seen in one of the cleaning shops of the city of York, Pa. People's clothes are cleaned and pressed there, and are made to look much better, but the firm owns they cannot clean a guilty conscience. Of course not. That is not in man's power. God alone can remove guilt from the conscience.

There are two classes of persons in the world—the clean and the unclean: those whose conscience is purged, and those whose conscience is defiled.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience are defiled" (Titus 1:15). To which class does my reader belong?

If he has not yet trusted in Christ, he is still in his sins. And if he asks, "How can the conscience be made clean?" I gladly answer, *God has made provision for our cleansing*: Christ has died for sin. He suffered, "the Just for the unjust, that He might bring us to God" (1 Pet. 3:18). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

If my reader has availed himself of the atoning sacrifice of Christ made on Calvary—has in faith cast himself upon Christ—his sins are gone out of God's sight forever, as it is written, "Their sins and iniquities will I remember no more" (Heb. 10:17). How consoling is such an assurance coming from the lips of God! Once the believer's sins were before God's face; now they are behind His back: "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (Ps. 90:8); "Thou hast cast all my sins behind thy back" (Isa. 38:17).

A guilty conscience makes the sinner afraid to meet God. Adam and Eve hid themselves behind the trees of the garden when they heard the voice

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of the Lord God walking in the garden. But when guilt is removed from the conscience, the fear of meeting God disappears. The sinner comes to God instead of hiding from Him. So Paul says, “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10: 22). If the reader of these lines is still unclean, still in his sins, do not delay to come to Christ, and He will cleanse you.

In Mark, chap. 1, vers. 40-42, a defiled leper came to Christ and said unto Him, “If Thou wilt, Thou canst make me clean.” And “Jesus moved with compassion put forth his hand and touched him, and saith unto him, I WILL; *be thou clean!* And as soon as Jesus had spoken, immediately the leprosy departed from him, and he was cleansed.” Just notice the wonders of our Saviour’s grace: He not only spoke the word of tenderness and of power, “I WILL; *be thou clean,*” but “*He put forth his hand and touched him*”—touched *the leper!* Ah, reader, every cleansed sinner has been touched by Christ, for He bore their sins upon the cross! Is not this a marvel of grace which endears the Saviour to every cleansed sinner?

But, remember, there is no possibility of cleansing beyond this present life. At death man’s condition is fixed for ever. See Revelation 22: 11.

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It is said there, when this present life is past, "He that is unjust, let him be unjust still; and him which is filthy, let him be filthy still." Therefore Scripture again says to all in this present life, "To-day, if ye will hear His voice (Jesus' bidding you come to Him), harden not your heart" (Heb. 3: 7, 8).

J. B. C.

Two Advisers—Which will You Follow?

Satan will not object to your believing in the Bible; to your believing that Christ died upon the cross; to your believing that you need to be saved. He may allow you to own all this as *doctrines*, provided that you leave out the question of your own, your *personal* salvation—or put off its consideration to some future time.

BUT, says God who loves you, and desires you to be saved, "Ye know not what shall be on the morrow. For what is your life? It is even a vapor!" (James 4:14). If it were to be snuffed out, are you willing to go into *eternity* unsaved? Listen, then, to what the Holy Spirit says:

"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" (Isaiah 1: 18). "Repent ye, therefore, and believe the gospel."

SON OF MAN AND SON OF GOD

Bound upon th' accurséd tree—
Nail-prints bleeding—who is he?
See his eyes so pale and dim,
Streaming blood and writhing limb!
See the flesh by scourges torn,
And the crown of twisted thorn;
Death-dew stands upon his brow—
Son of Man, 'tis Thou, 'tis Thou!

Bound upon th' accurséd tree—
The Christ, **the Lord!**—can it be?
See the sun at noon-day pale,
Shiv'ring rocks and rending veil!
To the felon at His side
Heav'n is promised ere He died.
Lord, to Thee our knees we bow;
Son of God, 'tis Thou, 'tis Thou!

Bound upon th' accurséd tree,
Bruised and dying, who is He?
Hear His loud and bitter cry,
'Eli, lama sabachthani'!
See His lifeless body laid
In the chamber of the dead!
Jesus, Lord! to Thee we bow—
Son of Man, 'tis Thou, 'tis Thou!

By the spoiled and empty grave,
By the souls He died to save,
By the conquest He has won,
By the saints before His throne,
By the rainbow round His brow—
SON OF GOD, 'tis Thou! 'tis Thou!

H. H. MILMAN.

“Grace and Merit”

THE above is the firm name of a business house in the writer's native city. The city and character of the business are of no importance. My only object in mentioning this most unusual combination of names is to point out from it two important and entirely contrary principles in connection with the soul's relation with God.

The first, “Grace,” is the principle on which God justifies the sinner who believes in Jesus as his Saviour. The gospel itself is called “The gospel of the *grace* of God” (Acts 20: 24). Grace, in Scripture, means undeserved favor, as it is written, “If by grace, then is it no more of works: otherwise grace is no more grace” (Rom. 11: 6), which means, If salvation comes by grace, then works have no place as the procuring cause. If works come in for salvation, it ceases to be by grace, as when a color is added to water it can no longer be called water, but we designate it as “ink.”

Again, if a king pardoned one who had broken or defied his laws, the king calling it *grace*, and the culprit could prove that he had a claim upon the king's clemency, that act could no more be called grace. “Now to him that worketh is the reward

not reckoned of grace, but of debt,” says the apostle in Romans 4: 4. If a sinner’s conduct can procure his salvation, it is a debt God owes him, and not a matter of grace. In that case God would be obligated in righteousness to admit such an one to blessing and honor on the ground of the good he had done. It could not therefore be “reckoned of grace, but of debt.” His Creator would be under the necessity of saving him from hell.

But again, what saith the Scripture? Listen: “For by grace are ye saved through faith . . . not of works, lest any man should boast” (Ephes. 2: 8, 9). Note the last clause, please: “*Not of works, lest any man should boast.*” Man might rightly boast if heaven were gained on the principle of personal merit, of some good thing done by him. But that this is entirely excluded from God’s salvation as revealed in the gospel is as plain as that, “In the beginning God created the heaven and the earth.”

Hear this: “Who hath saved us . . . not according to our works, but according to His own purpose and grace” (2 Tim. 1: 9). Could language be more explicit? No! Where, then, does human merit come in? “*It is excluded.* By what law (or, on what principle?) Of works? Nay: but on the principle of faith. Therefore we con-

clude that a man is justified by *faith*, apart from the deeds of the law” (Rom. 3: 27, 28). And it is added, in the next chapter, “Therefore it is of faith, *that it might be by grace*” (chap. 4: 16).

From the above-cited scriptures it is as certain as any demonstration in Euclid that salvation is entirely by grace, and in no sense or measure by works, or merit.

So, while “GRACE AND MERIT” may go well together in business, in “religion” they cannot go together. Such a combination cannot mix any more than oil with water. Grace alone must save; and if pure grace be disallowed, it must be by merit altogether. But where shall this be found? “There is NONE good,” says Scripture and it emphasizes it by adding, “*No, not one.*” It also declares that “all our righteousnesses are as filthy rags”—in God’s sight (Isa. 64: 6). This is a sweeping and most humbling statement—that the sinner’s very best, his most lauded works, are but “filthy rags” in the eyes of Him with whom we have to do.

Reader, what say you to these things? Will you be convinced of the truth of the gospel? or will you still go on believing the false notion that morality, religiousness, prayers, alms-giving, and what not, will secure salvation? Or, if convinced that works alone will not save you, are you mak-

ing a partnership of “Grace and Merit?”—as so many do.

Make no mistakes in this matter, for it would prove fatal. You cannot really trust in the merits of Christ to save you, while adding your works as a make-weight. God will not have it; it belittles the sacrifice of Jesus on the cross for sin; it belies the gospel, and robs the Saviour of the glory of which He alone is worthy. God will not permit any creature—be it angels, saints, or men—ever to share the glory of Christ in our salvation, nor could they ever.

Hear the apostle Peter (and some of you boast much of him): “We believe that through the grace of the Lord Jesus Christ we shall be saved” (Acts 15: 11). He adds nothing to it—nothing of Mass, of confession; of fasting, of pilgrimages, of gold and silver in payment of Masses for the dead—no, he adds nothing to what Christ has accomplished on the cross. Hear this also: “But to him that worketh *not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4: 5).

Reader, I have set before you the word of God, not mine, and I leave it with you to accept it and be saved, or reject it and perish. Which shall it be?

C. KNAPP.

“For Christ’s Sake”

VOLTAIRE, when dying, exclaimed —“I am abandoned by God and man! O Christ! O Christ Jesus!”

He then said: “Doctor, I will give you half of what I possess if you will give me six months of life.” The doctor answered, “Sir, you cannot live six weeks.” Voltaire replied, “Then I shall go to HELL!” and soon after expired.

Tom Paine in his last moments said, “I would give worlds if I had them, if the ‘Age of Reason’ had never been published: O Lord, help me! Christ, help me! stay with me; it is HELL to be left alone!”

Mirabeau said: “My sufferings are intolerable; I have in me a hundred years of life, but not a moment’s courage. Give me more laudanum that I may not think of eternity.”

Before the physician spoke the solemn words, “I pronounce this man dead,” before the body of Joe Diamond (one of the three gunmen who were electrocuted, Thursday, April 30th, at Sing Sing Prison) had been wheeled out on the operating table—before this man met his doom, he wrote these words of advice for all that will hear them: “Keep away from bad company; love your par-

ents, honor your father and mother; abide by their wishes, and remember always that it would be better to be a ten-dollar-a-week clerk in a small store than a notorious bandit.”

Reader, you who misuse or blaspheme the name of Christ (often thoughtlessly, I doubt not, or under provocation), think who it is you thus dishonor—the blessed, the holy, the living Christ on whom Voltaire and Paine called at the time of their death, unavailingly, having repudiated and mocked Him during their life!

In contrast, hear what Paul, the converted persecutor, said and did for Christ’s sake: “*I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses FOR CHRIST’S SAKE, for when I am weak, then am I strong*” (2 Cor. 12:10). And in Ephesians 4: 32, again he writes: “And be ye kind one to another, tender hearted, forgiving one another, even as God FOR CHRIST’S SAKE *hath forgiven you.*”

Reader, it is by Him that all things were created that are in heaven and in earth. Being the Creator, “He is before all things, and by Him all things consist.” He is “the effulgence of God’s glory, the express image of His person, and upholds all things by the word of His power” (Heb. 1: 3). In time, He took on humanity, was born of the virgin Mary, being conceived by the Holy

Spirit’s power. Thus He took the form of a servant, humbling Himself; and after a life of perfect obedience stooped to the death of the cross as the sin-bearer for *you* and *me* and every poor sinner that will receive Him!

“Wonder of wonders, Jesus loved *me*;
A wretch—lost—ruined—sunk in misery.
He sought me, found me, raised me, set me free.

He *loved*—not merely pitied. Here I rest.
Sorrow may come, I to His heart am pressed.
What should I fear while sheltered on His breast?”

O friend, think of this wonderful God-man, Christ Jesus, of whom Lord Byron said, “If ever man was God, or God man, Jesus Christ was both.” Think of Him who stilled the Galilean tempest with three words, “*Peace, be still!*” who cleansed the leper saying, “*I will, be thou clean!*” who before healing the palsied man said, “Son, *thy sins be forgiven thee.*”

Think of Him who went about doing good, giving the blind their sight; the deaf, their hearing; the dumb, their speech; the dead, life; the lunatics, their senses; who fed five thousand men with five barley loaves and two small fishes. And this Christ, who is the same to-day as He was yesterday and ever shall be, met me, the writer, in dire need—me, of whom it was said, “He looked so

depraved when he took his stand for Jesus Christ in the old Jerry McAuley Mission, in Water St., that I did not think it possible for him to be sincerely repentant." These words were not spoken by an infidel, but by a Christian minister who had known the bitterness and tyranny of sin in his own experience.

Now, like the man in John 9: 17, born blind, and whom Jesus gave sight, I say, "One thing I know, that whereas I was blind, now I see," because this same Jesus met me when I was spiritually blind, and anointed mine eyes with the eye-salve of His forgiving grace, and now I see. Once evil desires had me bound and fettered, but through the cleansing blood of Jesus, the Christ of God, the Lamb of God, my sins have been blotted out—they are removed as far as the east is from the west from me, and will never be remembered against me forever.

O reader, FOR CHRIST'S SAKE it may be the same with you. You may just here and now become a new creature in Christ Jesus—become a partaker of the divine nature and receive the Spirit of adoption as a child in the family of God, instead of looking for that death which Voltaire, Paine and Mirabeau feared—already felt as the undying worm of their ungodly, impenitent lives—as Gehenna's unquenchable fire!

By dying upon the cross for us sinners, Jesus, the Son of God, receives and saves every repentant soul, as God's word declares:—“Whosoever shall call upon the name of the Lord shall be saved. Friend, meet the condition; from your heart *call upon Him, and the promise will be fulfilled: “THOU SHALT BE SAVED.”*

For, and only FOR, CHRIST'S SAKE God can forgive sins, because, “He who knew no sin, became a sin-offering for us who have sinned, (think of it!) that we might become the righteousness of God in Him.”

L. D. CUMMINGS.

“What Meanest Thou?”

IT has been estimated that over seventy-five per cent of the inhabitants of this country *have no concern about the salvation of their souls!* They are not atheists or infidels, nor do they make any profession of being saved; they are simply indifferent to the whole matter. If the thought of having to do with God comes into their minds, they solace themselves by a comparison of their own state with that of their fellows, and they conclude that as they are not worse than others, and perhaps better than many, there is no reason why they should have any concern as to their spiritual state. Any

occasional alarm is speedily stilled by the thought that “God is merciful”—a sentiment which in the mind of an indifferent sinner means that he thinks of God as One whose judgment of sin is not much more severe than his own. To this large body of people, and to each individual in it, the following plain words are addressed.

A friendly voice asks you the question which stands at the head of this paper—a question which once awoke Jonah out of his stupor —“What meanest thou, O sleeper?”

You would at once condemn the folly of indifference if good opportunities presented themselves for pecuniary gain, mental improvement, or social elevation. Yet eternal gain is within your reach, and the greatest possible blessing is offered to you without awakening in your heart any desire to secure it for yourself.

In the year of the great plague ninety thousand persons died in London. Many went mad with terror, and ran as if to escape from the pursuit of death. With the earliest symptoms of the disease all indifference fled. Have you no symptoms that might justly fill your conscience with alarm? The plague of sin is in your heart; your members are yielded as instruments of unrighteousness unto sin; and the end of these things is death.

O friend, consider that indifference will soon

have an end, and the time of grace and mercy will soon be for ever past. Then that sad and bitter wail, “The harvest is past, the summer is ended, and we are not saved.”

Indifference is a sin of no ordinary kind; it is an offence of great magnitude. For *what* is it that men treat with indifference? It is the claims of God that are set at nought, and the love of God that is despised! The gift of the Son of God, His work of infinite love at Calvary, the glory which that work has thrown open, and all the present blessings of the salvation of God, are treated as so many *trifles* by the indifferent sinner; but can anyone treat them with disregard and not be profoundly guilty?

How you must hate God, when you would *perish* rather than have His blessings! The hardihood which ventures to brave His wrath is only equalled by the hatred that refuses His love, and both combine in the indifferent soul. In saying this I am assuming that you have heard the proclamation of grace; but perhaps, in doing so, I am taking too much for granted. Perhaps my reader is entirely ignorant of the good things which God has provided, and which, through His grace, a large number of people in this world are enjoying.

Let me say, then, very briefly, that through a crucified, risen, and glorified Saviour—the Son

of God, Jesus Christ our Lord—God is proclaiming the forgiveness of sins, and eternal salvation. The *poor* may freely take these priceless blessings, for they are the *gift* of God; and the *rich* surely cannot afford to be without them, for no riches *here* can give an entrance *there*. God’s salvation is expressly for the *guilty* and the *lost*. And as for the “*good*” and “*righteous*,” they too may be saved if they cast their pride to the winds, and take the sinner’s place in repentance before God.

At an infinite cost God has righteously taken the title of SAVIOUR-GOD. The Son has been given; Jesus has died; and the whole universe can see at Calvary that God is neither indifferent to sin nor to the need of His poor fallen creatures. Oh, let indifference be banished from your heart. Turn in true repentance to God, and receive by faith the Lord Jesus Christ as your Saviour. For your life hangs on a thread; the record of your sins is on high; and the blackest midnight is far less dark than a Christless grave.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved” (Rom. 10: 9).

C. A. C.

Outside and Inside

A FRIEND of mine was for some years foreman in the finishing room of a Piano Factory in which the casing or woodwork receives the finish which appears so beautiful to the eye of the prospective buyer.

My friend explained to me that the beautifully grained wood of these costly instruments is only a veneer—*i. e.*, a very thin coat of especially fine portions of hard woods, glued upon a much softer and less expensive wood of which the frame of the instrument is made. For various reasons this veneer is preferred to a solid board of the heavy hard wood. In most cases, therefore, what a piano presents to the eye is, in reality, but a very thin coat of beauty, “only skin deep,” as we say. Underneath may be found what the wooden case consists of.

While many people are attracted by the *looks* of these pianos, a musician judges the merits of one by its *inner* qualities. If it possesses a soft, rich tone, smooth, even and quick action, together with other good points of which the musician is able to judge, then it is really a *good* piano; but if it lacks these things, its outward fine appearance does not make it deserve the name of “a good instrument.”

How like these pianos people are. We like to "look well" in the eyes of others. Some even study books on Etiquette, so as to make no breach of the rules which "good society" has set up to be followed. Courtesy, respect for others, self-control when offended, are estimable traits in any one. Character, however, is what one really is *underneath* all the conventionalities and manners which may be put on. Like a piano, one may be polished outwardly, and yet not have the inner qualities corresponding with his exterior; or he may have the inward merits without much show externally; or, as is sometimes the case, have both, or neither.

The Bible says, "Man looketh on the outward appearance, but the Lord looketh on the heart." You know that the "heart" of a thing is its inner quality. An apple may look sound and beautiful, but may be rotten at the core. Its true value must be judged by what it is within—its taste and soundness. Now whilst we usually see but the surface of our fellows, God is able to look deeper: He judges by what He finds in the heart.

Did you know that, long ago, the Lord inspected and passed judgment on you, my reader? Well, He has; and more, He has caused His judgment of you to be put on record in language which you cannot mistake. Here it is. "It is written, There is none righteous. No, not one!

They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one" (Romans 3: 10-12).

You will notice that God's inspection does not pass any by; the reader and the writer are included. *All* of us have been tried by Him, and He found none of us whose heart was sound. HE says so, and there is no appeal to a higher court, for the verdict is one which comes from the Supreme Court of heaven, from the lips of the almighty Judge who cannot lie.

What a humiliating fact. Yes; but it is a *fact*—not a theory or a fancy. We have all turned aside, and while we have branded Judas as "the traitor," we have been guilty of the same sin; turning our backs upon God, we have gone in league with the devil. We have listened to his lies, and served him as if he were worthy of our allegiance, and as if God were our enemy!

Have you ever confessed as much? Better men than you or I have repented and confessed the truth of all this. Hear the language of some of them.

David, "the man after God's own heart," confessed, "I have sinned against the Lord, and done this evil in thy sight."

Isaiah the prophet said, "Woe is me, for I am undone; for I am a man of unclean lips, and I

dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

Job, of whom the Lord said that there was none like him on the earth, exclaimed in the presence of God, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

Peter, the apostle, said in the presence of Jesus, "Depart from me, for I am a sinful man, O Lord."

John the beloved, who leaned on Jesus' bosom at the Passover supper; when he saw Jesus in His glory and majesty, after His ascension, declares, "And when I saw Him, I fell at his feet as dead."

Will you, reader, put yourself in the company of these men of God and confess as they did?

Jesus tells us of two men who went up to the temple to pray, the one a Pharisee and the other a publican. The publican's prayer was short but sincere. It was this: "God be merciful to me a sinner." The Pharisee thanked God he was not like bad men he knew—he was good and did good things. The trouble was he was his own judge, and did not wait to hear what God had to say about him. He went down to his house with no peace in his heart, while of the publican who acknowledged God's sentence upon him, and pleaded for God's mercy, saying, "God be *pro-*

pitiated toward me the sinner"—thus presenting the sacrifice of Christ for his acceptance — the Lord tells us that "this man went down to his house justified." You too, dear reader, will be justified if you take your place alongside of the publican and offer his prayer from your *heart*.

WM. HUSS.

The Rock at "Indian Ladder"

Fourteen miles south-west of the city of Albany, N. Y., a wagon road has been hewn and blasted out of a solid wall of rock, leading to the escarpment on the Helderberg above. The spot is called "Indian Ladder," and at one point an immense mass of rock, of many thousands of tons, overhangs the narrow roadway. It has apparently but little support, and may come crashing down—we know not when.

At times considerable alarm was felt concerning it; and once, when a fragment had fallen, its removal was agitated. But nothing was done; and now the traveling public are accustomed to the danger, which of late years is little thought of.

This reminds us of God's judgment which, like this massive rock, hangs continually over the

Christless defenceless head. For does not Scripture say of the unbeliever, "The wrath of God abideth on him" (John 3: 36). In an instant and without warning it may fall with crushing force, and the unforgiven soul be ruined forever! "On whomsoever it shall fall it will grind him to powder," said Christ, the Son of God.

And you are not alarmed! You have become accustomed to impending danger. You have had serious thoughts at times, probably, but they are now forgotten in the mad rush of the present life—the striving after riches, or the gay whirl of pleasure.

As I have said, once a fragment of the overhanging rock did fall as if in premonition of the fatal day when, by a slight earthquake shock, a severe frost, or a soaking rain, the whole mass shall become dislodged, and come thundering down upon the unhappy souls who may be passing beneath.

Very probably my reader has had some warnings already. Perhaps you may have once barely escaped an unnoticed train, or a speeding automobile, or come near to drowning, or been gravely ill, nigh to death and the grave, and made good resolutions which have not been kept.

O unsaved sinner, do take heed to God's warnings. Do not make mere resolutions of leading

a better life, but COME TO THE SAVIOUR, confessing your sins to Him who died for you that you might be forgiven. Remember how many have, through procrastination, perished in their sins. And not only may death suddenly overtake you, but as Jesus said, "In such an hour as ye think not," He will return for judgment upon all who have not received Him. C. K.

A bright boy heard and was deeply impressed by the text, "My son, give Me thy heart;" but Satan whispered, "*Time enough yet*," and he put it off.

Years later, a brilliant collegian heard the same text under circumstances which seemed to urge upon him to make *that* the time of his salvation. Again the tempter whispered successfully, "*Time enough yet*."

Twenty years later a statesman listened to the same text from the lips of an aged bishop, and felt it was a message to him. This time the tempter said, "*Visit foreign countries before you decide*."

Then a traveller was stricken with cholera in Paris, He was in agony of soul because he was not prepared to die. His last words were,

"Too late, TOO LATE!"

The boy, the collegian, the statesman, and the traveller were one.

Reader, lose not THY soul for earth's vanities, lighter than air. * *

A Tragedy and its Solemn Lesson

“Persons passing by the little tailor shop of George S. during the morning hours, saw his form stretched out on a cot which usually served for his night’s rest, and concluded that he was sleeping a little later than usual. But when at ten o’clock S.’s form still lay stretched out on the cot, neighbors became alarmed that he might have been taken ill during the night, and the police were asked to make an investigation. It was speedily established that S. was *dead*—as the result of a self-inflicted bullet wound.”

This announcement, which appeared in the local papers, was a great shock, as I had had occasion to visit this little shop and converse with this man three times within a month prior to his death. My first visit was merely to make an enquiry about an overcoat. A week or so later I called again and had a rather lengthy conversation with him, not merely about clothing but as to the welfare of his soul in view of eternity. He was, I believe, somewhat of a materialist. Hell, with him, was a myth; heaven was just what we make of life here—no one had at any time come to earth from heaven above to prove the existence of such a place; nor was the Bible to be accepted

as the unerring Word of God. Such were the "religious" views of this unfortunate man. After awhile I gave him two gospel tracts, which he promised to read, and left him.

Within a week I returned, and again had the privilege of laying before him the brevity of life, the certainty of death, and the solemnity of having to meet God. A companion was in the shop on this occasion, and Mr. S. was inclined to treat what was said with levity, while his companion paced the floor expressing his views with many oaths and vulgar remarks.

After reminding this man that God would not hold guiltless any that took His Name in vain, I again turned to Mr. S. to press home upon him the solemn fact that, "It is appointed unto men once to die, but after this, the judgment" (Heb. 9: 27). His own arguments were taken up, and I sought by Scripture texts to show him that there is not only "a heaven to gain," but also "a hell to shun;" that the former is only secured for us through the atonement by the Lord Jesus Christ, who "suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. 3: 18); and that the latter is a terrible reality into which the wicked shall be turned, and all the nations that forget God (Ps. 9: 17), a place of darkness, anguish and remorse where "there is weeping, and

wailing, and gnashing of teeth," as unending in its misery and punishment as heaven is unending in its everlasting happiness and joy.

At times he appeared to be soberly thinking; and again promising to read the booklets given him on the previous visit, I left him. Within a month he passed into eternity and to God. For us, the curtain fell when he ended his life here by a "self-inflicted bullet wound;" his eternal future has begun.

Of you who now read these lines, I would affectionately ask, "Is it well with thy soul?" This unhappy man, whose tragic end I have just given, had sought "heaven" here and found only "vanity and vexation of spirit." There is nothing here for the soul to rest upon that is sure or steadfast, nor is there any hope in the materialist's creed;—that word is not found in his dictionary. A man may be wealthy, highly educated, of commanding influence, and be proudly conscious of the fact, yet at any moment may be swept away into eternity.

Years ago a Christian went to visit a friend, a country gentleman. When he happened to speak of Paradise, his friend smiled and pointing out of his window over his extensive estate, exclaimed, "There is my paradise!" And certainly it was a paradise of vineyards and meadows framed by

fruit trees, which in the sunshine sloped down to the blue lake, and above them the snowy Alpine peaks rose into the blue sky! A few years afterward the Christian returned to the place. The lake still lay shining in the sunlight; the trees were laden with blossoms; but the owner of it all sat in his room, a broken-hearted man, the picture of misery and despair. His son had been drowned in the lake before his eyes; a daughter had made an unhappy marriage, and he himself was slowly dying of an incurable disease. When his younger daughter came into the room and said: "Father, I am going to drive into town; what shall I bring you?" he gloomily answered, "A pistol!"

A Christian poet has well written:

"It is not for us to be seeking our bliss,
And building our hopes in a region like this;"

for the only hope that is both sure and steadfast, is that which the Word of the living God brings before us in the blessed person of our Lord Jesus Christ whose precious blood "cleanseth from all sin;" whose glorious resurrection from among the dead has forever broken the power of Satan and attests the fact that God Himself has been glorified in the work He gave Jesus, our Saviour, to perform. That work is forever finished, and efficacious for every sinner who, with nothing to

bring, but confessing his need of a Saviour, puts his trust in Him.

What must you do to be saved? "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED" (Acts 16: 30, 31). Accept Him, and your sins will be forgiven, and eternal life is yours the moment you do so (Rom. 6: 23). Only *flee* for refuge; lay hold upon the hope set before you—a hope which is an anchor to the soul *both sure and steadfast* (Heb. 6: 18, 19), and you too will,

"Look for a city which hands have not piled,
And pant for a country by sin undefiled."

God grant it for His Son's sake, and for your eternal happiness. F. B. T.

"Hark! the Saviour's voice from heaven
Speaks of pardon, full and free:
Come, and thou shalt be forgiven;
Boundless mercy flows for thee.

Hear His love and mercy speaking,
'Come and rest thy soul on Me.'
Though thy heart for sin be breaking,
He has rest and peace for thee!

Come, then, now—to Jesus flying,
From thy sin and woe be free!
Burdened, guilty, wounded, dying—
Gladly will He welcome thee!"

“Moved with Fear”

Boastfulness and bravado characterize the present day. Even boys would have you believe that they fear nothing. This is fostered in the mind largely by the debasing influence of popular movies with scenes of which robberies, hold-ups, leaps-for-life, “dare-devil” escapes, air-plane stunts, etc., are alluringly pictured before the people. The same spirit is fostered also by newspaper accounts of banditry, jail-breakings, and the like, with scarcely a word of condemnation for the dastardly deeds!

At a recent gathering of officials connected with the tracking and arrest of criminals it was remarked, in the form of a complaint, that while the press of the country gave large and front-page space to accounts of successful hold-ups, bank robberies, etc., coupled often with the murder of faithful messengers and police officers, scarcely any notice was taken of the final capture and punishment of these criminals; leaving the impression on the public mind that such crimes go generally unpunished, and so emboldening others to go into the same career of criminality.

Thus fear of the law and its punishment is greatly weakened, and the divinely-predicted age

of lawlessness is being brought nearer, to end, as the Scriptures plainly foretell, in universal anarchy. Dean Charles R. Brown, of Yale University, recently emphasized to the assembled students "that fear still has and should have a commanding place in every man's life; and he who says, 'Who's afraid?' is a fool or a rascal."

In contrast to this, Scripture tells us that "Noah being warned of God of things not seen as yet, *moved with fear*, prepared an ark to the saving of his house" (Heb. 11:7). This patriarch was no weakling, but a man of noble character. He feared God, His threatened judgment, His pronounced punishment of the "world of the ungodly," and moved by this fear he took steps for the preservation of himself and his household.

Fear is an element in every properly developed character. It is far from cowardice, but is a wholesome fear of sin and its awful consequences when God shall execute His righteous judgment upon the ungodly. As a reminder of this He has established government upon earth even now, for the punishment of evil-doers. "If thou do that which is evil, be afraid; for he is the minister of God, to execute wrath upon him that doeth evil" (Rom. 13:4).

It was "of things not seen as yet" that God warned Noah. No eye could discern the coming

catastrophe; all things continued "as they were from the beginning of the creation," and unbelief would doubtless treat lightly the warning as another "superstition" held by Noah and his family. But the flood at last came, and all those outside the ark were swept away to their doom! They had been warned, and the door of the ark stood invitingly open; but they would not believe, they repented not, so there was nothing left a holy God to do but to render to them the "due reward of their deeds." "Thou, even Thou, art to be feared; and who may stand in thy sight when once Thou art angry?" (Ps. 76: 7).

Have you, reader, like Noah, been "moved with fear?" "Warned of God" you certainly have been, for His Word, the Bible, everywhere foretells the judgment awaiting the sinner who refuses to repent and believe the gospel. True, they are "things unseen as yet," but nevertheless real, as real as the word that "God is light," and "will by no means clear the guilty."

But He "is love" as well as light, and moved by that love He has provided an Ark, His only begotten Son, who was crucified for sinners, and thus a refuge for any and all who will come to Him for shelter from the "wrath to come." "I am the door," said that Saviour, and to make clear His meaning, He added, "By Me if any

man enter in he shall be saved." He is the door to safety, and there is none other, "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

Oh, men *have* good cause to fear. Does my reader fear God? Or has the spirit of the age, inspired by Satan, taken possession of you as of the mass, so that "there is no fear of God before their eyes." "He feared not God," is the charge against one on whom the curse of Jehovah was pronounced for all time (Deut. 25: 17-19). Have a care that the like displeasure of God fall not upon your soul for the self-same cause, and for eternity.

"Things not seen *as yet!*" But soon, ah, soon, they shall be seen in all their terror, but seen too late by those who will not now believe. It was "by faith," we are told, that Noah, being warned of God concerning those things not yet seen, moved with fear, prepared the ark for the saving of himself and house. But who has faith to-day? Who believes now, in this age of unbelief? Well, I for one *do* most heartily believe, by God's grace I am one of those "who believe to the saving of the soul" (Heb. 10: 39). And it is that you too might be one of these that this warning has been written and sent forth. May it not have been in vain.

C. K.

“But Speak the Word”

It is a noteworthy fact that none ever came to Christ in faith confessing their needs, but that their wants were fully met, even to the forgiveness of sins and peace with God. *But it was need confessed that brought the desired blessing.*

Two examples of this are given us in the 8th chapter of Matthew. Having proclaimed the laws of His kingdom in what is called “the Sermon on the Mount,” when Jesus came down multitudes followed Him. A leper then drew near, “who worshiped Him saying: ‘Lord, if Thou wilt, Thou canst make me clean.’ And Jesus put forth His hand, and touched him saying, ‘I will; be thou clean.’ And immediately his leprosy was cleansed.”

Note the Saviour’s kindness — He not only *spoke* the word, but *touched* the unclean leper! Ah, this indeed is what He had to do when sin’s defilement was in question—He had to “take part in flesh and blood” to bear our sins on the cross, and so deliver those who, like the leper here, come to Him confessing their deep need.

Then we read of a centurion, a Roman captain, coming to Jesus in behalf of one of his servants “grievously tormented” with a palsy.

Reports of the mighty power and grace of Jesus had reached the ears of this Gentile officer, no doubt, and he came to make an earnest request for his servant. But how beautiful his humility! When Jesus answered, "I will come and heal him," he owns that he was unworthy of the Lord's coming into his house. The leper begged, "*If Thou wilt* THOU CANST MAKE ME CLEAN;" the centurion confesses, "I AM NOT WORTHY that Thou shouldest come under my roof."

The outcast leper and the honorable centurion are equally received by the blessed Lord, and their needs are equally met by the gracious Saviour.

In Luke, chapter 7, we read that the elders of the Jews had interceded for this centurion, saying, "He is worthy for whom Thou should do this, for he loveth our nation and hath built us a synagogue." He was also a man with considerable authority, as the narrative states in verse 9 of Matthew 8: "For I am a man under authority, having soldiers under me; and I say to this man, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." Others might say that he was worthy; he confessed he was *unworthy*: "*Neither thought I myself worthy to come to Thee.*"

Are these thoughts of your own heart, dear reader? Do you, like this centurion, have the sense of your helplessness, and of your unworthiness? Well, remember,

"None but Jesus
Can do helpless sinners good."

Even His enemies were forced to say concerning Him: "Never man spake like this Man" (John 7: 46). Who, indeed, could say the word and command the boisterous sea to be quiet, and immediately "there was a great calm;" or could tell an unsuccessful and jaded fisherman to let down the nets into the sea "for a draught," even though they had toiled all night and taken nothing, and inclose for them so great a multitude of fishes that their net brake; or say to His disciples, when five thousand hungry persons crowded the lake-shore, "Give ye them to eat," though they had but five loaves and two fishes; and when they had all eaten and were filled, there were twelve baskets of fragments taken up; or stand by the coffin of a dead man, the only son of a widowed mother, and say, "Young man, I say unto thee, Arise!" and he that was dead sat up and began to speak and was delivered to his mother? Who, amongst all the children of Adam, from the beginning of time to the present day,

could speak such words of power save the only-begotten Son of God? "He spake, and it was done; He commanded, and it stood fast" (Ps. 33: 9). He, and He alone, is able to say, "Thy sins be forgiven thee"—and, blessed be His name, He is ready and willing to do so at this very hour—for *thee*, my reader. "Verily, verily, I say unto you, The hour is coming *and now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5: 25).

Has that Voice ever sounded in your ears, my reader, telling you as it told the happy centurion of our story: "Go thy way; *and as thou hast believed, so be it done unto thee.*" He believed that Christ was well able to do all that he had asked of Him; and if *you*

"...ask Him to receive you,
Will He say thee, 'Nay'?
Not till earth, and not till heaven
Pass away."

The dead man of Nain "heard" the voice of the Son of God when He said: "Young man, I say unto thee, **ARISE!**" When the gladdened mother may have related the incident of the death and sorrowful procession to the burying ground, and how Jesus halted the funeral cortege to speak the life-giving words to the corpse, the young man could say, "Mother, I **HEARD** what He said!"

You too, my reader, may "hear" the voice of this blessed One. And the great transaction "from death unto life" shall be accomplished in your soul. "Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent Me, *hath everlasting life*, and shall not come into condemnation, but *is passed from death unto life*" (John 5: 24). He who is the Living Word has given us His written Word, that the sinner that turns to Him with his need may HEAR and BELIEVE and LIVE.

Upon the cross our holy Saviour spake the word that makes all this possible for every soul that believes it. "When Jesus therefore had received the vinegar, He said, **IT IS FINISHED**" (John 19: 30). The work His Father gave Him to do was completed; atonement was made; redemption accomplished, and reconciliation effected. The sin question was forever settled by the sacrifice He made, and God, in wondrous grace, now proclaims,

"A full and free salvation
Through faith in Jesus' Name."

Believe it, and "peace that passeth all understanding" will fill your soul.

F. B. T.

Apples of Sodom

IT is stated by travelers who have visited the former site of Sodom and Gomorrha, that on the shores of the Dead Sea—their watery grave—a fruit-bearing plant grows which seems peculiar to that locality. The superb color and inviting appearance of the fruit attracts the eye of the traveler and promises a delightful and refreshing relief. He hastens to gather it; but when handled it *falls to dust*. Well indeed, if he has not raised it to his mouth, for it is intensely bitter.

These two “cities of the plain” stand out in the Word of God as pre-eminently sensual and wicked. Their signal judgment and extinction witnesses for all time to the just judgment of a holy God. Man’s world (that system of things he has raised for himself in the vain endeavor to make himself happy away from God) has, for the natural man, many attractive fruits to offer; the glamor and glitter of worldly pursuits attract the eye and heart, and people run greedily to taste the “apples of Sodom,” only to find dust for substance, and *bitterness* in what appeared to be *sweet*. The world offers *much*, but its votaries pursue a phantom, the heart is left dissatisfied, and the fair looking fruit often turns to bitterness, leaving an aching

void which nothing under the sun can fill.

The Preacher said (after trying all that the world had to offer), "All is vanity and vexation of spirit" (Eccles. 2: 11). But listen, reader, to the words of the prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat. . . *without money and without price!* Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good. . . Incline your ear and come unto Me; *hear and your soul shall live*" (Isa. 55: 1-3). True joy and lasting satisfaction can only be known as the heart rests in Him who said, "If any man thirst, let him come unto Me and drink."

"Thousands have fled to His spear-piercéd side;
Welcome they all have been, none were denied:
Weary and laden they *all* have been blessed;
Joyfully now in the Saviour they rest."

And why should not *you*? Your sins may burden your conscience and appear like a mountain between you and God, but, "The blood of Jesus Christ, His Son, cleanseth us from all sin." God's throne of righteousness has been propitiated; His holy Name has been glorified by Christ's sacrifice, and *you can be pardoned and saved.*

108 *The Returning Wanderer's Prayer*

Why not turn to the Lord Jesus to-day? saying:

“Jesus *I do* trust Thee—
Trust Thee with my soul:
Guilty, lost, and helpless,
Thou canst make me whole.”

J. W. H.N.

The Returning Wanderer's Prayer

Lord, from Thee I went astray,
Lured by magic song;
Through dark places far away
I have wandered long.
Now, when faint, and sad and lone,
Back to Thee I fain would come.

As the waves that cannot rest,
With but drifting foam;
As the bird without a nest,
Weary-winged, I come—
From the lonely wastes of sin,
Blesséd Noah, take me in!

Take me in, my heart implores;
Leaving far behind
All those sins that made me sore,
Peace and rest would find;
In the sweet home of Thy rest
Fold me, Saviour, to Thy breast.

—*Selected.*

At the Brink of an Awful Plunge

A FACTORY was burning in Philadelphia, and a fireman was passing over the fifth floor when suddenly he plunged downward. As he fell, he instinctively threw out his arms to save himself, and just managed to grasp and hold fast to the edge of the broken floor. Having lost his light, he was in pitch darkness, and far below the flare of burning timbers told of his danger, for in that place all five floors had collapsed, and a gulf more than sixty feet deep yawned below him.

With great caution he managed to draw himself up over the ragged edge of the pit. Having reached a position of comparative safety, he began to work his way back to safer footing when, from the opposite direction, he saw two figures approaching the very spot he had left, and unless warned in time they would plunge to a terrible death. He shouted, but the noise of the fire, and of the engines and hissing water jets, and the general confusion, drowned his cries.

What could he do? He slowly crept back toward the broken part of the floor where he might be between his companions and their imminent danger. "STAND STILL!" he shouted to them as

they drew near, standing erect at the same time, that they might see him. They stood still, saw him at the edge of the missing floor, and were saved!

All honor to such men who, at great risk to themselves, save the lives of others! It well deserves the commendation of all — especially of those whose lives have been preserved by it. One of the two men who were saved that day is now chief of the Philadelphia Fire Department, Chief Davis, who relates with pride and gratitude this story of his deliverance from death through the devotedness of one of his comrades.

Does my reader know that every true Christian has a story to tell even more wonderful than this one? for he too was once going to a terrible death, a death more to be feared by far than this one, even the "Lake of Fire." Unconverted men and women little realize, and many deny, alas, what God's Word warns men of — "The Lake which burneth with fire and brimstone," "The Outer Darkness," "The Pit," and "Eternal Judgment." But neither unbelief or denials will ever change what God has declared and warned the ungodly of.

But the true Christian knows the awful reality of them; he was on his way there once, when a voice, the voice of the Son of God, spoke to his

inmost soul in a tone he never can forget, "*Stand still.*" Like Chief Davis, he stopped, and to his amazement found that He who spoke the word of warning had interposed *Himself* between the guilty sinner and his doom! Yes, it was the Son of God, Jesus, who on Calvary's cross placed Himself between the flames of Divine wrath and the guilty sinner. And it is this same blessed One who warns the unsaved now, and bids them, "*Stand still, and see the salvation of God*" (Exod. 14: 13).

It is a mark of a true believer that he owns the truth of his guilt, and the solemn truth of *the Lake of Fire for the lost*. How sweet then is the story he has to tell of the blessed Jesus who came from heaven, not only to *warn* but to **SAVE**: for in Calvary's dark hour, in matchless grace and compassion Christ died for sinners, and by that death made possible the deliverance from hell for every one who from his heart believes in Him.

The story of the brave Philadelphia fireman's act will live in the Department's history for years, but the story of "Jesus and His Love" will *never*, **NEVER** die. In all tenderness and love, let me ask you, my reader, "*Dost thou believe on the Son of God?*" If you do, then you are blessed beyond compare; but if not, oh, let me urge upon

you to turn to Him now, lest, under the guilt of having refused or neglected the *salvation* God offers you now, His *wrath* should rest upon you throughout eternity!

R. A. WEST.

PATIENT GRACE STILL PLEADING

"God calling yet!—shall I not hear?
Earth's pleasures still shall I hold dear?
Shall passing years glide swiftly by
And still my soul in slumber lie?

"God calling yet!—shall I not rise?
Can I His loving voice despise—
His mercy basely thus repay?
He calls me still—shall I delay?

"God calling yet!—shall I then give
No heed, but still in bondage live?
Not yet doth He my soul forsake:
He calls me still! my heart, awake!

"God calling yet!—I cannot stay;
My heart I yield without delay.
Vain world, farewell! from thee I part;
Thy voice, O God, hath reached my heart!"

G. T.

A Chinese Fable

A CHINESE Christian tailor thus described the relative merits of Confucianism, of Buddhism, and of Christianity.

A man had fallen into a deep dark pit, and lay in its miry bottom groaning and utterly unable to help himself. Confucius walked by, and approaching the edge of the pit, said, "Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out, *don't get in again.*"

"But I can't get out," groaned the man. THAT IS CONFUCIANISM.

A Buddhist priest next came by, and said, "Poor fellow, I am very much pained to see you there. I think if you could scramble two-thirds up, or even half-way, I could reach you, and help you up the rest." But the man in the pit was entirely helpless and unable to rise. THAT IS BUDDHISM.

Next, the Saviour came by, and hearing his cries went down and laid hold of the poor man, brought him up, and said, "Go and sin no more." THAT IS CHRISTIANITY.

Reader, have you learned the truth as to your

helpless condition? Advice and help are all right in their place, but it is like giving a drowning man laws or promises—good they may be, but useless to a sinking man. *He needs a SAVIOUR.* The Chinaman who wrote the fable had learned the truth of God, no doubt, in an experimental way, as well as from God's book.

LOST, is the word that describes us; not going to be, but *now*, whether we realize it or not. But "the Son of Man came to seek and to SAVE"—not merely to *help*; but to SAVE. Has He saved you?

Mr. Whitefield (a brother of the Rev. Geo. Whitefield) after living carelessly for some time, was roused to a perception of his danger, and afterwards sank into melancholy and despondency. He was drinking tea with the Countess of Huntingdon one afternoon while her ladyship was endeavoring to raise his hopes by conversing on the infinite mercy of God through Jesus Christ our Lord. For a while all was in vain. "My lady," he replied, "I know what you say is true; the mercy of God is infinite. I see it clearly. But ah! my lady, there is no mercy for me! I am a wretch, *entirely lost!*" "I am glad to hear it, Mr. Whitefield," said Lady Huntingdon. "I am glad at heart you are a lost man." He looked at her in great surprise: "What, my lady—glad

that I am a lost man?" "Yes, Mr. Whitefield, truly glad; for *Jesus Christ came into the world to save the lost.*"

Mr. Whitefield laid down his cup of tea on the table: "Blessed be God for that!" he said. "Glory to God for that word!" he then exclaimed. "Oh, what unusual power is this which I feel attending it! *Jesus Christ came to save the lost!*" and he proceeded to say, "I have a ray of hope."

As he finished his last cup of tea his hand trembled, and he complained of illness. He went out of the house for air, staggered, was brought in, and shortly after expired.

Has the devil been trying to make you believe that you are too bad to be saved, or too late? Just come to Christ as you are, saying, "I am lost; Lord, save me! I perish!" and you will find it true that, "*The Son of Man is come to seek and to save that which was LOST;*" and, "Him that cometh to me, *I will in no wise cast out.*"

Or perhaps the devil and your own foolish heart are deceiving you and making you believe you are not so bad, not so helpless as the man in the deep, dark pit, and that you can do something to help yourself, like a lady I spoke to after a gospel meeting. I asked her, "Are you saved?" "No," she replied. "Are you lost?" "Oh, no!

I'm not *lost*." "Then I am sorry for you," I said. —"Why are you sorry for me?"—"Because in this state you never can be saved; for it is the 'lost' Jesus came to save; and if you don't take that place, as a lost and helpless sinner, you put yourself out of the class that needs a Saviour." Don't you do it, dear reader.

"Man at his best is altogether vanity;" and in God's sight, "all our righteousnesses (our best actions) are as filthy rags" (Isa. 64: 6), and we can no more alter this fact than the Ethiopian can change his skin or the leopard his spots; but we can come to Christ.

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

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God,"

—say to the Lord the last two little words at the end, and *mean* them, as you tell them to Him.

"Behold, **NOW** is the accepted time; behold, **NOW** is the day of salvation." A. H. S.

A Just God and a Saviour

IT is a common saying that the gospel reveals the love of God. This is blessedly true, and precious indeed. It is not *all* the truth, however; for the Scriptures tell us, and also show us, that "God is light" as well as "God is love." (See 1 John 1:5 and 4:7). The order in which these statements are made is important too — first "light," then "love," for God's love must be based on righteousness. So we read that God's love is revealed in the gospel (Rom. 1:17).

That God's righteous and glorious character is fully maintained whilst showing mercy to the repentant sinner is the glory of the gospel. "God's justice makes me afraid," said a young man under conviction of sin, bordering on despair. What he needed was the precious gospel which reveals how God, in love to us, gave His Son Jesus Christ to die for sinners on the cross to bear the judgment of sin in their stead, so enabling Him to be perfectly just, while at the same time pardoning the guilty sinner—"a Just God and a Saviour," as He declares Himself to be, by His prophet Isaiah (45:21); and in another prophet He is described as "Just and having salvation" (Zech. 9:9).

It is related of one of the ancient kings of

Mexico, in the province of Alcanhaucan, that he made a law forbidding, on pain of death, the speaking of indecent words in the royal palace. The first to break this law was one of the king's own sons. News of his son's transgression reached the ears of the king. Being informed that it was in the presence of his tutors that the prince had transgressed, the king sent for them, and adjured them to tell him the whole truth. Fearing punishment for themselves in case of concealment, they gave the demanded information, at the same time saying that the prince did not know the person to whom he spoke—seeking to excuse him. But, holding this excuse to be inadmissible, the king ordered the arrest of his son, and on the same day pronounced on him the sentence of death. "The whole court, astonished at the rigor of the king," says the account, "sought to intervene with prayers and tears in behalf of the prince; but they could not move the inflexible mind of the king." "My son," said he, "has violated the law. If I pardon him, it will be said the laws are not binding on every one. My subjects must know that no one will be pardoned transgression, as I do not even pardon the son whom I love."

The sentence was executed, then the king shut himself up for forty days, not letting himself be seen by any one. "He bore his grief in secret;

and, to conceal from his sight what would recall his sorrow, he caused the door of his son's apartment to be closed up by a wall." Thus his subjects saw that the law was fully maintained, notwithstanding a father's heart was in the king. We see this fatherly feeling in another king, in David, mourning over the death of his guilty son, Absalom, as we read in 2 Samuel, chap. 18: "And the king was much moved, and went up into the chamber over the gate, and wept: and as he went, thus he said, 'O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!'" David, probably, would have spared the rebel Absalom; the Mexican king, in inflexible justice, would not be persuaded to spare the transgressor of his law. But God has found a way whereby He may spare the sinner, yet not permit his sin to pass unpunished. How was this? Listen! "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16). The curse of the broken law was made to fall on His sinless head: "He was made a curse for us," that God might be "just, and the justifier of him which believeth in Jesus" (Rom. 3: 26).

Speaking of Jesus, the Son of God and the sinner's Saviour, Scripture says, "Whom God hath

set forth a propitiation through faith in His blood, *to declare His righteousness in the remission of sins*" (Rom. 3: 25). When this was understood by the young man to whom we have referred above, his fears all vanished, he believed the love of God, and became a fervid preacher of God's righteousness in forgiving sin, having made His own dear Son "to be sin for us that we might be made the righteousness of God in Him" (2 Cor. 5: 21). It is the glory of the gospel that it shows the perfect consistency of God's character—His inflexible righteousness and perfect love in saving the sinner. In perfect consistency with His righteousness, He can justly spare the guilty because He did not spare our Substitute.

Reader, instead of being deceived by false and foolish reasonings "that God is too good to punish a sinner forever," know for a surety that but for the sacrificial death of His beloved Son upon the cross He would be compelled in justice to banish the sinner from His blissful presence for eternity. Believe, then, this good news of salvation through the work of Calvary; then, "being justified by faith," you will "have peace with God through our Lord Jesus Christ" (Rom. 5: 1). For "there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

—C. KNAPP.

How an Honest Man Found Himself Very Bad

“AT your first visit I thought myself the best man in the village,” said a young man to one of my friends who visited him; “but now I seem to be the worst.”

Everyone who knew the sturdy fisherman William T. would have spoken of him as a brave and honest young man. Indeed he was upright and conscientious, but this change of mind in William was in result of attending a gospel meeting in which God’s servant had taken as his text Romans, 10th chap. verse 3: “For they, being ignorant of God’s righteousness, and going about to establish *their own* righteousness, have not submitted themselves to the righteousness of God.” The preacher then went on to demonstrate that we also, as the Jews to whom this text refers, may observe religious ordinances, repeat prayers, give alms or help on good causes, yet be on the broad road of self-satisfaction and self-complacency that leads to perdition.

William, and his wife with him, for the first time understood that they had been trying to do what can never be done—that is, produce a righteousness in which they could appear before God, and be accepted as fit to dwell with Him.

The following day, as the evangelist called upon them, he found William completely upset. "I've been all wrong," he said. "I counted on my good life for acceptance with God, and I've known nothing of faith in the Saviour."

Oh, how well it was to make that discovery! William then understood that all the supposed good works in which he had trusted were but miserable rags in the sight of God most holy, as it is said in Isaiah 64: 6, "We are all as an unclean thing, and all our righteousnesses (that is, our good works) are as filthy rags."

Soon after this he came to understand and to rejoice in what the Scripture declares in Romans 10: 4, "Christ is the end of the law for righteousness to every one that believeth," which means that God accepts *Christ as our righteousness* instead of that which we vainly sought to produce, and which we supposed to be fit for God's acceptance. But what *we* could not do, God has done: He has provided a *perfect* righteousness for all that will but receive Christ, humbly and sincerely, as their Substitute; for He has borne for them God's judgment of sin, and by receiving Christ they receive eternal life. Blessed news and blessed truth for a convicted sinner to learn!

Thus William's vain efforts to attain to a righteousness of his own, in which to be accepted of

God, gave place to a sweet peace, and rest and joy in Jesus. He had *worked for himself* before, *trusted in himself, valued himself*; now it was Christ Jesus that replaced all this, and he could joyfully and heartily sing,

“Jesus, my Saviour, Thou art mine,
The Father’s gift of love divine:
All Thou hast done, and all Thou art,
Are now the portion of my heart.”

Now, with a heart at rest in God’s sure and perfect acceptance, William sought to please his Saviour in all things. It was no more bondage and fear, but the joy and liberty of love in serving the Lord, and seeking to bring others to a true and blessed knowledge of the Saviour of sinners, as Matthew did, and is recorded for our instruction and encouragement in Matt. 9: 9-13 and Lk. 5: 27-32.

After suffering some months from an incurable disease, a man lay dying. As he was nearing the end, his family and friends gathered round the bedside, to watch their loved one breathe his last. Presently the closed eyelids opened, and looking round on them all he said, “*You think I’m going to die, but I’m just going to live,*” and so he passed away from this world of sin and sorrow, to live for ever and ever with the One that died for him.

“He Gave His Life”

Or, How Napoleon was Saved from Death

“Many times in my life,” said Napoleon at St. Helena, “I have been saved by soldiers and officers throwing themselves before me when I was in imminent danger. At Arcola, when I was advancing, Colonel Meuron, my aide-de-camp, threw himself before me, covered me with his body, and received the wound which was destined for me. He fell at my feet, and his blood spurted up in my face. **HE GAVE HIS LIFE TO PRESERVE MINE.**”

This language could be appropriated without much alteration by the soul saved by Christ. The sinner who believes in Christ his Saviour can say, *He gave His life to preserve mine.* When I was in imminent danger—in danger of the judgment eternal, “He threw Himself before me, covered me with His body, and received the wound which was destined for me!” The pronouns He, His, me, and my, in the sentence could unmodifiedly be applied to the Saviour and the sinner, as it has also been expressed in song by the redeemed on earth:

“He to rescue me from danger
Interposed His precious blood.”

What a claim upon Napoleon's gratitude his aide-de-camp's devotion to death deserved. And with what gratitude the sinner saved remembers the interposition of his Saviour's body on the cross to save his soul from the blow which JUSTICE with unerring hand had aimed at him! Christ's blood was shed, His life was given for ours. In love's deepest devotion *He died for us!* What eternal gratitude we owe Him—we who are so benefited by His death!

Napoleon lived a few years longer as the result of his officer's sacrifice; those saved by the sacrifice of Christ will live in bliss *for ever*, for in consequence of His atoning death for them upon dark Calvary's cross, they who receive Him are made children of God.

Reader, has this love of Christ yet led you to repentance and to bow at His feet with thankful heart?

What would be thought of Napoleon if he had lightly esteemed or manifested indifference concerning the devotion to death of his faithful colonel? And what of the unconcern, the neglect, aye, even *scorn*, with which many treat our Saviour's dying love! Great indeed is the guilt of such; and great, too, must be their judgment and remorse when they find themselves lost for ever because *they would not be won by the love of*

Christ—because they slighted, or disdained the unique and "supreme sacrifice" of Him who gave His life for man's redemption!

Colonel Meuron gave his life for his friend, his emperor, his comrade-in-arms, his chief. "Greater love hath no man than this, than to lay down his life for his friends," says Scripture. Yet infinitely greater and more wonderful it was when Christ laid down His life for sinners and His *enemies*. For as His word declares, "When we were enemies we were reconciled to God by the death of His Son;" and "Enemies in your minds by wicked works," is the description given of the Christians at Colosse previous to their conversion.

Napoleon could tell of others of his soldiers who offered and sometimes gave their lives for him. But he fails to relate a single case of any one of them who died for their *enemies*. The gospel of Christ is unique in this.

Let it win your heart, my reader; and then live to tell it to others, as Napoleon told of Colonel Meuron's devotion to him.

—C. KNAPP.

So Happy that He Could not Eat

I HAD just come down a long flight of stairs from seeing a patient, and was ready to step into a cab that had been waiting for me, when the cabman asked if I would speak a little to a fellow-cabman in distress of soul. The speaker was a devoted servant of Christ, who spent his spare moments in seeking to make Christ and His grace known to others. At night, when his grey horse had been comfortably stalled, this coachman might often be seen on a street corner reading God's Word and telling God's good news to passers-by.

There was a drenching rain this evening, and both men were wet while conversing together. Turning to the anxious man I soon found him to be a really anxious soul, but the pouring rain made it impossible for me to carry on a conversation with him there, so I asked if he could not come and see me in the evening.

"I shall not be off work till eleven o'clock," he answered.

"Never mind," I replied, "you come to my house at eleven o'clock, and I will be ready for you."

That evening, a few minutes past eleven, the

bell rang, and the poor drenched cabman came in. Before saying a word to him about his soul, I made him sit down to eat a little hot supper, which I felt quite certain he must need. He sat down, ate one mouthful, and then pushing the plate from him, said — “Beg pardon, sir, but I’m that *wretched* I cannot eat any more. Oh, what am I to do to be saved?”

A long conversation followed. The sweet story of the love of Christ was unfolded; the value of His blood declared; and the estimate which God had of His work insisted upon. The truth entered his soul; by faith he grasped the simple gospel of the grace of God, his soul passed into peace, joy, and liberty, and he exclaimed — “Thank God, I see it all. I believe in Jesus; I see that He died for me, a poor lost sinner; I trust in Him; I believe His blood has washed all my sins away. I see it clearly.” And tears of joy rolled down his cheeks.

I then suggested our thanking God for this grace to his soul, to which he gladly assented. We got on our knees, and I thanked the Lord for His mercy to this anxious soul. No sooner had I finished, than he broke out in a stream of praise and thanksgiving, the like of which I have rarely heard from a new-born soul; and, immediately after, the most tender and fervent petitions went up to God for the salvation of his wife

—a sure sign of new birth. For when we have learned the goodness of God for ourselves, we always desire that others should share it. And if we can impart it to them, we seek so to do.

Arising then from our knees, I begged him now to sit down and finish his supper. Again he seated himself, took one mouthful, and then again pushing the plate from him, said—"Beg pardon, sir, but I am that *full* I could not eat another mouthful. I'll away home and tell the wife what God has done for my soul." And rejoicing in Christ, he departed.

Reader, do you know anything about this fullness of joy, this satisfaction in Christ? Have you yet learned the blessedness of God's forgiveness? Perhaps you are an anxious soul. If so, it is God's Spirit that has wrought in you, and given you a desire to be saved. Don't procrastinate. God always blesses earnestness. Be not an undecided soul. Turn to Jesus now. Come to Him as you are. Believe His love. Trust His precious blood. Pillow your soul on His bosom of perfect love. He will not cast you out. None are too bad, too far off for Jesus to save. Only trust Him, He will save you.

May God's blessing so fill you that you will have to go and tell others what the Lord has done for your soul.

W. T. P. W.

“The Shenandoah’s Flight and Tragic End”

—“BOUND FOR ETERNITY!”

Such were some of the headlines of the newspapers accompanying pictures of the giant “Mistress of the Air,” as they called her. How little its commander and passengers thought that ere another morning fourteen of the precious souls it carried would have passed out of this life, and be in the presence of a holy God!

The giant air-ship swept over the Delaware River in daylight, and many an eye turned upward with pride to see another instance of Scripture fulfilment that in cleverness man “has sought out many inventions”—but do any of these inventions bring man nearer to his God? “Thou answerest them, O Lord our God: Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions” (Ps. 99: 8). The next verse says, “Exalt the Lord our God,” but that is the last thing man thinks of doing. Instead of this, man takes all the praise, and so God blows on his inventions over and over again, “To withdraw man from his purpose, and hide pride from man” (Job 33: 17).

Onward to Ohio swept the giant ship, and

directly into the path of the storm that broke her to pieces. Should it not make man feel it is still true that his number is 666—one short of perfection? Should it not lead him to say, "*If the LORD WILL. . . . we will do this or that?*" But now you rejoice in your boastings: all such rejoicing is evil" (Jas. 4: 16, 17).

Bound for eternity we all are. How soon we may arrive at our destination we cannot tell; but is it not wise to be ready?—seeing our breath is in the hand of God, and at any moment and in any way we may be called out of this life forever, away from man's things, and where God is, to whom all must give account (See Romans 14: 11, 12).

One of the survivors said if they had had warning that the storm was coming they might have saved the ship by taking another course; but, not knowing, they rushed into it in the early morning. "He causeth his wind to blow" (Ps. 147:18)—"stormy wind fulfilling his word" (Ps. 148: 8).

You, my reader, are like that air-ship, "BOUND for ETERNITY," and you will have to meet an awful storm if you do not seek shelter now before it bursts in all its fury. But, as Scripture says, "A Man shall be as a hiding place from the wind, and as a covert from the tempest" (Isa. 32: 2). That Man is CHRIST, and to save you and me

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from the awful storm of God's judgment He endured the wrath of God against sin:

"The tempest's awful voice was heard—
O Christ, it broke on Thee;
Thy open bosom was my ward,
It bore the storm for me.
Thy form was scarred, Thy visage marred;
Now cloudless peace for me."

You have been warned of the approaching storm, and shown the safe sheltering place; and the right time to come to Christ is *now*. Oh, do not turn a deaf ear, nor rush into a judgment from which you can never come out!—for whatever "God doeth, it shall be forever."

The Shenandoah can be replaced; money and men can do that; but if you go into the judgment of God, your loss is beyond repair.

"To lose your wealth is much;
To lose your health is more;
To lose your soul is such a loss,
That no one can restore."

—A. H. STEWART.

EVERYONE who hears the gospel has a door opened to him of escape from the wrath to come. In the day of judgment men will know, will remember all the past. Forgetful hearers of the gospel will then remember their folly and guilt in despising God's mercy, and having chosen to be where there is weeping and gnashing of teeth. Flee from the wrath to come!

Mercy and Judgment

The Chicago Daily News some time ago made an appeal to the church, "in the interests of humanity, to influence public opinion in demanding that crime shall pay the prescribed penalty." Then it added, "One of the basic principles of religion is that justice comes before mercy. That doctrine is common to both the Old Testament and the New. Both teach that God administers stern justice. Only when there is genuine and complete repentance does grace suspend the judgment."

This declaration of the great *Daily* is true; justice *does* come before mercy in all the moral economy of God, spite of present day popular opinion to the contrary. In this mistaken, or perverted, opinion pulpits with unbelieving ministers lead the way, and are chief offenders. They are, in a large measure, responsible for the prevailing unbelief concerning God's threatened punishment of sin as made known in His Word, the Holy Scriptures. The ministers should have been foremost in their insistence that the holy God must certainly punish the guilty; and that law without penalty is not only ineffective but clearly con-

trary to His written Word. But in place of constantly and faithfully warning the wicked of their danger, they have, either by direct statement or reprehensible silence, allowed the so-called Christian world to believe that there is no such thing as future or eternal punishment to be dreaded; and men, only too ready to believe this lie, have been rocked to sleep; their dulled or deadened consciences leading to the present day abounding and ever-increasing lawlessness. "The ministers themselves do not any more believe in hell," said an unbeliever exultantly some time ago to a friend of mine. But does their unbelief make the faithfulness of God of none effect? Does man's denial make void the truth, or annul the plain declaration of the inspired psalmist that, "The wicked shall be turned into hell, and all the nations that forget God?" (Ps. 9:17).

An English admiral once denied there was any such sunken rock in the Mediterranean as was laid down in the Admiralty charts; he had passed over the indicated place before, he said, and saw no such danger as that indicated, and to prove it he attempted one dark night to sail right over the spot. Thinking he had passed the spot, he was exulting in his triumph, when his vessel shivered from stem to stern grinding upon the hidden rock. In consequence, with his ship, his own life, and

the lives of many others were lost. And if men ignore or refuse to believe what God has made known in His Book, the Bible, in reference to His hatred of and punishment for sin, they will some sad day learn, to their eternal and irretrievable cost, that His Word was truth, and they themselves the victims of Satan's deceit and the lie of their own hearts.

There is not the least bit of doubt that this open or covert unbelief as to future retribution is largely responsible for the "crime wave" now sweeping the land. And men deceive themselves in calling it a "wave," which implies that it will shortly pass and leave the community in the security it enjoyed in days gone by. In this they are mistaken, there will be no permanent relief; for our Lord, the Son of God Himself, has declared that in the last days "iniquity (lawlessness) shall abound." So instead of a mere passing wave it is to become a raging sea rolling over the nations, ending only in the most terrible judgments from God, and followed by the coming of the Son of Man from heaven to destroy the wicked from the earth, and establish His kingdom in righteousness. All this is clearly foretold in Scripture.

Authority breaks down in the State because it has been broken down with reference to God in the conscience, chiefly by a guilty reticence or

open denial of His justice by those who call themselves His ministers, and who should therefore have been foremost in warning the wicked of that which will most certainly come upon them who will not repent and turn to God for mercy through Christ.

But why should the world's press at this late day demand of the Church to call a halt, and seek to influence public opinion against acquittal or escape of the wicked from the just consequences of their crimes? Not because it is contrary *to God*, or tends to weaken the authority of His Word with sinners. Oh, no; but the *effects* are becoming too dangerous to society at large; the consequences are reaching too close to themselves — it threatens their lives, their property, the security of their homes, and the nation itself. So for very self-protection there is a crying out against conditions and a seeking of means to check or offset the flood of corruption and violence in the land.

“It should proclaim unflinchingly,” the editorial continues, “that law without penalty is useless, but with penalty is effective. The Church can do this and still uphold with perfect consistency its cherished doctrine of mercy and forgiveness.”

The first, “it should,” is true — the Christian

ministry, as watchmen set upon the walls, are responsible, as God commands them in His Word with reference to the wicked, "Give them warning *from Me*." And if, with the danger in plain sight, they fail to blow the trumpet of alarm, the wicked shall die in his sin, but the blood of their souls shall be required of the watchman who gave not the warning.

The second "it should" is equally true—blessedly true; the sure penalty of guilt may be proclaimed and the "cherished doctrine of mercy and forgiveness" be upheld at the same time with perfect consistency. And this is just what the gospel does. It reveals "the righteousness of God," says Rom. 1:17. Not just His love and mercy, as so many suppose, but His *righteousness*, His absolute justice, according to His own character of holiness and truth. And the gospel reveals this by telling how He gave His own holy and beloved Son to die on the cross of Calvary in the place of the sinner; how punishment was meted out to Him who ever did the Father's will, in order that the sinner, acknowledging his guilt and turning to Him in faith, may be justified and delivered forever from the coming wrath. Thus are all the claims of justice met—fully and forever; the believing sinner is spared, for sin has indeed been fully punished in the divine judgment that fell

upon Christ when "He was wounded for our transgressions, and bruised for our iniquities" (Isa. 53: 5).

Oh, the wonder of it all! And God can now proclaim Himself "a *just* God and a Saviour." "*Grace* reigns through *righteousness*," and He who declares Himself "mighty to save," prefaces the declaration by saying, "I that speak in *righteousness*."

So there is no contradiction between the love and mercy of God shown to the repenting sinner and His absolute and eternal justice; nor is there the least inconsistency in His commanding the wicked (cursed for his unbelief) to depart from Him into everlasting fire prepared for the devil and his angels, whilst saying to the believer (saved for his faith), "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34, 41). In either case He is acting in strictest justice. In the case of the "blessed," His mercy was sought and received by faith in the Redeemer; while with the others it was refused, sin persisted in, to their consequent perdition.

Reader, since there is not the remotest prospect of any one escaping the punishment his sins demand, except in the gospel way, "Repentance towards God and faith towards our Lord Jesus

Christ," avail yourself of it now, before death cuts off all hope of salvation.

See, in the lines that follow, how the well-known Christian poet, Isaac Watts, puts it.

"But when we view Thy strange design
To save rebellious worms,
Where vengeance and compassion join
In their divinest forms:

Here Thy bright character is known:
Nor dare a creature guess
Which of the glories brightest shone,—
The justice, or the grace.

Now the full glories of the Lamb
Adorn the heavenly throne,
While saints on earth that know His name
Their Lord and Saviour own."

I myself, the writer, one of the least amongst the redeemed through faith in Christ, own Him as my Lord and Saviour. Let me commend Him to you, dear unsaved reader, for your immediate and unconditional acceptance.

Reject Him and you may expect nothing in the world to come but the everlasting and unmitigated vengeance of God, according to His unimpeachable and changeless Word. Hear it in His own words: "Vengeance is Mine; I will repay, saith the Lord!"

C. KNAPP.

The Devil's Morphia

THE month of May had once more returned, the trees were again putting forth their summer leaves, the song of birds so long hushed echoed in vale and hill; all was beautiful to behold, it seemed such a resurrection after the long winter months; it brought with it a deep sense of God's goodness and grace. It was during this month that an old man might have been seen walking slowly towards a railroad crossing. He could not hear the birds' sweet notes, for he was quite deaf. His head was bent, and he appeared quite indifferent to the lovely scene around him.

He had been a hard-working man, and had acquired, by his industry, a little money; still the old man was not happy, for, although repeatedly warned and entreated, he had neglected God's free salvation. On he walked, and with head bent down reached the crossing, and as he was stepping on to the line, an express train came dashing along. The warning whistle was blown, but the old man did not hear it, and as he stepped off the last rail the buffer caught him and hurled him aside, dreadfully mutilating him.

Help was soon obtained, and the unhappy man

was gently carried home to die. There he lay, groaning and writhing in agony, till the doctor used morphia, which deadened the pain and gave him relief and rest.

The news of the accident soon spread through the town, and a servant of the Lord hastened to see the dying man to tell him of the Saviour who is willing to save, even at the eleventh hour.

"Oh," said the dying man, "I am much better now, and hope to be about in a day or two, then I can think of those things."

In vain did the Christian beseech him to turn and be reconciled to God *now*, but he continued to refuse; the morphia had done its work, and so had Satan. Soon after this, he passed away.

Alas! how unbelieving, how hard is the heart of man! Unmoved by love's gracious entreaty, or the solemn warning, "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3: 36).

Reader, you are speeding on to eternity; every hour that passes brings you nearer to it. You, perhaps, know it, and, at times, feel it, but you may deaden your conscience by listening to fair promises of the deceiver. You shall have pleasure, he says, or money, or the glittering idols of the world; but if you go to Jesus and become religious you will have to give up all these things. O dear

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reader, what are the amusements, the pleasures of the world, but the devil's morphia? All around, men and women are rendered insensible to eternal realities by it. Like the poor man who, because insensible to pain, fancied he was getting well, so are sinners deadened to the sense of eternal things by Satan's delusions, saying all is well, when, as a matter of fact, they are near eternal destruction!

Let this true narrative warn you to come to the One who alone can give you true and eternal joy and peace. He bids you come; He wants to welcome you; His wound-prints tell His love, and from the glory where He now is, these precious words are spoken to you: "*Him that cometh to Me I will in no wise cast out.*" W. S. W.

"*Behold, now is the Day of Salvation*"

WHILE I was in Key West, Florida, a young man, a true follower of our Lord Jesus, residing there, related to me the following incident, illustrating the need of immediate action on the part of the unsaved when urged to accept the gospel.

This young man was in the habit of telling others, in his own simple manner, how he had been

saved by God's grace, and of urging those to whom he spoke to turn to Christ without delay. Among others to whom he often spoke was a young man, employed as fireman in the Ice Co.'s plant in that City. One day, as he passed by this place, our young friend saw the unsaved fireman standing in front of the building. He stopped to talk a few minutes and to entreat him to "repent, and believe the gospel."

In a rather careless manner, the young fireman answered, "Oh, there's plenty of time for that; no need to hurry; I am young yet."

Warning him again of his danger in delaying this solemn issue, our friend went on his way.

Some twenty minutes later, a loud noise, like an explosion, was heard. Hurrying back in the direction of the sound, my friend was horrified to find that the Ice Co.'s building was wrecked. An ammonia tank had exploded, and the careless fireman was *instantly killed!* Alas, his opportunity was gone for ever! And where was his soul now — his precious undying soul? But a moment before he was alive and in sound health. In an instant he was gone, but whither? No lingering illness; no death-bed on which to repent; no "forty days'" grace, such as Nineveh of old was given. Twenty minutes after he heard the entreaty of love from God through his friend's

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lips, and he was gone! Gone for ever from earth—gone to give account of himself to God.

My unsaved reader, has this no voice for you? Or does it not rather call loudly to you, telling you that your life too may be very short? Remember the words,

“Life at best is very brief,
Like the falling of a leaf—
Be in time.”

The Bible records the story of a man who trifled with God, and in the midst of his revelry and forgetfulness of God, though a mighty king, his doom was written by a divine hand upon the wall telling him that God, “in whose hand thy *breath* is,” being insulted and outraged by this wicked and haughty monarch, would take away his breath that night, and he too would have to give an account of his wickedness before God’s great judgment bar.

Oh reader, you are entreated by God Himself to be reconciled to Him *now*. He gave His only-begotten Son for your salvation, and He offers Him to you now as a Saviour. If you refuse Him now, you may never have another offer. Remember, “*Now* is the accepted time. Behold, *now* is the day of salvation.” —WM. HUSS.