

# THE SALVATION OF GOD.

THE  
SALVATION OF GOD  
IS SENT UNTO THE GENTILES  
AND THEY WILL  
HEAR IT. ;

*Acts xxviii. 28.*



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## THE SALVATION OF GOD.



### SAVED OR DECEIVED, WHICH ?

**H**OW mortified that man of business looks as he reaches the railway-station, only to find that his train has just gone !

“Ah !” he mutters to himself, as he compares his watch with railway time, and sinks down weary and disappointed on the platform seat, “my *watch* has deceived me ; my morning is thrown away.”

“How did it happen ?” enquired the doctor of a poor old woman, just restored to consciousness after a serious fall into the water.

“I didn’t think the river was so near,” she replies ; “my *eyes* deceived me.”

Captain ——, of that splendid clipper ship the *Dunbar*, thought he was all right, no doubt, as he steered his vessel toward Sydney harbour. But, alas ! he mistook the North Head light for the South Head light, and his gallant ship was speedily reduced to a pitiable wreck.

Now no one, that I am aware of, questioned that captain’s *sincerity* ; yet his ship was lost ; his *judgment* deceived him.

But what is the loss of a ship, though she were freighted with all this world counts precious, compared with the loss of one soul !

“What shall it profit a man, if he shall gain the whole world, and lose his own soul ?” asks the blessed Son Himself. (Mark viii. 36.) And

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who knows the soul's true value as He who came to save it?

Is it possible, my reader, that you are steering your vessel by a false light? May God in rich mercy step in, and graciously rescue your soul from eternal shipwreck!

This is a world of deceit. Satan, the prince of it, is the "father of lies;" and man's heart has been pronounced by Him, who is alone able to search it, as "*deceitful above all things.*" (Jer. xvii. 9.) But of all manner of deceptions, *self-deception*, and especially *religious self-deception*, seems the saddest and the worst.

Do you start at the expression, *religious self-deception*? Well, depend upon it, whether it shocks you or not, there is nothing so deceptive as a decent religious life without the knowledge of Christ in the heart.

Men and women, who have never been born again, settle down comfortably with this state of things from week to week, until, sooner or later, they find that they have clad themselves in the "*filthy rags*" of their own righteousness (see Isa. lxiv. 6), instead of the "*wedding garment*" of God's providing; and that they have walked in the "sparks of their own kindling" (Isa. l. 11), instead of receiving the inshining of that "light" which comes from the face of Jesus Christ the Saviour in glory. (2 Cor. iv. 6.)

In the quiet rectory of a little village in Northamptonshire, lived a person of the above type. She was a decent, respectable woman, and, withal, *religious* too. But, sad to say, her soul was a stranger to Christ as *her own personal Saviour*.

For several years she had lived with the aged rector in the capacity of housekeeper. But now

the end had come. She was dying. Let us allow those dying lips to tell their own sad story.

Addressing her aged master, who had just been summoned by her special request to her bedside, she said :—

“I have now been under your roof, sir, for about twenty years.”

“You have,” replied the minister, “and a faithful servant you have been.”

“I have regularly attended your ministry for the whole of that period,” she continued. “I have taken the sacrament from your hand every month, and heard family prayers from your lips every day.”

To all this the clergyman fully assented.

“But,” she added, with some measure of bitterness, “*you have never once asked me, ‘Is your soul saved?’*”

“Oh, *I took that for granted!*” said he.

“Yes, sir, you *may* have taken it for granted that I was saved; but I am dying, sir, AND MY SOUL IS LOST!”

What an appalling discovery was this to make on the very verge of eternity! and that, remember, after years and years of outward religiousness.

The fact was, that with her, as with thousands more in the present day, sacrament-taking, prayer-saying, sermon-hearing had been relied on instead of Christ; and now her remorse was unbearable, as she found her false hopes crumbling into dust, and swept away before her dying eyes.

My dear reader, to what are *you* trusting for salvation? Perhaps, like the poor soul just alluded to, your life has been fairly good; *i.e.* compared with many others. You have always conducted yourself with due propriety, and sought

to live honestly. You have diligently attended to your (so-called) religious duties; you have your family pew at church, or your hired sitting in the chapel, and, moreover, you have supported the "cause" with no niggard hand, and that for many years. Perhaps even your minister or your class-leader, with many others of your fellow-professors, have long "*taken it for granted that you are on the right road.*"

But pause now, and answer, in the presence of God, *Has all this fitted you for heaven?*

Ah! you cannot, you dare not say that it has; but still you fondly hope that, *if you still go on in this way*, Christ's merits will be added to yours to make up any deficiency in the end. And besides, you trust, by increased pious efforts, still further *to improve your title for heaven*, before being called to die.

If this is your condition before God, dear friend, depend upon it you are building your house upon the sand, you are deceiving yourself by "a fair shew in the flesh," and be assured that all will come to the ground some day.

The very fact of your trying *to improve your title for heaven* proves clearly that, instead of being saved, you are only deceiving your own soul by a false hope.

But let us turn a moment to God's word. Read carefully Acts iv. 12: "Neither is there salvation in any other: for *there is none other name* under heaven given among men whereby we *must be saved*" (*i.e.* the name of Jesus Christ of Nazareth, whom God raised from the dead).

Now, if Christ alone is the sinner's *only* title for heaven; if faith in His precious blood is the *only* ground of true peace and forgiveness; then

you must admit that it would be nothing short of foul blasphemy to talk of *improving* such a title !

Add merit to HIS peerless person ! Improve the value of HIS atoning sacrifice ! *Away with such a thought.*

The fact is, dear friend, *your refuge is a false one*, and the sooner you face that solemn fact in the presence of God the better.

You prove that it is *self* you are really trusting, and not Christ at all. *You are trying to be good enough for God to accept you.* Conscience tells you that you are yet far from God's standard of holiness, and that is why you think of *improving your title.*

A "*good self*" is the Pharisee's only trust ; a *worthy Christ* is the true believer's refuge.

"*Lo, these many years do I serve thee,*" said the elder son, in the parable, "*neither transgressed I at any time thy commandment :* and yet thou never gavest me a kid, that I might make merry with my friends."

*His best doings had not earned the smallest blessing.* But the poor prodigal was welcomed and blessed, not upon the ground of *his* goodness to the father (for he owned that he had none ; he had "*sinned,*" and was *unworthy*), but upon the ground of the father's goodness and love to him.

Oh, false professor ! cast off from thee, as thou wouldst a deadly serpent, every rag of thine own righteousness ; and while *distrusting self in every shape*, look into the face of that blessed Worthy One in heavenly glory ("once for guilty sinners slain"), and trust alone in Him.

Then, instead of being *deceived* by thy treacherous heart, thou shalt have the assurance of His precious word that *salvation* is thine.

“Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts xvi. 31.)

Thou shalt then be able to go on thy way rejoicing, singing thy grateful song of praise to Him who alone is worthy. Then the language of thy heart shall ever be—

“Other refuge have I none,  
Hangs my helpless soul on Thee.”

GEO. C.

## NOW !

“The harvest is passed, the summer is ended, and we are not saved.”—JER. viii. 20.

**R**EADER, are these words true of you? Has another year gone by, and is God's offer of mercy still rejected, still refused by you, or at least left unnoticed, neglected, and uncared for? And can you now read over the words at the head of this paper lightly, untouched and unmoved by them?

Oh, *take care!* It is not a mere thing of time; it is a question of *eternity*. Ere another summer's sun shines forth upon the earth it may be too late, too late for you to accept the once slighted invitation, “*Whosoever will* let him take of the water of life *freely*.” (Rev. xxii. 17.) Yes, the Lord may have come for His own long before then, and have taken them to be for ever with Himself, “whom having not seen they love.” But *you*, oh, what about *you*? It will be too late then to “call upon the name of the Lord,” or rather, though you call upon Him in bitter agony of soul, you will not then hear that loving response which bids you “go in peace.” No, that gospel of God's

full, God's free salvation which you have so often heard, and so often rejected, will be lost *for ever* to you. *Remember* the Lord says, "My Spirit shall not always strive with man." Perhaps you say you have often heard all that before, heard it since your childhood, may be, and all goes on just the same. Yes, God says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (2 Peter iii. 3, 4.) But He also says, "The Lord is not slack concerning His promise;" and the Lord Himself says, "Behold, I come quickly." Oh, put it off no longer! "Behold, now is the accepted time; behold, *now* is the day of salvation." (2 Cor. vi. 2.) Oh, if you refuse this *now*, *what* excuse are you going to give the Lord when you meet Him by-and-by in judgment? for you must meet Him, either in grace or judgment. Remember this, you *must meet* the Lord. Will you be able to tell Him you have not heard the gospel? Surely "the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." Will your answer be, you have tried your best? You have God's word for it, that "all your righteousnesses are as filthy rags" (Isa. lxiv. 6), and that "there is none righteous, no, not one." (Rom. iii. 10.) You are "no worse than others." "*All* have sinned, and *come short* of the glory of God" (Rom. iii. 23); and each must answer for him or herself before God at that great tribunal. But, thank God, the door of mercy is not yet shut, and, oh, think of it, *God is beseeching* you to be saved! (2 Cor. v. 20.) Yes; God, "glorious in holiness, fearful in praises, doing wonders," is also the One who in His rich mercy says to the poor sinner, "Come now, let us reason

together . . . though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." (Isa. i. 18.) The One moreover who "spared not His own Son," the One who "commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v. 8.) Refuse no longer that message of love ; for God says to you, "Turn ye, *turn ye* ; for why will ye die ?"

"Now, now, now ;  
To-morrow too late may be ;  
Oh, sinner, with tears of contrition bow  
Confessing 'He died for me.'"

"He that *believeth* on the Son *hath everlasting life*." (John iii. 36.) B. M.

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### "I'LL TAKE THE RISK."

**I**T is related that as a Christian man was once walking along a country road, intent on his Master's service, he unexpectedly came upon three gentlemanly young fellows carrying axes on their shoulders. Seizing the opportunity the Lord had given him, he succeeded in engaging them in conversation as to the eternal welfare of their souls. Two of them listened attentively to his observations, and appeared somewhat impressed. The third was altogether in a different mood. Apparently he was an open-hearted, gay, young fellow, with no thought beyond worldly enjoyment. Replying to the stranger, he stretched out his hand, pointing to a distant part of the landscape, and said :

"You see, sir, that splendid white house on the farm yonder ?"

"I'LL TAKE THE RISK."

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"Yes."

"Well, sir, my uncle has recently died, and that estate has been left to me as his heir, and we are now going to do some felling of timber in the woodland that belongs to it. For, you must know, there are some heavy debts lying upon the estate, which I must liquidate before it is fully mine; but as soon as I have cleared off these, I mean to become a Christian."

"Ah! young man," said the Lord's servant, "beware! you may never see that day; while you are gaining the world you may lose your soul."

"I'LL TAKE THE RISK," said he, and thus they parted.

The three young men at length reached the wood, and this daring procrastinator with one of the others commenced felling a tree. A huge, heavy limb had long hung loosely near the top, dry and ready to fall, but being unnoticed by the young men, they continued to apply their axes vigorously to the trunk. The tree being jarred by the successive strokes, this branch quitted its slender hold, and, without giving any warning, fell crashing through the foliage upon the head of the young heir, and stretched him upon the ground a lifeless corpse! It was but an hour or two before that he had been solemnly warned of his danger, but only to elicit the scoffing rejoinder, "*I'll take the risk.*" How little had he estimated what the risk was! how little did he know that he should never eat another meal; that he should never again lay his head upon his pillow; never see the light of another day! He had accepted the risk, and overwhelmingly had it fallen upon him!

Dear reader, are you saying to yourself, What a dreadful thing it was for him *to say*? Well, indeed

it was; but which was the most dreadful, the saying he would take the risk, or the taking it? Surely, sad and bad as it was to say that he would take the risk, sadder and worse was it for him to do so. And which are *you* doing? You wouldn't speak of solemn things with such levity, I hope, as this young man did; but, oh, reflect whether without speaking of it you are not every moment really taking upon yourself, positively and every day of your life taking upon yourself, the fearful risk of which this servant of the Lord spoke, the risk of losing your own soul!

May God in His rich mercy open your eyes to the grievous folly (may I not say the madness?) of *taking the risk*; and what a risk—the risk of losing your immortal soul, the risk of spending an eternity in the lake of fire! May He speedily avert it, and bring you into the glorious blessedness of a blood-washed child of God. W. R.

### GOD'S WAY OF SALVATION.



IT had pleased the Lord to place me in an official position on board one of Her Majesty's large training ships. I was sitting at my breakfast one morning when a cadet, named Mr. C——, entered my cabin to make enquiries about a parcel which had arrived by post for him. During our conversation his eye fell on some copies of "*the Salvation of God*," which had been kindly forwarded to me by the editor through a sister in the Lord then staying in D—— for the benefit of her health. Mr. C—— took up one of these little gospel papers, and said, "Can I have one of these?"

"Yes, sir," I replied. "Do you like reading books of that description?"

"I do," he said. "I am a teetotaler."

"Well, I am also an abstainer, but I belong to no society."

I then asked him if he was a Christian.

"I hope so," he replied.

"And are you a sinner?" I said. He acquiesced. "Well, what have you to do in order that your sins may be put away?"

"I must pray," he replied.

I again asked him if *he was sure he had to do something* in order to have his sins put away.

"Oh, yes; I must pray, and do other things."

"But God does not say so in His precious word. In Isaiah liii. we read, '*The Lord hath laid on Him*' (Jesus) '*the iniquity of us all.*' Do you believe that?"

"Yes," he responded.

"Then what *have you to do*?"

He then replied, "Nothing."

"Thank God for showing you that." I then endeavoured, in a simple way, to show him God's way of salvation in contrast to man's way. He had been so very pleased to tell me he was a teetotaler, but he hesitated to say whether he was a Christian or not; he only *hoped* he was a Christian. I told him God was dishonoured if we doubted Him, and that many tried to make "*hath*" spell "*hope*," which he appeared to do also. He seemed to see the difference, and I explained to him how God has said in His word: "He that heareth my word, and believeth on Him that sent me, *hath*" (not *hopeth* to have) "everlasting life." I gave him one of the little books, and as he left my cabin he seemed quite pleased.

I lifted up my heart to God, and asked Him to bless that young man, and send His word home to his heart; that with him it might be Christ, and not only teetotalism. Christ first, then temperance and all other good things would follow, and have their proper place. I thought of the many thousands who hold the same thoughts about God's salvation, and the result is they never have peace. They do not see that Christ made peace by the blood of His cross. Those memorable words should be written in letters of gold—"It is finished!" Man says, "I have to do something—turn over a new leaf, go to church regularly, *say* my prayers." I frequently think on those lines—

"I often *say* my prayers, but do I ever *pray*?"

And do the wishes of my heart dictate the words I say?"

Yes, many, very many, are going, we fear religiously, to hell; and those who profess to teach them are ignorant of the very A B C of the gospel. May God in His mercy deliver such in these closing days from mere religiousness, having the form without the power. W. H.

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## "FREELY."

### NOTES OF A GOSPEL ADDRESS.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."  
REV. xxii. 17.



It is a delight to the heart of God to *give*, and He gives freely. He is too rich to sell, and we are too poor to buy. In the Scripture just read we have our side, "Whosoever will." Do you desire, do you wish

for this blessed gift, the water of life? You must *take*, come to Him and take. Take nothing *less*; and be careful to go *empty*, not to go full; for He fills the empty with good things, but the rich He sends empty away. He will not waste this water of life by putting it into full vessels. "How am I to take it?" you say. In Rev. xxi. 6 Jesus says, "*I will give* to him that is athirst." Are you thirsty? Come with the empty vessel of faith, and *take* of the water of life freely. If the world were full of thirsty sinners, God has enough water to fill all; it is our responsibility to take. Believe in Him from the bottom of your heart, and you will get a draught which will prevent your ever thirsting again. The only qualification needed is to be thirsty. Jesus said, "If any man thirst, let him come unto Me."

If you turn to John vi. 35, you will see that believing on Him is drinking: "He that believeth on Me shall never thirst." In John vii. it is a pouring out of the living water (*vv.* 38, 39): "Out of His inward parts shall flow rivers of living water." Who get the water? All who believe. Who get the Holy Ghost? All who believe. Thousands are waiting for you who are unsaved here to-night, till you take of this living water and become vessels of communicating it to their thirsty souls.

In Rev. xxi. 6 God says, "*I will give* of the *fountain*." Do you know Him as the giving God, not the exacting God? He does not offer to sell, or as reward: "*I will give* to him that is thirsty." Has He made you thirsty? He gives of the best in heaven to the worst on earth—

"Oh Christ, Thou art the Fountain,  
The deep sweet well of love!"

Oh, drink then abundantly, and thirst no more for ever !

In Luke xvi. 24 there is a thirsting soul in hell, where there is not a drop of water. Plenty of thirst there, but nothing to quench it. Alas ! plenty of water now offered freely, with few to take it, because few are thirsting for eternal joy. If you do not thirst on earth you will thirst for ever in eternity, when it will be for ever too late. The rich man only asked for a drop of water, but there was none, not as much as could be conveyed on the tip of the finger to cool his parched tongue. He who was once rich on earth, and thirsted not for the life-giving water, is now enduring eternal thirst in the flames of hell ! He refused it when freely offered, now he cries in vain for it. There flows no stream through those arid regions ; all are doomed to endure eternal, undying thirst. Come then now, whilst you may, ere it be too late, and drink of the life-giving streams.

H. M. H.

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“ONE DANCE MORE, AND DEFIANCE TO  
THE FLAMES.”

**D**URING the invasion of Russia by the Emperor Napoleon I., a detachment of French soldiers entered a town which the Russians had abandoned, after setting fire to it. Finding one building which had escaped the general destruction, the new comers proceeded to vary the hardships and privations of campaign life by having a dance.

While thus merrily employed, the word passed round that fire had been discovered in the base-

ment of the building, but apparently little heed was given by the revellers. Soon the warning was repeated, with the additional intelligence, that there was powder stored below. For a moment the dancers paused; but a dashing officer cried, "One dance more, and defiance to the flames!" whereupon the giddy whirl was resumed. Soon a terrific explosion ensued, and all instantly perished. Thus for a brief gratification, or from the fear of being looked upon as cowardly in retiring promptly from a place of danger, those merry-makers staked their lives upon an issue which, had they made themselves fully acquainted with the facts, they would have known was in no-wise doubtful, but certain, speedy death.

Now, dear reader, doubtless thou art not slow to condemn such conduct as insane folly, such folly as thou wouldst not for one moment contemplate imitating. Life is too precious to be thus rashly gambled away; death is too awful to be thus played with. What then about the second death, the lake of fire? Wouldst thou risk eternity in hell? Art thou a true believer in the Lord Jesus Christ? If so, thou hast everlasting life; shalt not come into judgment, but art passed out of death into life. Thou canst say—

"He bore on the tree the sentence for me,  
And now both the Surety and sinner are free."

Thou art in Christ Jesus, and there is no condemnation for thee. "He bare our sins in His own body on the tree." If this be thy happy lot, thou canst rejoice with joy unspeakable and full of glory, and under constraint of His redeeming, dying love seek to live to His glory.

But if it be not so with thee, remember there is

but one other class, and thou art in it. "He that believeth not the Son shall not see life; but the wrath of God abideth on Him." The terrible wrath of a holy, sin-hating, all-powerful, all-knowing God rests upon thee, and His changeless, unsullied righteousness pledges thy everlasting punishment.

He has not only sent thee full, emphatic, repeated warning of impending judgment, but He, out of the depths of His own great heart of love, has given His only begotten Son, to endure not only awful agony at the hands of man, but the deep unfathomable anguish of bearing the judgment of sins in order that thou mightest escape the hell that yawns for thee, and share eternal life and glory with His risen glorified Son. He has planted the cross of His Son right before thee, to bar thy way to perdition. In view then of such unalterable righteousness, and amazing divine love, what is thy attitude? Art thou clinging to the fleeting gratifications, the vain ambitions, the uncertain riches, the empty honours of a scene like this, with thy life hanging upon a thread, not knowing what a day or an hour may bring forth, not caring that in a moment thou mayest pass over the brink into that dread abode of endless woe, where no star of hope shall ever rise?

Is it thy thought that there is time enough yet? I beseech thee learn a lesson from the terrible end of the French dancing-party, lest thou shouldst suddenly lift up thine eyes where gospel offers and entreaties, are known only as torturing memories of opportunities once lightly esteemed and madly neglected.

A. G.

## THE SALVATION OF GOD.

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“I SEE JESUS; AND HE HAS ON HIM, ‘KING OF KINGS, AND LORD OF LORDS.’”

**I** HAVE seldom heard of a more touching or triumphant “departure” than that of F. P. B., a boy about ten years old, the child of Christian parents, from whom he had learnt to value “the Holy Scriptures” even from infancy; but it was not until September, 1881, after hearing the gospel at the Public Hall, that he made any profession of being saved—a profession which those around him had every reason to believe was genuine.

On a Wednesday morning in December last, he was going with a younger brother to school, when he slipped and fell, but was immediately on his feet again as if nothing serious had happened. The next day, however, he was in considerable pain, which the fond hands of his mother, and subsequently the more skilful aid of the doctor, failed to relieve, and which increased without abatement to the end; but not a murmur nor a word of complaint passed his lips. “Mother,” said he one day in the midst of his sufferings, “I want to go home.” She replied, “My darling, you are at home,” “Yes,” he rejoined, “but I mean I want to go home to Jesus.” What a genuine ring this desire has about it; it is one of the sure indications of a soul really converted; it wants to “be with Christ.” Thus the demoniac, in Luke viii., long under Satan’s power, and presenting one of the most abject pictures of human misery

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ever seen, when rescued by the Son of God from the tyrant's hands "prayed Him that he might be with Him." Thus Saul of Tarsus, the blameless Pharisee, yet withal "the chief of sinners" and fiery persecutor of God's saints, when madly bent on his murderous errand, was met by the victorious and glorified Saviour on the Damascus road, and there and then confessed Him as "Lord." He too desired "to depart and be *with Christ*."

A few hours after Fred was looking very happy, and on being asked what he saw, said, "I see Jesus; and He has on Him, 'King of kings and Lord of lords.'" Glorious sight, my friend, was it not, for this young disciple with pain-racked body on the verge of eternity? But say, Have *you* seen Jesus? for it is inevitable that you *must* see Him either here or hereafter, as Saviour *now*, or Judge *then*. *To-day* He speaks in accents of purest richest grace; in eternity they will be exchanged for the thunder, tones of unsparing wrath. Oh, turn you with the eye of faith straightway to that blessed Victim uplifted on yonder tree of Calvary, martyred by men, deserted by disciples, abandoned by God! And as you gaze upon Him, and listen to His agonizing cry, "My God, my God, why hast thou forsaken me?" learn that nothing but that mighty sacrifice could meet the desperate need of your guilty soul, or the just claims of the throne of God. But remember you *must* meet Him. "Behold, He cometh with clouds; and *every eye shall see Him*;" from this there is no escape. Gehazi, Elisha's servant, deceived the Syrian captain and eluded *all* detection until "he went in and stood before his master," and now eye to eye with the man of God, his sin is brought out to daylight and fastened for ever upon him. (2 Kings v.) What an awaking for

*you*, if you die unsaved, to find yourself face to face with the Searcher of hearts, who has "set your secret sins in the light of His countenance," all of which will then be reflected in the spotless purity of the "great white throne," from thence to pass to the dark and flaming dungeons of the lake of fire.

But let us return to the bedside of our dear young friend. On being asked if he would like a hymn sung at his grave, he replied, "Yes; 'Christ the Lord will come again.'" "And so He *will*, dear boy, and *you* will be among 'the dead in Christ who rise first;' corruption exchanged for incorruption, and we who are alive and remain shall be caught up together with you and them to meet the Lord in the air." (1 Thess. iv.) Blessed hope! wonderful meeting! "Surely I come quickly" are the parting words of Jesus.

Dear fellow-believer, in view of this cloudless prospect you may wipe away the tears of bereavement and sorrow for the loved ones gone before. "He that shall come will come, and will not tarry." So says the child of God, and heeds not the scornful question of the scoffer, "Where is the promise of His coming?" nor the deceived cry of the empty professor, "My Lord delayeth His coming," but awaits with upturned face, girded loin, and burning lamp the speedy-coming Bridegroom. "They that were *ready* went in with Him to the marriage: and the door was shut." Alas, then, for the sham religionist whose voice will help to swell the wail of lost souls outside the closed door—"Lord, Lord, open to us."

"What will *you* do without Him when He shuts to the door,  
And you are left outside because you would not come before;  
When it is no use knocking, no use to stand and wait,  
For the word of doom tolls through your heart that, terrible  
'Too late'?"

Another wish of the dear boy's was to see some of his school-fellows ere he departed. To one who came he said, "Robert, I want you to come to Jesus, *do* come to Jesus, will you?" and then bade him "Good-bye" quite cheerfully. May his parting desire be gratified, not only in his youthful companion but also in the unknown peruser of these lines, to whom "being dead he yet speaketh." "Come to Jesus"—not to church, chapel, or meeting, baptism, sacraments, or reformation, but to *Jesus*, the crucified, glorified, and coming One. Come to Jesus for pardon, peace, eternal life, divine righteousness, and endless glory, and come *now*. Time is brief, the Judge is at the door. Oh, the madness of delay when thy soul trembles in the balance, and everlasting life and death are at stake! Hearken not, I beseech thee, to the foul breath of Satan as he whispers, "Not yet," "Later on," "Plenty of time;" for full well he knows that these are the wreckers' fires which have allured thousands before you on to the rocks of eternal woe. "*Now* is the accepted time; *now* is the day of salvation." Decide then at once for Christ, and declare yourself forthwith on the Lord's side.

"Now! now! now!

To-morrow too late may be;  
O sinner, with tears of contrition bow,  
Confessing 'Christ died for me.'"

The brightness of this dear young believer continued to the close, his very face shining with a lustre that no earthly influence could have produced. "Don't cry," was his sympathetic word to his mother, "you know I shall be with Jesus;" and embracing his parents he said, as he drew them to him to kiss them, "I am so happy! oh, it is so nice!" and on being asked the reason,

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he made answer, “Because I know I am saved.” A while after another of his young friends called, and though unable to speak to him himself, he desired his mother to point him to Christ. His last words were, “I SEE JESUS,” and then was with Him. We shall meet him again “on the cloud” when the blessed Master comes. Reader, will you be there?  
ALF. M.

“THAT’S ME; THAT’S MY PRAYER.”

**I**N this day of much preaching and great religious effort the question must often occur, “Why is there so little real blessing? Why of the hundreds and thousands who hear the gospel are there so few saved?” How different to the bright day of Pentecost! (Acts ii.) On that day at the preaching of Peter were found three thousand converts from one sermon; but, as it has been remarked, it is now more nearly one convert to three thousand sermons. Do we ask then *why* there is so little positive fruit found by the Lord’s servants? Scripture supplies an answer: “The word preached did not profit them, not being *mixed with faith* in them that heard it.” The word of God is preached, the way of salvation presented, the grace of God declared, His love commended, and His righteousness proclaimed in justifying the ungodly; but hundreds upon hundreds, and thousands upon thousands, with their eyes open, in a sense, gallop on to eternal ruin, and perish in their sins.

Two things are necessary, we may say, or at least two things are commonly found, where eternal blessing comes to the soul. There is *appreciation*, and there is *appropriation*; both are by faith, we

need scarcely add. These two things indicate that the Word preached has been mixed with faith, and has thus brought profit to the soul. First there must be appreciation. If I have no sense of the value of what is offered, is it likely that I shall take it? Thus we read, "God *commendeth* His love toward us." He seeks that we should appreciate that which His grace has accomplished for us. And it is thus also with His word; for we read, "Thou hast *magnified* thy word above all thy name." The most covetous man will not seek to possess himself of what he fails to appreciate. God commends to us His love; He magnifies His word that we may learn its value, and appreciate it for ourselves. He who appreciates it, then, is he who mixes faith with his hearing of the word of God.

Nor will he who appreciates what is divine fail to *appropriate* it unto the eternal blessing of his soul. It is the quality of faith to go on. The first movement of faith secures everlasting consequences. It never retraces its steps, never retires, never recants. Did one rise from the dead, and preach the gospel, or did an angel from heaven proclaim God's great salvation, were there no faith, there would be no real appreciation of it; and were there wanting this, there would be no appropriation unto eternal blessing.

Dear reader, ask yourself if you have ever truly valued that which God commends to you in His word; ever truly appreciated that word which He has magnified above all His Name. If not, you have not far to seek for the reason why your soul is unsaved, and your sins are unforgiven. What is needed is for the heart to be opened by faith to the eternal value to our souls of the word of God.

I lately met with a touching illustration of this

. "THAT'S ME; THAT'S MY PRAYER." 23

given by a writer, whose words I will endeavour to reproduce. A poor Hottentot in South Africa lived with a God-fearing Dutchman, who kept up family prayer daily. One day the latter read from Luke xviii.: "Two men went up into the temple to pray." The poor savage, whose heart had been touched with the finger of God, looked up with deepest interest as these words fell from the reader's lips, and whispered, "*Now I'll learn how to pray.*" The Dutchman continued: "God, I thank thee that I am not as other men," and when he had reached these words, again the Hottentot whispered, and this was what he said, "*No; I'm not; I'm not; BUT I'M WORSE.*" Again the Dutchman read, "I fast twice in the week, I give tithes of all that I possess." And again there was a whisper, "*I don't do that; I can't pray like that; what shall I do?*" said the distressed savage. The reading was continued until they came to the publican, who would not so much as lift up his eyes to heaven. "*That's me!*" cried the poor African. "Stood afar off," read the other. "*That's where I am,*" said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner." "*That's me; that's my prayer!*" cried the poor creature, aloud now, being too deeply moved to confine himself to whispers, and smiting on his dark breast, he prayed, "*God be merciful to me a sinner,*" like the poor publican had done, and he at once became a saved and a happy man. The word was mixed with faith—how truly, how simply! He *appreciated* it, and thus it was he *appropriated* it, and he was saved by the blood of Christ. Dear reader, *are you?*

"Faith cometh by hearing, and hearing by *the word of God.*" W. R.

## REVELATION AND INFIDELITY.



ONE great root principle of the scepticism of the present day lies in man's assumed competency to judge of matters concerning the unseen world in the same way that he does of sublunary things; viz., through the medium of his senses. And therefore everything which he fails to reduce to the level of his own understanding, or to harmonize with his own mode of reasoning, he rejects as unworthy of credence. It does not appear to occur to the freethinker that his premises may be wrong, that his very reasoning powers may be perverted. And yet we know how possible this is with reference to the human mental faculties; how comparatively common it is to find a man, otherwise sane and clear-headed, deluded and haunted by some peculiar idea, which to anybody but himself has its existence only in his imagination. I submit therefore that any candid, thinking mind will admit the preamble "proved;" viz., that man's ability to judge of the unknown by the known may be at fault, not only in degree, but in its very nature; or, to use the phrase of Scripture, "A deceived heart hath turned him aside." (Isaiah xlv. 20.)

And now I ask my reader to go a step further with me, and to concede this axiom, that if we are to know anything at all of God, He must in some way reveal Himself to our finite minds. And here the Bible appeals directly to us: "Hearken unto me, ye stouthearted, that are far from righteousness." (Isa. xlv. 12.) "Be still, and know that I am God." (Ps. xlv. 10.) "Thou

thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." (Ps. l. 21.) Ah! what a relief to turn from the weary maze of human speculation, uncheered by one ray of solid comfort or hope for the future, and to hear the voice of One who came to make the mighty Unknown known: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) Rest for the aching brain, the anxious heart, the burdened conscience. Rest at the feet of Jesus. No cold, barren, speculative theology here; no lifeless creed of dogmatism, ready, from its sheer weight of inanition, to fall from its hold over the human mind; but a Person, a living, beating heart, a *man* in heaven now, once on earth to suffer even unto death. The sinner's Substitute, the Friend of publicans and sinners, "Jesus Christ, the same yesterday, to-day, and for ever."

Dear reader, say, Hast thou found a friend? Is Jesus thine? Can you say, like one of old, "*I know whom I have believed*"? (2 Tim. i. 12.) If you can, if your foundation is rockbuilt, if your trust is in the bloodshedding of the Saviour, the storms of infidelity and superstition will alike sweep over you in vain. Yea, judgment to come will, for you, have lost its terrors; for Himself "bare our sins in His own body on the tree" (1 Peter ii. 24), and "with His stripes we are healed." (Isa. liii. 5.)

One word in closing. If you are a reasoner, and as such a rejecter of God's revealed word, may He in His much mercy lead you to see the weakness of your understanding, and the folly of trusting to it, and cause you to say, in the inspired language of another, "Lead me to *the Rock* that is higher than I." (Ps. lxi. 2.) G. G.

“I AM NOT READY TO DIE.”

**I**N one of the wards of a large London hospital lay a dying girl. It was a warm summer day, when everything speaks of life—the birds singing outside, the trees blooming in the garden. How doubly sad a sick-bed seems on such a day! Yet inside the hospital was as comfortable and cheery as kind hands could make it—flowers prettily arranged on the tables, texts on the walls, everything seemed so fresh and neat. What a contrast when one turned to look at the wasted form of the dying girl—young and beautiful—yet consumption had laid its deadly hold on her! What availed her the brightness around! She was soon to pass into the presence of God; but oh, saddest of all, she knew it not! Those near her refused to speak to her of her approaching end.

What an awful responsibility for those who would keep dying sinners from the knowledge of their condition! Only one friend dared to speak to her of a Saviour, to point her to the One who was crucified for sinners, and to implore her to fly for refuge from the wrath to come; but impatiently the sufferer turned from her. “I can’t be troubled with religion now; time enough to think of that when I come to die.”

Reader, have *you* never said the same? In the buoyancy of health and strength, have you not felt that death was a long way off? Let me tell you *God* recognizes no to-morrow. He says, “*Now* is the accepted time; *now* is the day of salvation.” You have but the present moment.

Oh, take salvation *now* ! God is offering you a free pardon by faith in the blood of His Son. Take heed how you refuse it ; take warning by this poor girl who turned a deaf ear to her friend's pleadings. Yes, and to the pleadings of a loving Saviour longing to save her. She would not listen *then*, but in a few short hours she lay cold in her coffin. And did she find "time enough when she was dying" ?

Judge for yourselves, my readers. Twenty minutes before she died the head nurse told her she must soon pass away. And what was her answer ? Cries and shrieks rent the air. "I am not ready to die. Don't let me die ; I *can't* die." What an awful scene ! Picture to yourself the dying girl in her agony. Ah, too late now ! Satan has got the mastery. Yet the same friend still stood at her side beseeching her to look to the Son of God who came into the world to save sinners, the One who says, "*Look unto me, and be ye saved*, all the ends of the earth ;" but all the answer she got was the heart-rending cry, "Too late ! too late ! Don't let me die." Could human aid avail her ? Could a friend's frail hands snatch her from death's terrible grasp ? Ah, no ! "None of them can by any means redeem his brother, nor give to God a ransom for his soul."

And so the moments hastened on till the cries grew fainter and fainter, and her spirit returned to the God who gave it, still with those awful words on her lips—"I am not *ready* to die."

Reader, are *you* ready ? I fancy I can hear you saying, "I am not dying ; I am well and strong." Yes ; but can you say with certainty that you will be well and strong an hour hence ? "Therefore the misery of man is great, because he knoweth

not what *shall* be." No; you have but one moment to be saved, and that moment is *now*, while you read this paper. *Now* fly for refuge to the hope laid before you. Your sins may be many or few, but God says, "Without shedding of blood is NO remission." He tells you that all your righteousness is as "filthy rags." Not your sins, but your fancied good works; your *righteousness* is as filthy rags in the sight of God. "It is the blood that maketh an atonement for the soul." Only the blood of Jesus Christ *can* cleanse us from sin. Oh, go to God in your wretchedness, and own yourself a lost sinner in His presence! Let Him save you; He wants you to be saved. "God so loved the world that He gave His only begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life." But "he that believeth *not* is *condemned* already;" not, *will* be condemned, but "is condemned *already*, and the wrath of God abideth on him." What a fearful condition to be in, living in this world with God's wrath resting on you! and such is *your* case if you are not washed in the blood of the Lamb. God grant you may find, while there is yet time, the One who said on this earth, "Him that cometh to *me*, I will in no wise cast out."

N. B.

"BECAUSE THE DEVIL HAD LULLED  
YOU TO SLEEP."



TRAVELLING one day by rail in a carriage with one other occupant, a working man of middle age, I gave him a gospel tract. After looking at it a moment or two he said, "I have been very ill, and have just re-

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covered; and when I was so ill that I thought I was going to die I did not think anything about these things; my thoughts were all about my wife and family, and how they would be provided for, and I was not afraid to die. Can you tell me how that was?” I answered, “Yes, I can. Imagine to yourself a man in a boat, and that boat is drifting every moment nearer and nearer to some frightful whirlpool or terrible cataract, where certain destruction must be the doom of the occupant of that boat. But the man has no fear; he knows nothing of terror or alarm. You stand on the shore, it may be, and witness the awful danger he is in, but danger is unknown to him; you shudder as you watch the vessel in the distance making headway, borne by the strong current with its bearer to his awful doom; you are amazed that he is so insensible and unconcerned. Why is he so? What is the secret of his fearlessness and indifference on the brink of death and eternity? It is this, he lies *fast asleep* in the bottom of the boat. Ah! could you only awake him what desperate efforts he would make to escape from his position!

“And, my friend, that is an illustration of what your position was when you lay in your bed. On the very verge of death and eternity you were fearless and unconcerned. Why? Because the devil had lulled you to sleep. Had you died you would have been lost for ever. Your eternity would have been spent in the lake of fire, ‘where there is wailing and gnashing of teeth.’

“God has spared you in allowing you to be restored to health again. May you be awakened to a sense of your state as a sinner, and to the danger that you are still in.” “Well, I hope I

shall wake up," was his reply. Our journey ended, we separated.

Dear reader, we read in the Bible: "The god of this world" (*i.e.* Satan) "hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them."


God warns you of your danger; Satan blinds you to it. God tells you what a sinner *you* are. He says, "All have sinned;" that must take *you* in. But not only does God *warn* of danger, He *entreats*, beseeches *you*, to be reconciled, points you to the One who died on the cross for sinners, and who, having thus died, is now in the glory.

But mark—not only does Satan blind you to your danger, but he wants to hide from your eyes that One in the glory, that One who still says, "Look unto me, and be ye saved." A.

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### "I KNOWS IT HERE."

"He that believeth on the Son of God hath the witness in himself."—1 JOHN v. 10.

OD has not left us any uncertainty concerning the things nearest to His heart; His delight is that we should fully know and *enjoy* them. Thus, too, His Son, the blessed Lord Jesus Christ, in speaking to His disciples before He left this scene, said, "I will *not* leave you comfortless . . . but the Comforter, which is the Holy Ghost, whom the Father will send, He shall teach you all things, and bring all things to your remembrance whatsoever I have

said unto you;" and again we read: "He" (the Comforter) "*shall testify of me.*"


The natural heart of mankind seeks and finds all manner of devices and plans to let its object know the depths of its love. Can God do less than man? *No*, dear reader. God has given us His word, therefore we can see there His thoughts about us, and the unfathomable love of His Being. I would ask you one question: Do you *really care* to know His heart? He hears the answer you give to this question. Let me tell you of a dear old woman who knew the Lord Jesus Christ as a very precious object for her heart. She was travelling once by train on a market-day, when suddenly she heard two young men sitting beside her giving out their own thoughts and opinions on the word of God. "It is not true," said they. "*Why* should you and I believe that we shall spend an endless age in hell?" Ah, reader, why indeed? The answer Christ, the Son of God, gave to the infidels of old was, "Ye will not come to *Me* that ye might have *life*." The old woman paused. Could it be possible that she had heard aright? Then she laid down her basket of fresh butter and eggs packed for market, and leaning forward on her old blue umbrella, she touched the arm of one, and said gently, "Young master, the Bible *is* true, *every* word." The young man smiled back in her earnest face. "You are an ignorant old woman. Doubtless *you* think it true, but let me tell you there are now clever and scientific scholars who spend days and nights in study, and they have proved beyond a doubt the truth of what I say. Pray, since you say it's true, prove it." The dear child of God looked straight in his face for two or three seconds; then

laying her old and feeble hand on her heart, she said, with the greatest reverence and earnestness, "Young master, I *knows* it *here*. I needs no scholarships to tell me God is light and God is love."

Truly has the word of God written, "We have this witness in ourselves." Reader, have you?

A. B. Y.

### "CANNOT BE LOST."

"T is well for us to understand this—to see clearly that, Christ *having once borne* our sins in His own body on the cross, God cannot righteously have anything to say against us who *have* taken Him at His word, and trusted our souls to Christ, and Christ *alone*; who *have* accepted His offer (see Rom. vi. 23), and *have* acknowledged His kindness in inviting us to the marriage supper of His dear Son; and who, therefore, are PRIVILEGED TO KNOW, on the authority of the word of God, who 'cannot lie' (Titus i. 2), that our souls, having been 'apprehended of Christ Jesus' (Phil. iii. 12), CANNOT be lost: in the knowledge of which truth lies all the *desire after* as well as *power for* a holy life.

"But if, on the other hand, the sinner 'will not' (John v. 40) be entreated (2 Cor. v. 20) to allow himself to be laid hold of (or 'apprehended,' Phil. iii. 12) by the living, loving God, through faith in the work and shed blood of Christ, how *can* such an one hope to escape from the effects of that curse under which he was born?"

C. G. E.

## THE SALVATION OF GOD.

### YOUR SINS.

**M**Y sins! Oh, that is a dreary subject, and one that I would rather not entertain; at least, just now."

"Quite so; but come, do not, I pray you, shirk the question. It must be met and answered one day, and in a matter of such eternal moment there is no time like the present. Now, I may not know your name, yet I know your character. I know this about you, that you have committed sins. How many or how aggravated I cannot of course tell; God knows. But, reader, you and I have sinned. We cannot deny the fact. We may be clear of certain crimes, but of sin against God we are guilty.

When the Pharisees (in John viii.) brought a guilty woman before Christ that He might pass His judgment on her case, He answered them, "Let him that is *without sin* among you be the first to cast a stone at her." Notice, He did not specify the sin. They were not doubtless chargeable with the crime laid at her door; but He said, "*without sin.*" And what was the result? They went out one by one, beginning at the eldest unto the last. See them file out, each so condemned in conscience of *sin* that even the youngest must plead guilty. Not one is able to withstand the broad, sweeping, all-inclusive charge of *sin*.

And so in Rom. iii., "*All have sinned;*" and Gal. iii., "The Scripture hath concluded *all under*  
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*sin.*" Awful conclusion of those Scriptures that cannot be broken, but awfully true.

Hence, without wrongfully accusing you of those outward sins of which perhaps you can wash your hands, yet, depend upon it, you are not "*without sin.*" Old or young, you cannot stand up in God's presence and plead innocent.

Well, then, face the charge. Now, God always punishes sin. He will "by no means clear the guilty." Witness the expulsion from Eden, the Flood, Sodom, the death of the Sabbath-breaker, and many other instances of His judgment of His people Israel's evil—their present desolation as a nation, the future earthly judgments detailed in the book of the Revelation, and the eternal punishment of the impenitent. All these speak, with voice distinct and loud, in your conscience, dear unsaved reader, and face, oh, face the fact of your personal guilt! The reason of my urgency is because people on all hands underestimate the gravity of their state before God. The subject is distasteful, and is laid aside for the usual "convenient season." At another time, but not just now, and so on and on, till, alas! the prayer for a drop of water to cool the burning tongue is wrung from an agonized but hopeless bosom. Ah! dear soul, I tremble as I write; the bare thought of this being your portion overwhelms my heart, but the reality, oh, the indescribable agony of him who must hear the sentence—"Depart from me, ye cursed"—hopeless gloom indeed! But it ends not there—"into everlasting fire." What a trinity of evils—departure from the Christ who died to save, then the *curse*, and then the "everlasting fire." Soul, pause. As a servant of Christ, I command you to hear these awful words, written

before they are finally pronounced, just that you may take warning, and escape the despiser's doom. Of this I have no doubt, that the keenest pang of remorse in hell will be because of having refused on earth God's offer of mercy. Privileges abused, opportunities neglected, invitations to gospel-meetings disregarded, the plaintive appeals of preachers, in-doors or out, ridiculed; in a word, that lovely, tender "*come*" of an infinitely-patient Saviour stubbornly resisted, that will be, I firmly repeat, the bitterest ingredient of self-reproach in the cup of the despiser's endless sorrow. Reader, shall it be thus with you?

Thank God, 'tis not yet too late; "*yet there is room*;" to-morrow there may be none. Grace flows to-day. "Come now, 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."

Be reasonable; God condescends to reason with you. What grace—your sins of scarlet dye may be washed out, and your guilty soul made white as snow! How? By blood. "The blood of Jesus Christ His Son cleanseth us from all sin." It cleanseth now. It makes the believer fit for the presence of God. Instance "*the dying thief*."

The blood of the paschal lamb screened Israel from the angel of death; the blood of Jesus secures from judgment the soul that trusts Him.


Yes, sins are obliterated from God's eye and memory by the precious blood of Christ; and the believer thus secured is justified, and made meet to be a partaker of the inheritance of the saints in light. Blessed provision!

Ah! let the goodness of God lead you to repentance. Act like the prodigal on his happy

homeward journey. Pour out the tale of your sins and sorrows into the Father's ear. That ear is open still. Have for your only plea the blood of Christ; for your star of hope His own sweet "*come*;" for your ground of assurance His immutable word, "He that believeth hath everlasting life;" and then for your grateful acknowledgment of His salvation, a life spent at His feet and in His service.

J. W. S.

### "TEN DAYS."

"RE you saved?" Such was the question asked, through the finger alphabet, by one of the Lord's servants, whom I had taken to see a poor deaf and dumb young man, then dying of consumption.

"Y-e-s," was the short yet decisive reply, spelt upon the fingers.

"How long have you been saved?"

"*Ten days*," was the ready answer, made in the same manner as before.

"How do you know you are saved?" was then asked.

In answer to which the poor young fellow pointed first to a list of "*whosoever*" which I had previously affixed to the wall by his side, and ran his finger along the lines, dwelling on that verse, John iii. 16; then in a moment pointing to his own bosom, as much as to say, First *there*, on the authority of God's word; then *here*, "the Spirit" bearing witness with His spirit. (Rom. viii. 16.) That "*whosoever*" spoken by our Lord Jesus having been applied in life-giving power to his soul. "For God so loved the world, that He gave His only-begotten Son, that *whosoever* be-

## "TEN DAYS."

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lieveth in Him should not perish, but have everlasting life." Other *quiet* but satisfactory conversation followed, and we left him.

He lingered on a few weeks, thus giving me several opportunities of seeing him, and from his testimony during that time I am satisfied of his being "a saved soul." A few hours before he passed away, when too weak to make finger signs I saw him lift his arm and point upwards, where I believe his spirit went, to be "with the Lord."

Dear reader, could you answer *Yes* to the first question in this paper? If not, *why not*? Whose fault is it? Can God do more than He has done? Remember, God has His way of saving sinners, and if we are saved at all, we must be saved in His way. We cannot be saved in our own, and His way is to glorify Christ in saving sinners, those who come to Him as such, counting and resting upon what Jesus Christ did for God's glory, in dying "the just for the unjust, that He might bring us to God." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. ii. 8, 9.) The dying thief condemned Himself, justified Christ, then turned to Him, and went straight from a deserved malefactor's cross to the undeserved presence of his Lord in paradise. (Luke xxiii. 40-43.) "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Rom. vi. 23.)

"This man receiveth sinners" (Luke xv. 2), in proof of which see Luke vii. 37-50. Dear fellow-sinner, come as such, own yourself a sinner, and take the mercy which God holds out to you in Christ Jesus, and then thank Him for it.

A. P.

B.

## THE CAVE OF ADULLAM.

1 SAM. xxii. 1, 2.



STRANGE place this in which to find a type, or figure, of Christ's present place in glory! A strange person, too, this despised and persecuted David, in whom to find a figure of the Son of God, the Saviour of sinners! And a strange company, moreover, this motley crowd of low, disreputable men, debtors, distressed, and discontented ones, in which to find a figure of those who are the very members of the body of Christ now, and who ere long will be His bride! Yet so it is, blessed be God.

Observe three things here—the place, the person, and the people,—things of much interest in the narrative itself, where the cave of Adullam, and David, and the four hundred, are the leading features before us; but things of much deeper interest in the spiritual scene that answers to this, where Christ in the glory is gathering sinners to Himself. And the parallel runs right through the story, presenting the gospel most clearly and blessedly for us. Certain people are gathered into a certain place. *To whom are they gathered? on what principle? and for what purpose?*

David had been anointed as king instead of Saul, even while the latter was allowed to remain on the throne. Saul, therefore, true type of man in the flesh, hated David, and sought to kill him; but David fled from him, and took refuge in the cave of Adullam. He was a fugitive and an exile there, yet entitled to a throne, and waiting for it. Sheltered thus in obscurity, he gathers round him a band of men as soldiers,

## THE CAVE OF ADULLAM.

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but of such a stamp that surely there never was a royal regiment like it anywhere, either before or since. They were the very scum of the people—good-for-nothing, worthless fellows, without character, or occupation, or the means of procuring either. They were outcasts, who were so painfully conscious of their condition that they were glad to accept shelter in David's cave, and place themselves under his control and care; and he received them, yea, *gathered* them, and became a captain over them, and positively made them his body-guard. Once associated with him thus, they were his, and he was theirs. They had nothing, and looked for nothing, apart from him. David was everything to them—their commander whom they obeyed and cleaved to in time of peace, rendering every power they possessed to him, and deriving all they needed from him. In war they followed him, fought by his side, and laid down their lives for him. They shared his perils and hardships, his sufferings and reproach, as well as the honours and rewards of his exploits. His success was theirs; his defeat would be theirs. He took them, and they took him, absolutely, unconditionally, "for better for worse." Practically he and they were one. David's ruined, ragged, wretched crew found in him the head of a new creation. Their union with him made them new creatures, in a sense, gathered on new ground, where all things for them were of David. To *David*, therefore, were these four hundred gathered.

And now observe the parallel between David and Christ. He, David's Lord as well as his Son, was God's anointed king of Israel. But before taking His throne He was despised and rejected, persecuted and hunted to death, even the death

of the cross, and banished from the earth, the appointed scene of His reign. \* But God raised Him from the dead, took Him up into glory, and said to Him, "Sit thou at my right hand until I make thine enemies thy footstool." He is therefore now in the glory of heaven, but in the same character as David in the cave of Adullam; and a blessed thing indeed it is for *us* that He is there; for He is occupying this interval (more than 1800 years now) in gathering out a people for Himself from this mass of sinners, who shall be His partners in glory and honour and power for ever. And who are these? The very counterparts of David's men in a spiritual sense—*sinners*, who are so thoroughly conscious of their lost, ruined, and worthless condition in the sight of God, having neither character, merit, nor place before Him, that they are willing to come to Christ, as David's men came to him, and acknowledge Him as Saviour, Leader, and Lord. To *Christ* therefore are sinners being gathered now.

But let us look at the terms used to describe these men. Are they not strikingly applicable to those unsaved ones of whom Christ speaks as "ye that labour and are heavy laden"? Are not such veritably "in debt, in distress, and discontented"? I think so, and I trust you will too, dear unsaved one, and will come as such to Him at once.

*You are a debtor to God*, a great debtor, and doubly a debtor; first, because of *His kindness* to you; and, secondly, because of *your sin* against Him. Just think of the former for a moment; think how He has daily loaded you with benefits; think of His countless gifts to you from the first moment of your existence, your breath, your food, your raiment, your health, your reason, your skill,

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your home, your friends, yea, *all* that has combined to make you what you are to-day. He has watched over you too, and preserved you from numberless perils. And more, far more than this, He has sought to save you, by the sacrifice of His own Son, from the fearful doom of an eternal hell. Moreover, He has given you His word to tell you all this, and His Spirit to strive with you, and has borne patiently with you thus far despite your ingratitude and sin; so that you are this day a monument of His mercy, still left, where Christ waits "to save to the uttermost all that come unto God by Him." *Oh, what love!* OH, WHAT LOVE! How can you resist it? How can you hesitate to admit that you are His debtor? You cannot, I am sure. Oh, rather say, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." (Ps. cxvi.) Yes, to accept yet another favour from Him, to make the debt still greater by *taking His salvation*, is the only way to have it cancelled so as to satisfy and glorify Him.

Then again, dear friend, remember what a mighty debt *your sins* have involved you in. Who can count them, or estimate them aright but God? And who can pay the debt? Only One, the Lamb of God who taketh away the sin of the world, the One who "bore our sins in His own body on the tree."

"Our sins' full weight must fall  
Upon the sinless One;  
For nothing else can God accept  
In payment of that fearful debt."

The One who alone *could* bear them is the One who really *did* bear them.

"In love Himself He gave  
 To pay the debt we owed;  
 He bore the penalty of guilt,  
 When on the cross His blood was spilt."

Will you not then acknowledge the debt you owe, accept the payment He has made, and rest your ransomed soul on Him?

But *you are in distress too*, are you not? If conscious of being so deeply in debt to God, there will, I am sure, be distress of soul on account of your sins. You are troubled because of them, perhaps trembling sometimes at the thought of death, of judgment, of eternity—shrinking from the face of the Judge who you know *must* punish unforgiven sin, and fearing lest any moment may hurry you into His presence. A painful experience this, no doubt, and yet one full of hope and promise that your distress will drive you to the Captain of your salvation.

And if in debt and in distress, I am sure you must be *discontented at heart*, discontented with this wretched world, and all its bitter disappointments, its faithless friends, its paltry pleasures, having a secret desire for something better. Well, dear friend, seize the happy assurance that these are the very qualifications for Christ as they were for David of old. They are the very signs Christ is looking for, and that prove you to be the object of His search. Were you *not* characterized by any of these you would *not* be the one He is seeking to save. Oh, come then at once to Him who is waiting to play the part of David to you, and who only asks that you believe in Him! Come to Him, and trust in Him, and according to your faith it shall be unto you. We see now *on what principle* sinners are gathered to Christ, that of being lost, helpless, and hopeless ones, to find their all in Him.

But, *On what ground are they gathered?*

First, on the ground of *salvation*; perfect deliverance from all their debt, their distress, their discontent. All vanished the moment David's men became his. He gave them position, power, property, according to his own. Thus enriched by him, they lived for him. They were saved in the fullest sense in association with him. As long as *he* was safe *they* were safe, as he says to Abiathar, in verse 23: "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard." So with Christ: "Because I live ye shall live also." "As He is so are we in this world." And so with the sinner that comes to Christ. The change is complete. It is no longer what he was, or where he was. He is now "in Christ," and "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." He is saved from everything against him, introduced into everything for him, and endowed with everything in his favour, and this for ever too. What a wonderful salvation he gets who is "lifted up as a beggar from the dunghill, and set among princes, and made to inherit the throne of glory!" Is it not marvellous? and yet true for every believer in Christ during this day of His rejection.

Secondly, he is gathered on the ground of *separation*. In the most complete sense belonging to and identified with their captain, David's men were of course separated from everything that *he* was separated from. "His brethren and all his father's house" were the only ones that went down to David in the

cave Adullam. With them it was they joined themselves. From all else they were separated. This is evident as to *them*. Why not also as to us, who are gathered out to the name of the Lord Jesus from everything that He is separated from? And is it difficult to ascertain what this is? Ah! *if we only knew Him better*, His very excellencies would so attract us that we should be detached from everything unsuited to Him, and devoted to His interests, "spirit, soul, and body." Nor would this separation be regarded as a duty so much as a privilege and an honour. If we only valued Him more, we should appreciate being *separated to Him* no less than being *saved by Him*.

Once more observe that those who surrounded David were gathered to him on the ground of *service*. And so with those who come to Christ. "He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again." What a blessed thing that those whom He has saved for heaven may serve Him on earth, and with the promise of reward too! "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Let us never forget that with David's four hundred, salvation, separation, and service, all went together; and so it is with Christ's now. Receive Him then, dear friend, receive Him, and with Him all He brings you into. And may it then be your constant, unceasing care to enjoy the salvation of Christ, to maintain the separation of Christ, and to abide faithful in the service of Christ in every possible way until He comes.

T. L.

## FAITH BEFORE FEELINGS.



HERE is all the difference possible between *saying* in your heart and *believing* in your heart; the former is the fruit of unbelief, and the latter of trust in God.

So long as a soul is saying in its heart, it is looking for signs and wonders; namely, expecting to see a vision, or have a remarkable dream, or feel some wonderful feelings. Now souls in this state never are certain of their salvation, and no wonder, as such a state is produced by unbelief saying such things in the heart, which the heart is guilty of listening to.

If you will turn to Rom. x., you will see these words, "The righteousness which is of faith speaketh on this wise, *Say not in thine heart.*" Why not? "Because the word is in thy heart." What for? That you may "*believe in thine heart.*"

Having the Word in your heart is not enough to save you; therefore we read, in Luke viii. 12, "Then cometh the devil, and taketh away the Word out of their hearts, *lest they should believe and be saved.*" Again we read, in Heb. iv. 2, "The Word preached did not profit them, *not being mixed with faith* in them that heard it."

So you see that it is not enough to hear the Word preached, nor even to have the Word in your hearts; it must be mixed with faith, or it cannot profit you.

How solemn to think of the devil being present at every gospel preaching, and that all who listen to the gospel without believing it allow the foul fiend of hell to put his filthy fingers on the Word, and to take it away, "*lest they should believe and be saved.*" Ah, well he knows that every earnestly-

anxious soul believing the word of the gospel will be saved, and therefore he watches for the opportunity to take it away out of the heart, that they may not be saved.

Oh, poor, troubled, anxious souls, keep not yourselves in this state any longer! "Say not in thine heart" through unbelief, but believe in thine heart that God delivered Christ for our offences, and raised Him again for our justification, and thou shalt be saved.

Look at the three blessed shalts in Rom. x. 9: "If thou *shalt* confess with thy mouth the Lord Jesus, and *shalt* believe in thine heart that God raised Him from the dead, thou *shalt* be saved."

"But surely we must feel it first," says somebody. This is all the fruit of saying and reasoning in your heart, the fruit of putting feelings before faith, and reminds me of a couple of cases I once met with in visiting.

In the first house sat a woman busy sewing. I had seen her at the meetings, where God was working, saving precious souls, and I knew her to be anxious to be saved; but her difficulty was that of thousands of others: she wanted to feel that she was saved before she could believe that she was saved. Her own words were, "How can I know I am saved until I feel it?" I asked her to take the cotton with which she was sewing out of the needle's eye. This done, I asked her to lay aside the needle, and try and sew with the cotton alone. She smiled as she heard me ask her to do an impossible thing, and saw that the needle must come before the cotton; and that just as the cotton followed the needle, so faith must come first, and that feeling follows faith.

The second case referred to was a young woman,

who had for years been anxious about her soul. She was the child of Christian parents, and she told me that she had "wept, prayed, repented, been a member of class, and done her best for years; but that she could not feel she was saved."

I saw at once that she also, like the first case I have spoken about, was putting feelings before faith.

I was asked to take tea with her and her friends. At the tea-table I was placed between her and her elder sister, who was making tea, and asked to pass a cup of tea to our anxious friend. Having received the cup of tea to pass, I held it in my hand, saying at the same time to the one for whom it was intended, "Now when you feel this cup of tea inside you, tell me, and I will give it to you."

"She replied, "How is it possible for me to feel it before I have taken it?"

"And yet," I said, "you want to feel salvation before you have taken it."

She saw at once where she had been making a mistake, and that unbelief was at the bottom of it all. She left the table, and retired to her bedroom, where she confessed to God her sin of unbelief, and before she rose from her knees she accepted God's salvation by simple faith. The next time we saw her she told us that she had believed with the heart unto righteousness, and was now able to make confession with the mouth unto salvation.

I doubt not that many who may read this paper are in the same condition of soul as the two I have named, and from the same cause, that they are putting feeling before faith. May God show such that it is all unbelief, and deliver you from this God-dishonouring, Christ-dishonouring, Holy Ghost-dishonouring, heaven-


forfeiting, hell-filling, and soul-damning *unbelief*.

“Hark! the voice of Jesus calling—  
Come, ye laden, come to me;  
I have rest and peace to offer—  
Rest, thou labouring one, for thee :  
*Take salvation—  
Take it now, and happy be.*”

“*Believe on the Lord Jesus Christ, and thou shalt be saved,*” and when you are saved, you will know it; for Christ came “to give knowledge of salvation to His people by the remission of their sins,” and how could you possibly be in possession of such divine knowledge without feeling happy? Once more, in closing, I would press upon you that it is and must be FAITH BEFORE FEELINGS.

H. M. H.

#### A GREAT SINNER AND A GREAT SAVIOUR.

 **T**HAT eminent servant of God, Martin Luther, says, “Once upon a time came the devil to me with, ‘Martin Luther, you are a great sinner, and you will be damned.’ ‘Stop, stop,’ said I; ‘one thing at a time. It is true I am a great sinner, though you have no right to tell me so. I confess to that. What next? Therefore I shall be damned. That is not good reasoning. It is true I am a great sinner; but it is written, “Jesus Christ came into the world to save sinners,” and therefore I shall be saved,’ so I cut the devil off with his own sword.”

It is not the greatness of thy sins, reader, that bars thy blessing; for there is a Saviour that is greater than them all. What is wanted is the seeing Him for thyself as thy great Saviour, having faith in His word. “Dost thou believe on the Son of God?”

W. R.

## THE SALVATION OF GOD.

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### BOAST NOT THYSELF OF TO-MORROW.

**E**ARLY in the year 1880 I was summoned from a distance to the death-bed of a dear child of God. She had been in her accustomed health on a certain Sunday, and in the evening had been writing an earnest letter, on the subject of the soul's eternal salvation, to a relative in Australia, when she was taken suddenly and unexpectedly ill. Her symptoms rapidly assumed a very serious aspect, and on Tuesday evening, when I reached her bedside, it was very evident that she was quickly passing away.

At such a moment, beloved reader, when we stand face to face with the dread realities of death and eternity, it becomes a deeply solemn question: *Whither am I bound?*

With her, through God's grace, there was no uncertainty. She had long known and loved her Saviour, and for many years His finished work and His precious blood were her soul's firm resting-place. About an hour before her departure on Wednesday morning I asked her if she had any fear, and received the blessed and simple testimony of a blood-washed sinner—"It's all peace, *perfect peace.*"

Allow me, dear reader, to ask you, Could you too say, if you were on *your* death-bed to-night,

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"It's all peace, perfect peace"? If you are a sinner in your sins, listen to these solemn words, "There is NO PEACE, saith my God, to the wicked." (Isa. lvii. 21.)

In a village about six miles from where the above took place a roomful of people used to gather together every Wednesday night to hear the gospel, and on this very night at the close of the preaching an urgent message was sent from a man, who was very ill, to say that he wanted to see the preacher. Accordingly down the dark and narrow lane I walked, and presently found myself at the cottage where the poor man was lying. Let my reader follow me up the rickety stair, and into the cold and cheerless attic. There is a table, on which is placed a bottle of medicine and a tallow dip, giving but a flickering light; there is also a chair on which I sit by the side of the only other article of furniture—a dirty, untidy bed.

On this bed lay a middle-aged man, about, as he thought, to enter the presence of his God. Oh, how he groans! How miserable he looks! "Are you afraid to die?" I asked. "Yes," he moaned out; "I'm lost!"

"But," I replied, "Jesus came to save the lost. There is salvation for you, if you will believe on the Lord Jesus Christ."

"No, no," said he; "I've been such a sinner, there's no chance for me. *I'm lost.*"

I remained with him for some time, endeavouring to show him from the word of God that, great as were his sins—and in truth they were great; for he was an awful character, and had led a godless life and wicked—"the blood of Jesus Christ His Son cleanseth us from *all sin.*" But this he either could not or would not understand, and stuck to it

## BOAST NOT THYSELF OF TO-MORROW. 51

that God had given him several warnings, and that now it was too late.

It was a solemn scene. I could not help recalling that happy, peaceful departure of the dying Christian scarcely twelve hours before. She now was at rest in the presence of her Saviour, and here was one groaning and trembling at the thought of meeting his Judge with all his sins upon him.

With a heavy heart I left that most terrible of all earthly sights—a Christless sinner's death-bed; for death-bed I verily thought it was. The next day I left the place, and for more than a year was absent from that village. On my return I learned with some surprise that the man had recovered, and, true enough, one day I met him in the lane. His anxiety was all gone, and he was now as careless as ever. Some gospel meetings were then being held in a tent in the village, and I begged him to come.

"Well, I'll try, sir," or "I'll see about it," was all the promise I could get out of him; but with all his trying and seeing about it he never came. I warned him of his danger, and entreated him to come; for it might be the means of his soul's salvation; but I warned and entreated in vain.

One night I was returning from a preaching, at which the power of God had been most manifestly felt, and I fancy I can see him now, standing in the road, his hands in his pockets, and his pipe in his mouth. I put my hand on his shoulder, and said, "H——, I have something to tell you."

"Have you?" said he.

"Yes," I said; "but it is very solemn, so prepare

yourself for what I'm going to say, and don't treat it carelessly."

"What is it?" he enquired.

"*You are going down to hell,*" I replied, "as fast as time can take you. Oh, H——, my poor friend, I pity you from the bottom of my heart!"

"I hope I'm not," said he in a half-startled manner, and for a moment I thought some impression was made on him. "I hope it's not so bad as that!" again he exclaimed.

"It is," I said, "every bit as bad as that. May God open your eyes to see it," and again I urged him to come to the preaching.

Anxiously did I look out for him the next night, but in vain. He would not and he did not come.

Another year passed away, and in the summer of 1882 H—— was employed on the top of a hay-rick. He fell from a considerable height, and injured himself seriously. Again God spoke to him, and for two days he was confined to his bed. Alas! he was so drugged by the devil's opiate, his conscience was so dulled and blunted by sin, that he appeared as careless and indifferent as a stone. On the third day he got up, but almost immediately dropped down dead, and passed into eternity; but WHERE?

"He, that being *often* reproveth hardeneth his neck, shall suddenly be destroyed, and that *without remedy.*" (Prov. xxix. 1.)

Reader, how is it with your soul? If you were suddenly called away, could you say, "It's all peace, perfect peace"? If not, be warned of the danger of continuing another moment in your present condition.

"Boast not thyself of to-morrow; for thou

“THE EARTH AND THE WORKS.” 53


knowest not what a day may bring forth.” (Prov. xxvii. 1.)

Peace with God, beloved reader, is a blessed thing on a death-bed, and be assured it is equally blessed in life. This priceless blessing may be yours *freely*, and on the spot; for the work on which it rests was finished on the cross, and the risen Saviour proclaims to every sin-burdened conscience those peace-giving words: “PEACE UNTO YOU.” (John xx. 19.)

“Lord, while our souls in faith repose  
Upon Thy precious blood,  
Peace like an even river flows,  
And mercy like a flood.”

A. H. B.

“THE EARTH AND THE WORKS THAT ARE  
THEREIN SHALL BE BURNED UP.”

ATCHING a piece of wood in the fire the other night falling to ashes, piece by piece, I thought, “How like this world, and all that is in it!” It is *all* “passing away;” and one day this earth, and all the works that are therein, shall be burned up. What of the men and women then living on the earth? Will *they* be consumed in that awful conflagration? No—terribly solemn thought—they will be *left for judgment*. Oh, unconverted reader, may these words ring in your ears till they drive you to Jesus, the Friend of sinners, who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich, so that you may be taken when He comes to meet His saints in the air, and take them to be for ever with

Him, long before that awful day; and they will ere then be enjoying uninterrupted communion with their Redeemer and Lord. And immediately after the destruction of this earth (by fire) the condemnation of the dead will take place, *according to their works*. Oh, my reader, what would become of you, were you judged according to *your* works? Unhesitatingly I say, "The lake of fire would be your doom;" and there, through a never-ending eternity, will you be left to bewail your folly in not giving heed to the gospel message, heard by you while here, perhaps repeatedly.

These are no fevered imaginations, but awful realities—"realities," because we can trace them all out in the unerring word of God; and "awful," because of their terrible solemnity for those unprepared for that judgment-day.

Oh, let me entreat you, whoever you are, who read this paper, not to rest until you have found Jesus to be your Saviour, and enjoyed the peace which He gives to all those believing in Him.

T. E. L.

## YET ONCE MORE.



**S**UFFER me to ask a question, "Are your sins forgiven? Are you saved, and at peace with God?"

Eternity is at hand, its unnumbered years, its endless pleasures, its unending woes. One after another is going into the grave. Who will be the next? Are *you* ready?

Earthly possessions, whether great or small, must be left behind. You brought nothing into

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the world, and it is certain you can carry nothing out, unless indeed it be your sins. Solemn thought! You may carry them with you into eternity, to be answered for at the great white throne.

No unforgiven, no unsaved, no unreconciled soul can ever be in the glory of God with Christ. There is no room for such there.

Justice points to your sins. Deny them you may not, you cannot, you dare not. The record of them is on high; guilty and lost you are.

But there is *precious blood* that cleanseth from all sin, precious blood that maketh atonement for the soul. It is the blood of Christ, God's spotless Lamb. Washed in that blood, you will be whiter than snow.

Though justice seemed to close the door of heaven against us because of sin, God has come out in love, and given His own Son to be the propitiation for our sins. The door is now wide open, and mercy and truth, righteousness and peace, lovingly invite us to enter. There is no barrier now on God's part to the sinner's return, none whatever; and, as if He would crown this grace with undying glory, He Himself beseeches us to be reconciled to Him.

Oh, then, come and be reconciled to God! He waits to be gracious. No righteousness on your part does He ask for first. The father ran and fell on the neck of his prodigal child, and kissed him, when in his rags. Kisses and embraces still await repenting prodigals; the best robe too, and the shoes, the ring, the fatted calf, and all the joys of the father's house. (Luke xv.)

Refuse not Him that speaketh. Yield to the entreaties of His love, ere the golden hours glide away, with wasted opportunities, never to return.


"To-day, if ye will hear His voice, harden not your heart."

Ah, reader, this appeal is to you! God speaks to you once more. He would not give you up. Shall it be in vain?

" 'Yet there is room!' Still open stands the gate,  
The gate of love: it is not yet too late.  
Room, room, still room!  
Oh, enter, enter now! "

W. B.  
P.

### LAYING HOLD WITH A DEATH-GRIP.

UST a word with you, reader. *Are you saved?* You are not quite sure, you say, but you hope you shall be. Well then I will be sure for you. You are *not saved*, and the sooner you face that terrible fact the better. But you are doing your best, you say, and you want to be saved. Well, *when* do you want to be saved, and *how much* do you want to be saved?

Let me tell you an anecdote related at a prayer-meeting in Boston by a ship-captain. "A few years ago," said he, "I was sailing by the island of Cuba, when a cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the vessel, but I instantly seized a rope, and threw it over the ship's stern, crying out to the drowning man to lay hold." (Now tell me, reader, before I proceed, how long would you have waited, had you been he, before you would have taken the rope? Would you have said, "To-morrow will do"? or would you have been more polite, saying, "Thank you, captain; you are very kind, I will not lose

## "NOW THEN DO IT."

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sight of the rope; but I prefer doing my best, for I want to catch the ship and get on board"? *Man, you are drowning! Seize the rope or you will perish!*) "The sailor seized the rope *as it fell*. I immediately took another rope, and making a slip-noose of it attached it to the other, directing the sailor to pass it over his shoulders and under his arms, and he would be drawn on board. This he did, and was rescued; but he had grasped the first rope with such vehemence, with such a *death-grip*, that it took hours before his hold could be relaxed, and his hands separated from it. With such eagerness, indeed, had he clutched the object that was to save him that the strands of the rope had become imbedded in the flesh of his hands."

Reader, let this anecdote teach you what it is to be *in earnest*, and remember that the poor sailor neither talked nor trifled, but he *instantly* availed himself of the way of deliverance, and was saved.

W. R.

## "NOW THEN DO IT."

**S**UCH was the advice of Abner, in 2 Sam. iii. 18, to the people of Israel. "They had sought in times past for David to be king over them." (v. 17.) But hitherto their *desire* for David as king had not given place to *decision* for him, and they were still without him, and apart from him.

Alas! how many souls are in this wretched state—anxious to have Christ, but still undecided for Him; feeling their need, but never trusting

Christ, who alone can satisfy it; attracted by Christ on the one hand, allured by Satan and the world on the other; the glare and glitter of this poor world held up by Satan before their eyes to occupy them and blind them, and keep them in that halting state between Christ and the world, while each moment speeds them on to that place where all the glare, and glitter, and pomp, and pride, and show of this poor world will be seen in its emptiness and worthlessness, and leave the poor, empty, deceived soul in all its helpless, hopeless, and unending misery—food for the worm that never dies, and fuel for the fire that is never quenched!

Should this paper fall into the hands of any who are still undecided for Christ, who have passed through seasons of blessing, and while their friends and neighbours and companions have sat on the same seats with them, and heard the same addresses, and been moved and melted, and have decided for Christ,—themselves are still *unsaved, undecided*,—they intended to accept Christ, but delay has proved to be their master,—allow me to say to such, “NOW THEN DO IT.” Do not put it off any longer. Have Christ for yourself; decide for Him at once. It is dangerous work thus to delay and trifle with your soul. “Choose you this day.” Nothing like being decided. The Jews were decided, and chose Barabbas. Do you be decided, and choose Jesus. Believe in Jesus; serve Jesus; be out and out for Jesus. “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts xvi. 31.) *“Now then do it.”*

God had said that “by His servant David He would *save Israel from the hand of all their*

enemies." (v. 18.) So there was the more reason why David should be their king; and thus we see the force of Abner's exhortation, "Now then do it." And Abner spoke to the king about the people, and to the people about the king. So we, as taking Abner's place, and seeking to win you to decide for Christ, have spoken to the Lord about you, and now would say a word to you about the Lord.

It was pure love that brought Jesus down to this scene to *save* sinners. We had nothing we could call our own but our sins. The life we had was forfeited. But God loved the world, and sent His Son. (John iii. 16.) Jesus said, "Lo, I come to do thy will, O God." (Heb. x. 9.) "He came into the world to save sinners." (1 Tim. i. 15.) Not *saints*, but *sinners*. "He died the just for the unjust, to bring us to God." (1 Peter iii. 18.) He glorified God about the question of sin so perfectly that God has set Him on the throne, at the right hand of the Majesty on high. Now God is declaring to sinners that Jesus is the only Saviour. "There is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.) And "through this Man" (the risen Christ) "is preached unto you the forgiveness of sins; and by Him all that BELIEVE ARE JUSTIFIED from ALL things." (Acts xiii. 38, 39.) So we see it is not the sinner's works God desires, but his *faith*—He asks him to *believe*; then why not do it?

Abner was an ambassador for David, and "went away to gather the people to David, so that he might reign over them as his heart desired." (v. 21.) "And David made a feast for Abner and those with him" (v. 20), "and sent them away in peace." (v. 21.) And the true David—the Lord Jesus

Christ—has got His ambassadors too, whom He delights to feast (as also all they bring to Him), and gives them *peace* ere He sends them forth. (John xx. 21.) “Peace be unto you: as my Father hath sent me, even so send I you.” They go *in* peace and *with* peace.

“NOW THEN we are ambassadors for Christ, as though God did beseech by us: we pray in Christ’s stead, *be ye reconciled to God.*” Ho, ye undecided ones, come to the feast! the fatted calf is killed; there is room for you in the house, and plenty to satisfy you and to spare. “Peace has been made by Jesus through the blood of His cross.” (Col. i. 20.) Come and receive it. A full Christ is offered to you in the gospel; come and accept Him. We have got peace ourselves; have enjoyed the feast ourselves. Now we cry aloud to you, Come, oh ye timid, doubting, fearing, lingering, loitering souls, “come; for all things are now ready.” Time is speeding on; come at once. “Now then do it.” Trust Him at once. It must be settled *to-day*, ere you lay down this paper. No need to wait. You may be sure that you have everlasting life. Hear the Lord’s own words—“He that believeth on me **HATH** everlasting life.” (John vi. 47.) Look at that word; spell it out, and be sure about it—H—A—T—H—“**HATH** everlasting life.” Now ask yourself the question, Do I need to *hope* I have got it? No! Do I need to *feel* I have got it? No! What then? Why, God says, *hath* it. Then God says I have it; for I am a believer; and the only thing I can do now is to thank Him, and seek to live to the glory of Him who gave it.

Very well, “NOW THEN DO IT.”

W. E.

A VERY BRIEF RECORD OF  
THE SIMPLE AND EASY WAY IN WHICH  
IT SEEMED GOOD TO GOD TO CONVERT  
MY ONCE HOPELESS SOUL.

**I**N reply to—*literally*—my own first prayer came the blessed *unavoidable* conviction, that because Christ Jesus came into the world to save “the chief” of sinners (1 Tim. i. 15) He *must* have died for *even* ME. *Scale after scale* fell from my mind’s eyes, and in effect I found myself “endued with *power from on high*” (Luke xxiv. 49) to *appropriate all the results* of the death—in *my* stead—of the Son of the most high God as “the man Christ Jesus.” (1 Tim. ii. 5.) God’s very own repeated “FOR ALL” (2 Cor. v. 15; 1 Tim. ii. 6) left no room for questioning whether Christ had “given Himself for ME.” As taught of God the Holy Ghost, I *now understood* that Christ Jesus had borne my “sins in *His own body* on the tree” (1 Peter ii. 24), and *had* of course atoned and accounted FOR *them all* by suffering the *penalty of death for them* in *my* stead.

Now my *conversion* was the *consequence of*, and the effect *produced by* Christ *laying hold of*, and *securing*, not *only me*, but my *heart’s best affections*; also enabling me to sing in the spirit of *meekness*—

“Who can my soul condemn  
Since Christ has died for me?  
My debt is paid, my sins are gone,  
Now Christ has died for ME.  
How can I fear the darkest hour?  
Why tremble at the enemy’s power?  
He cannot now my soul devour,  
For Christ has died for me!” C. G. E.

## CHRIST DIED.

**M**ANY have been stumbled at the simplicity of God's way of salvation—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31); and it may be that you, my reader, are amongst the number. If so, I beseech you to let your mind for one moment dwell, as it has never dwelt before, upon the wonderful fact that *God the Son humbled Himself and became a man, in order that He might die*. His shed blood is the key to the wondrous mystery, that a God of infinite holiness can, and will, save hell-deserving sinners on the principle of faith.

Neither man or angel could have made atonement for sin. It needed one who was equal with God to do this, and Jesus *was* equal with God. (Phil. ii. 6.)

This atonement so wholly and perfectly satisfied, yea, glorified, God about sin that He cannot—yes, we repeat boldly, but with all reverence, He cannot and will not—refuse to pardon the vilest sinner who confesses his vileness, and approaches Him in simple faith in Jesus and His work.

It is not the mere cold, formal assent to the doctrine of atonement which saves, but the simple faith of the heart that feels its need, and knows that nothing but the blood of Jesus can meet it.

The salvation offered to the sinner costs him nothing. It is to be had without money and without price. (Isa. lv. 1.) But God directs my gaze to that scene at Calvary, where Jesus, the Holy One of God, was made sin, and then I learn the awful price which HE paid for it, in inexpressible suffering and a shameful death.


Oh, ye whose trust is in anything save Christ, how little do ye dream of the dishonour ye put upon God's Son, who, in infinite agony, groaned out His life for you at Calvary.

*Can* anything be added to, or shall anything be taken from, that matchless work which He with His dying breath proclaimed to be finished (John xix. 30), and with which God has declared Himself eternally satisfied?

To connect works and ordinances with salvation in the smallest degree is to give the lie to God, who in His word testifies again and again to the complete sufficiency of Christ and His work.

W. H. S.

### THE TRUE GROUND OF PEACE.

“HEN I see the blood, I will pass over you.” It is not said, “When you see it;” but, “When I see it.” The soul of an awakened person often rests, not on its own righteousness, but on the way which it sees the blood. Now, precious as it is to have the heart deeply impressed with it, this is not the ground of peace.

Peace is founded on God's seeing it. He cannot fail to estimate it at its full and perfect value as putting away sin. It is He that abhors and has been offended by sin—He sees the value of the blood as putting it away. It may be said, “But must not I have faith in its value?” This is faith in its value, seeing God looks at it as putting away sin. Your value for it looks at it as a question of the measure of your feelings. Faith looks at God's thoughts.

J. N. D.

## LOOK TO HIM.

"Look unto Me, and be ye saved, all the ends of the earth;  
for I am God, and there is none else."—ISA. xlv. 22.

**M**E"—"I am God, and there is none else."  
Here we have the glory of the Person.  
"Saved." In this word we have the  
wonderful result of looking to such an One—  
salvation.

"All." Here we see the scope, the world-wide  
range, of the call—it is universal.

A *look* is the condition.

A *Saviour-God* is the object.

A full *salvation* is the result.

And invitation is given to *all*.

What a full gospel! what a remarkable text!

Now, dear reader, pause and ask yourself—  
"Have I *looked*?" "Am I *saved*?" Make this  
an intensely personal question. In looking to  
Christ by faith there is salvation for the soul. It  
is not by working, nor by feeling, but by looking;  
that is, by believing. The bitten Israelite looked  
at the brazen serpent; he lived. The sinner is  
bidden to believe on the Son of man lifted up;  
he gets everlasting life. "I am God, and there is  
none else." No; for "there is none other name  
given whereby we must be saved." I pray you  
look not to your fancied merits, your earnest  
prayers, your charitable actions, your deceitful  
feelings; salvation is in Christ alone. *Look to  
Him.* The immediate result is that you are  
saved.

J. W. S.

## THE SALVATION OF GOD.

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“PEACE! PEACE! PEACE!”

“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Rom. x. 15.)  
“Preaching peace by Jesus Christ: (He is Lord of all).”  
(ACTS x. 36.)

**A**T the close of the last war with Great Britain I was in the city of New York,” says an American writer. “It happened that on a Saturday afternoon in February a ship was sighted in the offing, which was supposed to be a cartel bringing home our commissioners at Ghent from their unsuccessful mission, with a view of bringing the long-protracted conflict to a close. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew slowly on.

“At length a boat reached the wharf, and amid the deepest excitement announced the welcome fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become final.

“The men on whose ears these words first fell rushed in breathless haste into the city to repeat them to their friends, shouting as they ran through the streets, ‘Peace! peace! peace!’ Everyone who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole of New York was

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in commotion. Men bearing lighted torches rushed to and fro, shouting like madmen, 'Peace! peace! peace!' When the rapture had partially subsided one idea occupied every mind; but few men slept that night. In groups they were gathered together in the streets and by the fire-side, beguiling the hours of midnight by reminding each other that war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus every one becoming a herald the news soon reached every man, woman, and child in the city, and in this sense the city was *evangelised*."

All this was reasonable and proper under such circumstances; but when God offers a treaty of peace, or, what is better, proclaims an accomplished peace by Jesus Christ, how often is He met with only a callous and stony indifference!

Dear reader, can you say, with all those who have believed unto salvation, "When we were enemies, we were reconciled to God by the death of His Son;" "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us"? (Rom. v.) Why were these New Yorkers made so happy by the good news they received? It was because *they wanted it*; sorely burdened they were by the losses and hardships which the war imposed upon them, and they longed for relief. Thus they leaped for joy when peace was declared. They had a good and solid reason for it; but if they *had not cared for it*, or *had not believed it*, they would have gone on just as before. And in all soberness let me say to you, that if the magnificent announcement that God makes of the victory which Christ has achieved over Satan, sin, and death, on the ground of which He publishes

## A PROCLAMATION FROM GOD.


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everlasting peace—if these glorious tidings of salvation have not made your poor heart eternally happy, as sure as your name is “sinner,” it is because you are too callous to care for it, or too blinded to believe it, from which may God deliver you.

W. R.

## A PROCLAMATION FROM GOD.

ACTS xiii. 38, 39.

“E declare unto you glad tidings.” GLAD TIDINGS! Reader, does not such an announcement move thee to at least stop and enquire what they are? They concern thine immortal soul’s eternal welfare. Hast thou no soul to save? or carest thou so little about its salvation, that thou wilt pass by with utter indifference a proclamation, on the reception or rejection of which hangs thy whole eternity for weal or woe? Let the time past of thy life suffice for such insane carelessness. “What meanest thou, O sleeper?” How canst thou go on in thy sins, unsaved, unsheltered, when perhaps thou art this moment on the extreme brink of the very precipice of hell! We beseech you, we pray you in Christ’s stead, turn aside, give heed to the glorious proclamation of the magnificent grace of God that has brought a full salvation *to you*, and which waits upon your acceptance so long a time—“*Hear, and your soul shall live.*”

This good news is unfolded in the passage before us in seven sentences of beautiful heavenly simplicity, themselves the summing up of the apostle Paul’s address in the synagogue at Antioch, the burden of which was, “Jesus dead and risen.” Thus alone could the good news of salvation ever

be preached to poor sinners. "He was delivered [to death] for our offences, and raised again for our justification." His death satisfied God for my sins; His resurrection is the satisfying, convincing proof to me that God is satisfied. If He had not died I could not be forgiven; for without shedding of blood is NO remission. If He be not raised from the dead, my faith is vain; I am yet in my sins. But, eternal praise be to God, He *did* die, and I have remission; He *is* risen, therefore I am *not* in my sins, but *out* of them, and safe *in Him who bore them* evermore. Because *He* lives, I shall live also. Reader, wouldst thou be saved? Art thou an anxious one? Then

#### I. "BE IT KNOWN UNTO YOU."

Yes, God Himself says, "Be it *known*." He would have you certain; He wills that you should possess assurance of salvation. Hence He says, "*Be it known*." Is it not enough simply that *He says it*? Man may say, "You *can't* know;" God says, "YE *may* KNOW;" "BE IT KNOWN." Oh, doubt no more! Rest on His word. It is not because you feel it, but because *He says it*! Isn't it easy? Isn't it simple? Oh, *do* take God at His word, and see that He wants you to KNOW His full salvation

#### II. "THROUGH THIS MAN."

How blessed! Not through me, my works, my prayers, my tears, my character, my good works; not through my doing my part; no, oh no "THROUGH THIS MAN." Oh, look away from self! "As Moses lifted up the serpent in the wilderness, even so must the SON OF MAN be lifted up, that whosoever believeth in HIM might not perish, but have ETERNAL LIFE." Then, like the bitten Israelite

of old who *looked* to the serpent of brass and *lived* look "unto Him who was nailed to the tree," and believe God's simple word, that "through Him" who died for sinners, who shed His blood, who bore our sins, is proclaimed (by God Himself to you)

### III. "THE FORGIVENESS OF SINS."

Not the *promise* of *future* forgiveness, but "*the forgiveness*" itself; not of *some* sins, but of "*sins*" (*all* sins); a *present, full* forgiveness. Oh, believe it! People *say*, "I believe in the forgiveness of sins," but what we have now before us is the only forgiveness God has for you; "He *frankly* forgave." It is a reality that you may accept, possess, and enjoy this moment. Say, reader, dost thou know *this forgiveness*? But again, the Holy Ghost delights to go back to Christ, and reiterates that word

### IV. "BY HIM."

Not by my feelings, my experience, my realization; no, it is, it must be, by Christ, and Christ alone. By Him, the glorious Substitute from God; by Him, the spotless Lamb of God; by His precious blood, by His atoning death, by His finished work,

### V. "ALL THAT BELIEVE;"

for the work is *done*! nothing left for you to do. You say that is too easy. No; I say, "*It is easy, but not too easy.*" God has made it easy, so that there might be no excuse. And yet it was no easy thing to Him to give His own Son. No easy matter for Him to die, to bear the wrath of God, to be forsaken of Him. Ah! His holy soul shrank from it. Being in an agony, He prayed more earnestly—"Father, if it be possible, let this cup pass from me." Yes, it cost Him everything He

had to provide a full salvation for us on such easy terms, leaving nothing for us to do but to "believe" on Him, to trust Him who *did it all*, and then to know that, believing, we

#### VI. "ARE JUSTIFIED."

Blessed be God, not "*will be justified*," not "*may hope to be justified*," but "ARE justified." "Justified," what does that mean? Simply "*cleared*."

"The Lord of life in death hath lain,  
To CLEAR ME FROM ALL CHARGE OF SIN;  
And, Lord, from guilt of crimson stain,  
Thy precious blood HATH MADE ME CLEAN."

Where are my sins? Gone; washed away; blotted out; remembered no more; forgiven and forgotten. All who believe ARE justified

#### VII. "FROM ALL THINGS."

Oh, mark the words! not from *some* things, but ALL THINGS. God has said it. Then it is true! I have perfect forgiveness, perfect salvation, perfect peace. The law of Moses *could not* do it. The blood of Jesus HAS DONE IT. Come, poor sinners, come and trust Him, and prove for yourselves the blessedness of doing so. But beware, oh, beware, ye despisers, lest, though wondering at such grace, ye refuse it, and perish! H. P. A. G.

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#### FREE GRACE.



NO human preparation is needed before God can be found.

The very fact that I am a sinner and need salvation recommends me to God.

Who is it that offers the sinner salvation? That

very God against whom he has sinned, and who knows all about his sin.

Does not this speak volumes for the value which God must attach to the precious blood of His own dear Son? On what other ground could God offer the sinner an unconditional salvation, asking of him neither works, prayers, nor tears, but simply that he will believe on Jesus?

My sins, instead of keeping me *from* God, should drive me *to* God; for it is He who, in order that I might be rid of their intolerable burden, and escape the endless woe which must be my portion if He entered into judgment with me about them, sent His own Son to Calvary, that *He* might bear them for me.

The very One against whom I have sinned, and who I might naturally expect would punish me in consequence, I find to be the One who has befriended me, and, when I was helpless, provided a ransom for me.

It is not I who have to get rid of my sins, but God who gets rid of them for me.

Just think of it, my dear reader—I, a poor sinner, have committed sins against God, and that Holy Being is He who has put them away for me, cleansing my guilty soul from every stain, and blotting every transgression out of the book of His remembrance, through the application of Jesus' precious blood.

Mind, it is not that sin has ceased to be abominable to God, but the mighty sacrifice made by the Lamb of God at Calvary enabled Him in perfect righteousness to clear me of all my guilt the moment I took the place of a sinner before Him, and believed on Jesus as my Saviour.

And yet from multitudes of men and women

there rise up continually cries, groans, and prayers for salvation, the result of a criminal ignorance of God's true character and of the nature of His dealings with man for blessing ; cries, groans, and prayers, intended to awaken pity and mercy in the heart of Him who, more than 1800 years ago, showed the depth of His pity and mercy to lost man by giving His only-begotten Son to die a terrible death at Calvary, "that whosoever believeth on Him should not perish, but have everlasting life."

It is absolutely necessary that man should know the nature and ground of God's dealings with him, and this is what the gospel is given to teach.

God fully recognizes his fallen condition, his helpless state, and deals with him in respect to it. He comes down to him, and shows him his need ; and then, instead of telling him to improve his condition, meets that need himself, by extending to him a hand of love, and in it a glorious and eternal salvation, already procured for the sinner by the blood of His beloved Son. W. H. S.

### BRIDEGROOM OR JUDGE—WHICH ?



IT will be well known to most English readers that at certain periods of the year Her Majesty's judges are appointed to different circuits ; that is, they each visit so many cities or towns in which assize courts are held. Now suppose in one of those cities or towns the judge has his home, where his wife is ; and in that same city is the prison in which are the prisoners waiting their trial. In the course of time word goes through the city that the judge has arrived. How very different is the effect that

announcement produces in the home of the judge and the prison of the city. In the prison all is fear and trembling and dark anticipation ; whilst in the home all is joy and gladness. In the prison, like a death-knell, the word is, "The *judge* is come ! whilst in the home is one who says, "*My bridegroom, my husband*, is come."

Now, reader, the Lord Jesus Christ is coming again ; in what relation does He stand to you ? Are you, as part of His Church, looking for Him as the Bridegroom ? or will He come to you as Judge ? Are you like the wife in the home ? or like the prisoner in the jail ? How immense the difference

How vain and foolish for you to be arguing and discussing about points of doctrine or systems of theology, when you know quite well there exists no link of relationship between you and the coming One ! God's test for all men is Christ. "God so loved the world," in all its guilt and enmity against Him, "that He gave His Son, that whosoever believeth in Him should not perish, but have everlasting life. God sent not His Son into the world to condemn the world ; but that the world through Him might be saved." (John iii. 16, 17.) Have you received Him ? "He was in the world, and the world was made by Him, and the world knew Him not." Is that true of you, my reader ? It may be you are learned in this world's wisdom, but you know not *Him*. You are religious perhaps, but you know not *Him*. You are perhaps a member of some church, but you know not *Him*. You have often taken the sacrament, but you have never taken *Him* as God's gift to you. Reader, this is the question between God and you. If you are not saved, you are neglecting or despising His gift. "As many as received Him, to them

gave He power to become sons of God, even to them that believe on His name." (John i. 12.) Oh, what an immense thing it is to be able to say, "I know *whom* I have believed!" to say, "We beheld *His* glory!" Not the plan of the gospel, but the glory of a person—the Saviour. When you know that you have met Him, all is settled; for He is God manifest in the flesh. On one occasion I was preaching in an old schoolroom, at one end of which was an empty house, and in this house four or five young men, who were employed draining the neighbouring hills, had taken up their abode, who, when they heard the meeting going on, got a violin, and began to play and sing in such a manner that it was next to impossible for me to proceed with the meeting. So stopping, I said to my audience, "Wait a minute or two, and I will be back;" and I went round to the young men, and asked if they would oblige me by keeping quiet for an hour, as I was having a gospel meeting in the schoolroom. Instead of acceding to my request, they used some very impertinent language to me, on which I said, "Young men, this is all very fine for you just now; but you have got to meet God." Then one of them stepped forward, saying, "And so have you." "No," I answered; "you have made a mistake this time; *for I have met Him already.*" Oh, what moral power this gives! What peace and rest even now!

"We meet our God in Jesus Christ,  
And fear and terror cease."

"Behold, the Bridegroom cometh." "The Lord Jesus shall be revealed from heaven . . . taking vengeance on them that know not God." Reader, will you meet Him as the *Bridegroom*, or as the *Judge*?

G. R.

## THE CUP OF GOD'S WRATH.



YOUNG Christian friend of the writer's, an earnest evangelist, was in the country preaching concerning the solemn events which are at hand; viz., the coming of the Lord Jesus Christ for His people, when the dead in *Christ* shall rise first, and then we (believers) which are *alive* and *remain* shall be caught up together with them in the clouds, to meet the Lord in the air (1 Cor. xv. 51-58; 1 Thess. iv. 13-18; John xiv. 1, 3), and go with Him into the Father's house, to be ever with the Lord, after which *God* will pour out *the cup of His wrath upon the ungodly*. As soon as he had spoken the above words there came out of an adjacent public-house a man with a glass of beer in his hand, who called out—"I am going to drink the cup of *God's wrath*." *God's* judgment was swift and sure; for directly he had uttered the words he fell down *dead* at the feet of the speaker—*ushered into the presence of that God whom he had mocked*. Truly, my dear reader, you will admit that this was a most *solemn warning for those around!* It plainly shows that *God* is *not to be mocked*. Remember that *all* men are responsible to *God*. Nothing can take away *man's responsibility*. Have you thought upon the subject, and that *all* must give an account of the deeds done in the body, whether good or bad? If a believer, you will have to be manifested before the judgment-seat of Christ (in your glorified body), so that your works, your service, may be tested (2 Cor. v. 10; 1 Cor. iii. 12, 15), whether they

be gold, silver, precious stones, wood, hay, or stubble, for the fire must try every man's work. The believer cannot be judged, for God's word is emphatic on that point (John v. 24): "*He that heareth my word, and believeth on Him that sent me, shall not come into judgment; but is passed from death unto life.*" But if you die unconverted *in your sins* you have wilfully refused the only refuge—the object of God's love; viz., the Lord Jesus Christ, who gave Himself a ransom for *all*; and what is your *doom*? Hear what God says in Rev. xx. 11–15: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, *which is the book of life*: and the dead were judged out of those things which were written in the books, according to their works. . . And whosoever was not found written in the book of life was cast into the *lake of fire*"—"prepared" *not for you*, but "for the devil and his angels." (Matt. xxv. 41.) How will you, with that awful fate before you, refuse God's offer of salvation? "Believe on the Lord Jesus Christ, and thou shalt be saved." Take God at His word. Do not delay. Do it *now*; for "*now is the accepted time; now is the day of salvation.*" "God so loved the world, that He gave His only begotten Son, that *whosoever* believeth on Him should *not* perish, but have everlasting life." (John iii. 16.) "Christ died for the ungodly: the just for the unjust."

And you, dear fellow-believer, my brother in Christ, are you *working out your* salvation with

## WHY WILL YE DIE?

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fear and trembling? Are you *walking* worthy of the vocation whereunto ye are called? Are your *loins* girded and lamp burning, *waiting* and *watching* for the Lord Jesus, who says, "Behold, I come quickly"? (Rev. xxii. 7, 12, 20.) May our response be—"Even so, come, Lord Jesus."

J. B.

## WHY WILL YE DIE?



WHEN I became acquainted with W—— H——, I found him living in forgetfulness of God, and indifference to the claims of His holiness and love. He was only eighteen, a child of parents in affluent circumstances, and determined to see something of what the *world* calls "life." Pleasure, in its many and varied forms, was accordingly sought after, obtained, and indulged in; and the companions of his choice (the majority of them older than himself) were profligate to a degree. Instead of taking heed to the remonstrances of a pious but over-indulgent father, he hearkened to the worldly counsels of his ungodly mother, who encouraged him in his wild career. However, "the way of transgressors is hard," and "fools make a mock at sin;" but "*God* is not mocked," and it is *His* word that says, "They that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils are they consumed." (Job iv. 8, 9.)

It was one Friday evening in the month of November that an invitation came by post from W—— for a relative of mine (a companion of his) to take part in a game at football which had been arranged for the following afternoon.

Poor W——! His hours were numbered; the sands of his life had nearly run out, and he knew it not; for *late* that Friday night he was seized with a sudden illness, which before the morning terminated in his death.

Oh, unsaved reader, whether you be occupied with earthly cares, or in wealthier circumstances, like this poor “lover of pleasure,” surely the foregoing narrative speaks in language clear and loud, warning you to “prepare to meet thy God,” and to remember that with Him there “is no respect of persons;” for death comes alike to all, whether rich or poor, young or old! Hence we read in the Holy Scriptures that “*it is appointed* unto men once to die, but after this the judgment;” and, “By one man sin entered into the world, and death by sin; and so DEATH PASSED UPON ALL MEN, for that ALL HAVE SINNED.”

It is therefore a most solemn matter to be laid on a dying bed, even though time be given for preparation for Eternity; but to die without a moment’s warning, with sins unforgiven, and “the wrath of God abiding upon you,” is terrible indeed; for “as the tree falls, so shall it lie;” and if you “die in your sins,” your soul will be ushered into the unseen and eternal world, there to await the “resurrection of damnation.” Oh, reader, “boast not thyself of to-morrow; for thou knowest not what a day may bring forth!”

How many an hour—nay, how many a year—has passed away since first you heard the sweet story of God’s love in the wonderful redemption, God’s remedy for sin! You are nearer the end of life’s journey now than you were then—nearer death, nearer judgment, and nearer eternity—but

farther than ever from God. "The great salvation" you continue to neglect, and the grace of God to despise, remaining culpably indifferent to the marvellous fact that on the cross of Calvary "CHRIST DIED FOR THE UNGODLY," "THE JUST FOR THE UNJUST, THAT HE MIGHT BRING US TO GOD." These things, you say, must be done to-day, and those to-morrow;" but you remember not the exhortation of the Lord Jesus, "SEEK YE FIRST the kingdom of God and His righteousness." Your mind is so engrossed with "the cares of this world," or "the pleasures of sin for a season," that when pressed to consider for a moment the question of your soul's eternal destiny, your ready reply is always, like one of old, "Go thy way for *this time* ; and when I have *a convenient season*, I will call for thee." (Acts xxiv. 25.) But are you aware that we are not told that the "convenient season" ever came? Neither may your "convenient season" ever come. This day may be the last you will ever spend on earth, and the social circle that knows you now may know you soon no more. In a few short hours your eyes may be closed in death, and the thing *so necessary* for *you* to do *to-morrow* may have to be done, if requisite, by the hand of another. To-night you may lay your head upon your pillow for repose, and "he who was a liar from the beginning," and "blindeth the eyes of them that believe not," will, as usual, lull you to sleep with his lullaby of "PEACE, PEACE;" but ere the dawn of another day your soul—your Christless soul—may be beyond the reach of mercy, overtaken by "*sudden destruction*," awfully verifying that solemn warning, "He, that being often reprov'd hardeneth his neck, shall *suddenly be destroyed*, and that *without remedy*."

By despising "the riches of God's goodness, and forbearance, and long-suffering," you are "treasuring up unto yourself wrath against the day of wrath." By refusing repentance, you are piling up the mountain of your sins, iniquities, and transgressions. By neglecting present opportunities, you are laying up for yourself a store of memories, so bitter as to fill you with unutterable remorse in the world of everlasting woe. There in the "outer darkness," where *no* ray of hope ever penetrates, and the voice of pardon is *never* heard, you will have to reap the dreadful harvest of "indignation and wrath, tribulation and anguish," the seeds of which you are scattering here on earth. Then, in bitterness of spirit and agony of soul, will ascend from your aching heart the unanswered cry for mercy—that a drop of cold water may cool your parched tongue, which will never cease its wailings of lamentations and despair.

Dear reader, "because there is wrath, beware lest He take thee away with His stroke: *then* a great ransom cannot deliver thee." You are not yet beyond the reach of mercy. *Present* knowledge of pardon and peace are still to be obtained through faith in God's word, and believing in Jesus. He is now on the Father's throne on high, having fully satisfied all the claims of divine justice in regard to sin, and "by Him is preached *unto you* the forgiveness of sins," and by Him "*all that believe* ARE justified from *all things*." Oh, then, repent NOW, believe NOW, be justified NOW! and so shall you "be to the praise of the glory of God's grace," "a brand plucked from the burning," and "delivered from the wrath to come."

N. L. N.

## THE SALVATION OF GOD.

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### SOME MIDNIGHT WORDS BORNE UPON THE BREEZE, AND THE WONDERFUL WORK THEY DID.

**I**T has been often remarked, that “truth is stranger than fiction,” which is undoubtedly correct in this respect, that God sometimes works—indeed, if we are observant, we shall say, *often* works—in the accomplishment of His purposes of mercy in a way which, if not miraculous, is at least so striking in its character, as well as suitable to His ends, as to surpass the most remarkable conceptions of the human mind.

The following, which I lately read, is one of these cases. Two British soldiers were one evening stationed as sentries at opposite ends of a long, narrow passage, termed a sallyport, leading from the rock of Gibraltar to the Spanish territory beyond. They had doubtless often heard preached the gospel of the grace of God, the glad tidings of salvation, but their hearts remained untouched. Each, however, had been lately reading his pocket Bible; and while one of the two was really saved and rejoicing in God his Saviour, the other was in deepest distress, under strong convictions of sin, and earnestly seeking deliverance from the load of guilt pressing upon his conscience.

Neither of the two was aware of the state of soul of the other; moreover, the character of their

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duties, and the distance they were apart, forbade any communication passing between them.

On the occasion referred to, one of the officers had been out dining, and was returning to his quarters in the garrison at a late hour of the night. Coming up to the sentry on the outside of the sallyport, who was the one really saved, the officer asked as usual for the watchword in passing him. The man, absorbed in meditation on the glorious and blessed things that had recently been made the joy of his soul, on being roused from his midnight reverie by the challenge, to the amazement of the officer, replied with the words, "The precious blood of Christ." He soon, however, recovered his self-possession, and gave the correct watchword, when the officer passed on. But his comrade, who was anxiously seeking the Lord, and little knew how the Lord was seeking him, and who was sentry at the other or inner end of the sallyport (a passage singularly fitted for the conveyance of sound) distinctly heard, during the tumultuous tossings of his troubled spirit, the words, "The precious blood of Christ," mysteriously borne upon the breeze at the solemn hour of midnight. The words came home to his heart, as indeed they were, as a voice from heaven; it was the word of God winged from above. The load of guilt was removed, and "the precious blood of Christ" thus spoke peace to the soul of the sin-burdened soldier. He was saved, and that for eternity!

Dear reader, I don't want to sermonize over this striking narrative; but let me ask you to observe that it speaks of three persons—one, the officer who heard of the precious blood of Christ, and passed on, *unheeding* it; another, the inner sentry

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who heard of it as a voice from heaven, and was *saved by it*; and the third, the outer sentry, who, out of the abundance of an overflowing heart, *spoke of it*, and was thus blessed to the salvation of his comrade. These are representative men, and you and I may certainly find our likeness in one or other of them. Forgive my being personal—*like which of them are you?* W. R.

## JEHOVAH-JIREH.

“Moreover he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them.”

PSALM cv. 16, 17.

**W**ERY wonderful are the ways of God in His dealings with the children of men. “I have seen,” says the preacher, “the travail which God hath given to the sons of men *to be exercised in it.*” (Eccl. iii. 10.) But whatever the travail which creates the exercise, or the need which He may cause to come as an armed man upon any person, most blessed is it to know that ere the moment of travail or want arises He has prepared in the sovereign goodness of His own nature and character for it; He has anticipated the moment, nay, He Himself it is who has called for the famine and broken the staff of bread in order that His own provision may be manifested.

The famine was sore in all lands when Jacob and his eleven sons sought corn in the place whither God had sent a man before them. He had broken the whole staff of bread that they might know His provision for them, albeit that

Joseph was he "whom they sold for a servant, whose feet they hurt with fetters: he was laid in iron." Beautiful picture of Him who, being delivered by the determinate counsel and foreknowledge of God, was taken, and by the wicked hands of man crucified and slain, the Lamb of God's own providing for the need of a sinner before the sinner knew or felt his need—foreordained before the foundation of the world.

Reader, have you ever spiritually been driven into a corner, into a place of dearth and utter destitution as to your soul, brought there instrumentally by your own ways, and where your own struggles showed you that the whole staff of bread was broken, and that you were hopeless? or, as "the full soul loathes the honeycomb, but to the hungry soul every bitter thing is sweet," has it still to be said of you, "I spake unto thee in thy prosperity, but thou saidst, I will not hear"? (Jer. xxii. 21.)

It is on a death-bed often that the appalling condition of one slipping over the brink of time into eternity without Christ becomes apparent; but how unspeakably blessed it is when He, who knows how to break the whole staff of bread, brings one, whom naturally we might expect to lengthen out the span of life, face to face with eternity, so that He may force such an one to taste the mercy that had anticipated his condition. I desire to record such a case.

I sat a few months ago by the bedside of a young man upon whom consumption was doing its fatal work. I had a strong impression that the Lord had given me a message for him, and this led me, upon my return home from a

meeting of Christians at N——, to go round to the locality where he lived, that I might see him and deliver it.

Upon my arrival I called at the house, but it seemed doubtful whether he would allow me to see him; however, after a while I had the message from his sister, a Christian, "You may go up." I sought at first to put him at ease with me by speaking a little about his health, and then asked him how it was with his soul for eternity. He told me he had been trying to make up a prayer from some texts of Scripture, which he had repeated as earnestly as he could, but he could not say that he had got anything by it. Seeing that he was occupied with his own striving, I at once told him that the gospel commended itself to the needy, saying, "If I offered a piece of bread to one who had risen from a good meal it would not be accepted, but to a starving man it would be sweet." Had he realized his need? I then turned with him to the case of the dying thief—one who was certainly made meet for paradise in the few hours on the cross, and sought to show him the three steps in the history of his soul, by which he who had at first blasphemed the Saviour was fitted to be with Him that very day in paradise.

First. He owned his true condition, a condemned man justly receiving the due reward of his deeds. I pointed out that each one of us had evil dispositions which we were conscious of, though they might have been providentially restrained, or we might have lacked opportunity for their full display in the lengths to which the dying thief had gone; but they had borne fruit in many ways, and before God we were guilty.

His conscience witnessed the truth of this, and he admitted that it was so.

Secondly. The thief confessed that the One hanging by his side, though in the same condemnation, had done nothing amiss. What was He there for—One who had done nothing amiss? Not, as the thief, for His sins. No necessity of death was in Him, nor could the power of men or Satan have exacted it had He not been the obedient and willing victim suffering for others.

Thirdly. He who had done everything amiss cast himself upon the One who had done nothing amiss. Would He remember a dying thief? Would He have him in His kingdom? Oh, much more, much more! For it is the supremacy of sovereign goodness in Jesus that replies, "To-day shalt thou be with me in paradise." How little did that robber know, as they nailed him to the cross, that God had sent a Man before him to provide for the deepest need of his ruined, undone soul.

After considering these three steps, he said to me, "Perhaps I have not taken the first step." I now turned him to Psalm xxxii., and showed him that the psalmist was like a man with an inward fever turning his moisture into the drought of summer, while his sins lay unconfessed as a fire in his bosom, and a load upon his conscience; but that the moment they were all told out to God, and the true condition as before Him acknowledged, he knew, not the struggles of one seeking to be or do something to relieve the fever within, but the blessedness of a forgiven sinner. I then begged him to let the Lord go to the bottom with him. It would be solemn by-and-by to meet Him as Judge, and find he had been con-

cealing his true state from himself—he could not do it from God—but that *now*, when the true condition was not withheld from the searching eye of God, and all was out, as the dying thief, he who had done everything amiss might cast himself upon the One who had done nothing amiss.

I commended him to the Lord's mercy, and left him to ponder these things.

On calling the following day I found him drowsy. He had not been able to sleep in the night; "for," said he, "what you told me made me miserable." I replied, that though I was sorry for his misery, yet that in another sense I was thankful that it was so with him, and I went again with him over the ground we had travelled the previous day, knowing that, if God's word were received, misery would be turned into peace. Especially I pressed on him the text, "God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21), pointing out that the Blessed One had come down into the same condemnation as a dying thief that the latter might be with Him in paradise. What a change of place for each! The One from glory to the shame of the cross, the other from the shame of the cross to paradise.

He was evidently impressed with and owned the love of this, and after praying the Lord to open his eyes to see the glory of this grace, I left to catch the train, assured that these blessed truths were doing their work in his soul. A message came to me soon after to say he had cast himself upon the One who had done nothing amiss. Reader, have you? He now sleeps through Jesus.

T. H. R.

### “NOTHING TO DO.”

**T**HE reason people strive to work out a salvation for themselves, impressed with the idea that God requires something from them, is that, first, they have not accepted the truth, “That in me (that is, in my flesh) dwells no good thing” (Rom. vii. 18), a fact which puts it out of the power of unregenerate man to please God, it being impossible to get a clean thing out of an unclean (Job xiv. 4), and there cannot be communion between holiness and sin; and secondly, because they have never had a true thought about the death of Christ.

If Jesus Christ has *finished* the work of atonement, which was rendered necessary by man’s sin before God could save, what can there possibly be for the sinner to do? He cannot merit forgiveness, there is nothing *in* him capable of producing anything *from* him acceptable to God; and even if there were, what would it profit?

The matchless merits of Jesus and His blood are quite sufficient to enable God to accept the sinner through faith. If man *has* aught to do, then was Christ’s work not a finished one, and He is made a liar.

The moment, however, a person convicted of sin looks away from vile self, and takes in God’s truth about the work of His Son, all is settled; works, and everything else, are cast to the four winds, and peace fills the soul.

Neither prayers, ordinances, nor reformation are needed to propitiate God. Jesus was set forth to be a propitiation, and it is solely on the ground of His sacrificial death that God can righteously *give*

to man, without demanding anything from him as a condition of blessing.

God gave His Son to bear the full weight of divine wrath against sin. He bore it, and now God bids whosoever will take the water of life *freely* (Rev. xxii. 17), not on account of any merit in the person coming, nor because he can bring anything to satisfy God about his guilt, but simply because he is a sinner for whom Christ died.

We assert, on the authority of God's imperishable Word, that He will never turn away the vilest sinner who approaches Him trusting alone to Jesus and His work. For more than 1800 years He has been bidding man know and acknowledge his guilt, and the hopelessness of his condition, and have faith in Christ as a Saviour; for God is glorified in the salvation of the sinner, His holiness and love are magnified, and new lustre is shed upon the work of His beloved Son.


The notion that God needs to be reconciled to the sinner is an invention of the enemy. "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19); for man, whom God had made innocent, and blessed with His own presence in the fair and beauteous Paradise, had, through sin, been placed at a distance from God. Now Jesus appeared to put away sin by the sacrifice of Himself, and God's holiness having thus been satisfied, He comes out in all the wealth of His eternal love to man just where He is, a poor, miserable sinner outside Paradise, sitting in darkness and in the shadow of death, and beseeches him to be reconciled unto Himself. (2 Cor. v. 20.)

"Not by works of righteousness which *we* have done, but according to His mercy He saved us."  
(Titus iii. 5.)

W. H. S.

### “THE DYING CATHOLIC.”

“Who can forgive sins but God only?”—MARK ii. 7.

“END a priest! send a priest!” were his dying words as I sought to point him to Jesus, the *one* all-sufficient Saviour for time and eternity. While assenting to what was said, he would interrupt me by saying, in a distressed tone of voice, “*Go away; send a priest.*” With God’s word in my hand, I told him that He had provided a Saviour in Jesus; that there was no need of a priest if he trusted all to Jesus. John iii. 16 was read to him—“God so loved the world that *He gave* His only-begotten Son, that *whosoever believeth* in Him should not perish, but have everlasting life.” He was pressed to look only to Jesus. Soon all was over. The result I know not. Reader, how is it with you in view of death and eternity?

No human power avails to ward off death; no help from man can prepare the soul for *eternity*.

There is an anecdote told of a man who spoke thus to the priest seated by his side: “I am dying; what must I do to make me die happy?” The priest promised “absolution,” the “rites of the Church,” &c. “But,” says the man, “*I’m dying!* These things don’t enable me to face death, or fit me to meet God,” or words to that effect. After some more words on the priest’s part, the sick man interrupted him, saying, “Now, if you were in my position—just on the verge of eternity—to what would you trust yourself?” The priest thus pressed drew his small crucifix from his breast,

and pointing to it, said, "I would trust to the *One* who died on the cross!"

"Ah!" says the dying man, "that's what *I* want; *that will do!*"

Yes, dear reader, Jesus alone can give rest, either in life or at death.

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.)

Jesus Himself says, "I am *the way, the truth, and the life.*" (John xiv. 6.) Paul writes by the Holy Ghost, in 1 Timothy i. 15: "This is a faithful saying, and worthy of all acceptation, that *Christ Jesus came into the world to save sinners.*" Peter, in his first epistle, tells us that "Christ also *hath once suffered for sins, the just for the unjust, to bring us to God.*" (1 Peter iii. 18.) Referring to this very suffering, and the salvation flowing from it, Jesus said on the cross, "*It is finished!*" Blessed be His name, He finished the work on the cross to the perfect satisfaction of God Himself.

Poor deluded men and women, trusting in prayers and tears, in penance and priest, or in the rites and creeds of any human system whatever, withal for a time soothed and comforted by such worthless forms and ceremonies, tell me, "Who can forgive sins but God only?" Can any human power or priest cleanse the soul of *one* sin even? Never! impossible! Surely you must the rather own that God alone *can forgive*, and *does* forgive in His own way, and that is *through Christ* and His *finished work*.

This alone can give peace to the conscience, and a title to eternal bliss.

Oh that your real state might be shown you; that all false refuges might be abandoned! that

all *mere educational, hereditary, or family religion* might be seen by you as worthless to prepare you for death or fit you for glory !

*Jesus only* can do that—He who is God's beloved Son—*His work, His sacrifice, His atonement*, His enduring the wrath of God against sin on the cross, His cry there—“*It is finished !*” He Himself, the once *dead but now living, risen Saviour*. The testimony of *God's word* is to *His infinite worth* and the absolute perfectness of His finished work.

There is none other, none less, none but He, can save. “That's what I want,” said the dying man as he was pointed to Christ on the cross. That's what *you want*, my dear unsaved reader, be your religion what it may. We point you now to Him—*on the cross* for sins, in the grave, but now risen without the sins He died to put away. Oh, look *now* to Him on the throne of God, and get there the answer to the whole question of your soul's eternity ! God having thus exalted the Sin-bearer, proves His satisfaction in the work He had done. Will not you then be satisfied, dear anxious one, with the same ? A *good life* or a *happy death* must equally depend upon knowing the Lord Jesus Christ as your own Saviour. He, and He alone, is God's provision for man. Good works in God's sight must flow from having life and peace through Christ to start with. 'Tis only *Himself* and *His work* can stand the test of a death-bed, can rob death of its sting, or make you ready for His coming again.

“Be it known unto you therefore, men and brethren, that through *this Man [Jesus]* is *preached unto you the forgiveness of sins* ; and by *Him all that BELIEVE* are justified from *all things*.” (Acts xiii. 38, 39.)

T. E. P.

## HOPING OR KNOWING: WHICH?

**JUST** as I came in from my work for dinner the other day, and had taken my seat at the table, a knock came to the door; and on its being opened, there stood an old man asking for help.

"Come in," I said to him; and having invited him to be seated I presented him with a plateful of warm broth, for which he seemed thankful. My heart was drawn out to God for a word for him.

"Where is your home?" I said; he replied,

"I have no home; I have no place in this wide world."

"Poor man," thought I; "how like the One who could say, 'Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.'"

"My wife is dead," he said, "and my family are scattered. Two sons are in Australia, and two daughters are married in the Highlands of Scotland, far away from me."

Having finished his broth, he asked for a sheet of writing-paper, saying:

"I am going to cut your mother a handsome Bible-marker," and taking a pair of scissors from his pocket he set to work; as he was cutting it he went on to speak of God—how kind He was, how He had led him to think about Him, so as to teach him to cut, and gain a living by these things.

"Surely that man has got life," thought I; so I

put the question to him, "Then you know the Lord?"

"Oh, yes, sir! I hope so."

"Then you have got eternal life? It is eternal life to know God."

"Oh, yes, I hope to get eternal life! I think about Him every night and day. I am always thinking about Him; I put my trust in Him."

"That won't do," I said. "I want you to have something more than hope. You are an old man, and have no home here; I want you to be sure of something better after you have done with this scene."

With that he finished his Bible-marker, and a nice one it was; there were "the cross and other figures, which represented the Father, Son, and Holy Ghost; and the three steps of Jacob's ladder—Faith, Hope, and Charity," he said. I saw the man was not saved, and pointing to the cross, said:

"I know Him as the One that was on the cross, and I know Him as the One that was in the grave, and I know Him as the One that is risen again, and ascended for me. I no longer hope to be saved, but I know that I am saved. You ought to have something more than hope; you ought to know Him as your Saviour. You did not hope to have some dinner after you got it; you knew you had it, and enjoyed it. The same with salvation; it is a thing to have in possession;" and pressing the truth upon him, he soon became inclined to go on his way. So bidding me good-bye, he went on his way singing some sacred songs and solos which he had learned in church, he said.

Poor man! how like many in the present day!

They seem to know all about Him, and yet they do not know Him, whom to know is life eternal. Should my reader be one of this class, I pray God the Holy Ghost to give you to see where you are and what you are. The word of God declares that you are dead in trespasses and sins. What you want is life, eternal life. "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?"

Yes, it is a fact that man is dead in sins, cut off from God by his disobedience. But it is as sure that Jesus, by His obedience unto death, has opened up the new and living way back to God, and there is none other. "I am the way, the truth, and the life: no man cometh to the Father, but by Me." You cannot get back to God by any other way. All your works are of no avail. You may go to church or chapel, but that won't do. You may say your prayers night and morning, but that will not avail. You need to be born again, born of God. "That which is born of the flesh is flesh, but that which is born of the Spirit is Spirit." Nicodemus had to learn this, and so have you. You may be young or old, rich or poor, learned or unlearned, black or white, but you are just a stem of the old root. You are trying to hide from God by your good works your true state, but you cannot. Remember, His all-seeing eye can look down into that deceitful heart of yours.

Do not get angry at this statement, because it is true. The word of God says that "the heart is deceitful above all things, and desperately wicked: who can know it?" And if you want salvation,

you can get it on no other ground than that of a lost sinner. People do not like to be called sinners, but it just brings out the state of heart of which I have been speaking. Men would like to have it not so bad after all, but the cross of Christ brings out what is in man. After having put to death the Lord Jesus and choosing a robber, what will they not do?

Oh, my reader, if you think to improve yourself by any means, you are denying that you are a lost sinner; then there is no salvation for you; for it was sinners He came to seek and save!

Remember that God has exalted Him, and given Him a name which is above every name, that at the mention of "the name of Jesus every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father." If you will not bow now and own your ruined condition before God, you will have to bow hereafter, when it is too late. Come then, dear soul, be honest now, and God will give you salvation on the spot.

Then you will no longer hope to be saved, but will know that you are saved, and on your way to be with that One who loved you and gave Himself for you. The Lord grant it, dear friend! Then you and I shall meet and feast together on the love of that One who will never be satisfied till He has His objects there.

"Lord Jesus, come! No longer let us roam  
Afar from Thee and that bright place,  
Where we shall see Thee face to face:  
Lord Jesus, come!"

J. P.

## THE SALVATION OF GOD.

### THREE WORDS.

**Y**ES, three words—only three; but enough to die with, enough to smooth the pillow, enough to heal the conscience, enough to fill the heart. So found R—— a few weeks ago. Anxious for some time. Awakened by reading a little book given her by a friend. Anxious, but dying; dying, but unsaved. How sad! how solemn! you say, and yet perhaps *your condition*, within how short a time of death, but still unsaved; and not only so, but *careless*, because ignorant of how near death may be. Not so R——. Occupied with her own efforts, she had yet to learn the power of three words. As her body grew weaker, her anxiety increased, until her troubled spirit seemed to look right out of her deep black eyes. God's time came for His voice to reach her. "What were the last words the Lord Jesus said upon the cross?" a friend asked her one day. "*It is finished*," she said. "*Did He mean them?*" "Yes, yes; I see, I see," she said. "He's done it all, and I have nothing to do. Oh, how wonderful, how beautiful, how clear! I cannot add to what *He has finished*."

"What were the first three words the risen Saviour spoke to His gathered disciples?" "*Peace unto you*." "And He showed unto them His hands and His side. The work was done, peace was made."

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Who can describe the change that came over R——? There and then God set His seal upon her. Her very face spoke eloquently of the rest these three words had given. Her few days left down here bore witness to the work the Spirit of God had wrought in her soul. Suffering, but happy; weak, but strong in His love. Nothing to boast of but Himself, the peace He had made filling her soul with joy, she shortly entered His presence. "Who, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Reader, is that your hope? are "three words" enough for you? E. C.

L.

### GOD WILL NEVER LET YOU OFF.

**T**HE question was asked a policeman the other day, "If you saw a man in the act of thieving, *would you let him off?*" "No; I should try my best to take him," he replied. "Well," the questioner said, "you have done many things you ought not, which only God has seen, *can He let you off?*" "Yes," he said, "*if I ask Him.*" "*No, He cannot,*" the passer-by rejoined. "If a thief asked you to let him off, could you?" The policeman did not like standing in the same position with God as a detected thief is in with him; so, to escape the difficulty, he said he might let the man off, but admitted that, if found out, *he would lose his character.*

Reader, let me ask you the question, *Can God let you off?* Perhaps you think, Yes, *if I ask Him*; but, like the policeman, do not like having to do with God; yet He says, "*Thine iniquity is*

marked before me." (Jer. ii. 22.) "He has set *thy secret sins* in the light of His countenance" (Psalm xc. 8), and "be sure *your sin* will find you out." (Num. xxxii. 23.) You are not only a detected, but a judged, guilty sinner before God (Rom. iii. 7, 19, 23), however good a character the world gives you. God is *righteous*, and will by no means clear the guilty. (Exodus xxxiv. 7.) *How can He let you off*, or allow your sin to pass unpunished, even if you ask Him, *without losing His character*? "Oh," you say, "God hath found out my iniquity! (Gen. xliv. 16.) I am guilty! tell me how I can be saved, and *meet the eye of God* without fear. I am bad, and feel sin like a great load on my heart." But *are you a lost sinner*? "What do you mean by a lost sinner?" One, all whose efforts to work your way into God's favour, by trying to obey Him, have only shown you how full of sin your heart is, and left you more miserable than ever; so that you have given up all hope of getting to heaven by anything you can do. "Yes; that is just my condition. I only see a sin-hating God's judgment before me." Then I have good news for you—God loves you. He is love. Love is His very nature. He has revealed Himself in *two characters*, as *light or righteous* (1 John i. 5), and *love*. (iv. 8.) Law has but *one*, it is *righteous*, and *lets off* no offender against it, but punishes him; it does not, cannot, *love*. God hates sins, but loves sinners, yea, His enemies, and has "manifested His love toward us by sending His only begotten Son into the world, that we might *live through Him*." (1 John iv. 9.) He came to seek and to save the lost (Luke xix. 10), and do His Father's will; and so yielded Himself up into the hands of wicked men—allowed them to lift

Him up from off the earth on a cross of wood, and pierce His hands and feet with nails. God devised this plan to show His *character* of surpassing love, keep His *righteous character*, and save the sinner; For when His Son was there, He in His *righteous character* poured out the cup of His wrath against sin on that sinless One. (2 Cor. v. 21.) Yes, anxious reader, unable to clear yourself from one single sin, God put the sins of all your life on Christ, every one of them—not one was left out, past, present, or future. Christ bore them, paid the penalty of death for them, shed His blood for them, *satisfied* God's *righteous character* about them. All God's wrath against your sins has been poured out on Christ, and is exhausted, and there is not a drop more for Him or you to drink. He "bare our sins in His own body on the tree." (1 Peter ii. 24.)

"Then where are your sins?" This question was asked a dying man, lately passed from death to life. He replied, "I suppose He must have left them all in His grave." Just so; and has gone into heaven without them, there to appear in the presence of God for you (Heb. ix. 24), as your unchanging righteousness and title to be there. He took your *sinful character* on the cross, and you have His character before God by simple faith in Christ.

Are you afraid now, dear soul, to meet the eye of God? "Oh, no," you reply, "I am resting in adoring praise on Him who shed that precious blood, on which God rests for me with unalterable satisfaction! My load is all gone; I'm as light as a feather." Thank God there is joy in His presence then. "But I am utterly unworthy of such love," you say. Quite true; but God gives according to

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His own heart, worthily of Himself, because of His delight in His Son, and the work in which He glorified Him about us; so that we are taken into His favour, and blessed even now with all spiritual blessings in heavenly places in Christ. (Eph. i. 3.) Now we are to be followers of God as dear children, to walk in love (Eph. v. 1, 2), keep our Saviour's words (John xiv. 23), and be zealous of good works.


But oh, the cost of it all! Unsaved reader, "is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." (Lam. i. 12; see also Matt. xxvi. 39, xxvii. 46.) *Did God let Christ off?* Ah, no!

He was punished for sin,  
He laid down His life,  
The price of a pardon free;  
And He bids you by faith  
To buy without price,  
And blessings shall flow to thee.

If pardon's price be so great, how awful in God's thoughts (Isaiah lv. 8) must be the character of sin, of which men make so light, going on in hourly peril of the second death (Rev. xx. 14); forgetting their sins, passing the Saviour by, and thinking that at any moment it suits their convenience *God will let them off if they ask Him*. God putting His Son to death *is not letting you off*; and unless you come to Christ as a guilty sinner, disown yourself and your ways, and believe on Him unto life everlasting, you will have to bear your own judgment for ever in the lake of fire, where *God will never let you off*.

H. A.

## “IN CHRIST.”

“OW I HAVE LEARNED THAT GOD LOOKS UPON ME NO LONGER AS A SINNER, BUT IN CHRIST.” Such were almost the first words spoken to me by one whom I visited some years ago. Who she was, or what she was, matters little. A sinner by her own confession, she had been thrown upon a bed of sickness to learn God’s grace and mercy in dealing with such. Her sins rose before her, and her state before God as a sinner sorely troubled her in the near prospect of death. One visited her several times to place before her God’s precious way of complete salvation, and from this visitor’s lips she learned the truth which she expressed to me in the above simple words. All dread was now gone; the strugglings which accompany soul anxiety had all ceased, nothing remaining but perfect peace. Whence came the peace? From the knowledge of the truth God had taught her. She *was* a sinner deserving eternal condemnation; but *now* she had learned from God’s word that she stood before Him “in Christ;” and there is “no condemnation to them which are in Christ Jesus.” (Rom. viii. 1.)

Having taught her this blessed truth, God raised her again from her bed of sickness, and gave her a little time for the practice of all that is becoming on the part of those who stand complete in Christ before Him; to put on the Lord Jesus Christ before men (Rom. xiii. 14); to seek to exhibit His beauty before the eyes of

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those who surrounded her pathway. Then again He laid her down, and her spirit was called from the poor body to be present with the Lord.

But ever since hearing her words I have cherished them as a simple, bright expression of the blessed truth of the believer's standing before God; and probably shall continue so to cherish them until the Lord calls me to meet Himself. Beloved reader, have you ever learnt this incomparable lesson?

J. R.

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A THOUGHT ON "THE SIMPLICITY"  
OF IT ALL.

2 Cor. xi. 3.


**A**S born of Adam, we were by nature sinners, unfit for God's presence, "children of wrath." (Eph. ii. 3.) God could not pass over sin without exacting righteousness with respect to it, for that would have been winking at sin. He must vindicate His own character as one who could not have to do with sin. There was but one way—judgment must fall upon it. If the sinner bore the judgment he was *for ever* lost. God's love to the sinner did not allow *that*, and so He gave His Son, "the man Christ Jesus" (1 Tim. ii. 5), to BEAR THE PENALTY in the sinner's stead. Hence JESUS ON THE CROSS was made sin, and dealt with by GOD AS SUCH—bore the judgment which was due to it; and this so completely, so draining "the cup" (John xviii. 11) to the last dregs as to leave *not a single drop* for those in whose stead He suffered. BY THIS

ONE ACT HE APPEARED TO PUT AWAY SIN, and opened up a channel through which the love of God, CONSISTENTLY WITH His righteousness, *could* display itself on our behalf. God's love was THERE, but SIN IN MAN was the barrier to its flowing out towards man. *To remove this barrier* CHRIST DIED; but as "it was not possible" (Acts ii. 24) that He, the Prince of life, could be held or detained by death, He on the third day TOOK His life AGAIN; having thus SECURED eternal deliverance, as well as eternal LIFE, for any who "ONLY BELIEVE" (Mark v. 36) that HE "DIED for THEM, and rose again." (2 Cor. v. 15.) CERTAIN it is that such not only ARE, BUT MUST BE—BECAUSE GOD SAYS SO—"justified from all things." (Acts xiii. 39.) And wherever such is the case, and the work REAL, the life WILL speak for itself, without the aid of the lips or the constraint of the law.

C. G. E.

## THE GOSPEL:

HAVE YOU OBEYED IT?

"HAT shall the end be of them that obey not the gospel of God?" (1 Peter iv. 17.) "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.)

## THE GOSPEL OF GOD.

God's glad tidings, the good news for sinners, which has its origin in the heart of the blessed

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God Himself, the author of "the glad tidings." The God who is rich in mercy manifested His great love towards sinners in the gift of His Son; for the glad tidings is about God's Son, *not about the sinner*. God has no good news *about* the sinner, but He has good news *for* the sinner, "concerning His Son Jesus Christ our Lord." Christ is the substance, the burden, of "the glad tidings;" it is

## THE GOSPEL OF CHRIST.

Christ died for our sins, according to the Scriptures, and He was buried, and He rose again the third day, according to the Scriptures. (1 Cor. xv. 3, 4.) And so thus God's record about His Son, Jesus Christ our Lord, is said to be also

## THE GOSPEL OF OUR SALVATION.

"For it is God's power unto salvation to every one that believeth." If a sinner hears "the glad tidings," and receives, believes it, then he is saved, is cleared from all his guilt, is justified, has peace with God; for the good news is also

## THE GOSPEL OF PEACE.

Being justified on the principle of faith (not on the principle of works, feelings, or religiousness), "we have peace with God through our Lord Jesus Christ." Not justified *because* he believes, as if there was merit in his faith, but God having announced His record concerning His Son, His death and resurrection, the sinner hears it, believes it, looks away from himself, his goodness or his badness, and looks to faith's object—Christ, and knows Him as a Saviour who came to seek and save the lost; and he finds, because he knows

himself a lost and ruined sinner, that this is his very title to Christ as a Saviour.

He's all my trust and all my boast;  
For since He died to save the lost,  
I'm sure He died for me.

But has my reader really discovered the solemn fact that by nature he is lost? Not only because he reads it in the word of God, but also knows by painful experience it is true of him, because he finds he has a nature that will not be subject to the law of God, and that he commits sins because he likes them, and therefore he is *guilty* on account of what he has done, and lost because of what he is. And if this be known, has he bowed to God's verdict of him? has he submitted himself to the righteousness of God? *has he obeyed the gospel of His Son?* God must have reality, and we have to do with Him; and the truest indication of a real soul is, that he bows to the solemn sentence of God, owns that He is just, takes His part against himself, and judges himself in God's holy presence, according to God's estimate of sin, and its deserts as seen in the cross of our Lord Jesus Christ; and if this be the case, he can now rejoice that, although he had no righteousness at all to come before God, God has come to him with a perfect righteousness, one which is *towards* all but *upon* all them that believe; he stands now, accepted in the beloved, in Christ before God. How blessed! Justified by faith, standing in the favour of God, waiting for the glory of God; for the good news is also

THE GOSPEL OF THE GLORY OF THE BLESSED GOD

May writer and reader meet there. W. H.

## “LOOK, LOOK, LOOKING!”

**L**ARK! A voice from heaven addresses you poor sinners. Are you anxious to know what the voice says? Then listen. “Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” (Isa. xlv. 22.)

Do what you are invited to do—“look” to Jesus. Where is He? Look up, by faith, and there, in the brightest spot of the glory of God, you will see the very same Saviour who bore our sins in His own body on the tree. But you will see Him there without sins; God could not, and would not, have them in glory.

When Jesus was on the cross He had the sins of all who believe in Him upon Him. He suffered there at the hands of God for them; He put them all away with His blood before He left the cross. He went into the grave, rose again, and ascended to heaven without one of them; and, as I said just now, if you look up to heaven you will see Him there without sins upon Him; and all who believe in Him are entitled to know that as He is, so are they in this world. (1 John iv. 17.)

Sinner, do you know why you are not damned? Because grace reigns. And do you know why you are not saved? Only because you do not believe the grace of God.

If you refuse to look to Jesus, allow me to tell you that you will take out of this world with you what you never brought into it—SINS; and if you die in your sins, you will be buried in

them, and they and you will have a resurrection together.

If you should die in your sins, which may God in His mercy forbid, when your body is buried you will leave behind you those who will follow your body to the grave weeping and mourning. But when you are raised in your sins you will be the chief mourner, and you will weep scalding tears of bitterest remorse *for ever*, and FOR EVER, and FOR EVER, in the lake of fire.

Thank God, dear reader, that you have a body out of the grave, and a soul out of hell; and I cry to you, in the language of Scripture, to "behold the Lamb of God, which taketh away the sin of the world." (John i. 29.) If you will only look, you will be able to say, "And I beheld, and, lo, in the midst of the throne . . . stood a Lamb, as it had been slain." (Rev. v. 6.) The *slain* Lamb is now the *enthroned* Lamb.

It is *only* a "look" that is required, but then it must *not* be into your own heart, but to a living, loving Saviour in heaven. "How am I to look?" you say. Believing in Him is looking, and immediately you are "saved." And how wide and all-embracing is the invitation! It is to "all the ends of the earth." It is the Old Testament way of saying "*whosoever*."

Now mark, it is *not* look unto churches, chapels, or mission halls, for salvation, but "look unto Me." It is *not* look unto baptism, confirmation, or the Lord's Supper for salvation, but "look unto Me." Nor does it say, Look unto your tears, prayers, or repentance, for salvation (we speak not against these things, but against *looking* to them for salvation), but "look unto Me." Again, it does *not* say, Look unto your reformation, philanthropy,

or temperance, for salvation, but "look unto Me." Once more, it does *not* say, Look within you, or look around you, or look to religion, for salvation, but "LOOK UNTO ME, and be ye saved."

Just as the serpent-bitten Israelite (in Numbers xxi.) was told to look to the uplifted brazen serpent and live, so you are invited to look to Jesus, once lifted up on the cross for you, but now seated on the throne of God in heaven, and you will be saved.

He is *not* saying, Look unto Me, and *feel* ye are saved; or look unto Me, and *hope* ye are saved; or look unto Me, and *think* ye are saved; or look unto Me, and *doubt* ye are saved; but "*look unto Me, and BE YE SAVED.*"

It is the outward look that brings the inward peace, whilst the inward look brings inward misery.

You must have the tree before there can be any fruit; you must have the fountain before you can have the stream; so you *must* be saved before you can do any good works that God can accept. Works flow from salvation, but they never produce it. (See Eph. ii. 8-10.)

"There is life in a look at the *glorified* 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."

But after we have looked unto Jesus in heaven for salvation, we have to look for Him from heaven to come and take us there. "And unto them that *look for Him* shall He appear the second time without sin" (that is, apart from all question of sin, that question having been settled at the cross) "unto salvation." (Heb. ix. 28.)

The moment we as confessedly guilty sinners

looked to Jesus by faith, we were saved, and to such God says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. ii. 8, 9.) But the salvation which is in Christ Jesus has only been applied to our souls at present, hence it says, in 1 Peter i. 9, "Receiving the end of your faith, even *the salvation of your souls*." When the Saviour returns He will apply His salvation to our bodies, thus we shall have saved souls in saved and glorified bodies. *Faith* is connected in Scripture with the salvation of the *soul*, and *hope* with the salvation of the *body*. We have seen the former in 1 Peter i. 9; see the latter in Romans viii. 23-25; Phil. iii. 20, 21.

"But," says somebody, "it is only unto those who 'look for Him' that He will appear the second time, so that if we are not looking when He comes we shall not be taken." Stay, friend, not quite so fast, please. The coming of the Lord for His saints is always connected with *grace*, and not responsibility, in Scripture; whereas you make it, by your unscriptural views, to be connected with responsibility, and *not* with grace. The Holy Spirit puts it plainly enough in 1 Cor. xv. 23, where He says, "Christ, the first-fruits; afterward *they that are Christ's* at His coming." So that if they are taken when Christ comes it will be, not because they are watching, but because they "*are Christ's*;" and if they are left, it will not be because they are not watching, but because they are *not Christ's*.

When we are saved we are placed midway between the cross and the glory, and on the road home to glory we are thus exhorted: To "lay


aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus*, the Author and Finisher of our faith." (Heb. xii. 1, 2.)

*Faith* looks to the living, loving Saviour for the present and everlasting salvation of the soul; *hope* looks patiently for His return for glorification with Himself, and *love* is ever looking away from everybody and everything, to "JESUS ONLY," for satisfaction and preservation.

*Faith* knows that it has the salvation of the soul now; *hope* knows that it will have the salvation of this now poor, debilitated body at His second coming; and *love* knows that it will be saved through all sorts of difficulties right into the glory.

Oh, what a Saviour, and what a salvation! Do you know this blessed Saviour, and are you in possession of His salvation? If not, do listen to Him saying to you from heaven, "LOOK UNTO ME, AND BE YE SAVED."  
H. M. H.

## "ARE YOU ALL RIGHT THEN?"

" HE minister was speaking about the birth of Jesus last night," said an old Christian one Monday morning. "And he was very personal," continued she; "and he asked us if we were a' richt."

"Are you all right then?"

"Oh, aye!" said Margaret; "it wud be an awfu' thing if I could na' say I was saved." "Eh," she went on, "its an awfu' warld this, and fu' of iniquity. I was speaking to a neighbour yestreen,

and she tell't me that she had been in Dundee, but she didna like the minister, for he (the minister) spak as if they were a' heathens." "I told her, we were waur than heathens, for we hae the Bible, and what use do we mak o't? and I tell't her that if she wasna saved, she wud be lost."

But she did not believe any one could say they were saved; and said to me, "Naebody could ken that."

"Eh, its the stupidest like thing in the warld to think that we could na' ken that."

A few similar remarks followed, and then Margaret took up her basket, and started on the long walk back to her little garret.

Which of these two women do you resemble? Are you angry if any one speaks to you "as if you were a' heathen"? Or, can you say with old Margaret, "it wud be an awfu' thing if I could na say I was saved."

God has written for your acceptation, that, "Christ Jesus came into the world to save sinners." Do you believe it? Do you at heart believe it? Do you believe it is true, and meant for every sinner, and therefore meant for *you*?

J. M. I.

## OH, TO BE NOTHING!

OH, THE POWER AND THE JOY OF HAVING NOTHING, BEING NOTHING, AND KNOWING NOTHING BUT A LIVING CHRIST IN HEAVEN; AND OF BEING CAREFUL FOR NOTHING BUT THE GLORY OF HIS BLESSED NAME DOWN HERE UPON EARTH!

C. G. E.

## THE SALVATION OF GOD.

—•••—  
“HATH.”

“He that believeth on Me *hath* everlasting life.”  
JOHN vi. 47.

**T**WELVE months ago, I may say, Christ was a mere matter of indifference to me; the Bible was only taken up occasionally as a duty; going regularly to church as a necessary form, but leaving it Sunday after Sunday without having received any benefit, or having my conscience awakened.

A dear brother (a sailor), who had been some years converted, came home sometimes to spend his vacation with us. I had often noticed, by his expression of face and manner, that he had something that I had not, but it did not concern me much.

During one longer stay than usual he tried to impress on me my natural lost condition, and the expected advent of the Lord from heaven. After one or two lengthy conversations with him, I became very anxious for the same happiness which he had. I prayed for it day after day, passing many a sleepless and wretched night, while my one prayer was, that the Lord would not come until I knew I was saved. This went on for some time, my anxiety increasing. My brother then took me to see a very dear Christian, and he did

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all in his power to comfort me, and point out from Scripture what Christ had already done for me, impressing on my memory this beautiful verse—"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall *not* come into judgment; but is passed from death unto life." (John v. 24.)

The blessing did not come to me then; I seemed to be more anxious than ever; but it was soon to be my happy portion. This dear friend visited me the following day to see if there was any change, and repeated the same lovely text. Somehow or other, I cannot exactly say how, I jumped up and exclaimed, "I believe that from my heart! am I not a saint of God?" The answer was, "It makes little difference what *I* say; *God* says it, so it must be so."

Ever since that hour, I rejoice to say, the Lord has given me rest in Himself, and by God's grace I shall be kept; for it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." (Isa. xxvi. 3.)

Before this happened I appreciated "society," and the various worldly amusements; but now I feel quite a different creature, so light and happy, with all fears vanished, that I often sing for very joy. Truly I have gained doubly for what I have given up, and I would not return to my previous condition for all the world could offer me.

Dear reader, we know not if we may call another moment our own, have *you* accepted God's message of love, and been "made meet to be a partaker of the inheritance of the saints in light"? If not, oh, let me earnestly persuade you to delay no


## TWO DYING-BEDS.

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longer. "Remember the night is far spent, the day is at hand." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely." (Rev. xxii. 17.) "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, *now* is the accepted time; behold, *now* is the day of salvation." (2 Cor. vi. 2.)

J. M. L. L.

## TWO DYING-BEDS.

 RICH man was dying, but his doctor refused to tell him that his end was approaching. He sent for his housekeeper, and insisted upon her telling him how long he had to live. "Do you wish me to tell you what the doctor told me"? said the woman. "Yes, I want the whole truth; tell me quickly." "Well, sir, he said you had only twelve hours to live." "Then I've no time to lose. Now, do as you are told, and don't remonstrate with me. Send immediately for my solicitor, then go for C——, the undertaker, and bring him back with you." The woman quickly obeyed him. When the undertaker arrived, he was immediately ushered into the presence of the dying man, who said, "C——, I'm about to die, and I want you to manage my funeral for me. I will tell you how I wish it conducted, and the kind of coffin I require; and then I wish you to make out your bill, and I will pay you before I die."

"But, sir," remonstrated C——, "I would rather

not undertake this affair." "Nonsense! sit down and make your bill out; and mind, man, don't be extortionate." Thus urged, C—— did his bidding, was paid, and departed.

"Now," said Mr. —— to his housekeeper, "make me a glass of punch, and fill my pipe with tobacco, and I will make myself as comfortable as I can while I live." A few hours afterwards he died! Yes, he died and was buried. Was that the end of him? Alas! no. His body was laid in the grave, where it awaits resurrection; but his soul, that immortal soul, where is it? When in health, business and pleasure engrossed his attention, and then to die without any other preparation for eternity than that I have described. Solemn, awful close to a life spent according to the course of this world. And yet he had been warned of coming judgment; only a stone's throw from his house was the gospel preached. He had heard the world-wide invitation, "Whosoever will, let him take" (Rev. xxii. 17), and, "Him that cometh to me I will in no wise cast out." (John vi. 37.) But "there are no pardons in the tomb, and brief is mercy's day."

Remember, his was a life spent without God, a death-bed without Christ! Do you say God is merciful? He is; He says so Himself. "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." (Ex. xxxiv. 6, 7.) Perhaps you have never noticed these words, "by no means clear the guilty." How then can man be saved, since "all have sinned, and come short of the glory of God?" (Rom. iii. 23.) The only just ground for God's

mercy is the atoning work of His only begotten Son. His mercy provided a substitute for the guilty; the feet of them that preach the gospel of peace have carried the glad tidings far and wide, and guilty man, having heard how God can be just, and the justifier of him that believeth in Jesus, is left without excuse. Reader, think of the death-bed of the rich man without Christ, and then listen to the dying words of one poor in this world's goods, but rich in faith. "Yes, I'm an old man now, and a dying man too, but my times are in His hands; I'm only waiting for him to take me to His own eternal presence. My salvation is secure; Christ has done all for me. Oh, the mercy of God! On my dying bed I think of His mercies toward me. I was a wild, thoughtless sinner, and many a danger have I been in on sea and land. His mercy kept me, His love brought me to Christ, now I praise Him for it." Soon after he fell asleep.

Do not you see a striking difference, dear reader, in the two dying men? and does your heart say of the last one, "Oh that my end may be like his?" Is there any reason why your end should not be a happy one? Can God do more for you than He has done? Surely not; "for scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v. 7, 8.) Let me tell you once more, God cannot show mercy apart from the Son of His love; He is the Way to be saved; His is the Name to be believed on; and His is the Blood that cleanseth. *Now* is the time to accept Him. *Now* is the day of salvation. *Now or Never!* E. E. S.

## SINS OR BLESSINGS—WHICH ?

**B**ELOVED reader, if you want to be saved, turn to Luke vii. 36, and let your soul drink in the precious truth taught there by the Saviour.

“A woman of the city, which was a sinner.” What depths of horrible sin lie wrapped up in that short sentence! She was bad enough, was she not? Yet the blessed Lord saved her. Then surely you may come and let Him save you. She came to Him with a heavy load of sins, she left Him with present and eternal blessings. Which are you carrying, my reader, *sins* or *blessings*? Answer to God which.

For many years I carried a load of sins; but, thank God, for many years now I have carried a load of blessings, and they are not heavy. The sins were heavy, and daily got heavier; but the blessings, instead of being heavy, and burdening me, lighten me, and send me on my way rejoicing.

How did this sinner get rid of her sins, think you, and come into possession of the blessings?

Well, she came as a broken-hearted penitent to the feet of Jesus. She felt she could trust that Man, so she followed Him to the Pharisee's house, and broke her heart over Him. She felt her own sinfulness, and she trusted the Saviour and His goodness. She put her faith in Him, and He took her sins and gave her His peace.

Just think of Jesus saying to her, “Thy sins are forgiven thee.” Not “they may be forgiven thee,” but “they ARE forgiven thee.” “Thy faith hath saved thee.” Not “will save thee,” but

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"HATH saved thee." "Go in peace." How did she know she had *forgiveness, salvation, and peace*? Why? Because He said so.

Now, have you had all your way, and broken your heart at His feet, as you have thought of your sinfulness? Then let Him have all His way, and do you accept all His blessings; for His way is to give them to those who own they have no right to them. He speaks to you, and says, "Do you trust me? Have you faith in me?" And if you can say, "Yes, Lord, I have faith in thee, I do trust thee;" then He says, "THY sins ARE forgiven thee. THY FAITH HATH saved thee; go in PEACE."

What a blessed exchange! All your sins He takes, that all His blessings you may take. And if any one asks how you know they are yours, you reply, "Because He says they are." W. E.

## "HE SAID IT."

Read LUKE vii. 36-50.



**A** GREAT sinner once came to the Lord Jesus. She stood weeping at His feet. What a blessed place for a sinner!

She *knew* she was a sinner; the proud Pharisee knew she was a sinner; but more, *God* knew she was a sinner, and Jesus was God.

What brought her to that house? Surely Simon the Pharisee had not invited *her*! Is she not afraid to enter unasked? "When she knew that Jesus sat at meat in the Pharisee's house," this was enough, this gave her boldness, this inspired her with confidence—Jesus was there.

She came "and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment."

But why was she not afraid of Jesus? Did He not know all her sins? Did He not know them to be "*many*"? He did. But listen; *she hears Him say*, "Her sins, which are many, are forgiven." Mark, He did not say, "Her sins are *too many* to be forgiven." No, no! "Her sins, which are many, *are forgiven*." Ah! I think I hear her say, "But is this really true of me? Is it of *my sins* He speaks when He says they are forgiven? Mine surely are *many*, but are they not *too many*, too black? Can it possibly be *my* many sins that are forgiven?"

Again that blessed One speaks; but this time He turns to her, He looks straight at her, He speaks *to her*, "And *He said unto her*, THY SINS ARE FORGIVEN." Now there can be no doubt, "*Thy sins are forgiven*." What blessed words! But what had she done to deserve it? Nothing! She just simply came with all her sins to Jesus. He knew them all, and He knew they were many. He does not make light of them, He could not. To bear the heavy burden of sins was no light matter, and He had come to bear them; yes, to suffer and die for them.

Reader, are your sins forgiven? Ah! I wish I could say that, but I cannot feel that they are. And how do you suppose this woman knew her sins were forgiven? Was it because *she felt it*, or because *He said it*? Surely because *He said it*. Mark, it does not say she felt it; but "HE SAID unto her, Thy sins are forgiven." This

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settled everything; she had His word for it. Could that deceive her? Her feelings might change, His word never could.

She *knew* her sins were forgiven because He said unto her, “Thy sins are forgiven;” she *felt* her sins were forgiven, because she believed what He said.

Now, dear anxious soul, do you believe that your sins are forgiven, or are you trying to feel it first? Many try to feel their sins are forgiven before they will believe it, but you must believe it before you can feel it.

“By Him *all that believe* are justified from all things.” (Acts xiii. 39.) A. H. B.

## “HEAR HIM.”



WISH to ask my reader a question, and one of the greatest moment in the matter of the soul's salvation. To whose voice do you listen? If you look at the early verses in Mark ix. you will read the description of a scene the teaching of which is very blessed. There are two groups on the mountain—the disciples forming one, spectators of the scene; Moses, Elias, and the Son of God, the other. Several transactions take place, and God Himself pronounces on the whole matter. Moses was a servant of God with a special mission—the deliverance of the people of God, and the one by whom the law came. “The law was given by Moses.” Elias the prophet had for his object the recovery of the people to the true God when they had got far away into idolatry. (See 1 Kings xviii.) “Grace and truth came by Jesus Christ.” It was

not the law, it was not the recovery of that which was now proved hopelessly bad, but a new thing. No longer God demanding righteousness, and the law proving man had it not. It was not recovery, for recovery was no longer possible; but it was God in grace meeting His people's need as lost sinners, and that in the person of His Son. At the mount the personifiers of these three principles appear, and Peter, one of the spectators, would place all three on a common platform. But God does not for one moment allow this; for "while He yet spake," as Matthew and Luke tell us, God signifies the difference of the new dispensation and the brighter glory of His Son. "For a cloud overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear Him." Not for one instant are Moses and Elias, blessed servants of God as they were, to be placed on a level with the "beloved Son." No; He is the One by whom God then, as now, speaks. He "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

And now, dear friend, I repeat my question, To whose voice are you listening? To Moses; *i.e.* the law, with its threatenings and lightnings, its demands and its condemnation, "the ministration of death" (2 Cor. iii. 7)? or is it the thought of recovery that occupies you? Oh, then, you have not believed the truth, that the trial of man is over, the verdict of guilty returned, and the sentence pronounced; though, thank God, not executed. Now listen to *His* voice: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they

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shall never perish, neither shall any man pluck them out of my hand." 'Tis the voice of salvation, not of condemnation. 'Tis the voice of the beloved Son, and God in His condescending grace has given you advice, and His advice is, "*Hear Him.*" Oh, may you follow such blessed counsel! May you, like the disciples in the scene described, see "JESUS ONLY."

E. C.

L.

## NICODEMUS.

BY NIGHT—AMONG THE RULERS—AT THE GRAVE.

**P**ROBABLY all the readers of *Salvation of God* are well acquainted with part i. of the story of Nicodemus, as recorded in John iii. Possibly some may not have travelled further and learnt parts ii. iii. of his history, as found in chaps. vii. xix. God does not write biographies as man does. He has His own wonderful way of giving us scenes here and there from the lives of men who have lived in this world for our instruction, and this is an example of it:

Nicodemus, a man of the Pharisees, a ruler of the Jews, anxious secretly to see the One whom he pleased to call "a teacher come from God," came to Jesus by night. By night the Lord unveiled to him the darkness of his own heart, and showed him that though a master in Israel he knew nothing of heavenly things, nor even of Jewish hopes. The last recorded words that fell from his lips during this conversation are the unbelieving ones, "How can these things be?" But oh, who can estimate the blessing the Lord's answer was to Nicodemus, and has been to thousands of souls who have lived since then!

Take one verse, for example, telling of the mission of the Son of God: "For God sent not His Son into the world to condemn the world; but that the world through Him might be *saved*." Do you *believe* that, reader? and *are you* saved?

But to pass on to chap. vii. There the Lord's presence in the temple at the feast of tabernacles became the occasion of dispute, and finally of division among the people. Not only so, but the Pharisees, the chief priests, the rulers, the officers, were all occupied concerning Him. The people had said, "Do the *rulers* know indeed that this is the very Christ?" (v. 26.) Not indeed believing in Him themselves, but anxious for the opinion of those in authority. Later the officers gave their beautiful verdict, "Never man spake like this man" (v. 46), and thus called forth the sneers of the assembled Pharisees, chief priests, and rulers, "Have any of the *rulers* . . . believed on Him?" (v. 48.) What a solemn moment! There they sit, those men of note: Pharisees, with their flowing robes and broad phylacteries; chief priests in sacerdotal attire; rulers—one is among them whom we have seen before. Nicodemus shuns not the light now. He says, "Doth our law judge any man before it *hear* him [ah! he had heard Him, and "they that hear shall live"] and know what he *doeth*?" "He went about doing good," and Nicodemus had proved it. Renewed sneers and taunts were the only answer vouchsafed him; but he had raised his voice on behalf of the Son of God, and he had confessed with his mouth the Lord Jesus. (Rom. x. 9.) Was it a small thing to do, think you? Would you confess Him thus among a company of your compeers, at the club, at the dinner-table, in the

workshop, at home? Would you face the jeers and the taunts, not less bitter in Nicodemus's day than in ours? The Lord Himself said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." (Luke ix. 26.)

"Ashamed of Jesus, that dear Friend  
On whom my hopes of heaven depend!  
No, when I blush, be this my shame,  
That I no more confess His name."

And now we come to the closing scene. The Son of man had been lifted up, and He was drawing many around Himself, amongst others Nicodemus. *Could* he be absent? The day was closing, the Light of the world was put out; but Nicodemus is not in darkness, he has the light of life in his soul, and he owns his Lord. He brings a costly offering wherewith to anoint His body, that body that was given for him; for as yet he "knew not the Scriptures that He must rise again from the dead." Well might the rulers say to him, "Art thou also of Galilee?" for he has boldly cast in his lot with the people of God now.

Oh, friends, these three scenes are wonderful! and yet they are to be seen again and again in the history of souls in our own day. Nicodemus *came* to, *believed* on, *confessed* the Son of God, and then he consecrated his substance to His service. Perhaps you will say he came by *night*. Have you come at all? I ask. You may say he confessed Him in a very half-and-half way; but his confession caused him to suffer reproach for His name, I reply. It was only when He was dead that he buried His body, you may object. Now that He is alive in glory, are we living for Him,

and using our means for His glory? To-day He is a living, loving Saviour, and He is worthy of the allegiance of our hearts. If you have come to Him, be sure that you will never be really satisfied and happy till you have owned Him before men, and are consecrating yourself to His service for the little while wherein He has said, "Occupy till I come."

"Come unto me."

"With the mouth confession is made."

"I count all things loss for Christ Jesus my Lord."

H. L. H.

### THE APPLE.

**I** KNEW a dear little boy (C. M. L.), eleven years of age, who was very desirous of knowing that he was saved, but could not understand how he was to receive it: he was told over and over again the true and simple way, but did not seem to obtain happiness. One day a Christian friend went to see the family, enquired his difficulties, and did his best to put before him the plain gospel, and concluded with the following illustration: "Suppose there is an apple on the mantelpiece, and you long for it very much, but will not reach forth your hand to take it. I say to you, 'Take it, it is *for* you;' but you only respond, 'Oh, I *wish* it were mine! I *wish* I could have it;' yet you will not take it. So it is with salvation; it is offered to you as a free gift, why don't you *accept* it?" The child seemed thoughtful, but was called out of the room just at that juncture, and so was prevented answering; but when the gentleman was departing he rushed up to him, dragging hold of his hand, danced about with joy, and exclaimed,

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"I've got it, Mr. B——, I've got it, oh; how happy I feel!" And now, through grace, he walks in the knowledge and love of Christ.

I trust this may be for the help of those who are likewise anxious, and that it may induce them to *accept* the inestimable gift of eternal life and never-ending happiness, which is so freely offered "without money and without price." (Isa. lv. 1.)

J. M. L. L.

THE BROAD WAY AND THE NARROW WAY.

MATT. vii. 13, 14.

**T**HIS is a very solemn Scripture, viewed in connection with the truth which it illustrates most forcibly. The broad way leads to destruction. Oh, what an awful word that is—*destruction*! Just to think of a person spending years upon this beautiful broad way, and then just as they are nearing the end to find that his portion for ever is to be destroyed, "both soul and body in hell." God grant that such may not be the end of any one who reads these lines. Enquire, reader, whether you are on the broad or narrow way. You can easily find out. On *one* of them you *must* be. We find that at the entrance to the broad way there is a wide gate which will admit you and all your lusts and pleasures; and not only so, but you have entered following the "multitude to do evil," "for *many* go in thereat;" and when you are on the way you have plenty of company—the ungodly, the sinner, the scornful (Psalm i.) are there. And Satan, the god of this world, has been busy there, and decorated it with all that pleases the lust of the eyes, the lust of the flesh, and the pride of life; and everything

goes pleasantly and happily, and the end is reached before the soul is aware of it. Oh, sinner, stop! *Why will ye die?* Why will ye be lost and damned for ever, shut up to spend eternity with the devil and his angels? There is time yet for you to retrace thy steps, and find out the strait gate which leads into the narrow way, which ends in *life*—life beyond death, life in the presence of God and the Lamb for ever. God grant that you may find it. You must look for a strait gate; and, sorrowful to say, you will not find many people about, for you must enter in singlehanded. Christ is the door, and by Him if *any man* enter in he *shall be saved*. And then the pathway is narrow, no room to turn to the right hand or the left; and there are no attractions on the way. The attraction is *at the end*, even the Saviour, who sheds a bright light on the path, beckoning us forward to *Himself*. And He has also sent His Holy Spirit to conduct those who are on the narrow way, and not to leave them until He present them to their Saviour, the Lord Jesus Christ.

Reader, bear with me while I again ask you,  
Where are you going?

To destruction or to life?

To hell or to heaven?

To the devil or the Saviour?

To darkness or glory?

To weeping and wailing or to sing songs of praise?

To the worm that never dies or to fulness of joy?

To the lake that burneth }  
with fire and brimstone } or to pleasure evermore?

WHICH?

WHICH?

WHICH?

*You must answer!*

ANSWER NOW!

WHY NOT?

T. R. W.

## THE SALVATION OF GOD.

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“NONE! NO, NOT ONE!”

**I**T happened that, in the summer of 1881, some special gospel meetings were being held in a little village in Lincolnshire. Shortly before the hour announced for one of these meetings I went all round the village inviting the people to the preaching. In one cottage three or four women sat talking together, and when I had told my errand, one of them exclaimed, “I’m glad you’ve come to preach in this village, sir.”

“Indeed! why so?”

“Because there are very few good people in this place, sir; and they need it, I can assure you.”

“So far as that is concerned,” I replied, “though a perfect stranger in the place, I can tell you exactly how many *good* people there are in the village.”

The woman looked at me with a sort of sarcastic smile on her face, and said, “Well, I’ve been here most of my life, and it isn’t many that I can count.”

“But I have the very best authority for what I say, even the word of God; and God says, ‘There is *none* that doeth good, *no, not one.*’ (Rom. iii. 12.) How many good people are there? NONE! *None?* NO NOT ONE!”

I ask you, beloved reader, Have you ever yet discovered that instead of being good you are *bad*, utterly bad; and that instead of having any goodness to present to God, you have nothing but *badness*? Have you learnt, like one of old, “that

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in me (that is, in my flesh,) dwelleth *no good thing*"? (Rom. vii. 18.)

When once a man measures himself according to the holy requirements of a sin-hating God, he learns what a helpless, ruined, guilty sinner he is. He discovers that he is hopelessly bad, that nothing good can come *from* him, for there is nothing good to be found *in* him.

"That is just my trouble," I think I hear you say. "I always thought that I had to be good, and do good, before I could get to heaven; but the better I try to be the worse I seem to get; and as for this heart of mine, instead of being able to improve it, it appears to be worse than ever; why it seems to be the depository of everything that is bad and sinful!"

And so it is. And clearly, if there is *nothing* good in our hearts, we can get nothing good out of them. But "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." What a dark catalogue! "These are the things which defile a man." (Matt. xv. 19, 20.)

"Ah, how true!" I hear you say. "That's me; that's *my heart*. Why if it was a photograph it could not describe me more accurately. 'The heart is deceitful above all things, and desperately wicked.' No good thing in it. But what is to be done?"

Why, thank God, my friend, if your goodness cannot give you a title to enter into heaven, *your badness need not keep you out*. But do not imagine for a moment that God can admit your sins and badness into heaven. No, no. Though the portals of that glorious celestial city are flung open to admit and welcome the vilest sinner, yet "there

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shall in no wise enter into it anything that defileth.” (Rev. xxi. 27.)

Look at the dying thief. Was there much goodness about him? Why he was too bad for this wicked world. He had come to the end of a misspent life. He was reaping, at the hands of men, the due reward of his deeds. But there, on the brink of eternity, he meets the Saviour face to face. He hears his dying cry, “My God, my God, why hast thou forsaken me?” He beholds the soldier pierce Him with a spear, he sees the crimson blood flowing from His side, and without one good work of his own he passes straight from the malefactor’s cross into the paradise of God. How vast the change.

Yes, beloved reader, he had learnt that the precious blood of Christ cleanseth from *all sin*. (1 John i. 7.)

“The dying thief rejoiced to see  
That Saviour in his day,  
And by His blood, though vile as he,  
My sins *are washed away*.”

What was needed by the dying thief is also needed by you. What was sufficient for him is also sufficient for you.

Say, my friend, have you yet proved the cleansing power of this precious blood of Christ? Can you say, “*My sins are washed away*”?

Let not Satan, by any arguments, however plausible, keep you away from Christ another hour. Do not listen to that fatal soul-destroying delusion, that you must make yourself better before you come. Come *as you are*, with all your badness, wretchedness, and sinfulness.

“If you tarry till you’re better,  
You will never come at all.”

Remember that God's own word says, "The blood of Jesus Christ His Son cleanseth us from *all sin*." Yes, ALL SIN. And be sure of this, that if God says *all*, He means *all*. A. H. B.

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### "BE NOT DECEIVED."



**W**HAT a solemn fact it is, that in these days of so much gospel preaching, and in the midst of so much boasted progress, souls—alas! thousands, and tens of thousands—are being deceived! Deceived for time; deceived for ETERNITY. Yes, dear reader, perhaps you may be one thus blindly rushing on with nothing but death and judgment before you, and soon to meet an insulted and offended God, when there will be no Daysman to come between to put His hand on both. No Mediator, no mercy-seat, no one in the whole universe, to shelter, to screen, to protect you; but you will stand naked and undone, and exposed to the fearful avalanche of divine wrath, to be driven speechless outside into outer darkness, where for ever and for ever and for ever there will be "weeping and wailing and gnashing of teeth." Perhaps my reader may say, "I THINK I am all right; I HOPE I am; I WISH to be so." But *thinking*, *hoping*, and *wishing* will be of no avail before the great white throne. In that awful moment millions of souls, who thought, hoped, and wished, in their brief span of existence here, will be undeceived; their eyes will then be opened, and if they have one word to say, it will be to themselves—"How have I hated instruction, and my heart despised reproof." Yes, my reader,

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if you have not come to Jesus you are being fatally deceived—deceived by Satan, deceived by the world, and, worst of all, deceived by yourself; for "the heart is deceitful above all things, and desperately wicked." And now I affectionately ask you, Can you leave your imperishable interests—the interests of your never-dying soul—for another moment, or to a death-bed? A death-bed you may never have; for you may be snatched away suddenly without a single warning, and as the tree falls so it must lie. Neither can you reckon upon a day, an hour, or a moment of life, and yet you are occupied and pleased with a few bubbles of this world, which burst as you grasp them, and you are neglecting, despising, and refusing those eternal realities because you believe the lie of Satan, who substitutes shadow for substance, darkness for light, bitter for sweet, death for life, and time for eternity; and you are deceived as to the character of the world and its pleasures by which you are engrossed. I repeat the words: "Be not deceived." And mark what follows: "God is not mocked: for whatsoever a man soweth, that shall he also reap."

Oh, my reader, do you know that you are mocking God? Do you know that you are sowing, and that there is a fearful reaping-time at hand? that you will reap with interest? that for a paltry moment of sinful pleasure you will reap an eternity of woe and misery? May God the Holy Ghost open your eyes, that you may be no longer deceived, but that you may see the Light of Life, and that you may come to Him and have life; for "he that hath the Son hath life; and he that hath not the Son of God hath not life." Have you the Son of God?

H. W. S.

## “ARE YOU READY?”



WHAT was it that caused such sudden consternation in the midst of a scene but a few moments ago so apparently gay and joyous? What could it be that filled each face with looks of awe and terror? A moment or two back and all in that room were full of merriment, little thinking—oh, how little!—that before an hour passed one of their party would be in *eternity*! Eternity! Does that word send a thrill of horror through you, my reader? Is it to you like the sound of a death-knell? Does it speak to you of an endless future, of chaos and darkness with *no hope*? or is it sweet to you as speaking of a brilliant and glorious future of endless ages, to sing for ever the praises of that Saviour whose love was “stronger than death,” whose love “many waters could not quench”? The company had a short while ago gathered in the large drawing-room of a house in the town of D——, intending to spend a few hours in amusement and dancing. Presently one of the party, wishing to rest for a moment, retired to the cool shade of the window, where, seated on the inside ledge, he remained for a while watching the gay scene, till, suddenly leaning back, he made the awful discovery that the blind, which was drawn down, hid from view the open window. But it was too late; he had lost his balance, and but a few moments passed when he was lifted from the ground, many feet below, a lifeless form. Was it then any wonder that each face was awe-struck, that all in that room were filled with consternation as they saw one

who had so lately been in the middle of that bright party thus suddenly cut off? I tell you this fact, my reader, *not* to work upon your feelings, not that you may read it merely as a passing incident with which to wile away a few spare moments, but that it may show you how surely we "know not what a day may bring forth," that you may ask yourself in God's presence (and oh, *be true* with yourself!) "Am I ready were I thus suddenly called?" Has death lost its sting for you? I can tell you of one to whom death had lost *all* its sting, of one who *was* "ready!" It was in the recent war in Egypt that a soldier lay on the battle-field of Tel-el-Kebir badly wounded. Around him lay many of his fellow-soldiers. Presently the doctor came and sought to alleviate their sufferings, and to try all that human aid could do to sustain life; and then from that soldier's lips came the words which showed that he had no fear of death, for he was ready through faith in Him "who died and rose again" — "Attend to my wounded comrades first, for they are not ready to die, and I am."

Oh, my reader, has this testimony to victory over death, "through Jesus Christ our Lord," borne from a distant battle-field, no word for *you*? Is it with *you* as it was with that one who was "ready to die"? Are *you* ready? or—oh, sad alternative—are you one of those who are *not* ready? Are you one of those who have still put off coming to that Saviour who is *longing* to save you, if only you will come in simple faith to Him? Oh, seek not to hide the truth from yourself! for "how shall we escape, if we neglect so great salvation?" (Heb. ii. 3.) God has given His "only-begotten Son, that WHOSOEVER believeth in Him should not

perish, but have everlasting life." (John iii. 16.) The way of salvation is open, and are you still refusing to answer to that love of God? Oh, go on no longer "sadly contented in a *show of things*," but come now to "Him that is *true*!" Will you not give joy now to the heart of God by simply taking Him at His word, and believing on Him, "who His own self bare our sins in His own body on the tree"? (1 Peter ii. 24.) May God give you to be able to say, "He loved *me*, and gave Himself for *me*."

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

B. M.

### DOING MY BEST.

**S**UCH is the maxim of professing Christendom. But what is your best? Let God's word speak for itself in 1 Cor. iii. 19; Isa. lxiv. 6. We get man's best described in two ways, and both unfit for Him, for God's presence—*foolishness* and *filthiness*. I know man's thought is different, and that he has for the last eighteen hundred years been trying to prove, to himself as well as to others, that he is very *wise* and *clever*, and God gives him credit for finding out many inventions. But will they stand the light of God's word? Will they prove any blessing to him? They may do for this world, but they will not do for God and eternity. Death, judgment, and eternity are before thee, poor sinner; "because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee." (Job xxxvi. 18.)

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You may pass through this scene, having the applause of this world; but, dear friend, you will soon have to do with God, and, with all your boasted wisdom, have you provided anything that will pass the judgment of God? You may be educating and refining yourself in the highest schools of this world, but they will be of no avail for eternity; "for the *wisdom* of this world is foolishness with God." If any one will be wise, let him become a fool, that he may be wise. Few are willing to become fools, but better be a fool now, than to be made a fool for ever when you stand in God's presence. I know it is very humbling to be nothing, and to have nothing; but how awfully humbling to go into God's presence to learn that your path has been one of folly. Now let me ask you what your wisdom has done for you? Come to the solemn, searching word of God, where He hath made Himself known manifestly unto the sons of men in the things that are seen, so that He could not be misunderstood. Did man receive the lesson from Him? Let God's word speak for itself. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." (Rom. i. 21, 22.) "There is *none* that understandeth, there is *none* that seeketh after God." (Rom. iii. 11.) "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." (1 Cor. ii. 14.) But God is seeking you, and knows well your condition, and desires you to receive the word at His mouth, and thou shalt be saved.

But not only is your path one of folly, but you

are unfit for His presence, and all that you have *done or can do* is but filthy rags in His sight. But you say you have lived a good life; you have been religious all your life; you are not a heathen; you have been christened. Ah, friend, do you not know that many are down in hell to-day who have done all this! It is a great delusion to suppose that people are made Christians either by their own doings or any one's else, and this arises by looking into man's mirror instead of God's: by looking into God's mirror you will find how filthy you are, and how unfit for God's presence. Oh, what a filthy, tattered covering you have! You will very soon find that the bed you are making for yourself is too short for you to stretch yourself upon it, and the covering too narrow for you to wrap yourself into it; it is only in Christ that a poor sinner has full room to rest, and in Christ he is securely sheltered; you cannot sew your rags together to make a covering. Man has long been at this trade; he began at Eden, but has ever failed to produce that which is either clean or whole. Look at that poor prodigal that began to be in want; what a welcome he got! Sinner, are you in want? Then arise, and come to the Father; He hath the best robe waiting you, rings and shoes. Will you put them on? God gives His best for poor sinners. Now just compare your *best* with *this*, and see if *this* will not *suit you better*. Yes, dear soul, this is a complete fit for you; just what you need. Then why go in your rags and in the folly of your heart, when God has provided a covering and a home for you? Will you not come? the supper is ready. I know you are perishing with hunger. Come, poor sinner, and taste the sweetness of the fatted calf: it is not the

poor and the lame one, but the fatted calf. Dear sinner, hear the joy and the song of that home beside the foolishness and filthiness of this world: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.) W. W.

### A COMMON LODGING-HOUSE.

 HE nightly resort of what is often termed the outcasts of society—the poor begging wayfarer, bearing the marks of a bygone respectability, with others, expressing in soul and body the fruits of a past and present life of open sin—the song of the drunkard, with the foul language of the blasphemer and the unclean, too often fills the atmosphere of this nightly home of common sinners. *But where is the HOME without SIN? On earth it cannot be found. And where is the HEART without SIN? Who can find it? Man cannot, and all Scripture declares such cannot be found; "for ALL have sinned, and come short of the glory of God."*

Then what is man's heart but the "COMMON LODGING-HOUSE" of SIN? Let the word of God prove this to you, my reader.

*"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."* (Gen. vi. 5.)

*"The heart is deceitful above all things, and desperately wicked: who can know it?"* (Jer. xvii. 9.)

*"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses,*

*blasphemies: these are the things which defile a man.*" (Matt. xv. 19, 20.)

What a home of unclean tenants! and you possess them as the present occupiers of your defiled heart! Perhaps you check their outflow, not as a hater of sin, but as a lover of outward respectability, covering all outwardly with a "*form of godliness*," while all within "*deny the power thereof*."

The "god of this world" (Satan) is the author of this religion, which to-day is spreading so fast. Has the reader accepted it—*outward form without inward reality*? Oh, think of its author, the enemy of God and of Christ! Think of his doom, the blackness of darkness for ever!

To-day he wants to rob Christ of being glorified in your salvation, and now, as ever, he would keep your eyes closed against it. For this purpose he stands at the door of your deceived heart, covering this unclean mass within with a "*form of godliness*." Such a shelter from "coming wrath" is a refuge of lies. Only Jesus can deliver from such, in virtue of His precious blood once shed, "*which cleanseth from all sin*." He now speaks in His Spirit's power by His word to the hearts of sinners, revealing the reality of SIN and SINS, the *root and fruit* of LOST *hell-bound souls*. Oh, what a picture! Look within, dear reader, and get a sight of it. Gaze into this bottomless pit of iniquity within you, and see if "Satan's religion"—form without power—will break this "sixfold cord of sin." No, never! Then why cling to a lifeless, powerless profession?

SO DESPERATELY WICKED IS YOUR HEART AND MINE THAT WE COULD SHARE IN MURDERING THE "AUTHOR OF LIFE"—SENT HIM BACK TO GOD WITH HIS FACE MARRED, HIS BODY BRUISED, AND HIS LOVING HEART OPENED WITH THE "GENTILE SPEAR."

WHAT A SIGHT ! MAN'S CROWNING SIN, THE SCENE OF GOD'S WONDROUS LOVE AND INFINITE POWER ! HALLELUJAH ! THAT SAME JESUS NOW ADORNS YON THRONE ON HIGH.

*"Who was made sin for us, who knew no sin."* (2 Cor. v. 21.)

*"Who His own self bare our sins in His own body on the tree."* (1 Peter ii. 24.)

Look now outside of your wretched heart, and by faith see in Him the question of sin and sins settled "once for all."

Look up, and by faith know Him as the Lamb slain, God's gift for YOU. Receive Him as such, and the binding fetters of sin will break. And sin cannot reign where Christ reigns ; for the moment a sinner yields all to Christ, He enters, not as a lodger for a night, but as "JESUS EMMANUEL"—"A SAVIOUR-GOD WITH US." *"The same yesterday, to-day, and for ever."* AN ABIDING, ETERNAL LOVER.

Reader, will you trust Him, and know the truth of this Scripture : *"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"* ? (2 Cor. v. 17.)

It is not your old heart made better, but resurrection life in Christ implanted within your soul. Where sin reigned, and brought forth fruit unto death, Christ now has a place ; and grace abounding through Him, gives victory over sin, bringing forth fruit to His praise.

Then, reader, mark the eternal issue. A soul redeemed by the precious blood of Christ, finds its present home in the atmosphere of His presence, and at His coming, with a body redeemed also, will enter in with Him where sin cannot enter, to share for ever all His rest, joy, and glory.

Mark the contrast: "*But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*" (Rev. xxi. 8.)

What society, in such a home, not for a passing night, but for a *night* that knows no *morning*, where the deceived professor, from the lap of ease and luxury down to the lowest slums of sin, will have their portion, in this eternal home; where "WRATH TO COME," "WRATH TO COME," "WRATH TO COME," shall be the only hope of each hopeless soul!

"*For the smoke of their torment ascendeth up for ever and ever.*" (Rev. xiv. 11.)

Dear friend, look ahead at the prospect, and now make choice. Jesus has said, "*All they that hate ME love death.*" (Prov. viii. 36.) And He is the gift of God, for which you have nothing to pay. Accept Him by faith, and be saved. Reject Him, and your decision proves your hatred, reveals your choice—a lover of death—and thus seals your eternal doom!

P. D. O.

### SINS FORGIVEN.

"**F**AIL to see in what respect you are better off than I am," said to me, at the close of a service, a man who had listened attentively, but who frankly owned that he was not a child of God.

In this service I had thankfully stated my consciousness of forgiveness, but also of indwelling sin, and the need therefore, if that sins were allowed to express itself, of the Father's forgiveness.

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"You tell us," said he, "that though you are a Christian, and have the forgiveness of sin, yet, because you have sin dwelling in you, you must get forgiveness for sins committed still. Now I am not a true Christian, and sin dwells in me, and I must get forgiveness too; what is the difference between us?"

"An immense difference," said I.

Of course, we had in common a heart deceitful and wicked. The flesh too, in which there dwells no good thing, and the Christian, so long as he is in the body, will prove the reality of this; but otherwise the difference between the Christian and the unconverted person is beyond all description.

However, I thought that an illustration might enable him to distinguish a little wherein we differed.

"Have you any children?" I asked.

He replied that he had.

"Supposing that your child should accidentally break a pane of glass, would you not make him ask your forgiveness?"

"Certainly."

"But supposing that an enemy, if such you have, should malevolently throw a stone at your window and break a pane of glass, would not his actual offence be the same as that of your child?"

"Ah, but the motive is different! The offence was in fact the same; but that of the child sprang from accident, that of the enemy from malice. A most important distinction."

When God forgives, He also produces a hatred of that which He has forgiven—a hatred of sin; nay, a new nature, that finds its delight in Him. But this new nature co-exists with the old, causing the conflict detailed in Rom. vii.; and these

two natures are in the Christian mutually antagonistic so long as he is on earth. True, he has also the Spirit of God for power against evil, but not to eradicate it.

Now it is this that constitutes the enormous difference between the converted and the unconverted. Having the oil made all the difference between the wise and foolish virgins.

And what does having the new nature and the Holy Ghost imply? Not the absence of sin, but the eternal forgiveness of all sins—hatred of sin, and the love of God.

Then can sin be committed by one in whom the Holy Ghost dwells? Alas! through independence of God, it can.

But then is eternal forgiveness lost? Nay; how could it be eternal if so?

Well, may sin be committed freely, seeing that forgiveness is eternal? God forbid. But in the event of sin on the part of the Christian, there must be the confession of it to the Father, through the advocacy of Christ, for restoration to the dear and tender communion which had, alas! been broken.

*Eternal forgiveness* stands for ever; that of the Father, or *governmental forgiveness*, is for a child of God on confession of his sin. An unconverted man sins with a high hand, daring God to His face, and, poor soul, he will see his folly one day; the Christian, standing on the ground of eternal forgiveness, and in the precious relation of a child of God, hates the sin that dwells within him, and on the commission of it, which must be accidental, not intentional, he tells out all to His God and Father, just because he is His child and loves Him.

J. W. S.

## THE SALVATION OF GOD.



"I THINK I'LL TRUST NO MORE TO  
FEELINGS."

**T**HREE miles' walk over the pathless hills of W—— brought me to a house in which I was to preach. On entering I found that, being without my watch, I had arrived a good deal too early; the house was in confusion; the inmates, one and all, were hard at work getting it ready for the meeting. Not wishing to interrupt them, I went out again to wait for the proper hour, and looked to the Lord to show me how to use the interval for Him.

Not far off I noticed a mean structure, which but for the blue peat-smoke which issued from a hole in the roof I should scarcely have taken to be a human habitation. My knock at the little door was answered by an aged widow, whom I perceived to be blind. Having invited me to sit down, she at once and spontaneously began—"Oh, sir, I've been praying for many years for assurance of salvation, and I cannot get it. I do not know what to do. I've been praying the Lord all this time to send one of His servants here to explain it to me. Being blind, I cannot read for myself, and our minister has only visited me once in three years; but when I heard you were coming, I told my daughter to be sure and send you in to see me."

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With gratitude to the Lord I confidently replied, "It was not your daughter that sent me to see you; I never heard of you; it was the Lord. But how is it you have not assurance?"

"Well, sir, I don't know; but I thought *you* could tell me. I don't think I *feel* as I ought to feel. I don't feel as much love to the Lord as I ought."

"Nor do I," I replied.

"And yet," she added timidly, "I think I *do* feel *one* of the fruits of the Spirit; I *do* love the children of God."

Though it quite pained me to do it, I felt I must at once deprive this dear anxious soul of this her only prop, in order to replace it by that foundation which neither winds nor waves can shake.

"The Lord," I replied, "never says, 'By your fruits ye shall know *yourselves*;' but, 'By their fruits ye shall know *them*,' that is, *others*; and I am afraid, if *your* love to the Lord's people is what you are looking to for assurance, it would only make you self-righteous and *self*-satisfied if you had *enough* love to them."

"Perhaps it would," she said; and her countenance, already sad, became the picture of despair as she exclaimed,

"Well, what *am* I to do, then?"

"What would you say," I replied, "if the Lord were to ask you the same question which he addressed to the blind man in John ix.: 'Dost thou believe on the Son of God?'"

With intense earnestness she replied, "I would say, 'Yes, *indeed* I do;' I'm nothing but a sinner in myself; but I *do* trust the Saviour;

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I *do* trust in His precious blood; I *do* believe in Him."

"Well, then, listen to what He says, 'Verily, verily, I say unto you, He that believeth in me *hath* everlasting life.' Do you think He is deceiving you when He says that?"

"And is that *all*?" she exclaimed in rapture; "and is that *really all*? Just to believe *His word*?"

"And is not *His word* enough? Is it not worthy to be believed?"


"Yes, *of course* it is," she said. "But is that *really all*? And is there nothing to *feel first*?" Tears of gratitude streamed down the aged face, now radiant with a new-found joy, as she exclaimed, "Then at last He has answered all my years of prayer. I'm eighty-three years old, and I never had peace till now. Oh, praise the Lord! praise the Lord!" And then, as if clearing out some useless, worn-out lumber which had long been an encumbrance, to make room for something infinitely better, she added, half indignantly, "I think I'll trust no more to *feelings*!"

After some further conversation and united praise to the Lord for His goodness, I left dear old Laura J—— enjoying perfect "peace in believing."

Doubting believer in the Lord Jesus Christ, if His blood is all you need for your sins, is not His word all you need to *assure* you? "Peace in *feeling*" is not what He offers, but "peace in *believing*." You will feel happy when you have got assurance by simply believing what He says, as old Laura did; but you will *never* get assurance by trying to feel happy.

W. H. K.

### “NOT OF WORKS.”

“HE never regained her consciousness,” *was the answer we received on enquiring about the death of a young woman we had known.*

For days she had lain in this state. The clergyman prayed at her bedside; but she heard him not, and so she died.

“Such a good, respectable life she has lived,” was the only thing her relatives could say of her. And from the window we saw her coffin, covered with flowers, being carried to the grave. Men like to cover up the degradation and corruption of death with the sweet but fading flowers of this life, and to forget that death is not the *end*. “After death the *judgment*.”

A good and respectable life will seem but as “filthy rags” to you (Isaiah lxiv. 6) when you stand before Him who sits on the great white throne, even as Adam felt his apron of fig leaves of no avail in the presence of God. But you need not meet God as a judge in that day if you meet the Lord Jesus Christ as your Saviour now. He came into the world to save sinners; and if, instead of valuing your own good works, you will take the place of being a sinner, you will find a Saviour whose precious blood has washed away your sins, and made you fit to stand in God’s presence without a quiver of fear. You will find “fulness of joy” there (Psalm xvi. 11), instead of judgment on the sinner who stands on his own merits. (Rev. xx. 12.)

On the same day that this young woman died another soul passed into eternity, one who would

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lead no "respectable life" as his hope of entrance into heaven. But as he lay dying, and the thought of his sins was ever before him, the gospel was presented very simply to him by one and another, and he learnt that "the blood of Jesus Christ cleanseth us from all sin," that the Lord Jesus Christ had borne the punishment of his sins, and that His death had made the poor sinner meet to be with Him for ever. Life was ebbing fast; but during his last moments he opened his eyes, looked up, and said, "Is it all right, Lord? Yes, it is all right," and soon after he was gone.

Reader, on *whose* merit and on account of *whose* work will you stand before God? Your own or Christ's?  
L. C. W.

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## TWO FACTS AND THE CONSEQUENCE.

"These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."—JOHN xx. 31.

HE two facts (and blessed facts they are) spoken of in this verse, are that Jesus is the Christ, and also the Son of God; and the consequence is, "that believing ye might have life through His name."

"These things"—that is, the whole of this precious gospel of John—are written that people might believe these two facts, with the subsequent assurance, that where there is faith there is also "life through His name."

Twenty chapters occupied in demonstrating the personal glory of Jesus! And yet how many more might have been written on the same all-engaging theme!

Now why is it necessary that these two facts should be established? Because, first, if Jesus were not the Christ, the Anointed, then the nation of Israel would not have been responsible for accepting Him, and, further, His rejection at their hands would have been justifiable; and, second, had He not been the Son of God, His death on the cross would have been without any saving value, and unbelievers everywhere would not be guilty for their refusal of it. But their rejection of the Messiah has brought on Israel "wrath to the uttermost;" and their refusal of the death of the Son of God involves unbelievers in the doom of "everlasting punishment."

But, on the other hand, how blessed it is to know that the Christ, the Son of God, in all His eternal glory, is the lowly Jesus who came to "save His people from their sins."

What infinite value must attach to the death of that Saviour, who is the Christ, the Son of God! No wonder that "life through His name" should be the portion of all who believe. Who can tell the extent of the blessing that flows from such a source?

And therefore, reader, you will see the need of establishing these two facts. Their bearing on your eternal destiny is evident. Do you really believe them? Perhaps you may reply that you never disbelieved them; that you were brought up in the faith they set forth, and that on this ground alone you think to claim life.

Stay. It is not through believing the facts, essential as that is, that life is acquired, but "*through His name.*" It is not faith in facts, but in Christ, that saves. "He that believeth on the Son hath everlasting life."

J. W. S.

## READY OR NOT READY?

**I**T was her last Sunday on earth. For twenty-one years she had lived in this world, nineteen of which had been years of suffering, and now she was dying, in a cottage in a remote village, where during many weary months she had lain with a mortal disease, ending her days in agony.

Listen to her. To a kind neighbour she says, "Where is father?" and as the old man comes into the room, with the tears streaming down his face at the thought of losing his only solace, she says, slowly and distinctly,

"Father, I'm going to leave you. Don't fret for me—I'm *ready*—I'm going to *heaven*—I'm going to *Jesus*—I shall be on the look-out for you. You won't be long behind me. Promise me you'll make haste and get ready to come, father."

A lady sat beside an old woman in a roadside cottage, reading to her out of the Bible. Thinking her to be a Christian, she had been speaking to her of the Lord's coming to take His own to the Father's house; but perceiving that she looked unhappy, she asked, "Would you not be glad to see Him?"


To her sorrow came the answer, "No; I'm *not ready*. I can't say I'm ready; something tells me I'm not saved."

Dear reader, mark well the contrast between these two. The first was young, but ready for the Lord's coming or death at any moment, and had not deferred preparation for heaven till a death-bed. The second was aged, but not ready for either. *Are you?* The Lord may come for

His own as you read these lines. He may come to-day, or death may lay his iron grasp on you before ever you are aware. "Prepare to meet thy God."

What caused this contrast? One had taken God at His word, the other had not. God has said, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) And, as was said of the dying girl, "when once she *knew* she was *saved*, she did not want to see anyone who was not heavenly-minded." How could she know she was saved? The aged woman said, "Something tells me I'm *not* saved." You may know far more certainly than that whether you *are* saved; even as Paul writes to "us which *are* saved." (1 Cor. i. 18.) God's word, which by the gospel is preached unto us, is to be relied on (but frames and feelings are not), and it says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved*." (Rom. x. 9.) Believe this, dear reader, and you too may boldly say, "I'm ready, I'm going to heaven, I'm going to Jesus."  
H. L. H.

## DARKNESS AND LIGHT.

"OU will go to hell, friend, if you continue as you are."

"So much the better! I shall have the company I like there, so here goes. A short life and a merry one. If you tell us anything, let it be fresh, not this stale cant."

These last words were spoken by a young man seeking rest in all sorts of ways: in vain show,

amusements, drinking, gambling, licentiousness, and even at the same time in religious emotion as a chorister, but finding none. He believed in a God, but a God whom he was thoroughly ignorant of; for he judged of Him by himself, as most men by nature do, though in different ways. He believed in a hell also, and his conscience told him he was only fit for it; for he had no joy in God or His things. Then how could he joy in His presence, where light is only known and dwells? And *he was wretched*, vexed in his soul; for there is *no rest* to the wicked, as the Scripture says; also "hateful, and hating others," and especially those who possessed what he did not, "*Peace with God* through the Lord Jesus Christ."

The warning was given to him by a Christian, not moved by pity or compassion to speak to him of the Father's heart, and how glad He would be to receive the poor wanderer back, but moved with anger and disgust at the young man's evil ways and dislike of all God's things. But the God who knows that "fools because of their transgressions are afflicted; and that when *they draw near unto the gates of death*, then they cry unto the Lord in their trouble, and *HE saveth them* OUT of their distresses. He sends his words, and heals them, *delivering them from* DESTRUCTION; so that they might praise Him for His goodness, and His wonderful works to the children of men." (Ps. cvii. 17-21.) He saw the crying need of *this miserable fellow*, read his inmost desire, and knew how to satisfy it; not by telling him of his sin, but by breaking his heart in letting him know that "grace *HAD* abounded over sin;" for sin had abounded much, but grace superabounded.

It came about in this way: Meeting a young man whom he had known some time ago as a nice man of the world, he received an invitation to take tea with him, and did so gladly, not knowing what the result would be. After he had been with him a short time, and enquiries had passed as to the past, his friend said, "And now I must ask you one question, George: What do you think of Christ?" his reply to this being, "If I had known you were going to speak about this, I *wouldn't* have come to see you; I hate the very thought of these things. Why can't you fellows leave one in peace?"

"Ah, George, YOU have NO PEACE, I can see, or else you would not make manifest the unrest of your heart in this way, in kicking against the only One who can give rest; but I venture to say I can tell you something you do not know, and that is, that the One whom you try to forget, and not think about, is the very ONE who HAS thought, and DOES think, OF YOU. He thought of you *at the cross*, and loved you there. He thinks of you *IN THE GLORY OF GOD NOW*, and loves you there. Can you then be so ungrateful, so hardened, as to hate HIM who loved you and gave *Himself* for you? Just *think of Him* again; and now I ask you after this, 'What do YOU think of Christ?'"

"Well, I never thought of Him in this way; I always thought I had to give up everything and come to Him. I would do anything to know that He loved me thus. How can it be, and HOW can you tell?"

His friend, asking him if he would be satisfied if shown from His word, and upon receiving "Yes," read the following verses: "No MAN hath

ascended UP TO heaven, but He that CAME DOWN from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him *should not perish*, but have eternal life." (John iii. 13-15.)

How effectual is God's word when it comes as the hammer to break down the stronghold of human thoughts and plough up the hard heart! And so it proved in this instance; for now this young man had been brought face to face with the Son of God; he saw how dark his heart and understanding were, firstly, and, brightest and best of all God's ways, learned the spring of His heart of love, in sending His only Son into such a wretched scene as this. And how powerful and mighty must He have been who "came down from heaven" in perfect concord with the Father, to be lifted up in this same earth for sin, and to make a sacrifice for sin! A mighty Saviour! And so he proved Him to be; for He saves altogether, and for ever.

And now, friend, I speak to you. It is a day when all are comparing themselves among themselves and by themselves; but Paul says such are not wise; and so if you do this, you cannot be made "wise unto salvation through faith which is in Christ Jesus." But if you will see yourself as God sees you—you must have His thoughts about His Son—all will be right; for darkness will have passed away, and the glorious light of the gospel of THE Christ shining in upon you, you will receive forgiveness of sins, and an inheritance among them who are sanctified by faith in the Son of God. May He grant it to you!

C. J. K.

## OVER THE BRINK.



SOME years ago an incident occurred at an English seaport, which made a lasting impression on the writer's mind.

A young couple not long married were standing upon the pier, the husband engaged in conversation with a third party. During the conversation he gradually, but unconsciously, backed towards the edge of the pier until his wife, alarmed at his dangerous position, put forth her hand to draw him into a place of safety; whereupon, resenting the act (presumably because it seemed to imply that he was unable to take care of himself), he jerked himself free, and, instantly losing his balance, fell into the waters beneath, where he was drowned.

Beloved fellow-traveller to eternity, has this sad and awful occurrence no voice for thee? Art thou a child of God by faith in Christ Jesus? If not, how dreadful is thy danger; for the wrath of God abides on thee, and at thy feet yawns the gulf of hell!

That thy mind is easy upon this question—that thou art self-complacent, self-confident, instead of making thy situation less dangerous—is itself the chief source of danger. Thou hast to do with a holy sin-hating God, whose word tells thee that thou art beyond question a sinner; for “*all* have sinned, and come short of the glory of God.” It further declares that, from the character of His being *what He is*, He can by no means clear the guilty; that the wages of sin is death, and that in accordance with this just estimate of sin He has appointed a day wherein He will judge

the world in righteousness by that man (the risen and exalted Lord Jesus Christ now in heaven) whom He hath ordained. An arrest of thy soul for this judgment may be made at any moment by death, or the Lord may come while the breath is still in thy nostrils. If thou passest on in thy sins to judgment, thy terrible doom is certain and everlasting.

But, blessed be the God of all grace, help has been laid upon One that is mighty. The arm of redeeming love is extended towards thee that thou mayest be saved. Who shall tell what it cost the precious Saviour ere He could stretch forth that loving hand? See Him in dark Gethsemane's awful hour. The rugged pathway of rejection of sorrow, suffering, shame, and death—from the stable birthplace to the borrowed grave—is well-nigh ended, and "the cup of" (divine) "wrath for sin overflowing" is before Him, and the prospect bows His holy soul with deep unutterable anguish, while the bloody sweat suffuses that wondrous face as He prays: "Father, if it be possible let this cup pass from me; nevertheless not my will, but thine, be done." And then, when that dread prospect is realized, hear the awful cry from amid the darkness that in daytime shut in that perfect sufferer—the Son of God, when on Calvary's cross He bore sin's heavy load: "My God, my God, why hast thou forsaken me?" Then later the victor shout, "It is finished!"

The young man, of whom mention was made in the beginning of this appeal, spurned the aid love offered, and he perished. The love underwent no change, but he passed from the sphere within which it could operate. Can you spurn the matchless redeeming love of the Lord Jesus Christ, who,

though He was rich, yet for our sakes became poor, and endured the shame, the death, and the deeper woes of Calvary that He might thereby open the way of life and glory to us guilty rebels? Do not, I beseech you, thus choose death. Soon the opportunity will be for ever fled. "Behold, now is the accepted time; behold, now is the day of salvation." Jesus Christ is the same yesterday, to-day, and for ever. His love shall know no change; but thou, if a rejecter of His grace, now offered to thee without money and without price, shalt pass out of the sphere wherein His blood cleanseth from all unrighteousness, to a region of woe and despair, where the arm of omnipotence cannot save thee, and where consequently hope is unknown.

Own then thy danger, thy urgent need; pass judgment on thyself as a guilty, lost, undone, helpless sinner, unable to move hand or foot to save thyself, and at once trust the Saviour who testifies thus:

"Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent me, hath everlasting life, and shall not come into judgment, but is passed out of death into life." A. G.

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### "NO, I'M NOT LIGHT-HEADED; I'M LIGHT-HEARTED"



**I** VISITED a dying brother a few months ago (a man I had known for twenty-five years), a labouring man in a factory. He spoke so much about Christ, that his sister apologised for him to another brother who came to see

him, saying, "He is light-headed, sir." The dying saint heard it, and, turning round, said, "No, I'm not light-headed; I'm light-hearted!"

Was it not lovely? We sang at the grave, by his request—

"We are by Christ redeemed."

I received the above in a letter from an esteemed friend, and thought how it showed up the poor, hollow, Christless world on the one hand, and the reality and blessedness of Christianity on the other.

Reader, has Christ made you light-hearted? Can you join truthfully in that line of the hymn sung at the grave of the dear man whose words head this paper?

How many professing Christians, when they come to a death-bed, find that they have only believed in a Christ of history, and that their belief has had no more effect upon their lives than believing in a Julius Cæsar of history. Is it so with you who are reading these lines? or do you believe in a living, loving Saviour at God's right hand? "Ah!" said a dying saint to me the other day, "I have learned on this death-bed what I never knew before, that Christ is a real, living man up in heaven, with whom I can hold sweet communion all the time." Is it so with you, dear reader? Do you know Jesus Christ, the Son of God, as your own Saviour? Can you say with the apostle Paul, "I know whom I have believed"? Unto all those who believe Him He is precious.

Are all your sins everlastingly forgiven you? Is your soul saved? and are you ready for the second coming of the Lord Jesus Christ? For "Behold, He cometh." It is the privilege of each

beloved child of God to answer these questions in the affirmative; but if you are unable to do so because you are not a child of God, I entreat you at once to believe God, who delivered Christ for our offences, and raised Him again for our justification, and you will be at peace with God; you will know what it is to be in His favour, which is better than life, and you will rejoice in hope of the glory of God; and then, though the poor, Christless, professing world may think and say you are light-headed, you will be able, to the glory of God's grace, to reply, "No, I'm not light-headed; I'm light-hearted." H. M. H.

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"If there be nothing between God's wrath and the sinner's guilt, these may be kept apart during a time of long-suffering; but every moment they are mutually drawing nearer, this to that. The moment of collision will be—who can tell how?—terrific!"

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"If the blood of Christ be between the sinner's guilt and God's wrath, these two will approach it, on this side and on that. The blood meeting on the one side the wrath, will extinguish it for ever; the blood meeting on the other side with the guilt, washes it away, and makes the soul whiter than snow."

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"To have guilt between our conscience and the blood of Christ is misery; to have the blood of Christ between guilt and our conscience is perfect peace."

## THE SALVATION OF GOD.

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### AN ANXIOUS SOUL RELIEVED.

**W**HILST visiting one day in a large town, where the Lord was saving many souls, I happened to meet a young person who for five months had been in a state of the deepest anxiety.

Many had spoken to her about her soul's difficulties. She had attended meetings to hear the gospel preached, but still she remained unhappy. At times it seemed as if her mind would give way under the severe mental strain. Seeing me approach the door of her house, she invited me in. I had just come from visiting one who was also in deep distress about her soul's salvation, and in the course of our conversation happened to mention this.

"Oh, indeed sir, I can sympathize with anyone like that," she observed, "for I have been for five months—since my last illness—in a similar state. Oh, if I could only know that I am saved it would be all right!"

"And so you *may* be, at once," I answered; "for Christ has died and risen, and God offers salvation freely to all who believe in the Lord Jesus Christ. How do you expect to be saved?" I asked. "Is it by doing good works, by praying, or by getting better?"

"No," she said, "I cannot get better, and my works would never save me."

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"Then do you believe that God is willing to save you as you are, in your sins, helpless, vile, and ungodly?"

"Yes, I believe He is willing to save me just as I am;" and she went on to relate how God had been showing her what she was in His sight. She had been praised by her acquaintances for her natural talents, and had been proud of herself in some respects; but she was now convinced that in God's sight she was only a poor, vile sinner, and that her "best state" was "altogether vanity." (Ps. xxxix. 5.)

"Well," I said, "if you *know* yourself to be *lost* and *vile*, and that God is willing to save you while in that condition, what is there to hinder you believing the gospel, and being saved?"

"I don't know," she replied; "but I don't *feel* saved, and I should be dreadfully afraid to meet God."

"Tell me plainly now," I continued, "What do you think your salvation depends upon?"

"*I believe*," she replied, "*that my salvation depends upon my acceptance of the work of Christ.*"

This reply would to many believers have probably appeared quite sound; but it struck me the answer seemed to account for this dear woman's deep distress.

"Ah," I said, "no wonder then *you* have not peace, such being your idea."

She seemed astonished, and I continued: "No, your salvation does *not* depend upon your *acceptance* of the work of Christ, but upon your believing that GOD HAS ACCEPTED *the work of Christ, as a full and complete satisfaction for all your sins from beginning to end.*"

Her expression seemed suddenly to change, as though a flash of light from above had entered her soul, and she gazed at me enquiringly. I continued :

"Supposing you had got into debt, having run up a large account at a neighbouring shop, and that you were pressed for a settlement, and were unable to pay, and that a rich friend of yours offered to discharge the debt for you; to whom would he pay the money, to you, the debtor, or to the creditor?"

"To the creditor," she replied.

"Yes," I said, "it is the creditor that has to be satisfied, is it not?"

"Certainly."

"And would not your peace of mind depend upon whether you believed that the *creditor had accepted* the money as a full settlement of your debt?"

"Yes," she answered.

"Now tell me, do you *believe* that God, your creditor, has accepted the death of Christ as a full satisfaction for all your sins from beginning to end?"

"I firmly believe that," she answered.

"And do you think He will ever *cease* to be satisfied therewith?"

"Never," was the reply.

"Then God can never again raise any claim against you on account of your sins, Christ having suffered the penalty."

"Never," she again answered. "I see it all now so plainly. I never looked at it in that way before. I have been thinking whether *I accepted* Christ properly or not, whether *I believed* aright, whether *I had the right faith*, and so on. Some-

times I thought I might be saved, and then again I doubted it, and I could not get peace."

"No wonder," said I. "A peace that depends upon the estimate *you* form of Christ's work, or upon *your feelings* about it, must always be a wretched one, changing as often as that on which it rests; but God *always remembers* the blood shed on Calvary, is *always satisfied* with it, *always* has the One who shed it before Him, and He refuses ever again to open a question which was eternally disposed of by the Lord Jesus on the cross."

"Thank God," she said, "for making it all so clear to me! How blind I was not to see it before!"

And thus the clouds were riven and the darkness dispelled for this deeply-tried and anxious one; for "being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.)

What a comfort it is to know that God accepts the poor sinner who *believes in Jesus*, in all the value to Him of His precious blood, and in all the perfection of His adorable Person!

Believe in Him then at once, my reader, and trust God when He says, "When I see the blood, I will pass over you." J. C. T.

## WORKS, OR THE BLOOD.



SOUL-DESTROYING delusion is abroad; on every side are multitudes of people who are trusting for their souls' salvation to ordinances, ceremonies, and works of righteousness.

The fearful mistake of the Jews consisted in

their ignoring Christ when personally in their midst, while clinging tenaciously to what were simply His types. The same fatal error is being repeated in Christendom in the present day. People are grasping at the shadow and missing the glorious substance, the Person and work of the Lord Jesus Christ, presented by the Holy Ghost come down from heaven to testify of Him. Baptism and the Lord's Supper are institutions of divine appointment. They symbolize Christ's death, and are most precious in their place; but neither these nor any other ordinance will ever prove of the slightest value to the sinner as regards his soul's salvation.

Ceremonies and works of righteousness, depended upon for acceptance with God, hide from the soul that imperishable work at Calvary, a work which throughout the everlasting ages shall stand alone, in all its solitary grandeur, a testimony to men and angels of the matchless love of God the Father, who predestined from eternity the death of the Son in time, a death which, while it brought salvation to lost man, brought also glory to God, who had been dishonoured by sin, and will furnish the theme for an endless song of praise to be chanted by the blood-bought throng of worshippers in the glory that shall be.

To take refuge in ordinances, &c., as a means of salvation is to go back to Judaism, and this is a total rejection of Christ and His work, and a most awful sin. At the Cross God provided fully for the salvation of man. If I turn my back upon this salvation, there is no hope for me either in this world or the next. I must be damned. (Heb. vi.)

For fifteen hundred years the blood of bulls and

goats flowed in a ceaseless stream, yet by it sins were never put away. It was but a proof of sins remaining.

The blood of Jesus *once shed* made a complete and eternal atonement for sin, and removed every barrier existing between God and the sinner, opening up a new and living way into His holy presence; and God bids the soul purged by that blood to "draw near." (Heb. x. 22.) Before the cross man stood "afar off." (Exod. xxiv. 1.)

During the same period legal ordinances connected with the service of God were imposed upon man, but they never gave him a good conscience (Heb. ix. 9); *i.e.* a conscience untroubled by sin in God's holy presence. On the contrary, the blood-sprinkling which accompanied the service ever reminded the sinner that not only were his sins not put away, but that the ordinance could not relieve him of the burden. "Without shedding of blood is no remission." It is not possible that the blood of bulls and of goats should take away sins.

Thus the very work in which he engaged on purpose to ease his conscience served but to show him his true condition before God, that of a poor helpless creature, bound down by a chain of sin he could never unloose, unable by anything he could do to win God's favour, the presence of that holy Being only bringing a sense of his own vileness.

Then was shed the blood of Christ, who through the eternal Spirit offered Himself without spot to God, whereby an end was for ever put to that system which made it necessary for man to engage in what the Holy Ghost terms "*dead works*," because from them life never flowed to him who endeavoured to perform them.

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The believing sinner, now purged from his sins by that blood, is brought into a new place before God, and power given to him to render a holy and joyous service to the living God, the grateful outflow of a forgiven soul liberated for ever from the bondage of both sin and law.

*Before* the cross man served God with a view to *obtain* life.

*Since* the cross the believer serves God because he *has* life.

Through the atoning death of Christ "eternal salvation" (Heb. v. 9), "eternal redemption" (Heb. ix. 12), and an "eternal inheritance" (Heb. ix. 15) are brought to the very door of the sinner, a salvation and redemption *already* wrought out, an inheritance *already* won for him by Christ at the cross. What, therefore, remains to be done? Nothing.

A God of love proclaims to helpless man that all these blessings are his the moment he believes on Jesus.

"*By grace* are ye saved through faith; and that not of yourselves: it is the gift of God: *not of works*, lest any man should boast." (Eph. ii. 8, 9.)

It is most instructive to see the testimony rendered by the Holy Ghost to the value of the blood of Jesus. Let us look at some of the scriptures which speak of it, connecting with them some others which evidently bear upon the same subject.

"When I see the blood I will pass over you." (Exod. xii. 13.) "For it is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) "And without shedding of blood is no remission." (Heb. ix. 22.) "It is not possible that the blood of bulls and of goats should take away sins." (Heb. x. 4.)

"The blood of Jesus Christ His Son cleanseth from *all* sin." (1 John i. 7.)

"By His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 12.) "Having therefore boldness to enter into the holiest by the blood of Jesus . . . let us draw nigh." (Heb. x. 19, 22.) "Being now justified by His blood." (Rom. v. 9.) "He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins." (Eph. i. 6, 7.) "Having made peace through the blood of His cross." (Col. i. 20.) "Ye who sometime were afar off are made nigh by the blood of Christ." (Eph. ii. 13.) "Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood." (Rom. iii. 25.) "Unto Him that loved us, and washed us from our sins in His own blood . . . be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.) "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall *he* be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." (Heb. x. 28, 29.)

Be not deceived, my reader. God will never more be approached by man save through the blood of Him whom the world in its unbelief crucified.

Judaism, and the strange admixture of Judaism and paganism current in Christendom, must pass away, and leave room for "Jesus only."

In Revelation v. heaven is opened, and I see the blood-purchased host and countless myriads of angelic beings occupied with Him who for the suffering of death was made a little lower than the

angels, and their glad song of adoring worship swells into a mighty anthem, rolling far and wide in sweetest melody, and redeemed creation takes up the strain and renders its meed of joyous praise. Ah! yes, the ear of faith can even now hear the music of the blessed future; for the object of the worship is "the Lamb," and the occasion thereof "that He was slain."

However much God's Christ and His matchless work are ignored in time, the memory of it will never fade from the hearts of the happy dwellers in the blissful abodes of eternity.


And yet the proud sinner seeks to do without Jesus. But this has been the case from the moment He presented Himself, in all His grace and gentleness, as the One who came to reveal God's love. Man then showed the Father what he thought of His Son by nailing Him to a cross and putting Him to a most shameful death.

Then it was that the Father gave full expression to what *He* thought of Him by raising Him from the dead, giving Him a seat at His own right hand in heaven, and sending down the Holy Ghost to proclaim that there was no salvation to the sinner apart from Jesus. (Acts iv. 12.)

So you see, my dear reader, that if you desire to escape the anguish of everlasting burnings you *must* bow to the despised Jesus and accept salvation through His shed blood. And as you love your soul I beseech you to do it at once; for soon this same Jesus will come again in the glory of the Father and of the holy angels, and every knee in heaven, earth, and hell *shall* bow to Him, and every tongue *shall* confess Him Lord, to the glory of God the Father, and to the everlasting confusion of His rejecters.

W. H. S.

## WATER FOR NOTHING.

“AN you tell me where they pay for the water?” said a woman to me near the townhall at P——. “I cannot,” I replied; “but I can tell you where you can get water for nothing.” This at first she could hardly believe; but on explaining to her that I meant “the living water,” she said, “*Ah! sir, thank the Lord, I’ve got that.*” And, reader, *have you?* Over a public drinking-fountain I saw the words once spoken to another woman by the Lord Jesus Christ, “Whosoever drinketh of this water shall thirst again;” and how true this is of all the so-called pleasures of this poor world of ours—“*thirst again.*” Do you not know something of this? the utter impossibility of all this world can give to satisfy the human heart. Ah! if you have tasted the emptiness, the hollowness, the vanity of things “under the sun,” it will be well indeed for you to listen to a voice that crieth, that uttereth words of wondrous love and consolation, and as true to-day as when first spoken.

“If thou knewest the *gift of God.*” He tells you *the secret* of all the misery, the heart-thirstings, and fruitless toil after happiness. Man has departed from the only source of happiness. “They have forsaken *Me*, the fountain of living waters.” (Jer. ii. 13.)

He *remonstrates* too in wondrous grace with such: “Wherefore do ye spend money for that which is not bread? and your labour for that which *satisfieth not?*” (Isa. lv. 2.)

He *invites* such also to come, not to buy with

money, not to labour to get, but to receive as a free gift what He delights to bestow. "I will give unto him that is athirst of the fountain of the water of life freely." (Rev. xxi. 6.)

The book of God closes not without one more invitation, in the longsuffering grace and goodness of its author: "Let him that is athirst come;" and then, to leave each one without excuse, lest any in the subtle reasonings of the unbelief of the heart, so common to fallen man, who finds it hard to trust the word of the One he has sinned against, lest any should say, "But I fear I do not really thirst; I do not feel that I am athirst for this living water"—one closing word to such an one: "And *whosoever* will, let him take the water of life *freely*." (Rev. xxii. 17.)

Well, dear reader, as your eye scans these pages the eye of God is on you, reading the thoughts of your inmost soul; and He knows if you *once more* refuse the invitations of His love. "The living water" flows all around you; you have but to "stoop down, and drink, and live."

"The river of His grace, through righteousness supplied,  
Is flowing through the barren place where Jesus died."

But look once more at the invitation in Rev. xxi. 6, and you will see it comes in between eternal, unsullied happiness and everlasting, unmitigated woe. Drink now, and live for ever the life that knows no thirsting, where sin and sorrow and death can never come. Refuse it *once more*, it may be your last opportunity, and for ever and ever, in that place where hope cometh never, you'll thirst for one drop of water to cool your burning tongue; and you'll think of the water you once refused.

“Jesus said, He that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst.” (John vi. 35.) “Come unto Me, hear, and your soul shall live.” (Isa. lv. 3.) W. R. H.

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“THE FOOL HATH SAID IN HIS HEART,  
THERE IS NO GOD.”

PSALM xiv. 1.

**I**T is now about twenty years ago that a Christian lady in Scotland lay upon her death-bed. Her husband was already dead ; and reflecting that her little daughter would soon have to be handed over to the charge of her grandfather, and that he was an *infidel*, filled with anxiety at the prospect, she called the child to her side, and obtained from her a promise that for her sake she would read one chapter of the Bible to herself every day. The child soon after was removed to the house of the aged infidel, and faithful to her promise, was found by him one day reading to herself in the garden. Requiring to know what book it was, she replied it was her Bible. He at once began to make light of it, declared that it was useless to read such a book, and asked what was the good of it. She answered that she might learn *about God*. “God,” he said ; “there is no God.” The effect of this upon the child can scarcely be described, so great was her fright and amazement. For the moment she appeared petrified ; but recovering herself, exclaimed with passionate earnestness, “Oh, grandfather, you’re a fool ; you’re a fool ; you’re a fool !” The

man was amazed at this extraordinary audacity on the part of his grand-daughter; but the child continued to exclaim, "Oh, grandfather, you're a fool!" adding, "THE BIBLE SAYS you *are* a fool!" ("The fool hath said in his heart, There is no God." Ps. xiv. 1). The man listened no longer; but to forget it was impossible. Wherever he went, by night and by day, every waking moment seemed to come into his mind, "You *are* a fool! THE BIBLE SAYS SO!" The result was that he became miserably unhappy, and broken down before God; and the Lord graciously used the circumstance to his conversion.

Dear reader, if you have ever in your heart had such a wretched, infidel thought, may the same gracious God bless this incident to the salvation of your immortal soul.

W. R.

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## A VOICE FROM HEAVEN AND A VOICE FROM HELL.



WHICH voice will you heed, dear reader? From heaven God has said, "I will give unto Him that is athirst of the fountain of the water of life freely." (Rev. xxi. 6.)

Are you afraid when you think of things here being shaken? of the earth and all that is in it being burned up? Hear then God's message to you from heaven, "Whosoever will, let him take the water of life freely." (Rev. xxii. 17.) Are you sick of the world, of a life of pleasure or of sin? Are you weary of sorrow and death? Are you tired of the society of yourself and of the devil? Are you thirsting for something that will last?

Oh, hear a message that comes to you from a region of peace and joy and everlasting delight—a message from the land where “God shall wipe away all tears,” where “there shall be no more death, neither sorrow, nor crying, nor pain!” “*I will give to him that is athirst of the fountain of life freely.*”

But what of the voice from hell? Can we know anything of that place, in the existence of which some refuse to believe? Yes; God’s word answers even that: “*In hell he lift up his eyes, being in torments,*” and he asks—ah! he asks—for one drop of water. “Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.” (Luke xvi. 24.) Beware then, reader, lest you refuse the water of life which God offers to you now; for surely it will be wanted by-and-by. What else does this rich man in hell ask? A messenger to his brothers. And what message would he fain send? “*Don’t meet me in hell.*” “I pray thee that thou wouldest send . . . that he may testify unto them, *lest they also come into this place of torment.*” Many a mother on her dying bed has entreated her family, “Meet me in heaven;” but here come the words, wafted back to us, hot, as it were, with the breath of “the fire that is not quenched,” “*Don’t meet me in hell.*” Ah, be warned in time! Hell is *real*, even as heaven is.

One word more as to the ground on which God can thus freely offer the Water of Life to any; whosoever will may take. The Lord Jesus bore the fire of God’s judgment against sin on the cross, worse to His holy soul than the hottest hell to sinful man. He bore the penalty of

## THE GIFT OF GOD.

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sin, and "He who knew no sin was made sin for us." God was satisfied and glorified, and now from the throne, around which He longs to welcome you, He can send far and wide His record about His Son—"He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John v. 12.) If you have drunk of the water of life, you have eternal life in His Son. If not, now, to-day, hear God's offer to you from heaven, and believe in the One who bore the wrath of God against sin that sinners might be saved.

H. L. H.

## THE GIFT OF GOD.

"And Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Acts viii. 20-23.

**S**OLEMN words were these for Simon, who *thought* the gift of God could be purchased. They were spoken to him; they are written in God's word for the reader of to-day.

God is a giver. "He so loved the world, that He gave" (not merely sent) "His only-begotten Son" (John iii. 16); and Paul, in 2 Cor. ix. 15, says, "Thanks be unto God for His unspeakable gift." The Holy Ghost is also the gift of God (Acts x. 45; xi. 17); eternal life is the gift of God. (Rom. vi. 23.) God is a giver. Christ, who is "the way, the truth, and the life," His gift, and therefore to be possessed by man as a gift from God, and as a gift only.

Many will admit that eternal life is the gift of God, and yet think they must become religious, or by doing something make themselves better in order to obtain it; but mark God's way of giving: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. lv. 1.) And again, "Whosoever will, let him take the water of life freely." (Rev. xxii. 17.)

Perhaps my reader is one of those who hopes to obtain eternal life, and would say, if asked how he expected to get it, "I must do my best, and trust in Christ."

No, no, no! In this way thou canst have neither part nor lot in this matter. Remember that eternal life is the GIFT of God, and that *gifts* can only be received from the giver as such, or never be had. Ah! take care that it be not said to thee, when it shall be too late for repentance, "Thy best perish with thee, because thou hast thought that the gift of God may be purchased with thy best."

S. P.

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"DISTANCE from God was the climax of the Lamb's dying sorrow. It is a fearfully solemn thought, that the world, while with heedless self-confidence it still pursues its way, is no nearer now to God than Jesus was when, under the burden of the world's iniquity, He cried, 'My God, my God, why hast thou *forsaken* me?'"

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"RELIGION, if it be not *in the faith of God*, is ever found to be the bitterest antagonist of truth."

## THE SALVATION OF GOD.

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“COME TO HIM *JUST AS YOU ARE*.”

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

ISA. i. 18.

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”—MATT. xi. 28.



YOUNG man, brought up in the Meath Industrial School, at Blackrock, entered the artillery, and acted there as a blacksmith. While at his work one day, his officer sent for him; but he did not like to go in his grimy state. However, he was told that he must obey, so he went, but feeling very much ashamed of doing so. When he came to his officer, who was a child of God, the officer said, “Sewell, I am very glad to see that you know how to obey orders. Now that is the way you must treat the Lord Jesus Christ—come to Him *just as you are*.” The words went home to the young man’s heart, and there and then he yielded himself to the Saviour; and for the last seven years he has been a consistent Christian, and the means of much blessing to many of his comrades.

This is a very simple illustration of how a poor sinner should come to Jesus; and in the earnest

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hope that God may bless it to the reader it is inserted in the pages of this periodical.

How many there are who think that they have to feel differently from what they do, or that they have to improve their condition, before they come to Jesus! It is all a mistake! Jesus is inviting you to come to Him, just *where* you are, and just *as* you are, and just *now*; and

“If you linger till you are better,  
You will never come at all.”


Jesus did not come to call those who were doing the best they could to merit His favour. He said Himself, “They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but *sinner*s to repentance.” The Pharisees and scribes advertised the blessed Lord in the following words: “This man receiveth *sinner*s, and eateth with them;” and the Holy Spirit saith that “God commendeth His love toward us, in that, while we were yet *sinner*s, Christ died for us;” and one who was “before a blasphemer, and a persecutor, and injurious,” found his greatest comfort in the fact that “this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save *sinner*s; of whom I am chief.” (Mark ii. 17; Luke xv. 2; Rom. v. 8; 1 Tim. i. 15.)

Are you conscious that you are *a sinner*? and do you find that the poor publican’s prayer, “God be merciful to me *a sinner*,” suits you? Then that is your recommendation to come to Jesus; and be assured that He is waiting to welcome you. Only “come to Him *just as you are*.”

H. M. H.

"I AM GOING TO HAVE A LONG NIGHT." 179

"NOW I AM GOING TO HAVE A LONG  
NIGHT OF IT."

O said a working man one evening as he took his pipe, and sat down to *make himself happy*, after his day's work was done; but almost instantaneously he fell back *a corpse*! His spirit had fled into the presence of a holy God. For him *time* has ceased, and *eternity* begun. *Where shall he spend it?* Either in the glorious city of which the Lamb is the light, and there is no night there, no more tears, "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 23, 25, and 4); or in that place of torment called *hell*, wherein those who have sought to *make themselves happy* away from God are for ever separated from His *love*, and cast by His *righteous judgment* into unquenchable, everlasting fire. (Mark ix. 43; Matt. xxv. 46.) No ease, no comforts, nothing but torment there, not even a drop of water, but an *unending night of hopeless agony*! (Luke xvi.)

Only the judgment-seat of Christ will reveal the true condition of that man's soul; but he was indulging his besetting sin not long before that fatal night. Slender is the hope that he ever repented before God; and if not, little did he think of the *awful doom* his own words pronounced, "*Now I'm going to have a long night of it!*" Yes, "where their worm dieth not, and the fire is not quenched." (Mark ix. 48.) As you read this, O careless lover of *Christless ease*, seat yourself in this poor man's chair, and *think*. Perhaps you have thought, "After my day's work is over 'I'll

*have a long night of it.'"* Maybe you have had one, or many a one. I knew a man who had "*a long night of it,*" and was found dead on his own door-step early in the morning! Conscience tells you that death is coming to take your sin-stained, Christless soul into the presence of Him who is "of purer eyes than to behold evil, and cannot look on iniquity" (Hab. i. 13), to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, to have "*a long night*" of "everlasting burnings" (Isa. xxxiii. 14) in company with "the devil and his angels." (Matt. xxv. 41.) You may be enjoying the pleasures of sin for *a season*, but you are not *happy*. How can you be, with such an awful future staring you in the face?

You cannot be *happy*, here or hereafter, *away from God*. When was the prodigal son happy? In the far country, wasting his substance with riotous living? or when back *home*, enjoying the full, free, and everlasting forgiveness that Father frankly gave, and the favours He delighted to bestow—*happy in His love*, feeding on the fatted calf with Him at His table? "I wish I were *happy*, like that forgiven prodigal," you say.

Poor unsaved sinner, that Father *still waits* to welcome you to His heart. *How long* has He waited and yearned over you! He is ready to meet you just as you are. Though afar off, with the filth of your besetting sin and sins upon you, *arise and go*, tell Him you have sinned against heaven and in His sight; are utterly vile, unworthy, and lost; and He will *have compassion*, fall on thy neck—even thine, poor prodigal—and cover thee with kisses. You do not deserve it; only believe, arise, go, prove God's love!

"EXCEPT JOE WHITBREAD."

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You shall be covered with Christ, the *robe* of God's righteousness. The ring will assure you His love never changes, and He never will let you go. The shoes too will keep your once wandering feet in the straight and narrow way.

God delights not only to save, but *satisfy*. He will fill your heart with the *music of heaven*, begun here on earth below. "*And they began to be merry*," we read (Luke xv. 24), but are never told that music and dancing ceased; that song of the redeemed shall swell into a nobler chorus of praise in the *glory above* "unto Him that sitteth upon the throne, and unto the Lamb for ever." (Rev. v. 13.) Soon—you know not how soon—this life will be a thing of the past with you; then your sins can neither be undone nor forgiven. You will be for ever separated from the love of God, and a great gulf fixed between Him and you. Then, if not now, you will be in earnest, will believe and repent then—*too late for ever!* *You will "have a long night of it."*

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. xxix. 1.) H. A.

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"EXCEPT JOE WHITBREAD."



THE following circumstances were related by a Christian lady, well known to the writer, shortly before she was taken to be for ever with the Lord. She was visiting in Dorsetshire, and had been asked by another Christian to see a poor woman at a village about two miles from Bridport. On arriving at the cottage, she learned from a neighbour that the woman in

whom she was interested had gone out. But this neighbour, hearing from the lady (Mrs. R——) that she had called to speak with the woman about her soul, remarked that there was a sick man (Joe Whitbread) living a few doors lower down who would be glad of a visit.

Mrs. R—— immediately went to the house, and after knocking at the door walked in. She found the man was alone, and very ill, being, in fact, doubled up with pain before the fire. After speaking with him for a few minutes concerning his health, she turned the conversation to his state before God. He unhesitatingly declared that in that respect he was all right, as he had never injured any one in his life, and was not a bit afraid to die, altogether evincing his state to be one of stubborn self-righteousness.

Having heard all he had to say without making much answer, she proposed to read to him a little from the word of God. He made no objection, and she accordingly opened her Bible at the scripture commencing Romans iii. 9, reading it as follows, very slowly, and with much emphasis upon the words in italics:

“‘What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin’—*except Joe Whitbread.*”

“‘As it is written, There is none righteous, no, not one’—*except Joe Whitbread.*”

“‘There is none that understandeth, there is none that seeketh after God’—*except Joe Whitbread.*”

“‘They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one’—*except Joe Whitbread.*”

“‘Now we know that what things soever the

law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God'—*except Joe Whitbread.*

"Therefore by the deeds of the law there shall no flesh be justified in His sight"—*except Joe Whitbread.*

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference'—*except Joe Whitbread.*

"For all have sinned, and come short of the glory of God'—*except Joe Whitbread.*"

When she came to the last of these verses, he cried out in great distress, "Oh, stop, ma'am! I can't bear it any more! Oh, stop, stop, ma'am!" She, affecting surprise, asked what was the matter, remarking, "I'm only putting together what God says, and what you say. God says, '*All have sinned*;' and you say you have *not*; so that must be '*except Joe Whitbread.*'" Only a few more words passed, and she left.

A day or two afterwards Mrs. R—— paid a second visit; but to her surprise was refused admittance. His wife was this time at home, and stated that he was confined to his bed, very much worse in health, not able to see any one, and she firmly refused to let her enter his room. However, Mrs. R—— elicited that he had been visited the day before by the clergyman, who was much surprised to find how his parishioner had been disturbed from the false security in which he had previously been so comfortably lulled; that he had received the sacrament, administered by the

clergyman, who had assured them that he was all right; and they were charged on no account to admit the lady to see him a second time! As the woman persisted in obeying the clergyman's injunction, Mrs. R—— had very reluctantly to forego an interview with the poor invalid.

Believing the Lord would yet open a way for her to see him, she made a third visit a few days later, when she found the woman more tractable, and succeeded in gaining admission to the dying bed of the sufferer. The moment she appeared in his room his face brightened up with joy and gladness, and he exclaimed how delighted he was to see her, having been longing for her to come. When his transports had subsided, he related what agonies of soul he had gone through since her first interview with him, so much so that a report began to spread in the village that he had lost his reason; but the Lord had revealed Himself to him, and it was all now perfect, cloudless peace, and he was longing to depart and to be with Christ. They accordingly rejoiced and praised together for the wondrous grace that had rescued him from the self-righteousness in which Satan had held his prey. A few days afterwards he fell asleep, having been full of joy from the moment he found peace, to that in which his spirit passed into the presence of Him whose precious, perfect work had made him meet to be a partaker of the inheritance of the saints in light.

Dear reader, are you enwrapped with that terrible cloak of self-righteousness which so many are folding around them in a blind and fatal self-complacency? Oh, let God's word penetrate your soul, and strip off you every false security—"There is NONE that doeth good, no, NOT ONE." W. R.

## SHELTERED OR EXPOSED ?



WHILE the bright and blessed side of the salvation of God is being, if possible, more and more earnestly expounded and enforced; while sinners are being besought to be reconciled to the God who "so loved the world, that He gave His only-begotten Son"—a God who offers, through the precious and atoning death of that Son, pardon full and free, and who is Himself entreating "whosoever will" to take the water of life freely—the time is slowly and silently, yet none the less surely, drawing near when this blessed, long-extended "day" of grace shall give place to the short, sharp, and unspeakably solemn "hour" of judgment! Then shall the Lord Jesus Christ, whom God now sets forth "a Saviour" through faith in His blood, be revealed from heaven "*in flaming fire, taking vengeance upon those who know not God, and who obey not the gospel.*"

Paul spoke to Felix of *judgment to come*, and while he reasoned "Felix *trembled.*" Well might he tremble, as conscience looked backward over a lifetime of sins, secret and open, and forward to that terrible day, for which he was all unprepared, when all would be brought out before the righteous Judge, and infinite damnation, eternal punishment, justly follow a career begun, continued, and ended in sin against a God of infinite holiness and righteousness!

Reader, art *thou* too as one not yet *sheltered* by the blood of Jesus, still exposed to the *wrath of God*? Does it still *abide* on *thee*, ready to burst at any moment over thy guilty head? Say not,

“I am not a great sinner;” for the word of God declares: “He that *believeth not the Son*, the *wrath of God* abideth on him.” (John iii. 36.) It is enough, therefore, *just not to be a believer in Jesus*, to be *quite sure* that the wrath of God ever hangs, like a thunder-cloud, right over you, only prevented by His long-suffering grace from bursting, and involving you in everlasting, hopeless ruin!

Say, precious soul, who art of greater value in the sight of God than the world’s weight of gold, dost *thou* tremble at the awful truth of judgment to come? Does it make thee cry out, in anguish of spirit, “Have you nothing to tell of *a way of escape*? Is there no refuge, no place of shelter, in view of that awful day?” Yes; oh, yes! Poor work it would be—miserable, most miserable, to writer and reader alike—were the truth of God confined to the revelation of the coming judgment. But eternal praise be His who has provided, at His own expense, a shelter so *perfect* that the reader may be saved *eternally*, and yet so *simple* that he may be saved *immediately*! Blessed be God, who has never foretold coming judgment without providing and pointing out a complete salvation from it! When it was the flood, there was the ark; when it was the plague of hail, there were the houses, so that “every one that feared the word of the Lord made his servants and cattle flee into the houses” (Exod. ix. 20); when it was the night of judgment on Egypt’s first-born, it was the blood of the lamb; when it was the destruction of Jericho, it was a scarlet line in Rahab’s window. In each case all who availed themselves of God’s provision were perfectly sheltered; all others were fearfully and fatally exposed. But these cases are but figures of the “judgment to

come," a judgment before which they all pale, and fade away into insignificance. Who can tell the unspeakable awfulness of that day? "Enter not into judgment with thy servant: for in thy sight shall no man living be justified." (Ps. cxliii. 2.) This settles the question of "mercy in the day of judgment." There is no mercy, no justification possible for those with whom God shall enter into judgment. What then? Ere that day is revealed God has provided a full salvation, and now sinners are pointed to Christ, the true Ark, and to His precious blood, the perfect, only shelter in the day when this Jericho-world shall crumble to pieces beneath the almighty hand of God—in the night when this Egypt-world shall be overtaken as a thief by His awful judgment. Oh, sinner, flee, *flee*, FLEE from the wrath to come! Linger not, look not back at the doomed scene! Wait not for others; escape for thy life! Look to Jesus. See Him on Calvary's cross; behold Him there, given in the infinite love of God to be thy Surety and Substitute, bearing *all the judgment* in thy stead, that thou mightest be saved. Come to Him now—the risen, living Saviour, who invites thee so graciously, saying, "Come unto me," and encourages thee by declaring, "Him that cometh to me I will *in no wise* cast out." Then not only shall you be instantly and eternally sheltered "beyond the reach of ill," but, on the authority of *His own word*, you may know that you "shall *not come* into judgment." (John v. 24.) (How simple to see it is because *He has been* into it, and borne it *all*.) You may know too that you *have* eternal life (1 John v. 13), and may have "boldness in the day of judgment," because already as Christ IS, so ARE you *in this world*. (1 John iv. 17.) Dear


reader, can you rest satisfied in anything short of being saved? Dare you go on another moment exposed to the judgment of God? Can you lie down to sleep this night, leaving all this an unsettled question? Oh, let me pray you, as you value your eternal welfare, before you close your eyes in sleep again, get alone with God, and in His presence ask yourself, "Am I SHELTERED or EXPOSED?" and may He, of His infinite grace, grant that your eyes may be opened to see Jesus, and, believing in Him, be able to say with heart-felt gratitude—

"I'm SHELTERED by HIS PRECIOUS BLOOD,  
Beyond the reach of ill."

H. P. A. G.

### "THERE SHALL BE EARTHQUAKES IN DIVERS PLACES."

"God commandeth *all* men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto ALL men, in that He hath raised Him from the dead."—Acts xvii. 31.

HE following paper is suggested by an incident that occurred during the earthquakes that raged some twelve years since along the Peruvian coast, and which made a deep impression at the time on the mind of the writer. The main details, as given in the paper, were to this effect: A town was completely shattered by the earthquake, the houses falling in ruins, and the sea receding. The effect on the inhabitants of the town was peculiar and diverse. All knew that the sea, which had receded, would rush back and overflow the whole town; yet such

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was the different effect of this knowledge that some of the inhabitants hasted to get to the high ground at the back of the town; others climbed to the tops of their ruined houses; whilst, on the other hand, the remainder walked about amidst the ruins, dazed, or as if utterly indifferent to the fate awaiting them when the wave returned.

Now, dear reader, let us see what we may gather from this picture, and may God in His rich mercy use it for His own glory.

And I would ask you, as in the presence of God, Which class of the inhabitants represents you as your eye falls on these pages?

Nearly 1900 years ago a moral earthquake took place. Jew and Gentile combined to crucify the Lord of life and glory. This most wondrous and solemn event, whilst it blessedly exhibited the love of God's heart, most terribly displayed the bitter enmity of the heart of man against God, and his utter and complete state of ruin. Tested in every way, even by the coming into this world of the Son of God as man, his whole nature came out, utterly corrupt, the poison of asps under his lips, his feet swift to shed blood.

Therefore from that moment the world has been guilty of murder, the murder of God's beloved Son.

Ah, day by day the world is startled and horrified by the accounts of terrible accidents, shocking murders, and the like. Do you, dear reader, thrill with horror as you read of them? Then what think you when you read of that solemn scene at Calvary, when the sun veiled its face, and the earth quaked, and the rocks rent; for God's beloved Son was murdered! Is it nothing to you?

Then let me tell you, beloved reader, there is a solemn moment coming, a fearful and terrible sequence of events to take place.

“GOD HATH APPOINTED A DAY, in the which He will judge the world by *that Man* whom He hath ordained.”

Who is “that man” spoken of here? None other than the One we have just seen nailed to the cross at Calvary, hanging there in all weakness; and when Jesus hung there, then the wave, so to speak, receded—the wave of judgment, that will roll over a guilty world.

What have the inhabitants been doing ever since? Why just what the inhabitants of the wrecked town did; for *assurance is given* unto all men of coming judgment, by the raising from the dead “this same Jesus whom ye crucified,” that He, now being Lord and Christ, will come to judge the world. Well, then, many have fled to the refuge set before them, to the “Rock that is higher than I;” they have accepted the only way of escape—Jesus of Nazareth, who was crucified. “Neither is there salvation in any other: for there is none other name given among men whereby we must be saved.” Yes; and like the Thessalonians, they wait for God’s Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come.

But what have others done, and what are they doing, but just climbing to the tops of their own ruins? Dear religious reader, are you one of them? Are you trying to please God by your own works? Bear with me a moment. “Without faith it is impossible to please God.” Oh, the delusions of Satan! He would satisfy your soul that all is right. You may be an active worker in every

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good cause—moral, upright, amiable—everything that may be beautiful in the eyes of your fellow-men; but after all your foundation is on sand, and if the flood of judgment comes and finds you there, you will be swept away. To be safe from judgment “ye must be born again,” or never see and never enter heaven. You are lost, utterly ruined. “ALL have sinned, and come short of the glory of God.” May you bow to this truth, and accept the testimony of God as to the person and work of His own dear Son.

Careless reader, indifferent reader, wake up, wake up; the judgment is coming! Flee, oh, flee from the wrath to come! Oh, how will you meet the Judge? Don’t turn a deaf ear. Listen while it is yet to-day. Don’t go on longer indifferent to the fact that A DAY is appointed. Scoffers are saying “Where is the promise of *His coming?* for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was . . . . . perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (2 Peter iii. 3–7.)

“The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.”

If, beloved reader, you are amongst those who have fled for refuge to Christ, what a moment awaits you! Ah, what a moment was that when

He who was from eternity hung on Calvary's cross, and was made sin for us ; He who knew no sin, that we might be made the righteousness of God in Him ; and now we await the moment of being in His blissful presence for ever. Blessed Lord, no human thought can reach out to love like thine !

Oh, unsaved reader, whether on the top of your own ruined works, or going on indifferent, satisfied with the world and its pleasures, what is the moment that awaits you ? Death, and after that the JUDGMENT. Oh, while there is yet time, may your eyes be opened to your terrible danger ! Take God at His word, accept the salvation of God, so freely offered, and believe that "There is therefore now no condemnation to those who are in Christ Jesus."

T. W.

S.

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"IN vain shall we think to learn, *with mastery of the subject*, the doctrine of the cross. It is the earliest lesson of the poor believing sinner in the true knowledge of God ; it is the necessary meat which keeps the Christian's soul in health from day to day. But it contains also, for the ripest and the wisest saints, the still unfathomed deep of God's most holy love, a wealth which eternity alone will perfectly disclose."

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"REDEMPTION must be known before creation can be rightly understood. Science concerns itself with facts and laws ; but faith only sees truth in its beauty."