

WHERE SHALL WE
LOOK?

BY
A CLOUD OF WITNESSES.

COMPILED BY
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FOREWORD.

THE object of this book is to lead the reader to look to the Lord Jesus Christ for everything. He is presented to us in the Scriptures as the object of our *faith, love, and hope*. We see Him first on the Cross, as Paul wrote to the Galatians—"before whose eyes Jesus Christ hath been evidently set forth crucified among you"—that is, not exhibited in the form of a crucifix, a thing abhorrent to the Scriptures, being an image of Christ, but preached to them as: "*Jesus Christ and Him crucified.*" When Paul described his own conversion, he says, "When it pleased God, who separated me from my mother's womb to reveal His Son in me." He saw Him, it is true, as a glorious object in heaven, but he saw Him also in his inmost soul, as his own Saviour—dying for His sins and raised again for his justification. Truly "There is life in a look at the Crucified One," for thus all the value of His death, becomes ours. But Christ is not only the object of our faith, but of our love. "We see Jesus crowned with glory and honour" still caring for us. He is "the Great High Priest passed into the heavens—Jesus the Son of God," ever living to make intercession for us, and so able to save to the

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uttermost. "We love Him, because He first loved us." And lastly He is the object of our hope: we look to see Him descending for us from heaven. Then we shall see Him as He is, and be like Him.

May the reading of this book lead every reader to look to Him to be *saved*, to be *kept* and to be *caught* away to meet the Lord in the air!

W. HOSTE.

COMPILER'S NOTE.

TO THE READER,

The articles in this little volume have been written specially, and sent forth with our heart's desire, that the momentous subject of personal salvation may receive your serious consideration, and if you are not already saved, that you may be led in *true* faith to put your trust in the Lord Jesus Christ as your personal Saviour.

Oh! what is worthy of a moment's consideration compared with knowing of a surety that you have "passed from death unto life" (John 5. 24).

Sincerely yours,

CHARLOTTE McELHERAN.

I do not look within,
There is no healing there;
Nothing but inbred sin,
A heart all full of care.

'Tis Christ the crucified,
Alone brings life to me;
The Lamb of God who died,
My surety on the tree.

To Him alone I look,
His precious blood my plea;
Here I rest, and am blest,
Now, and eternally.

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LOOKING UNTO JESUS.

THESE words, as is well known, may be translated: "Looking—off unto Jesus": that is from all else to Him. They apply primarily to the believer. Had Peter looked off from the waves to Jesus, he would have continued to walk on the waves. As it was he looked off from Jesus unto the waves and began to sink. And so with us. "Looking off unto Jesus" is the solution of our every difficulty. We may also use them for the unconverted, too, as a beautiful parallel with the words of Jehovah in Isaiah: "Look unto Me, and be ye *saved* all the ends of the earth, for I am God and there is none else." No, there are not many Saviours, but only One. When Peter would put Moses and Elias on the same level as Christ, and the Father caught one away, it was not "Moses only" who was left, representing the claims and curses of the law, or "Elias only," representing the warnings and judgments of the prophetic word, but "Jesus only," representing God's grace and truth—"A just God and a Saviour," in all His pre-eminence and sufficiency. He who has done all, and "is all in all." "He is the one Mediator between God and man," the unique Name given among men whereby

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we must be saved," "the only foundation": *the* door of salvation.

How simple then it ought to be to turn our gaze from every other saviour to Him, who says, "Besides Me there is none else!" Would not the crew of a sinking ship gladly look away from their crazy raft to the Royal Life Boat as it came to their aid; or the entrapped traveller in a burning house turn from his frantic efforts to save Himself to the fire-escape. How gladly did Hagar turn from her dried water-skin to the fountain of water provided by Jehovah! And let me say, dear reader, the Lord Jesus has come to bring you every blessing—forgiveness, deliverance and the water of life. He has done all that is necessary for your salvation. What more was needed than that He should take our sins upon Himself and suffer for them all the judgment due at the hands of the Holy God. He finished the Great work. God is satisfied with what He has done, and has shewn it by raising Him from the dead, where we see Him now crowned with glory and honour. God offers Him to you as your Saviour. Will you have Him. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Lifted up was He to die;
"It is finished," was His cry;
Now in heaven exalted high;
Hallelujah! What a Saviour.

W. HOSTE.

THERE IS NONE ELSE BESIDE ME.

“LOOK UNTO ME AND BE YE SAVED, all the ends of the earth” (Isa. 45. 22). Who is this that lays claim to such universal homage; who commands all the earth to look to Him; and proclaims Himself the only Saviour of mankind?

Let us see what is the answer given in the chapter itself to this important question. In verse 5 we find that Jehovah is Himself the Speaker. He says there, “I am the Lord, and there is none else; there is no God beside Me.” And He repeats it again in verse 6, “I am the Lord, and there is none else.” Then in verse 14 the nations of the earth are described as falling down before redeemed Israel, and saying, “Surely God is in thee; and there is none else, there is no God.” In verse 18 the Lord proclaims Himself Creator of the earth; and in that connection, once more He declares, “I am the Lord, and there is none else.” Finally, in verse 21 He claims to have declared from ancient times things that are now coming to pass; and yet again the challenge rings out, “Have not I the Lord; and there is no God else beside Me.” This then is the One Who, in verse 22, commands all ends of the earth to look to Him, “for,” says He (for the sixth time in this chapter), “I am God, and there is none else.” The answer to our question is therefore

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abundantly clear from the context. The One Who demands our homage is none other than the Lord Who has created all things. Well may HE say, "Look unto Me and be ye saved"; and well might He again say, while on earth, "Come unto ME, . . . and I will give you rest."

But to whom does the Lord thus proclaim Himself? It is to none less than all mankind—all the ends of the earth. This is surely a marvellous proclamation. It makes clear that none need perish; since He commands all to look to Him and be saved. In this respect it agrees exactly with the testimony of many other Scriptures, such as John 1. 9, in which it is said of Christ, "That was the true Light, which lighteth every man that cometh into the world"; and Titus 2. 11, which states, "The grace of God, that bringeth salvation to all men, hath appeared." Thus there is no excuse for any man who remains without salvation. It is the expressed wish of God Himself that He "will have all men to be saved; and to come unto the knowledge of the truth"; and it was to this end that Christ Jesus "gave Himself a ransom for all" (1 Tim. 2. 4, 6). Consider then how awful is the guilt, and how appalling the consequences of all those who neglect God's salvation, and perish in their sins.

But, naturally enough, the question may be asked, "How can I obtain this salvation?" To it the answer is very simple, "Look unto Me." In our Lord's interview with Nicodemus, who came to Him

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as an anxious inquirer, He reminded him of the lifting up of the brazen serpent in the wilderness (John 3. 14). In this interesting narrative of the book of Numbers, chapter 21, the Israelites were bitten by serpents, and many of them died. So they came to Moses, saying, "We have sinned: pray unto the Lord for us." The Lord then instructed Moses thus: "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." Moses did so, and the result was as God had said. "If a serpent had bitten any man, when he beheld the serpent of brass, he lived." He looked, and he was saved.

Now please note carefully what follows in the words of Jesus to Nicodemus. He said, "Even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Looking to the serpent lifted up on the pole was the means of healing to the dying Israelite; believing in the Son of Man lifted up on the cross of Calvary is the means by which God imparts eternal life to a sinner dead in sin. And then the Lord followed His use of the illustration by uttering that grand old message, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

In closing, the writer would like to bear his personal testimony that, through the abounding grace

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and mercy of God, he was saved almost sixty years ago by looking in faith to the Lord Jesus Christ, as he read those precious words of His, "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, HATH everlasting life; and shall not come into condemnation; but is passed from death unto life" (John 5. 24). I heard, I believed; and I had everlasting life. And on the same easy terms, God offers salvation to you who read these lines. It is not by working; it is not by feeling; it is by coming just as you are, a guilty sinner before God, looking alone to the Son of God, Who died on Calvary for your sins.

Look unto Me and be thou saved:

I bore thy sins as Mine.

Look off from every doubt and fear;

And make salvation thine.

W. J. MATTHEWS.

LOOK TO THE SAVIOUR.

RECENTLY, while listening to a friend preaching the gospel from that well-known and often-used passage, Isaiah 45. 22, "Look unto Me and be ye saved," it occurred to me that this writer makes use of the word, "LOOK," with somewhat unusual frequency, and in a variety of connections, of which a number are in distinct contrast with the words of the above text. They suggest to us various directions in which men look, where there is no salvation to be obtained.

For example, in chapter 8. 22 (*c.f.*, also chap. 5. 30) we find the words, "They shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." Surely we have here an exactly opposite look to that of chapter 45., and with exactly opposite results. Instead of it bringing salvation, life and light, it leads to trouble, anguish and darkness. What folly then it must be to "look unto the earth," yet this is just what many in Isaiah's time were doing. Instead of trusting in the Lord, they sought earthly alliances and confederacies, as this eighth chapter and the preceding one shows. And these confederacies, which they thought would "save" them from aggression by other hostile nations, tended invariably to hasten their ruin.

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To-day, as then, men turn their eyes earthward, instead of to the living God, and the outcome is as clearly manifest in distress, perplexity, and darkness, as ever it was in Isaiah's day. Even in temporal things this is so, and still more abundantly is it seen in spiritual matters. Well may the same writer exclaim (chap. 2. 22), "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted for?"

Again, in chapter 22. 8, we have men who, when judgment was imminent, and the enemies were about to capture their city, began to "look . . . to the armour of the house of the forest," that is, to say, they were putting on their coats of mail and furnishing their weapons, to resist the doom about to overtake them. This would have been all very well, had it been only with men like themselves they had to fight; but, for their sins, God was on the side of their adversaries; and the Assyrians who, according to the first verses of this chapter, were already visible from the walls of their city, were only the "axe" (chap. 10. 15) in the hand of the Lord, to cut down the barren, ground-cumbering tree of Israel.

It is no easy matter, either then or now, to fight against God, and no weapons ever fashioned in human armoury can be of any avail in such a conflict. Men arrayed in the tinsel armour of unbelief, and fitted out with the toy popguns of modernism, may talk boldly, but a fearful reckoning

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is at hand for them. Gamaliel's warning note is much needed by leaders of to-day, both political and religious: "Refrain . . . lest haply ye be found to fight against God" (Acts 5. 38, 39).

Another wrong look is suggested to us in chapter 17. 8, which speaks of a time to come, when a man "shall not look to the altars, the work of his hands." It is, of course, implied here that this is what some of Isaiah's hearers were then doing. Moreover, it is what men ever incline to do, what multitudes to-day are doing. From Cain onward, men look to their own altars, their own particular brand of religion, which is, in the main, the work of their own hands. But "the way of Cain" (Jude 11.) is not a way to heaven. It is merely the religious way to the pit. God's only way to heaven is through the One who said, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me" (John 14. 6).

In chapter 56. 11, we have got something still worse than this. Those whom we have last mentioned, in looking to their "altars," may be quite sincere, though quite mistaken; but in the fifty-sixth chapter we have a description of religious leaders who are neither sincere nor honest; but who lay themselves out to make what profit they can from the credulity of those who allow themselves to be guided by them. "They all look to their own way, every one for his gain from his quarter." And their gospel is, "To-morrow shall be as this day, and much

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more abundant." A money-making though soul-destroying gospel it is (v. 12).

Over against this we may set Isaiah's own words in chapter 22. 4, "LOOK AWAY FROM ME," is the cry of a true messenger of God. He does not wish to occupy men's hearts and minds with himself, but with his Master. He knows that there is no salvation in him, any more than there is in the false guides, or in the altars, or in human armour, or in anything else of earth. But he knows the One in whom salvation is, and he calls, "Behold the Lamb of God, which taketh away the sin of the world." "Look away from me," he says, "look only to the One who was wounded for our transgressions, who was bruised for our iniquities; upon whom was the chastisement of our peace, and by whose stripes we are healed" (chap. 53. 5).

Sinner, where, or to what are you looking? Is it to earth, or to religion, or to human guides who may be quite unreliable? or is it to the Lord Jesus Christ, who suffered for the guilty sinner at Calvary; by His death providing a full and perfect salvation for all who look to Him? See that you make no mistake in this matter. It is for eternity.

WM. RODGERS.

-THE CHURCH OR CHRIST ?

MORE than four hundred years ago, a young man was walking in the streets of Paris. He had recently been ordained for the church. Stoutly he had defended her doctrines against his cousin, who had gone over to the "new opinions"; yet he was not altogether at ease. Just then his attention was drawn to a crowd, gathered to see a sight—not unusual at that time in France—a man being burned as a heretic. The young man stood watching till nothing remained but a stake, an iron collar and chain, and a heap of ashes. Then he went his way, but so impressed was his mind with what he had seen, that he could not shake himself free of it.

He had looked upon a man being burned alive, who had showed no sign of resentment against his executioners. There had been an expression on the martyr's face, even in the agonies of death, that he could not get over. He said to himself, "These men possess a peace of which I know nothing. Could I do what they do? Could I die under the ban of the church as they are dying? They seem to know a happiness to which I am a complete stranger. Yet I am sincere. Do I not attend to all my duties? Has the church any more faithful son? Why then am I not happy?"

Such were the thoughts which passed through the

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mind of John Calvin on that memorable day, as he retraced his steps homeward. "I will take my cousin Olivetan's advice," we hear him saying, "and search the Scriptures." So he procured for himself a copy, in which he read again and again, but his mind was dark. Until now the church had been everything to him; but there was something here which seemed so different. Although he was not at once prepared to turn his back on the past, his thoughts slowly began to take shape. Was not the love of God revealed here in a way unknown before? Could it be that the death of Christ was once for all a perfect sacrifice for sins? Did God require nothing more?

As he closed the Book he considered. Where should he go for guidance? To what quarter should he turn? Already he had tried many, who had proved themselves "physicians of no value" (John 13. 4). Again he turned back to the Word of God itself, that book which his church had forbidden, even to her priests. He read Isaiah, chapter fifty-three. The truth began to dawn upon him. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." A ray of light shone into his dark soul, and almost immediately he burst out, "O Father, His sacrifice has appeased Thy wrath; His blood has washed away my impurities; His cross has borne my curse; His death has atoned for me."

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The burden was gone. He was a free man. A sense of relief filled his soul, as he realized for the first time in his life that Another had taken his place, had paid the awful price of sin, had met and satisfied every demand of infinite justice. Had the words been then written, he might well have expressed himself in the lines of the beautiful hymn :

O Christ, what burdens bowed Thy head!
Our load was laid on Thee.
Thou stoodest in the sinner's stead,
To bear all ill for me.
A Victim led—Thy blood was shed:
Now there's no load for me.

What about the reader? Let me put a question to your heart. Where do you stand in view of eternity? If called upon to meet God within the next twenty-four hours, where would your soul be? Can you say with the Psalmist, "Thou hast delivered my soul from the lowest hell?" (Psa. 86. 13). Or with the Apostle, "We know that we have passed from death unto life" (1 John 3. 14).

It is recorded in the Talmud that a certain Rabbi, Jochanan, was sick. He had occupied a high and honoured position in the Jewish world. A number of his students came to see him, and found him weeping. One of them, addressing him after their wonted manner, said to him, "Rabbi, Light of the world, Pillar of Israel, why weepest thou?" His

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answer was, "There are two ways before me: the way of life, and the way of death; and I know not which way I am going." What a sad confession!

We read that the Scriptures were written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John 20. 31). Yet how often have we been told that no one can know he has got eternal life; told it, too, by those from whom better might have been expected. Whose word are we to accept? Man's word, or God's word? Man says, "You cannot know"; God says, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 5. 13).

The writer of these lines committed his soul to the Lord Jesus Christ, before he had quite reached fifteen summers, and there and then he found peace with God, and had the assurance of sins forgiven. Who can tell what it means, at any age, but particularly at the beginning of one's career, to be delivered, not only from the penalty, but also from the power of sin; and yet the gospel offers nothing less than this to "whosoever will!" It is "the power of God unto salvation, to every one that believeth" (Rom. 1. 16). When Paul and Barnabas proclaimed in the synagogue at Antioch, that the gospel brought with it knowledge of the forgiveness of sins (Acts 13. 38), men and women hailed it as the greatest message they had ever heard; and,

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following the apostles, besought them to come and tell it to them once more. On the other hand, their religious leaders would have none of it; and stirring up fierce persecution against the bearers of the good tidings, they expelled them out of their coasts.

Now, let me ask the reader one more question. Are YOUR sins forgiven? If not, you have never received the message of the gospel; for the very essence of that gospel is "to give knowledge of salvation to His people, by the remission of their sins" (Luke 1. 77).

Calvin's mistake had been that he allowed the church to come between his soul and Christ. How many are doing the same thing to-day? Sacraments, ordinances, penances, or even doctrines, if allowed to come between the soul and God, will become, in the language of Scripture, "a refuge of lies." "There is one God; and one Mediator between God and men, the Man Christ Jesus; Who gave Himself a ransom for all" (1 Tim. 2. 5, 6).

The Lamb of God for sinners died,
A Victim on the tree;
He gave Himself a Sacrifice
To set the guilty free.
I seek no other offering,
I want no other plea;
It is enough that Jesus died,
And rose again for me.

T. H. M'CABE.

HOW HE LOST HIS BURDEN.

BUNYAN, in his wonderful allegory, *The Pilgrim's Progress*, depicts a sinner fleeing from the City of Destruction to the Celestial City, one who has been awakened to a sense of his sin and of its awful consequences, and who turns from it to seek the way of life. After many mistakes, he finds out that the only way of escape from his great burden of guilt is through Christ who died on the cross, and as he looks to Him, that burden rolls away; and filled with praise for his deliverance, he sings:

Blest cross, blest sepulchre,
Yea, blessed rather be
The Man who there was put to death for me.

When the Israelites in the wilderness had been bitten by fiery serpents, Moses went to God, who told him to make a serpent of brass, and, having put it on a pole, to proclaim to the people that whoever looked upon it would live. He did so, and each bitten one who obeyed the Word of God, and looked to it, was delivered from earth. Centuries afterwards, when the Lord Jesus was speaking to Nicodemus, He showed him that the serpent lifted up on the pole was a type of Himself lifted up on the cross, and that whosoever believed in Him

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would receive eternal life. Thus the message of both Old and New Testaments is the same, and declares that the only way of deliverance from sin is by looking to Jesus on the cross, which is just what Bunyan's pilgrim found out.

Look to the Saviour on Calvary's tree;
See how He suffered for you and me;
Hark how He lovingly calls to thee,
"Look, and thou shalt live."

But as surely as looking by faith to Christ on the cross brings complete salvation from sin's guilt and judgment, so the upward look of the soul to Christ risen and living, brings deliverance from the power and dominion of sin in the life. Many there are who have looked to the cross, and by faith have seen Christ there as their Saviour, thus knowing that their sins are forgiven; who yet have not learned the blessed secret of victory over sin's power in their lives.

Our Lord Jesus Christ is the one great Object for the eye of faith to fix itself upon; and every one who looks to Him shall be saved and kept. Constant looking to Him, day by day, will mean blessing; whereas looking inward, or looking around will only bring disappointment and defeat.

One thing more. It is our further privilege to look forward to the day when we shall see Him face to face, and when that sight of Him, as He

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appears in glory, will mean our being changed into likeness to Himself, and so fitted for His presence eternally.

Dear reader, get your eye fixed upon the Lord Jesus Christ, as your personal Saviour and your Lord, and eternal blessing will be yours.

J. H. TODD.

LOOK THE RIGHT WAY.

"LOOK AND LIVE," says the hymn, but what way shall I look? "I am the way, the truth and the life: no man cometh to the Father, but by Me" (John 14. 6), are the words of our Lord Jesus Christ, and there is no other way. Yet in spite of this plain statement of fact, many people, to-day, are found seeking different ways. How true is the statement of Isaiah 53. 6: "We have turned every one to his own way." Some there are who look inward to their feelings. If they feel sorry for their sins they think this is all that God will require of them, but the Scriptures say, "God requireth that which is past" (Eccl. 3. 15). Or, on the other hand, if they feel happy, they imagine that all is well; forgetting that "the heart is deceitful above all things, and desperately wicked: who can know it"? (Jer. 17. 9); and that "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15. 19, 20).

Others look to what they do, and trust in their works, although God's word declares that salvation is "Not of works, lest any man should boast" (Eph. 2. 9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing

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of the Holy Ghost" (Tit. 3. 5). "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64. 6). In this last verse that which makes the righteousnesses to be filthy rags is the unclean thing they are upon. "Who can bring a clean thing out of an unclean? Not one" (Job. 14. 4).

Toplady was right when he sang :

Nothing in my hand I bring,
Simply to Thy cross I cling.

Again, there are some who trust in what others do for them. Such may impose penances, administer sacraments, perform rites and ordinances, but these can never save any one. "For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10. 4). If ordinances which had been appointed by God could not take away sins, how then could the ordinances of man do so.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of" (Isa. 2. 22). "None of them can by any means redeem his brother, nor give to God a ransom for him."

LOOK THE RIGHT WAY.

Having shown how wrong are these ways which many take, I desire now to point out the right way. This is through our Lord Jesus Christ. He and He only can save sinners. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). "He is able also to save them to the uttermost that come unto God by Him" (Heb. 7. 25).

Now in order to do this He must bear the sinner's sins; and so it is written that, "He was wounded for our transgressions, he was bruised for our iniquities . . . The Lord hath laid on Him the iniquity of us all" (Isa. 53. 5, 6). He "put away sin by the sacrifice of Himself" (Heb. 9. 26). "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). In a word He has "finished the work" (John 19. 30); and so He can say, "Come, for all things are now ready" (Luke 14. 17); and "Him that cometh to Me I will in no wise cast out" (John 6. 37).

Thus we have shown from the Scriptures that man is "unclean" and "out of the way" by nature and by practice, but that Christ on the Cross has satisfied all the righteous claims of God, so that all the sinner has to do is come by Christ, God's open way (Heb. 10. 20).

There are four different words prominently used in the Scriptures, to offer salvation to all, even to

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the four corners of the earth. For, "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33. 11). "Who will have all men to be saved" (1 Tim. 2. 4).

These four words are, "Come," "Receive," "Believe," and "Look."

In Matt. 11. 28, we have, "COME unto Me all ye that labour and are heavy laden, and I will give you rest."

In John 1. 12, "But as many as RECEIVED Him, to them gave He power to become the sons of God."

In Acts 16. 31, "BELIEVE on the Lord Jesus Christ, and thou shalt be saved."

And in Isa. 45. 22, "LOOK unto Me, and be ye saved, all ye ends of the earth; for I am God, and there is none else."

In these, the way of God's salvation is made so simple and plain that "wayfaring men, though fools, shall not err therein" (Isa. 35. 8). The sinner is told to *come*. Yet if he has any difficulty as to this, he is invited to *receive* the Gift of Eternal Life. Or, should he not grasp the meaning of receiving the Gift, God's Word to him is, *believe* and he will be saved. Has he any doubts about what believing is, let him (like the bitten Israelites who looked to the serpent on the pole and were healed) *look* to Christ on the Cross and he will not perish, but have eternal life (John 3. 14, 15).

It is vain to look within to what you feel, or

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to look out to what you do, or to what others do for you. Look away to Christ and to what He has done, and everlasting life is yours.

Look to Jesus, weary one,
Look and live.
Look at what the Lord has done,
Look and live.
See Him lifted on the tree,
Look and live.
Hear Him say, "Look unto Me,"
Look and live.

"Now is the accepted time; now is the day of salvation" (2 Cor. 6. 2).

"Thus saith the Lord: Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6. 16).

JAMES MEGAW.

“WE PREACH CHRIST CRUCIFIED”

(1 Cor. 1. 23).

THE preaching of the cross, in the days of the apostles, was foolishness to unbelievers, but the very embodiment of the wisdom and power of God to those who had, by faith realised its significance and entered into the enjoyment of the blessings it had brought. There is no other infallible standard for the judgment of the faith of men, and no better touchstone for the testing of sound doctrine to-day. The offence of the cross has not ceased, and man's antipathy to it has undergone no change. Yet we do well to remember what our Lord replied to Peter, when he suggested the evasion of the cross, saying, “Pity Thyself, Lord.” “Get thee behind me, Satan; for thou art an offence unto Me. Thou savourest not the things that be of God, but the things that be of men.” In other words, the suggestion that the cross should be evaded was what constituted the real offence in the eyes of the Lord, because it emanated from Satan, and showed a complete ignorance of the will and purpose of God. The attitude of the ancients to the cross may be judged by the words of the great Roman orator, Cicero, who lived at the time of Julius Cæsar: “Crucifixion, the very name should be excluded from the thought, eyes and ears of a Roman citizen. To bind a Roman citizen is a misdemeanour, to flog him a

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crime, to kill him like killing one's own father; but to lift him on a cross: how shall I adequately stigmatize such a nefarious thing." The attitude of the religious Jew could be summed up in the words: "Cursed is every one that hangeth on a tree." To-day, men try to set the cross aside and to substitute human ideas for the preaching of the cross. It is not now the offence of the actual substance of the cross, but of the awful significance of the cross. Men avoid not the shameful depths of crucifixion, but the searching doctrine of the cross; not the spiteful taunts, but the spiritual teaching of the cross; not the untold agonies, but the unavoidable answer that the cross demands to the question, "What then shall I do with Jesus?"

We cannot, by ignoring it, escape from the cross. It levels self; it casts God's searchlight on sin, showing it up in all its hideousness and heinousness, and it demands the submission of our wills in full surrender. Cowper had realised this experimentally, when he wrote :

I thirst, but not as once I did,
The vain delights of earth to share
Thy wounds, Immanuel, forbid
That I should find my pleasure there.

It was the sight of Thy dear cross
That weaned my heart from earthly things,
And taught me to despise as dross
The mirth of fools, the wealth of kings.

"WE PREACH CHRIST CRUCIFIED."

The shame associated with the cross is immeasurable. It casts a dark shadow over the world's glory, writing over man's highest attainments "the glory has departed." It exposes man in the totality of his guilt as fallen, sinful, helpless. But it reveals our Lord "in the horrible pit" in search for those same lost creatures, whom He had expressly come to save.

The cross is God's great test of faith and fidelity, and the final and complete condemnation of the world in its unbelief. What does the cross mean for you and me? Can we say with the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me?" Is the deepest expression of our convictions and aspirations summed up in the words, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world?"

The cross of Christ is all my boast,
His blood my only plea;
My passport to the realms of bliss
Is, JESUS died for me.

WILLIAM HERON.

“FIX YOUR EYES UPON JESUS.”

AN eminent surgeon, who lived before chloroform was discovered, was wont to say to the patient, before performing any operation: “Take a good look at the wound, and then fix your eyes on me, and don’t take them off till I get through.”

Now, in order to have a *true* knowledge of our *personal need of salvation*, it is important that we should have a good look at ourselves as seen in the divine looking-glass—the Holy Scriptures, where we may behold ourselves as seen by the Lord, who seeth not as man seeth: “For man looketh on the outward appearance, but the Lord looketh on the heart” (1 Sam. 14. 7). The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are *all* gone aside, they are *all* together become filthy: “There is none that doeth good, no not one” (Psa. 14. 7).

When Job beheld himself thus, he said: “Behold I am vile, wherefore *I abhor myself*, and repent in dust and ashes.” In like manner, the prophet, Isaiah, makes a somewhat similar confession regarding himself and the people of Israel: “We are all as an *unclean* thing, and all our righteousnesses are as filthy rags” (Isa. 64. 6).

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Ah! 'tis ruinous to cover
Filthy sores with rags more vile:
Let us strip them bare before Him,
That His grace may make us whole.
He delights in showing mercy
To a soul that owns its sin;
But the soul that thinks of earning
Not a smile shall ever win.

Robert Murray McCheyne, a well-known preacher of the last century, said: "People in our day have great insensibility as to their lost condition. Many know that they never truly believed on the Son of God, yet they are smiling and happy. Many know that they were never "*born again*," and that the Bible says they cannot see the Kingdom of God; but their step is as light, and their laugh as loud as if they were heirs of the Kingdom of God, instead of heirs of hell!"

When we come to the New Testament Scriptures, we read: "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" (Rom. 3. 19). These words have been sounding down through the centuries into the ears of sinful man, that he is **GUILTY! GUILTY! GUILTY** before God.

Thus, we see man is *guilty* in the sight of God though he *wist* it not—he is *accountable* to Him, whether he *feels* it or not—he is *responsible* to Him,

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whether he *admits* it or not—and he *needs* to be saved, whether he *believes* it or not!

Alas! this is the lamentable state of all who are not saved, whether they are religious or irreligious, they are like unto the Laodiceans, of whom it is written: "Because thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou are wretched, and miserable, and poor, and blind, and naked" (Rev. 3. 17). The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them" (2 Cor. 4. 4).

Sir Andrew Clark, the favourite physician of Queen Victoria, once said: "There is but one remedy for all the spiritual diseases in this world of ours, and that remedy is in the PERSON and WORK of the Lord Jesus Christ."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). "Wherefore He is able to save them to the uttermost that come unto God by Him" (Heb. 7. 25).

Personal testimony. When quite young I was taken by my parents to meetings, where I heard the gospel preached in simple language that showed me I was a sinner in need of a Saviour. As I grew older my knowledge regarding sin deepened and made me so miserable that at times I wished I had not been born. I was not aware that I was just

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getting a sight of my exceeding sinfulness in God's sight, as seen in the divine looking-glass.

In the year 1906, I met a young man who was saved suddenly, and in a remarkable way. He then began to testify of what the grace of God had done for him. I used to argue with him against knowing that we could be sure of being saved, but seeing the change in his life, and his desire for my salvation, convinced me he had that which I so much needed.

In the following year (1907) I heard that evangelistic meetings were being held in a neighbouring village, to which I went with a few other young men. During these meetings the Holy Spirit convicted me more deeply of my sinfulness. The following verse of Scripture came vividly before my mind: The Lord said, "My spirit shall not always strive with man" (Gen. 6. 3). I felt as if I were getting my last opportunity! I remained for an after-meeting, and although several verses of Scripture were read to me, I could not understand their meaning. The darkness of my mind was great, and my burden was heavy. In my distress I cried to the Lord to save me. I knew I could do nothing to save myself. I kept waiting for some feeling to come over me to assure me that I was saved. In this state of mind I left the meeting.

While walking along the village street, a verse of Scripture flashed in my memory, as if the Lord had audibly spoken the words: "*Him that cometh*

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to Me I will in no wise cast out" (John, 6. 37). At that moment I put my trust in Him as *my* Saviour, and immediately the burden was gone. I began to sing in my heart:

I believe Jesus saves, and His blood makes me
whiter than snow.

When I came home I confessed to my father and mother that I was saved, and though twenty-six years have come and gone since that joyful night, God has graciously kept me exceedingly happy, and enabled me to confess Him before others. In conclusion, I pray that my feeble testimony may encourage others to look by faith to Christ and put their trust in Him, for "The coming of the Lord draweth nigh."

'Tis Jesus, my Saviour, this wonder hath
wrought,
Though once I despised Him and set Him
at naught,
But praise Him, Oh, praise Him, He loved
me so well,
He saved me for ever from going to hell.

JOHN B. CARSON.

SAVED AND SATISFIED.

I WAS saved in the year 1897, when in my thirteenth year, while attending tent meetings, conducted by two servants of Christ, who are long since gone to their rest. Soon after my conversion, I began to declare what God had done for my soul, but in this I met with little encouragement. Some of the old folks said, "Poor little chap, he's talking about being converted, but he'll forget all about it when he grows up." Well, I have grown up long since, and have begun to grow down again, but I have not forgotten how God saved me.

And still the memories of the past
Shall with my spirit stay.

How vividly all the circumstances stand out before my mind, although more than fifty years have passed away since the great transaction took place. I still can see that tent in the corner of the field at Ballyhay, Co. Down, and the eager throng, all hurrying to secure seats. I can hear the hearty singing of those dear old hymns which never die, "Rock of Ages, cleft for me," "Jesus, lover of my soul," "Look and live," "I heard the voice of Jesus say," "I once was a stranger," "In evil long I took

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delight," etc. I seem to listen again to the faithful gospel messages, preached from such texts as, "Prepare to meet thy God," "Ye must be born again," "There is no difference, for all have sinned," "Believe on the Lord Jesus Christ, and thou shalt be saved," "The wicked shall be turned into hell, with all the nations that forget God."

Under that plain and faithful preaching, many were awakened to flee from the wrath to come, and saved through faith in our Lord Jesus Christ. Some of these remain unto this present, and some are fallen asleep; but our Lord Jesus is coming again, when the sleeping shall be raised, and the living changed, and we shall all be together with Himself, "Safe in the Glory Land."

Before this time I had attended church and Sunday school, and tried to be good, as I had been taught, in the hope that God would love me, and take me to heaven at last. At the tent meetings, however, I learned from the Scriptures that I was a child of wrath by nature, "having no hope, and without God in the world." I also learned that only those who had been born again could see or enter the kingdom of God. As I looked back over my then short life, I could not remember any time when this great change had taken place; so I came to the conclusion that all was not right with me for eternity, and I longed to be saved.

I was especially impressed by a hymn which was sung almost every night:

SAVED AND SATISFIED. . . .

Eternity! time soon will end :
Its fleeting moments pass away.
Oh sinner, say, where wilt you spend
Eternity's unchanging day?
Shalt thou the hopeless horror see
Of hell for all eternity?
Eternity! eternity!
Where wilt thou spend eternity?

Everywhere I went, this great question kept ringing in my ears, until I could not rest, day or night, for thinking about it. As the days passed my concern increased, until one night, going home from the meeting, I felt that the matter must be settled immediately. I waited until the people had passed on before me, and being left alone, I stopped at the crossroads, and prayed earnestly that God would save me there and then. Some few minutes after, and before I left the spot, God spoke to me through those beautiful and precious words of John 3. 16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I had heard them and read them many times before, but had paid little attention to them. Now that I was anxious to be saved they came to me like "cold waters to a thirsty soul," and like "good news from a far country." I saw that God had loved me so much He had given Christ to die in my stead. I saw that He required nothing of me but simply

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to believe on His dear Son. So then and there I ventured my all for time and eternity on Him. Joy and peace filled my heart, as I saw that, according to the Word of God, I had got everlasting life.

From then until now I have had the privilege of preaching the same blessed gospel to many others; and it is still my testimony that my heart is satisfied with Christ.

WILLIAM GILMORE.

THE RELIABLE GUIDE.

DR. DRIVER (not the Oxford professor) relates the following experience he had with a scientific man upon his death-bed.

“I was called to his bedside, and a sense of duty impelled me to question him. Seldom have I seen a finer looking man, or felt a kinder grasp than he gave me. Seating myself by his bedside, I said, ‘Sir, you seem quite ill?’ Without apparent hesitation or concern, he said, ‘Yes, I am going to die.’

“I said, ‘Have you the consolation of religion to comfort you?’ He replied, ‘I do not believe in the Bible, or the religion it teaches. Nature is the altar at which I worship: she has been my guide and teacher.’

“‘You speak of nature as a guide,’ I said. He replied, ‘Yes, she is infallible.’ Looking deep into his beautiful blue eyes, I said to him, ‘I, too, profess to have been educated in the same school: is it not strange that receiving our instruction from the same teacher we should arrive at opposite conclusions? Certainly one of us has misinterpreted, or the teacher has deceived us.’ He said, ‘It is not the teacher.’

“I replied, ‘The mistake then is in me or you.’

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Now it is worth while to compare opinions. If I have misinterpreted I know I have done it honestly, and desire to be corrected.' He said, 'That is right: I feel so too.' He looked very earnestly at me, and I asked, 'In all your researches have you found a creature whose nature was opposed to its appetite?' After some hesitation, he said, 'No, such a creature cannot exist. With a carnivorous stomach and a herbivorous appetite, it could only live till it starved to death, and propagation would be impossible.'

" 'Are there any exceptions to this rule?' He said, 'No, none in the animal or vegetable world.' I said, 'You are going to die.' 'Yes.' 'And that death will terminate your existence?' 'Yes.' 'Now answer me: have you an appetite for something you have not got?' 'Yes, I want to live.' 'How long do you want to live?' Looking confused, 'I can't tell you.' I said, 'You must look to the utmost limit of desire, and tell me where it is.' With animation, he said, 'I can't.' 'May I assist you?' 'Yes.' 'Suppose you could now be assured that you shall live, until an insect by carrying away a grain of sand every thousand years should remove the earth, would you then be satisfied with life?' He said, 'No.' 'Do you know anything that would meet the desire of your nature?' In great bewilderment, he said, 'No.' 'And yet you say that everything in nature teaches there must be. Now, I am not going to say that my Bible is true, or its religion is true, but would this meet the demand of your appetite?'—

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and I quoted Christ's words (John 6. 51)—'I am the living bread which came down from heaven; if a man eat of this bread he shall LIVE FOR EVER,' and his eyes flashed fire, and he said, 'Yes, it would. I have misinterpreted nature,' and he asked me to read the Bible and pray with him. I stayed with him till late at night, and wonderful was the change wrought in him. I never saw him alive again."

Nothing save the essential truths of God's Word can give comfort and true peace either living or dying. And in living, if men are not resting on the Word of God, they can at least have no rest in denying it. The very fear lest the Bible be true is enough to mar all earthly enjoyment.

A celebrated infidel said one day to a friend of his, who had imbibed the same principles: "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend. "What is that?" He answered, "I am afraid the Bible is true! If I could know for certain that death is an eternal sleep, I should be happy: my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true, I am lost for ever!"

Dear reader, if you are in darkness about the future, the Book of God gives light. If you are unsaved, the gospel brings salvation. If you are a sinner, the Son of God is the Saviour. Call a halt. Face the facts. Deal directly with God and His Word. Let the Bible speak. Listen to its sayings.

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Stifle not its voice. It speaks the truth. It talks of free salvation now, of awful judgments yet to come. And one or the other of these must be your choice.

As a tree falls, so it shall lie,
As a man lives, so shall he die ;
As a man dies, so shall he be
Throughout a long Eternity.

H. J. BARNETT.

LOOK AT THE RIGHT PLACE.

SOME time ago a gentleman lost a key belonging to a lock of great importance, its loss caused the owner great anxiety; however, after a thorough search, it was found. He then learned the delay was caused by looking for it at the wrong place.

Now, in regard to salvation, it is greatly to be feared there are many earnest souls who are seeking salvation but unable to find it, because they are looking for it at a wrong place!

It has been well said by an old writer: "If we seek salvation in the Lord Jesus Christ alone, it is impossible to miss it, but if we seek salvation elsewhere, it is *impossible* to find it."

In view of so many delusions of a religious character that abounds everywhere, it can neither be emphasised too strongly, nor stated too clearly, that salvation is obtained only in a *person*—the Lord Jesus Christ.

It is stated in the 49th chapter of Isaiah, where God the Father said concerning the Son: "It is a light thing that Thou shouldest be My servant to raise the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth." And thus, when the infant

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Jesus was placed in the arms of Old Simeon, he said : "Lord, now lettest Thou thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." Simeon saw God's salvation embodied in the incarnation of His Only Begotten Son.

In Acts, chapter 4, we have the following words spoken by the Apostle Peter : "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved."

"Have you the comfort of religion to cheer you in your affliction?" asked a religious lady of a dying young man, fast sinking in consumption. Looking up with a smile, the young man replied, "No, I never got much comfort out of what people call religion, but I have something infinitely better, I have the comfort of knowing that I am SAVED through receiving the Lord Jesus Christ as my personal Saviour, and that when my earthly life is passed I shall go to heaven to be with Him."

The lady seemed greatly astonished, and hardly knew how to reply. This was a new doctrine to her, for in common with many more, she had often sung :

'Tis religion that can give Sweetest comfort
while we live;

'Tis religion can supply Solid comfort when
we die.

LOOK AT THE RIGHT PLACE.

But, alas! no amount of religion can do any such thing. Thousands have religion who have no Christ; and if they have pleasure in life, or solid comfort in death, the more is the pity. It is a sad delusion. Not religion, but Christ is the Saviour of sinners. If religion could save a sinner, Christ had never died. But it never saved one; never will. There was plenty of religion in Bethlehem the day that Jesus was born; more still in Jerusalem the day that He was crucified. It is the same to-day, there are plenty of churches and chapels, clergy and people with heaps of religion, but what will it profit those who have not been "*born again*"?

This is a world of deceit. Man's heart has been pronounced by God, "deceitful above all things" (Jer. 18. 9). But of all manner of deceptions, self-deception, and especially religious deception, seems the *saddest* and the *worst*. Do you start at the expression—religious deception? Well depend upon it, whether it shocks you or not, there is nothing so deceptive as a decent religious life without a saving knowledge of CHRIST in the heart. As a matter of fact the great deceiver is deceiving multitudes, and such are his delusions, acting as an angel of light, that they are fit to deceive, if it were possible, even the elect! (Rev. 12. 9; Matt. 24. 24).

Seeing this is a matter that concerns our eternal destiny, we wish to be practical, and in order to be practical, we must of necessity be personal, there-

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fore, in love for your soul's salvation, we affectionately ask, not about religion, but about yourself, yes, just about *yourself*.

Have *you* been born again? Ready to leave all you prize on earth and enter on your eternal destiny? Have you thought where that eternity will be—how and with whom you are to spend it? These are solemn questions, infinitely more important, and of much greater personal interest to you than the news of the day—your health, your family, your home, your business, or your possessions—yet, perhaps, you seldom give them a moment's reflection. If they do come up, you prefer to push them aside, change the subject, lift up a newspaper to "kill time," or commence work to occupy your thoughts! Is this wise, is it rational? Closing your eyes to facts will not alter them. Forgetting that you *must die* and meet God, will not put off the day of that great event!

"O that they were wise, that they understood this, that they would consider their latter end" (Deut. 32. 29), or, must Christ's words, "Ye will not come to ME that ye might have life," apply to you?

O linger not, nor slight His love—
Love that no tongue can tell.
The Christ-rejecter's doom must be
With lost ones down in hell.

R. M'ELHERAN.

SAVED IN THE HOUSE OF MY FRIENDS.

FOR many years I had longed to know Christ as my Saviour. I had a general knowledge of Him as *the* Saviour, and of what He came from heaven to do, but my great anxiety was to know THAT I WAS SAVED. With this object in view, I was doing my best by my own efforts, and hoped that some day I might attain to it.

Thus my time passed in deep spiritual darkness until the year 1911, when I visited the home of some friends who were Christians. These were interested in my spiritual welfare and, during one evening I was with them, they sang the following hymn : -

I hear the words of love;
I gaze upon the blood;
I see the mighty sacrifice;
And I have peace with God.

As they did so, I began to realize my lost condition more fully than ever before. I was weary and sad at heart, and would have given the gold of all the world, if I had it, to possess that peace of which they sang. They read to me verses in Isaiah 53., and in John 10.; and from them they explained to me the way of salvation.

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While I listened, the Holy Spirit revealed to me that "Life is found alone in Jesus," and I was enabled with trustful heart to look to HIM, and receive Him as my Saviour. I saw that He was wounded for my transgressions, and bruised for my iniquities; that the chastisement of my peace was upon Him; and that with His stripes I was healed. Peace and gladness filled my soul; sadness and fears all vanished; my thoughts were occupied with "JESUS ONLY."

I looked to Jesus in my sins,
When sick at heart and sad
I saw Him die instead of me,
And that has made me glad.

Notwithstanding the fact that, by nature and practice, we are all in a lost and perishing condition; yet we know from the Holy Scriptures that God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2. 3, 4). "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3. 17).

Although you, my reader, may have drained the cup of sin and pleasure dry, yet I doubt not that, like me, you have often in your heart longed for deliverance from the bondage in which you are held. Perhaps your fear has been that "you could not keep it," as it is sometimes expressed. Those who think thus seem to imagine that receiving

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salvation is somewhat similar to signing a temperance pledge; that it is something they have to keep. The truth is it is something which the needy sinner receives. It is a GIFT—even the gift of eternal life. “For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord” (Rom. 6. 23). This gift you may either refuse or receive; and what you receive, you have. It is received by accepting the Lord Jesus Christ as your personal Saviour, for “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5. 12).

Let me ask you then the plain question, Have you received this gift of eternal life? If not, why do you wait? What can you gain by delay? Life is uncertain, and eternity is real. There is a real heaven for those who are saved; and a real hell for those who die in their sins.

To die without Christ: hast thou counted
the cost?

To die without Christ; and thy soul will
be lost!

No tongue can tell, no imagination can picture, no earthly calamity, be it ever so dreadful, can adequately represent what it will be to awake suddenly to the awful fact that you have lost your soul in an eternity of woe, “where their worm dieth not, and the fire is not quenched” (Mark

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9. 44). Why not then be saved at once? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). "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. 22. 17).

Some time ago I read of a girl named Helen, who was helping to nurse a sick gentleman that she loved dearly. One day he said to her, "Helen, it is time for me to take my medicine, I think. Will you pour it out for me?" Helen quickly did so, and brought it to his bedside; but instead of taking it in his hand, he quietly said, "Now, dear, will you drink it for me?" "Me drink it," said Helen. "What do you mean? I am sure I would in a moment, if it would cure you; but you know it will not do you any good, unless you drink it yourself." "Won't it really," said he, "no, I suppose it will not. But, Helen, if you cannot take my medicine for me, I cannot take your salvation for you. You must take it for yourself."

Your teachers, friends and relations may be ever so desirous for your salvation; yet the acceptance of God's remedy for your sin must be YOUR OWN ACT. Many I know are quite content to go on hearing about the remedy, Sunday after Sunday, from teachers or preachers. They think they have done very well in coming to hear, and never consider that God holds them responsible to TAKE; and that for every invitation they listen to, they will have

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to give account to Him, if they do not accept it.
Do not forget then, dear reader, that SALVATION IS
SOMETHING YOU MUST TAKE FOR YOURSELF.

Life is found alone in Jesus;
Only there 'tis offered thee;
Offered without price or money:
'Tis the gift of God sent free.
Take salvation—
Take it now, and happy be.

K. M'C.

THREE LOOKS.

THERE are three important "LOOKS" in the New Testament Scriptures, each of them relative to the glorious person of the Son of God, to which I wish to draw your attention. The first has reference to His death, the second to His present session at God's right hand, and the third to His coming in glory when "every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him." They are worthy of consideration by all, for all have got to do with Jesus, either as Saviour, or as Judge. God Himself has purposed that "at the Name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2. 10, 11).

Our first look then is—

LOOK IN.

In John 20. 5, 6, we read, "And he (John) stooping down and LOOKING IN, saw the linen clothes lying." As we with him look for a little while into this empty grave, we shall learn many important lessons. In fact all the hopes of Christianity are associated with it.

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The Cross still stands unchanged,
Though heaven is now His home.
The mighty stone is rolled away;
But yonder is His tomb.

And yonder is my peace,
The grave of all my woes.
I know the Son of God has come;
I know He died and rose.

“If Christ be not raised, your faith is vain, ye are yet in your sins,” thus reasoned the Apostle Paul in the great resurrection chapter, the fifteenth of first Corinthians. Then he adds, “But now is Christ risen.” The Prince of Life has been in death, and by dying has slain death, and brought life and incorruptibility to light through the gospel. All the great questions which pertain to redemption, forgiveness, and eternal life, have been for ever settled by the Firstborn from among the dead, “Who was delivered for our offences, and was raised again for our justification” (Rom. 4. 25). He is a Living Saviour, “able to save to the uttermost all that come unto God by Him.”

Reader, the sin question has been righteously settled; death and the grave have been conquered. We invite you to look to Jesus, the risen Son of God. Look not within yourself; there is no good there. Look not on things around; you will become distracted. Look not back, nor procrastinate; you

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may miss salvation altogether, as did Lot's wife. God says, "Look unto Me and be ye saved," and "Now is the day of salvation."

There is life through a look at the Crucified

One;

There is life at this moment for thee.

Then look, sinner, look unto Him and be saved,

Unto Him Who was nailed to the tree.

Our next look is—

LOOK OFF.

In Hebrews 12. we are thus exhorted, "Looking unto Jesus, the Author and Finisher of our faith; Who for the joy that was set before Him, endured the cross, despising the shame; and is set down at the right hand of God." In this verse the word "looking" carries with it the idea of looking away from other objects to one especially. Hence we describe our second look as LOOKING OFF. In the previous chapter of the epistle we had been invited to look at the Old Testament worthies, who in their own generation walked the path of faith in God; but in chapter 12. we are called to fix our eyes earnestly on the Perfect One, Jesus the Son of God.

Four times in this epistle our attention is drawn to His as seated; and it would appear as if language

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fails the apostle, to describe the greatness of His exaltation from the cross to the throne. Here in chapter 12. 2, it is "At the right hand of the throne of God"; in chapter 10. 12, "On the right hand of God"; in chapter 1. 3, "On the right hand of the Majesty on high"; and in chapter 8. 1, "On the right hand of the throne of the Majesty in the heavens." There we may behold Him, our Sin-purger, Sacrifice, Priest, and Example. Having offered one sacrifice for sins for ever, He sat down there; and there upon the throne in the heavens He still sits, "ABLE TO SAVE" (chap. 7. 25); "ABLE TO SUCCOUR" (chap. 2. 18). Men out of every kindred, tongue, people and nation, have already looked to Him, and confessed that He alone is worthy. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4. 12).

'Tis not doing, 'tis not praying,
'Tis not weeping saves the soul;
God is now His grace displaying:
Jesus died to make thee whole.
Look to Him, and lifeworks follow;
Look to Him without delay;
Sinner, look, and ere tomorrow
Thou wilt weep, and praise, and pray.

Remember that those who do not look to Him as Saviour shall one day look on Him as Judge.

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Now in grace, He says, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Then in judgment He will speak, "Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels."

This brings us to our third look—

LOOK UP.

We have it in the verse, "They shall see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then LOOK UP, and lift up your heads; for your redemption draweth nigh" (Luke 21. 27, 28). The attitude of all God's people should be, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." Ahead of us lie the reception in the air, and the manifestation on the earth. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3. 20, 21).

He comes as Saviour to His people, as Deliverer to Creation, and as Judge to His enemies. Let me earnestly ask you, my reader, where will you be found in that day? Shall it be with His people redeemed and blessed; or with His enemies lost in the judgment of God for ever?

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A rush of Alleluias fills all the earth and
sky;

The ringing of ten thousand harps bespeaks
the triumph nigh;

The Day for which Creation and all its
tribes were made;

The joy that hath its former woes a
thousand-fold repaid.

HAWTHORNE BAILIE.

“LOOK UNTO ME AND BE YE SAVED.”

IN these seven words are suggested to us two of the most important subjects which can occupy our time or our thoughts. On the one hand we have our need of salvation (“Be ye saved”), and on the other the means whereby we can obtain it (“Look unto Me”). Let us then consider first, in the light of what is revealed in the Word of God, why we need to be saved.

To begin with, that Word tells us very plainly that we have sinned. Written on the forehead of every man, whether he be black or white, rich or poor, is the word SINNER. “There is no difference,” it says, “for all have sinned” (Rom. 3. 22, 23). No question is raised here as to the number or nature of the sins. We have come short of God’s glory when we have sinned at all. As it tells us again, “Whosoever shall keep the whole law, and yet offend in ONE point, he is guilty of all” (Jas. 2. 10).

Some years ago a man was suspected of the murder of at least three women. He was arrested and put upon his trial for the murder of but one of his victims, since it was only needful to fasten

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on him the guilt of one such crime, in order to ensure his suffering the extreme penalty of the law. Thus it is also with sin against God. In this sense we might say that it is always a capital crime, and death is the wages of the least, as well as of the greatest sin (Rom. 6. 23). Someone has well said, "I pity the one who appears before God in the guilt of his least sin, or trusting in the merit of even his best work." Reader, let the confession and prayer of the publican be yours, "God be merciful to me a sinner" (Luke 18. 13).

When God at first let in His light
Upon my soul's dark, gloomy night,
It made me conscious of my plight—
I'm sinful.

Yet another thing the Scriptures tell us is that we are LOST. One short text will suffice to prove this. "All we like sheep have gone astray" (Isa. 53. 6). By what word would we describe a sheep that has gone astray? By the word, lost. It has been said that a sheep once astray will never find its way back again, and thus it is with all mankind. We would wander endlessly, if not sought and found by the good Shepherd. In Luke 15, we read of a sheep that had been lost, but it was found. It did not come back itself, but was sought by its owner until He found it.

The story is told of a man who went alone to

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explore the mammoth caves of Kentucky. He took with Him a lamp and a large ball of twine. Fastening the cord at the entrance to the caves, he passed inside, slowly unwinding it as he went along. After a time, when he had covered a great deal of ground, his lamp went out, and he discovered to his horror that he had left his matches at the entrance. In his excitement he let go his cord, and in a moment he was hopelessly lost. A few weeks afterwards his body was discovered, with a hand almost touching the string for which he had vainly sought. Reader, let this man's terrible experience speak to you of your own lost condition, and of your danger of perishing in a vain effort to find your own way to heaven. That you cannot do; but we have good news for you. “For the Son of Man is come to seek and to save that which was lost” (Luke 19. 10).

I tried the narrow way to find;
But groped in vain as do the blind,
Until the dread thought seized my mind—
I'm lost.

Let us further consider that it is God Himself Who has said, “We **MUST** be saved” (Acts 4. 12). Our own opinion, or that of other men as to this matters not a whit. God has declared it, and it stands true. The hindrance in the way of the salvation of many is not that they are too bad to be saved, but that they think they are not bad

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enough to need it. All which the Scriptures testify of the corruption and depravity of human nature gives them no concern. They think that while these things may be true of others, they are not true of them. Reader, if this is your thought, remember the words of the Lord Jesus to the Pharisees. He told them, "The publicans and the harlots go into the kingdom of God before you" (Matt. 21. 31).

Turning now to the means of obtaining this salvation, it is set forth in Isaiah 45. 22, in three words, "Look unto Me." These simply mean, Rely on Me, Trust Me, Put your confidence in Me. The wounded man on the Jericho road, in Luke 10, when he saw the priest coming along, no doubt looked to him, in hope that he would do something for him; but he was disappointed. The priest passed him by. He could not help him, and being more honest than some at the present day, he did not pretend that he could. Alas, how many there are still who look to some rite or ordinance, or to some man for salvation. A man, if he be a saved man, may be helpful in pointing a sinner to Christ; but one who pretends to have any saving power in himself is but a stumbling-block, over which souls may stumble into hell. So with rites and ordinances. They may typify salvation and point to Christ; but they cannot of themselves give salvation to any. It is "Not of works, lest any man should boast" (Eph. 2. 9).

"LOOK UNTO ME AND BE YE SAVED."

I strove in vain to keep God's laws;
In rites I laboured without pause;
At length my soul's confession was—
I'm helpless.

It is to the Lord Jesus alone then we must look for salvation. He must be the one and only object of our faith. Most people believe that He has done something for our salvation; but the truth is that He has done everything which was needful to be done.

In the dark ages, a man, called Antonio Palerio, wrote a book, entitled, "The benefits of the death of Christ." He was arrested and put on his trial for heresy. The inquisitors said, "We will ask him three questions, that in his answers he may have every opportunity to say something which will exalt the church." So they asked him, "What is the first means of salvation?" He replied, "Christ." "And what," said they, "is the second means of salvation?" To this he gave the same answer, "Christ." Once more they enquired, "What is the third means of salvation?" And the brave confessor the third time answered, "Christ." "Take him away," said they, "and burn him. He is a heretic." But was he? Hear what Peter says. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4. 12).

Happy is the one who has found in the blood of

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Immanuel that which has met the claims of God,
and the deep need of his own soul.

I heard the voice of Jesus say,
Look unto Me: I am the Way;
I looked: my burden rolled away,
I'm happy.

T. H. LITTLE.

JOY, TRUE AND FALSE.

“BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE. FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID, A SAVIOUR, WHICH IS CHRIST THE LORD” (Luke 2. 10, 11).

While walking along the street some time ago, I overheard two gentlemen in conversation, one of whom was saying, “I am not as happy as I should like to be.” Turning to them, and raising my hat, I said, “Gentlemen, there is only one thing which can give true and lasting happiness, and that is to know Christ as your personal Saviour. This I have proved by experience of over fifty-seven years.”

'Tis Jesus only that can give
Sweetest pleasure while we live.

'Tis Jesus only can supply
Solid comfort when we die.

On another occasion, in the city of Cardiff, while waiting for a street car, three young men came toward me smoking, and singing between the whiffs. Bowing to them, I asked, “What makes you sing, Gentlemen?” “Because we are happy,” they replied. This gave me the opportunity of putting further questions such as, “What makes you happy?” and “How long is your happiness going to last?” Finally,

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I said, "Let me tell you, young men, there are two sources of happiness : one is in God, and the other is in Satan. If your happiness has not come from God, because of the forgiveness of your sins through the precious blood of Christ, it is a delusion. All true Christians can say, in the words of Scripture, "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1. 7).

Now, my dear reader, are you happy? If so, why is it? Have you good ground for it? If not, why not?

There are many aspects of joy in the Scriptures. There is the GREAT JOY of God's salvation, referred to in Luke 2. 10, quoted at the head of this article. In Matt. 2. 10, we are told that the wise men "rejoiced with EXCEEDING GREAT JOY" when they saw the star. All who know Christ as their Saviour have a present joy, with which the joys of earth are not worthy of comparison (Psa. 4. 7); and have also the prospect, according to 1 Peter 4. 13, of being made "GLAD WITH EXCEEDING JOY" when the Lord comes.

"They BEGAN to be merry" (Luke 15. 24). What a contrast with verse 14, "He began to be in want." And at the other end we have, "In Thy presence is FULNESS of joy" (Psa. 16. 11). Let me tell you, reader, that if you never taste heaven's joys on earth, you will never experience them in eternity.

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Oh, what is all that earth can give?
I'm called to share in God's own joy;
Dead to the world, in Thee I live,
In Thee I've bliss without alloy.

The joys of earth could never fill
The heart that's tasted of Thy love:
No portion would I seek until
I reign with Thee, my Lord, above.

JOHN KNOX McEWEN.

“BEHOLD THE LAMB OF GOD.”

THE above words of John 1. 29 are the New Testament counterpart of Isa. 45. 22, “Look unto Me and be ye saved.” Whatever the language in which it may be conveyed, God’s message to man is always substantially the same. And it is always simple and plain. If we take as an example the verse just quoted, it is noteworthy that in all the twenty-two words, of which it is composed, only one is of two syllables (“unto”), and only three have so many as five letters in them. Small wonder is it, therefore, that it has oftentimes been used of God to lead seeking souls to the Lord Jesus.

Amongst these, as is well known, was the late C. H. Spurgeon who, having through it been led to Christ himself, devoted his life to pointing others to “the Lamb of God which taketh away the sin of the world.”

Yet simple as this proclamation of the Lord is, I fear it is but little understood by many to-day. It is only one here and there that can tell of having had personal experience of turning from darkness to light, and from the power of Satan unto God, without which none can be saved. Are you, dear

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reader, amongst the number of these? How would it be with you, if this were your last day upon earth?

Have you trusted Jesus and His saving power?

Are you washed in the blood of the Lamb?

Are you fully trusting in His grace this hour?

Are you washed in the blood of the Lamb?

Or, will your wail in eternity be,

Yonder is heaven, but 'tis far, far away;

Now it is lost, it is lost,

Closed are its gates, and far off its bright day;

Yea, it is lost, it is lost.

There is no need, I am glad to say, my reader, for this to be your experience, since God has said, "LOOK"—the easiest possible command, "UNTO ME"—the best possible object, "AND BE YE SAVED"—the richest possible blessing, "ALL THE ENDS OF THE EARTH"—the widest possible sphere, "FOR I AM GOD"—the greatest possible Authority.

But you may ask, "How am I to look, since I cannot see the Lord Jesus on the Cross, in the way the bitten Israelite saw the brazen serpent on the

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pole. No, dear reader, you cannot see Him with your natural eyes; but listen again to His words, spoken to Nicodemus, "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." Notice how, instead of using the word "LOOKETH," the Lord says, "BELIEVETH," thus showing that looking unto Christ and believing in Christ are one and the same thing.

The main point is that in Christ alone is salvation to be found. It is not looking into yourself for feelings; nor is it looking to a religious system, or to a man who is its representative. You may be a very regular attendant at what you call "your place of worship," and your "minister" may be a man to be admired; but he cannot atone either for your sins or for his own. At best, if he himself knows the way of salvation, he can do no more than pass on to you God's message, "Behold THE LAMB OF GOD, which taketh away the sin of the world."

Oh that the Holy Spirit may convince you, sinner, of this great fact, and lead you to Christ.

Reader, trust God's risen Son;
Trust the work that He has done.
To His arms now quickly run:
Faith in Christ will save you.

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Then you will be able to sing in truth Spurgeon's
hymn on his own experience :

I looked to Jesus on the Cross ;
For me I saw Him dying ;
God's Word believed that all my sins
Were there upon Him lying.

I looked to Jesus there on high,
From death up-raised to glory.
I trusted in His power to save—
Believed the old, old story.

I looked to Him, He looked on me ;
And we were one for ever.

May such be the happy experience of all the
readers of this book.

THOMAS WALLACE.

BY GRACE ALONE.

GOD desires, earnestly desires the salvation of all mankind. He has made provision for all, thus making it possible for all to be saved; and that provision has been made at infinite cost, even the giving up of His only Son to die at Calvary. The reception by the sinner of this salvation which God has provided is simplicity itself; but man by tradition and religion has obscured it. Therefore it cannot be too plainly or too often stated that salvation is not to be obtained by good works, or by keeping of ordinances. Good works cannot put away sin, nor were ordinances given by God to deliver us from the wrath to come.

Man is a sinner (Rom. 3. 23), "for all have sinned." He is a sinner "without strength" (Rom. 5. 6), unable in the smallest degree to help himself. Therefore he needs a Saviour, one who can atone for his sins, cleanse him from all unrighteousness, and bring him nigh to God. Now when we turn to the Word of God, we find that such a one has been provided in the person of the Lord Jesus Christ. Through Him alone forgiveness of sins is obtained (Eph. 1. 7); eternal life is given (John 10. 28); and the sinner is made fit for the presence of God (Eph. 2. 13). The Lord Jesus, by His death, burial, and resurrection, has procured all this and much

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more besides for us; and freely is it offered us. "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. 2. 8, 9).

God sets before us this saving grace of His in a variety of ways. Let us look at one or two; and let us take, to begin with, the forty-fifth chapter of Isaiah, and verse twenty-two, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Here are words easy to be understood, and as easily obeyed. "Look unto Me," He says. Our eyes are directed; not toward ourselves, for we are sinful, and were born thus (Psa. 51. 5); not toward our own works, for they are useless (Eph. 2. 9); not toward our fellowman, who is as helpless as we are (Psa. 49. 6); but to the Lord Himself. It is "Look unto ME."

Naaman, the leper, came into the land of Israel, having heard that he could be healed there. Arriving at the prophet's house, the commandment to him was, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (2 Kings 5. 10). He had entertained thoughts of his own as to how the healing would take place (v. 11); but he had to bow to God's way, or miss it altogether. Persuaded by his servants, he did as he had been bidden, and to his unspeakable joy, he arose out of the water a cleansed man. How many, to-day, are like him. The language of their heart is "I think," and because the Word of God

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runs counter to their thoughts, they go away in a rage.

Is my reader one of those who think that some great thing on his part is necessary, before he can have his sins forgiven. If so, you are as mistaken as was Naaman. All you have to do is LOOK. The work that saves is finished. The Worker, God's Son has risen from the dead, and is on the throne. One believing look to Him, Who on the tree bore sins not His own, will bring you life eternal. As it is written, "Every one which seeth the Son, and believeth in Him, may have everlasting life" (John 6. 40).

In Numbers, chapter 21., Israel is seen in the wilderness, on their way to the land of Canaan. Discouraged by the difficulties, they murmur against God; and their sin in so doing brings on them the divine judgment. Fiery serpents are sent into their midst. The people are bitten and some die; while the remainder appeal to Moses to intercede with Jehovah for them. This he does, and the Lord tells him to make a fiery serpent of brass, and put it on a pole, promising that "every one that is bitten, when he looketh upon it shall live" (v. 8). Moses did so, and then we read, "It came to pass that, if a serpent had bitten any man, when he beheld the serpent of brass he lived." In this we have another illustration of the way of salvation. The helpless dying Israelite heard the word which fell from the lips of Moses; he turned his eyes believingly to the

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brazen serpent on the pole, and he was saved from death.

This illustration our Lord Himself made use of, in His conversation with Nicodemus, a teacher of Israel, who knew the story well enough, but knew nothing whatever of its typical and spiritual meaning. So clearly and simply did the Lord set this before him, that we need only quote His words, in hope that they may be blessed to the reader, as they were to Nicodemus. He said, "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 3. 14, 15). Look then, sinner, and live.

R. HAWTHORNE.

WHEN THE CAMERA CLICKED.

ONE Saturday afternoon, as I strolled along a promenade, close to the shores of Sydney's beautiful harbour, my attention was attracted by the stately strains of the National Anthem, rising from the rocks below. My Curiosity being aroused, I descended by a rugged pathway to the shore, where I came upon a large gathering of people. A commemorative tablet had just been unveiled by the Mayor of North Sydney, and, as I approached, a press photographer was endeavouring to consolidate the crowd, so that he could get as many as possible into his picture. "Where shall we look?" called someone. "Look right at the lens," he shouted, "and not at the tablet, if you want to be in." Then, "Ready": a click and it was all over.

As I continued my quiet stroll, I thought of his words. "Don't look at the tablet; look at the lens, if you want to be in the picture." I said to myself, "I will peruse the illustration page in Monday's paper to see the result. The photo will reveal those who were ready."

While I walked on meditating, an impressive picture of a future gathering flashed vividly upon my mind, not a passing earthly scene, but the vast assembly of the heavenly hosts surrounding their

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exalted Saviour, and singing their glad new song of worship :

“Lord, Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation.”

and I thought, how many from Sydney will be in that throng; how many thousands from the Empire; how many myriads from the four corners of the earth; eternally to behold and serve the glorified Christ, enthroned in majesty, the centre of that universe of bliss! Reader, will you be one? Answer me, for heaven is real, not visionary; and hell, too, is real, with wide open gates to receive all who neglect God's great salvation.

But who are these myriads of myriads, who shall look upon and be like to their exalted Lord? None other than those who on earth have beheld Him by faith as the Lamb of God, the Sinbearer. They learned when in their mortal bodies that there was nothing good within, and that Jesus alone could save and satisfy.

At the harbour-side ceremony, all of course wanted to be in the picture; yet, as the camera shutter moved, some were still gazing at the tablet. Their complaint afterwards was, “Oh, we were not ready,” but whose fault was that? A greater wonder, sinner, is this, that when preachers of the glorious

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gospel seek to break down your indifference and lead you to Christ, you prefer to look to any human aid, or to any devil-devised counterfeit, as a means of salvation, rather than to Him. Yet our Lord has said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by ME." And Peter, filled with the Holy Ghost, declared concerning Him, "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Is it so that, in face of these and similar Scriptures, you are still devoting yourself to the "tablet" of formal human creeds, or even, perhaps, to spiritist teachings; and instead of looking for your present and eternal salvation to the once crucified, but now risen and exalted Christ, are turning your back upon Him who died for you? Remember this, that if your back is towards Him, your face is towards everlasting destruction; and when the trumpet shall sound, and the saints of God shall be caught up to meet their Lord in the air, you will be found unprepared and left behind.

Hopeless the plight of the careless then;
Bitter the cry of deluded men;
Awful that moment beyond our ken;
When the Lord Jesus comes.

But, praise God, this need not be so: in fact it will not be so, if you listen obediently to the loving

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voice of Jesus as He proclaims, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life; and shall not come into condemnation; but is passed from death unto life." Trust in Him now as you read these lines, and know the blessedness of sins forgiven and peace with God. Do not let pride, or popularity, or pleasure, keep you out of heaven, and lure you down to hell.

My own joyful testimony is:

I came a wanderer and alone;
My way was dark as night:
I looked to Christ, that Blessed One;
My darkness turned to light.

C. A. BRACE.

LOOK FOR THE SAVIOUR.

How comforting are the words spoken by the Lord Jesus Christ to His sorrowing disciples: "Let not your heart be troubled; ye believe in God, believe also in *Me*, in my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, *I will come again*, and receive you unto myself, that where I am there ye may be also" (John 14. 1-3). "Ye now therefore have sorrow; but I will see you again, and your heart shall *rejoice*, and your *joy* no man taketh from you" (John 16. 22). "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8. 18) As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2. 9).

His coming will be a GLORIOUS and JOYOUS EVENT, in which all who had been "born again," and had passed away, whose bodies rest asleep in their graves, together with all *true* Christians alive on the earth at His coming, shall be caught up together, to meet the Lord in the air, and to be for ever with Him.

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“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, wherefore COMFORT ONE ANOTHER with these words” (1 Thess 4. 15-18). Thus, the Christian’s attitude ought to be “LOOKING FOR THAT BLESSED HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity” (Titus 2. 13, 14).

We’ll meet again—perhaps to-day,
The dear ones who have passed away,
The loved ones who now softly sleep,
Whom Jesus now doth safely keep:
Oh, wondrous joy to meet them there
At that blessed meeting in the air.

CHARLOTTE McELHERAN.