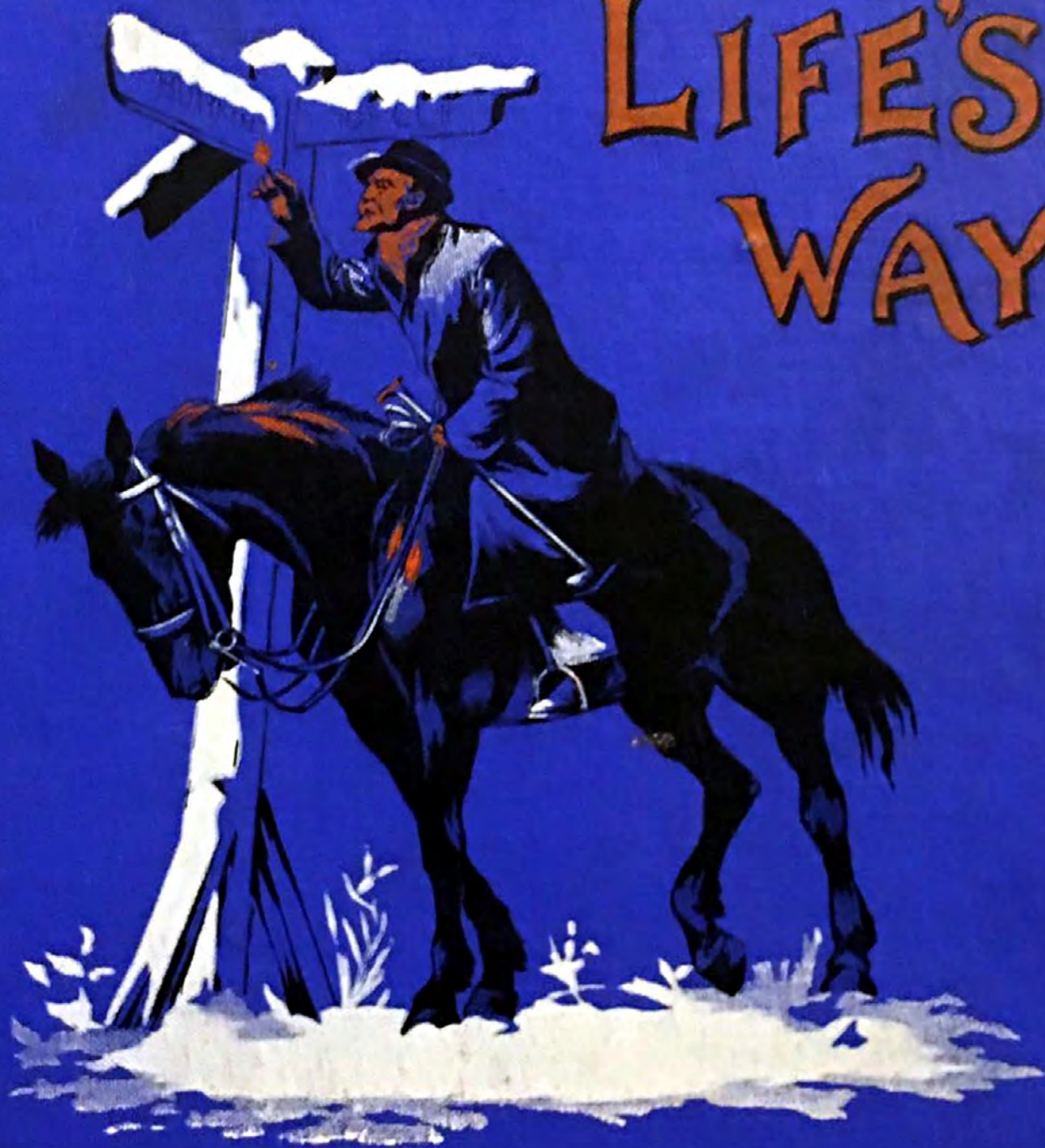


# SIGNPOSTS ON LIFE'S WAY





# SIGNPOSTS ON LIFE'S WAY.

BY  
INGLIS  
FLEMING.



THE SON OF GOD  
said :

**"I am the Way..  
No man cometh  
unto the Father  
but by ME."**

John xiv. 6



LONDON : The CENTRAL BIBLE TRUTH DEPOT, 5 Rose Street, E.C. 4.

N.B.

**THE AUTHOR** will be pleased to hear from any who may receive help through the following pages, and to forward gospel booklets to those in spiritual difficulty.

Address to

c/o Central Bible Truth Depot,  
5 Rose Street, London, E.C. 4.

"Scattered Seed"—A Gospel Magazine for Old and Young, 1d. monthly, edited by INGLIS FLEMING, can be obtained from same address, or through any bookseller.



## WHICH IS THE WAY ?



**W**E are all journeying. Every day urges us on. Time will soon be past. Then Eternity will be reached.

Are we on the Right Road? Does every passing hour bring us nearer Heaven—Home?

In this volume we would seek to point fellow-travellers, old and young, to Him who is the Way of Life—the Son of God, the Lord Jesus Christ.

HE is the only True Way to present peace and to everlasting happiness.



# WHICH ROAD ARE YOU GOING?

**F**OR many years he had trodden the old road—the way which “seemeth right unto a man.”

Strong drink had ensnared and was now ruining him. It robbed his purse. It robbed his prospects. And it threatened to rob him of his soul.

He was, as to his age, in the prime of life; but as to his condition he was in the bondage of corruption. Moreover, he was content to be there, for, as yet, he was unawakened to a sense of the peril in which he stood.

A strange means was to be used to arouse him.

Going into the North of Wales to attend a funeral, he was walking along a country road, when his attention was attracted by a notice board.

Inscribed upon it he saw the words,

Don't use the old road.  
It is dangerous.  
Keep to the new one.

The sentence only referred to the branching roads before him. They had nothing to say to spiritual matters. But “all things serve His might.” The message on this board made him think. It made him look ahead. Was not he travelling on the old road of sin? Right in his eyes it had been. But what was it in the sight of God? And what was to be its end? “The end thereof are the ways of death.”

The death of another had brought him to the district. His own death was not far off—nearer perhaps than he thought. And beyond that dread event, which would fix

his destiny, lay Eternity. Eternity, with all its bliss for the saved, but with all its woe for the ungodly.

He was using the old road. It was “dangerous” indeed. It would mean destruction in the end.

As yet it was not too late. He might be saved. The new road was open. He might tread it. Christ Himself is the way of salvation and of peace. God gave Him to be the path of blessing and of happiness for men. And He calls all to tread that way to-day.

There and then the folly of the past became plain to his view. He was missing the gladness which God had provided for him. The paths of pleasantness and peace he had never trodden. Instead thereof he had been on the hard way of the transgressor.

Why should he pursue it further?

The result of that simple statement on the board was that he was converted. He turned to God from all the idols he had hitherto served. He fled to the Saviour of sinners who was waiting to welcome the wanderer. He received from His hands forgiveness, full and free, without money and without price. And to-day he keeps to the new road and rejoices as he treads it—while ever nearing are the glorious courts of everlasting blessedness.

Which road are you treading? Oh, friend, be warned in time.

Don't use the old road.  
It is dangerous.  
Keep to the new one.

---

## DO YOU KNOW THE WAY?

**I**T is said that travellers in Venice can easily find their way. The streets are narrow and the canals have many twists and turnings. But there is in the walls by the canals and along the footpaths a

THIN LINE OF RED STONE.

If that line is followed it will lead the traveller to the centre of the city.

In the Scriptures there is the thin red line of redemption by blood. Wherever you turn in the holy pages—you will find it near you. It leads to Christ.

He is the Centre—the All—of God's thoughts, the Centre—the All—of our salvation.

## BROUGHT TO PORT.



**H**URRAH! Hurrah! The joyful cries rang loud and free as the storm-broken smack was brought safely into port.

She had been seeking to make the harbour at Lowestoft, but her sails split, and she became unmanageable and drifted before the tempest. Only a few minutes more and she would have grounded and become a wreck.

The *Nil Desperandum* was in dire distress. But the harbour tug, pluckily handled, went out to the rescue, and getting a hawser on board the imperilled boat, brought her into port.

As I watched the exciting scene from the pier I thought of myself and my Saviour. I

thought of myself in all my need drifting on to the rocks of eternal destruction. Without strength to save myself and without hope of salvation. I thought of my Saviour, who came forth from His glory above and, enduring the storm of judgment at Calvary, reached me where I was in all my need and at the cost of His unutterable sufferings delivered my soul. Thus I can say—

"Safe home, safe home in port!  
Rent cordage, shattered deck;  
Torn sails, provision short,  
And only not a wreck,  
But oh! the joy upon the shore  
To tell our voyage perils o'er."

Christ is a Saviour for all. He is the Saviour of all who trust Him. Is He your Saviour?



## FOUND OUT.



**T**HE old shopkeeper bounced the coin on the counter. It had not the right ring. He weighed it in his hand. It seemed light.

He looked at it carefully. It was not quite the correct colour.

It had passed muster as a good coin for a long time, but at last it was

FOUND OUT.

Now it would be nailed down on his counter as a warning that there were counterfeits about.

ARE YOU REAL OR COUNTERFEIT ?

Some years ago a friend of mine was visiting a town where he was a stranger. He asked a young lady in a shop if there were any Christians in the town.

Her reply was, "Oh, we are all Christians here!"

"All Christians."

She meant that all bore that name. And perhaps she thought that this was all that being a Christian meant.

But being a Christian means far more than having a Christian name.

In Revelation iii. 1, we read of those who have a name to live, but are dead.

They are mere shams. They are only counterfeits. They are not genuine. As a bad two-shilling piece is a worthless imitation of a real one, so those who are only Christian in name are of no value as Christians. The bad two-shilling piece will sooner or later be found out, and probably broken in pieces, so that it will not deceive people any longer. The mere professor will be found out too, and be judged and banished from God's holy presence.

What, then, is a true Christian?

He is *cleansed*. By the precious blood of Christ. Having come as a sinner to the Saviour, he is made by Him whiter than snow in God's holy sight.

He is *healed*. Christ was wounded for him, bruised for him, stricken for him, and with His stripes he is healed.

He is *redeemed*. "Christ has redeemed us." He has bought us back from our slavery to sin and brought us to God.

He is *illuminated*. He was in darkness. He did not know what he was as a sinner. He did not know what Christ was as a Saviour. Now he has light and can see clearly.

He is *sanctified*. He is set apart from all his former associations. He no more belongs to the world. He belongs to Christ, and is called to walk so as to glorify Him.

He is *trustful*. He confides in Christ, and depends upon Him day by day for needed grace and strength and wisdom for every step of his pilgrimage here.

He is *instructed*. Sitting at Christ's feet he learns of Him, as Mary of Bethany did when she chose the good part and listened to His teaching.

He is *accepted*. God has put him in Christ's place before His face. God's thoughts of the Christian are to be measured by God's thoughts of Christ.

He is *new-made*. "If any man be in Christ, he is a new creature." He has been born again—born of God. Now he has different tastes and ideas from those he had when unconverted.

A true Christian is thus:

Cleansed,  
Healed,  
Redeemed,  
Illuminated,  
Sanctified,  
Trustful,  
Instructed,  
Accepted,  
New-made.

Are you a Christian?

Do not be content with having had a Christian name and a Christian training given to you!

*You must be born again.*

You need to come to Christ for salvation. He will receive and bless you if you come to Him now. Then you will have the joy and peace which belong to the true Christian. Your fears of being found out will all be removed. You will know that your sins *have been found out* and have been borne away by your Saviour. You will know that when he comes you will be caught up to meet Him in the air, and be for ever with Him in His glory.

But if you are only a sham, the day is coming when the fraud will be discovered.

## THE DYING SOLDIER'S COMFORT.

It was during the Crimean war. A soldier fell to the ground crying, "One drop, one drop." "Not a drop of drink in my canteen," said a comrade. "What can I do for you?"

"Bill, open my knapsack and get it—my Bible—and let me have a drop from that."

Opening the knapsack Bill obtained the Bible and began to read some of its sacred, peace-giving words.

"That's it. It's the blood of Christ which heals our smart. The blood of Christ makes peace. I shall never get home to England again; but, blessed be God, I shall get to a better country through Christ the living way. Ah! Bill, if ever the Bible was written for any man it was written for the soldier."



## A BETTER RIGHT.



**I**N the highlands of Scotland there was once a youth who was counted the terror of the whole of the neighbourhood in which he lived.

One day, after committing some depredation, he fled from the district to a neighbouring port. There he asked the captain of a whaler to take him on board his vessel.

The captain consented, and the ship went on its long voyage.

When out at sea the young man began to think of his sin; and, acknowledging his guilt, felt that he was only fit for judgment.

This was "the fear of the Lord," and "the beginning of wisdom." It was God who had begun the work in the conscience of

this wayward sinner; and soon his longing for peace was met by the One who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He found that rest in Him who died for him.

He now longed to be able to tell, in his own town, what the Lord had done for his soul; and after the voyage was over he returned there.

The night following he, among others, went to show his sympathy with some mourners in their home. Many were there, and among them a catechist.

He, hearing of this young man having "turned religious" said to him, "Young man, you might read us a chapter in the Bible."

"Now," he thought, "this is a chance for me to tell what the Lord has done for my soul."

So after reading, he rose and said to the people, "You all know what a dreadful character I was when living here. Well, out there, on the high seas, the Lord Jesus Christ washed all my sins away in His precious blood, and now I am saved." He then sat down.

The catechist, getting up at once, asked, "Young man, do I understand you to say that you know you are saved?"

"Yes, sir," he replied.

The catechist turned to the people and said, "You have all known me for twenty years,

as an honest man and catechist. Is there one who can lay a finger on any wrong action in my life? and yet I would not dare to say that I was saved, and that my sins were forgiven."

"Rising again, the young man said, "I have a better right to say it than you, sir."

"What," said the catechist, "you, who were not fit to be in society! A thief, a liar, who had to run away for fear of the prison!"

"Yes," answered the young man, "I was only fit for the flames of hell. But, sir, I will tell you why I have a better right to know my sins forgiven than you. You bring to God twenty years of an honest life, and put that up before Him as your claim. I can only put before God a life of sin, and hell as my desert; but on the top of all that, I put the blood of Jesus Christ, God's Son, which cleanseth from *all sin* (1 John i. 7). This is my plea, sir, —the blood. This is my only title before God; not my goodness."

Reader, what is *your* title? What is your plea?

Through Christ's name blessing may be yours to-day.

*Your* name only calls for judgment.

*His* name calls for forgiveness.

"I write unto you, little children, because *YOUR* sins are forgiven you for *HIS* name's sake" (1 John ii. 12).

## "I OFTEN LOOK AT HIM, SIR?"

"**W**ILL you kindly accept a little book about the Lord Jesus Christ, the Saviour?" said a gentleman as he spoke to a cottage woman on one of the bleak cliffs near Dover.

"Thank you, sir! I often look at Him," she answered as she asked him into her home.

"Do you? Where?" he enquired.

Pointing to an almanac which was nailed to the wall above the fire-place, she exclaimed, "There, sir!"

On the almanac was an illustration of Christ on the cross. It was to this that she referred.

"Ah, but He is not there to look at. *He was there once*, blessed be His name; but He is not there now. He was there to do the work. He is not there because the work is done. He is at the right hand of God."

It seemed a strange sound to her ears. She doubtlessly believed the fact that Christ was risen. But the teaching connected with that fact she knew not.

The Apostle Paul says,

"If Christ be not risen your faith is vain, ye are yet in your sins."

But Christ *is* risen. Our faith is not vain. We are *not* in *our* sins. To us who believe His resurrection is the blessed proof that our sins are blotted out for ever.

## Paul's Gospel in Twenty-five Words

"CHRIST DIED FOR OUR SINS . . .  
AND THAT HE WAS BURIED . . .  
AND THAT HE ROSE AGAIN . . .  
AFTER THAT HE WAS SEEN . . .  
WAS SEEN OF ME ALSO."

(1 Cor. xv. 3-8)



## HARVEST PAST.



**T**HIS is the harvest time of salvation. This is the summer-time of blessing. We know not when it may be over. We know not when the glad tidings of forgiveness will cease to be sounded. Now is yours to use if you are wise. But Now is yours to lose if you are unwise.

Many will have to say

**"THE HARVEST IS PAST  
THE SUMMER IS ENDED  
AND  
WE ARE NOT SAVED."**

(JEREMIAH VIII. 20).

# THE SOLDIER'S DEBT.

"THE regiment is under marching orders. They are to leave in three days' time, and we shall lose a lot of money by their going, sir," said an assistant, as he came into his master's office and handed him a list of the debtors among the soldiers.

Rebuking him for his neglect in not having got in the money before, the principal at once gave orders for his clerk to prepare two copies of each account—one copy to be forwarded to the debtor's quarters, and the other to be placed in the "Orderly Room" at the barracks, where complaints against any of the men were usually lodged.

His instructions were duly carried out.

The evening of the same day one of these debtors called at the house of business, asking to see the master, and was shown into the private office, where, seeing his creditor, he at once said, "I've come to pay my bill, sir."

"What is your name?" he was asked, and having given it, the amount standing against him was stated.

Looking very confused, he now said, "It is hardly to pay my bill sir, but to make arrangements for payment."

The tradesman, who was a Christian, and knew the blessedness of the forgiveness of sins, pitied the poor fellow, who evidently was distressed on account of his debt, and determined to set him free if on further examination he thought him deserving, but decided to test his sincerity as far as possible. "It's too late to make arrangements with me," he replied, "all your arrangements must be made before your officer."

"But I can't afford to go before my officer, sir. I have here," and he looked down at his arm, "a good conduct stripe which took me four years to gain, and is worth a penny a day to me, sir! Can you take my clock, sir?" He was told that the clock would not pay the debt, and that if the matter went before his officer his stripe would probably be taken off.

"If ever I saw a bankrupt, I have one before me now," added the creditor, "and only those who have been in that position can have any idea what your feelings are. But about fifteen years ago I became bankrupt myself for a very much larger amount, so I can have some sympathy with you.

"It was not, however, in the money way,

It was the debt of my sins that ruined me. This was a debt that I could never pay. A mountain I could never remove. But my debt was *forgiven*, and the receipt for it was this blessed little verse—

**'THE BLOOD OF JESUS CHRIST  
HIS [GOD'S] SON  
CLEANSETH US FROM ALL SIN'**

(1 John i. 7).

Seeing I have been forgiven I will forgive you. Where is the bill?"

The private unbuttoned his scarlet tunic, and drawing it out of his pocket handed it to him.

Taking his pen, the tradesman wrote at the foot the one word

**FORGIVEN,**

and signed his name.

At this the soldier quite broke down and began to weep, for his heart was touched by the exhibition of grace to him in his need.

"Oh, thank you, sir!" he exclaimed "The word '*Forgiven*' shows it cancelled, and your name will clear me before my officer."

"I too," replied the tradesman, "have a word '*Forgiven*,' showing that all my sins are cancelled for ever. And after it, instead of having a name not worth the paper it's written on, I have the blessed name of the Lord Jesus Christ, and this presents me faultless before God."

A pause had followed the tradesman's last statement, during which, looking at the soldier's bright scarlet tunic (it was before the days of khaki), he had thought of the way God spoke in His word of his many sins which had all been blotted out by the Saviour's precious blood, and the verse had come to his mind, "Come now, and let us reason together, saith the Lord; though your sins be as *scarlet* they shall be as *white as snow*; though they be *red like crimson*, they shall be as *wool*" (Isa. i. 18).

"You know," he remarked, as he quoted it, "it takes two dips to make the scarlet colour. The first dip was like my nature which I got from Adam, while the second dip was my actual sins, and alas! I dived into sin like as when a boy I dived into the sea, and I became as scarlet in my sins as your tunic. Now no fuller on earth can make scarlet white, and nothing can blot out your scarlet sins but the blood of



Christ which has washed the man who is talking to you as white as snow.

"I don't live here," he continued, "but in a house a few minutes' walk from the garrison church where your regiment goes. One Sunday morning as I came downstairs I saw a remarkable sight through the window, the glass of which was partly clear and partly blood-coloured.

"Your regiment was passing, and as I looked at them in the bright sunshine through the clear glass all were scarlet, but when I looked at them through the blood-coloured glass all were white, and I said to some standing near me, 'There is a picture of what we are in nature and in grace. In our natural condition scarlet in our sins, but through grace whiter than snow.'

"My sins are where yours will be if you believe on the Lord Jesus Christ, all put away.

"As far as the east is from the west' (Psa. ciii. 12).

"All buried at the bottom of the sea (Micah vii. 19).

"All in the place of forgetfulness, and behind God's back for ever" (Isa. xxxviii. 17).

Having listened attentively the soldier now rose, and again expressing his gratitude most heartily, left to return to his quarters.

The first part of my story is now told. The rest of it is soon related, and shall be given, as the previous portion has been, in the tradesman's own words as far as possible.

"Two years passed away, and the incident had lost its freshness in my memory, when the same regiment returned to the barracks in our town. One day, having to go to the officer's quarters on business, I was surprised to see a soldier salute me. Knowing that it was not usual to salute civilians thus, and thinking he supposed me to be an officer, I went up to him and said, 'You've made a great mistake, for I don't talk, walk, or dress like an officer.'

"If the Colonel was out, sir, and Her Majesty behind him, I should give you a double one, sir. Evidently you don't know me, but I shall never forget you. You are the man who forgave me.'

"He then told me that he had wished to see me again, to let me know that he had found out the blessed truth that 'the blood of Jesus Christ' *had* cleansed him 'from all sin.'

"The *two* debts are now forgiven, sir,' he added; 'the debt of sin and your debt too.'

"Praising God for His grace we parted.

"Five or six years after this interview I happened to be in the town on a visit, for my home was then elsewhere, and I met two Christian friends, one of whom said to me, 'We have a very interesting case in our district, a man you forgave once.'

"What has he been?' I asked.

"A soldier,' was the response.

"I only forgave one soldier in my life,' I replied. 'Is his name — ?'

"Finding that it was the same individual, and that he was now in consumption and dying, I obtained his address, and went at once to see him.

"His wife answered my knock at their door and upon my making myself known, said she felt the Lord must have sent me. Asking her what she knew of the Lord, she replied that three months after her husband had been forgiven the debt she too had found peace in believing.

"Going up to the bedside of the dying man I began to express regret at finding him in such a condition; but he told me that I need not in any wise sorrow on his account. 'Only last night I thought I was going to be with my Saviour, and it was a positive disappointment to find that I was to be here a little longer.'

"Is there anything in my power that can be done for you?' I asked; but he answered, 'I've left it all entirely with the Lord; but I did want to see you badly in order to thank you once again for telling me of the love of the Saviour. Before I got into difficulty with you respecting my account I had scarcely heard of a Saviour, and knew nothing of His love.'

You have heard of Him, my reader; you know of His love.

Do you believe on Him? Have you thanked Him? Are you living for His praise

## THE ONLY PLEA.

**J**ESUS has died for me, upon this truth I rest;  
Jesus has died for me, because of this I'm blest.  
And when this life is past, and heaven's gate I see,  
My only plea to enter is—Jesus has died for me.

**"TAKE ME IN ! TAKE ME IN !"**



**T**AKE me in ! Take me in !!” was the despairing cry of a drowning man. And kindly hands were at once outstretched to seize him. He was saved. And just in time.

Sinner, look to Christ for salvation.

Look now. He will save. His own word stands sure and steadfast still.

**“HIM THAT COMETH  
TO ME  
I WILL IN NO WISE  
CAST OUT.”**

(JOHN VI. 37)



## CAN ANY ONE KNOW?



**I**T was during the month of August several years ago that a series of meetings was being held upon the beach at Folkestone.

One morning, amid the crowd of happy children surrounding the speaker and his friends, there sat a French lady who for a long time had been in great distress of soul. She longed, as multitudes long, to be at

peace with God. Earnestly she desired to know her sins forgiven and that all was well with her for eternity. Suddenly a thunder-shower drove the occupants of the beach to seek for shelter wherever they might find it.

Several children from the meeting fled to an empty bathing-machine standing on the shore close by, and thither the French lady also went with hurried steps.

The speaker had to gather up his hymn-sheets and books, and was almost the last to leave the spot where, a few moments before, a happy company had been with him.

Two of his nephews who were among the children there called him to go to the bathing-machine. He joined them, and, standing on the platform outside the machine, began to speak to the little company sheltering within.

The French lady, Mdle. D—, had wished to speak to him, and now seized the opportunity of doing so, asking earnestly, "Can any one know his sins are forgiven?"

Many passages of Scripture were quoted showing the possibility of being assured of forgiveness.

"Thy sins *are* forgiven" (Luke vii. 48).

"I write unto you, little children, because your sins *are* forgiven you for His name's sake" (1 John ii. 12).

"In whom *we have* redemption through His blood, the forgiveness of sins" (Eph. i. 7).

"Even as God for Christ's sake *hath* forgiven you" (Eph. iv. 32).

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

To this Mdle. D—replied that she had been told by her priest in Paris that she could not know that her sins were put away.

She was exhorted to trust God rather than man, to believe what He said in spite of what any other might state, and after further conversation, the shower having passed, she went on her way.

The next day the speaker was preaching on the value of the precious blood of Christ. He referred to the ninth and tenth chapters of the Epistle to the Hebrews, and the first chapter of the first Epistle of John. He showed how that, under the law, "without shedding of blood there is no remission" (Heb ix. 22). This all the various sacrifices clearly proved. Man was under God's judgment, and death was upon him, and blood—the sign of life given—alone could shelter him. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11).

But the blood of bulls and of goats could not put away sin. It had no value in itself for atonement. It served to point to Christ and His atoning death on Calvary's cross. This was its value.

Now Christ had come, His one offering has been offered, and He who offered that sacrifice, who died for us, is seated high in glory, and God's blessed testimony is that "The blood of Jesus Christ His Son cleanseth us from all sin."

Christ's death is all-sufficient and sufficient for all. None need doubt. None need despair. However dark the stains of guilt, however long the history of evil, "the blood of Jesus Christ, God's Son, cleanseth us from all sin."

Truths such as these were being presented in simplicity when Mdle. D—, having an engagement to fulfil, rose to leave, but felt she could not depart without confessing to the blessing she had received, so coming forward to the preacher she reached out her hand, and shaking his heartily, said—"I do believe Him."

She received God's testimony, and peace with God was her portion. She was sheltered by the blood of Christ, and she *knew* she was sheltered because the Word of God said so.

How simple His blessed message! It turns the eye from self to Christ. It would show us where He once was for us—on the cross bearing all the judgment which was our due. It would turn us to the place where He now is exalted at God's right hand, because His work is finished.

"BE IT KNOWN UNTO YOU THEREFORE  
... THAT THROUGH THIS MAN  
IS PREACHED UNTO YOU  
THE FORGIVENESS OF SINS  
AND

BY HIM ALL THAT BELIEVE ARE  
JUSTIFIED FROM ALL THINGS,  
FROM WHICH YE COULD NOT BE  
JUSTIFIED BY THE LAW OF MOSES"  
(Acts xiii. 38, 39).

Can one who is saved from a shipwreck know it? Surely.

Can a sinner saved from judgment know it? Undoubtedly he can.

"These things have I written

... THAT YE MAY KNOW"  
(1 John v. 13).

---

God's wish is that **ALL** should be saved. (1 Timothy ii. 4).

Christ's work was that **ALL** might be saved. (1 Timothy ii. 6).

**ALL** who believe the gospel **ARE** saved. (1 Corinthians xv. 2).



# THE GLEANER.



**R**UTH, the Moabitess, was a poor stranger at Bethlehem. But God in His mercy had provided for such needy ones. He had said that the poor and the strangers were to be allowed to glean in the harvest fields. So Ruth

took her place and took God's provision for her. And thus she was blessed.

And *you* may glean in the harvest fields of salvation to-day. God has provided for *you*. Take your place as a needy, guilty, undone sinner, glean and be blessed for ever.

## A SERIOUS QUESTION.

ONE of the most momentous questions which can ever demand an answer from any man or woman is the question which Pilate asked from his judgment-seat of old—

### WHAT SHALL I DO THEN WITH JESUS, WHICH IS CALLED CHRIST ?

The questions of the day, be they political, social, or religious, all sink into insignificance for the individual sinner until that great question is answered.

How did Pilate answer that question ? What did he do "with Jesus which is called Christ" ?

We remember how when he himself was persuaded that Christ was guiltless of the charges the priests and elders made against Him, and though he had been warned by his wife to have nothing to do with Him, he washed his hands of the matter, and gave Him up to be crucified.

What Pilate did expresses man's heart against the Son of God. It expresses your heart and mine. For various reasons men refused to own His claims. With Pilate it was love of popularity; with the chief priests it was envy; with the populace it was indifference; with Judas it was covetousness. All these evils, and many more, lurk in the natural heart, which is enmity against God and His Christ.

As an old man in Suffolk remarked to me on one occasion, "They say the Jews crucified Christ—I was one of those Jews, sir!" He had found out that the same sin which marked them marked him. And that sin marks man to-day. For Christ is rejected still. The world has cast out and crucified the Lord of glory.

### WHAT HAS GOD DONE WITH JESUS WHICH IS CALLED CHRIST ?

How clearly the enmity of man to God is shown in Acts xiii. 29, 30: "And when they had fulfilled all that was written of Him, they took Him down from the tree and laid Him in a sepulchre. *But God raised Him from the dead.*"

The One whom man counted worthy of the cross God has seated at His own right hand, crowning Him with glory and honour there. And from that glory comes the blessed

proclamation: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him, all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Now the heart of God tells itself out in the gospel story. "Beginning at Jerusalem," where Christ was crucified, the tidings of forgiveness and blessing were to go forth into the whole world. For God would have all men, Jews and Gentiles alike, to be saved, and to come to the knowledge of the truth.

### WHAT HAVE THE REDEEMED IN HEAVEN DONE WITH JESUS WHICH IS CALLED CHRIST ?

They have received Him. One and all are there through His redemption work. They have been redeemed to God by His blood, and by it alone. Through Him their sins have been blotted out. Through Him they have been cleared from every charge. Through Him they have been brought to glory.

If one were to enquire of Paul how it was he was there, his answer might well be the words he uses in Colossians i. 12: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins." Or if one were to inquire of Peter he might reply: "The God of all grace . . . hath called us unto His eternal glory by Christ Jesus" (1 Peter v. 10). While the apostle John, if challenged, might give answer: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

### WHAT HAVE THE LOST DONE WITH JESUS WHICH IS CALLED CHRIST ?

They have neglected, rejected, or despised Him.

It is said of many, "He came unto His own and His own received Him not." They saw no beauty in Him that they should desire Him. They would not have Him to



reign over them. They were ruled by their sin and did not wish to be disturbed further by Him who came from God, whose very presence convicted their conscience.

Felix neglected Christ—He put off the day of salvation.

Elymas rejected Christ—He openly showed his hatred of Him.

Gallio despised Christ—He cared for none of these things.

As far as Scripture tells us, they perished in their sins.

And to-day it is the same. Many neglect God's so great salvation. They put off and put off until too late.

Many openly reject Him and blaspheme His blessed name.

Many despise Him and count the gospel concerning Him of no account at all. How solemn the judgment pronounced upon such: "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Now let us return to Pilate's question and let us each ask himself—

WHAT SHALL I DO THEN WITH JESUS WHICH IS CALLED CHRIST?

We have seen that Pilate and the Jews and the Gentiles crucified Him.

That God has glorified Him.

That the redeemed have received Him.

That the lost have refused Him.

In view of all this, each one is called upon to give an answer. God and the world are at issue, and all must take one side or the other.

Oh, reader, receive Him. If you have slighted or rejected His claims hitherto, own them now. If you have halted between two

opinions hitherto, decide now. He welcomes all who come to Him. None are cast out who owning their need, flee to Him for refuge.

"Thousands have fled to His spear-pierced side,  
Welcome they all have been, none are denied;  
Weary and laden they all have been blest.  
Joyfully now in the Saviour they rest.  
Jesus the Saviour is mighty to save;  
Jesus has triumphed o'er death and the grave."

Christ is the test. The way you regard Him determines everything.

"You cannot think right of the rest,  
Unless you think rightly of Him."

Until you think and act rightly with regard to Christ, and give Him His proper place in your life, nothing will come right with you.

Be like a dying Jew who was converted on his death-bed, and who, reversing the false judgment of his nation of old, cried:

"NOT BARABBAS, BUT THIS MAN."

Let Christ have His rights to-day. Joy and blessing will then be yours.

Christian, will you ask yourself this question—

WHAT SHALL I DO THEN WITH JESUS WHICH IS CALLED CHRIST?

A few years ago, the King's loyal subjects lifted him into the throne of the kingdom, and crowned him king and emperor. Have you given Christ His place on the throne of your affections, and crowned Him King of your life and powers? If not, do it now. Do you ever sing—

"Worthy, O Lamb of God, art Thou  
Of every crown that decks Thy brow;  
Worthy art Thou to be adored,  
And owned as universal Lord."

Then surely He is worthy of your faithful allegiance; worthy of being owned as your Lord, day by day, in the world where He has been rejected and cast out.

Own Him then. Own Him now.

## GOD WANTS YOU.

**T**HIS is the gospel in brief.

You may want God. Then what a joy to know that God wants you.

You may not want God. Nevertheless it is true that God wants you.

He wants you, for what?

The detective follows the criminal over land and sea. He wants him. At length he comes up with the transgressor where he can arrest him, and as he puts his strong hand on the culprit's shoulder he says in steely tones, "I want you." He wants him for

the police-court, for the assizes—for the convict settlement.

The grace of God follows the sinner. It whispers in his ears, "God wants you." But He wants you for pardon—for peace—for present happiness—for future glory. He wants to save you from the wreckage and wastage and wretchedness of sin.

God wants you.

He wants you *as you are*.

He wants you, **NOW**.

## YOUR OWN ROPE.



THE well shown in the illustration is peculiar in the respect of having no rope or bucket by which to obtain the water.

In some ways it is a picture of the gospel. It is provided for all, and there is an abundant, an exhaustless supply of living water. All may refresh themselves from its fresh and freely flowing springs. None are ever refused access to it, and none can ever draw too much.

But there is the necessity for each one who desires to satisfy his thirst to come himself

and to bring his own rope. Each sinner who would find salvation must himself believe on the Lord Jesus Christ. No one can obtain the blessing with another's faith. "Every one that believeth"—so runs the message. "Whosoever will, let *him* take the water of life freely."

Friends may do all that is in their power for the help of those they love. But it is not possible for any of these to take salvation for the sinner.

Have you taken it for yourself?



# Who ?

# What ?

# Where ?

## The Glorious Person.

"When *He* had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3).

The Lord Jesus is *God*, the Son.

John i., Colossians i., and Hebrews i. set forth His divine glories in the clearest possible way.

He is the Mighty Creator and Mighty Upholder of all things. Everything was made by Him. Everything is held together by His power. In Him God has been fully revealed. He was called Emmanuel—"God with us." "God manifest in flesh" was seen in Him. In Him dwell-eth all the fulness of the Godhead bodily" (Col. ii. 9). He is "over all, God blessed for ever" (Rom. ix. 5). It is He Himself who became man—that He might do—

## The Glorious Purgation

The mighty work of redemption. None but He Himself could accomplish it. No man or angel or archangel was great enough. *The Lord of Glory* must take the servant's form and *die* if sinners were to be saved. In love to us therefore He came. In love to us He suffered upon the cross. In love to us He, the Sinless One, was made there an offering for sin and died. In no other way could He make atonement or meet our deep need.

"'Twas great to speak a world from naught,  
'Twas greater to redeem."

He could not save us from the eternal throne, so He stooped to Bethlehem's manger and to Calvary's cross. There He bore the judgment. There He by Himself purged our sins. Where is He now?

## The Glorious Place.

He is not on the cross. They took Him down from that tree of shame.

He is not in the grave. The angel at the sepulchre said, "He is not here, He is risen."

Where, then, is the One who "by Himself purged our sins"?

He is at the

RIGHT HAND OF THE  
MAJESTY ON HIGH.

He who was in the lowest place of shame for us, is now in the highest place of glory.

His mighty work is done, all done. Thus He is risen. Thus He is glorified. It was not possible that the Son of God could be held captive by death or see corruption.

Christ—"the Man, Christ Jesus," is in heaven. He has sat down there because the work is done.

## "I AM SO WEAK."

**Y**ES! you are, and it is well if you have realized it sufficiently.

It was when we were yet without strength that in due time Christ died for the ungodly.

We had no strength in ourselves to put ourselves right. We have no strength in ourselves to keep ourselves right. Christ is our redemption. Christ is our strength.

The electric tram-car has no power for progress in itself. Moment by moment the power is drawn from the wire. The trolley-arm must be kept in its place or the current

will not pass. The power flows from the power-house and the tram draws the power down.

So the Christian draws the power from on high. He has no reserve of force within himself. But none is needed. Christ is ever near, ever ready, ever available. He is strength for us. We are to "be strong in the Lord and in the power of His might." Draw largely upon His unfailing resources. So will He make you to stand.

Prayer is like the trolley-pole of the tram-car. It lays hold of Almighty strength.

## SHOWING THE SIGNAL.



**T**HE shipwrecked men are in dire peril. The "flare" is shown. It is a signal of distress. It speaks for them in their need and says, "We need salvation."

Will their signal be seen? Will they be saved?

The sinner—yes! every sinner—is wrecked—is in peril. Some do not see their need. Others know their danger and show their signal of distress.

Their cry goes up, "Lord, save me." Is their signal seen? Is their cry heard? Yes! indeed it is. We read the comforting words,

**"WHOSOEVER  
(ANY ONE AT ALL—ANYWHERE)  
SHALL CALL  
UPON THE NAME OF THE LORD  
SHALL BE  
SAVED."**

(Romans x. 13.)



## PASS IT ON.



**Y**EARS ago nearly every schoolboy who learned Latin heard of the name of Dr. Valpy, for *Valpy's Latin Grammar* was in frequent use, as well as other school books which he had written.

Late in his life Dr. Valpy was converted to God, and to express the change that had come over him he wrote:—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

A Dr. Marsh loved the Lord Jesus and sought to make Him known to others. One day, while visiting at the house of Lord Roden (one of the lords-in-waiting to King

George IV). he conducted a Bible-reading with the members of the family. During the reading he referred to the conversion of Dr. Valpy, and quoted the words he had written:—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

Lord Roden was pleased with the lines and, writing them out, put them upon the wall of his study.

That London residence was often full of visitors, some of whom were retired Army officers. Among these was a General Taylor. He had been with the British Army at Waterloo and gained distinction there. One day when in the study with his friend his eye was caught by the paper on the wall, and he looked at it for a moment or two. Later on he was observed by Lord Roden reading it with earnestness. During another visit Lord Roden remarked to him, as he saw him often look at the paper, "Why, General, you will soon know that verse by heart." He replied at once, "I know it *now* by heart." It had spoken its message to a willing hearer.

After this he often wrote to Lord Roden on spiritual matters, and always ended his letters with the words on the study wall:—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

And these were the last words he uttered when, at last, he departed to be with Christ.

A young officer who served in the Crimea also read the paper, but turned from it, apparently with indifference. However, the words were hidden away in his memory. Months after Lord Roden was sent for by the young officer, who was a relative of his. The young man was suffering from a disease of the lungs. As Lord Roden entered, the dying man stretched out his hands to welcome him, and repeated a verse which he said had been God's message of peace and comfort to his heart during his illness, when brought to his memory by the Holy Spirit after days of darkness and distress. The verse was:—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

Has the truth shone for you? Then pass it on to others. It may be that you know much, and that more light is yours than was the portion of some of these of whom I have spoken; then the greater is your responsibility to let it shine out for others. Wherever you go, by life, by lip, by pen, tell the tidings. Do it at once. Begin to-day and say,

"I'll praise my Saviour while I've breath,  
I Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

## FAITH.

**I**F I owe a debt and a friend goes and pays it for me, a receipt is given and the matter is settled. Then my friend coming to me tells me what he has done for me and shows me the receipt. I believe him and rejoice. I do not look into my heart to see if my feelings are of the right kind. I listen to my friend and, believing his word, I am at rest as to the matter. Faith is first, then the feelings.

Christ has paid the debt. God has raised Him from the dead. His holy claims have all been met. In His Word God's message comes to me to tell me that the work is done. I believe the good news and am filled with joy. Faith is first, then the feelings.

As some one has said

Forsaking  
All  
I  
Trust  
Him.

Looking away from my feelings, realizations and experiences I rely alone upon Christ's work for me and God's word to me. The unalterable word about the unchangeable work brings unfailing peace.



## PHOTOGRAPHED.



**R**OMANS iii. gives a full-length portrait of the sinner. It shows what we are from head to foot. More than that, it shows what we are in our hearts. Look at it. It gives a photograph of you. It shows us what we are in order that we may feel our need of salvation. And God has provided salvation for us, "in Christ Jesus." He knows how ugly the sinner is. But He makes us comely in His sight the moment we believe on the Lord Jesus Christ.

# A STRANGE PULPIT.

AS far as Scripture tells us only one voice was uplifted, in the place that is called

## CALVARY.

to proclaim the worthiness of Him who hung upon the central cross.

That voice was a most unlikely one. It sounded from a most unlikely pulpit. It was the voice of one of the thieves who had been crucified with Jesus. It was heard from the cross upon which the malefactor hung.

God would have one to witness for the glory of His Son even in the darkest hour of His rejection. His praises must be spoken even if stones have to proclaim them. And oft-times worse than stones are taken up to utter His hosannas.

Let us follow a little what is told us concerning the dying robber. It is not much, but the little is full of teaching for our hearts and consciences.

He was at night in prison. In the morning in the pulpit. In the afternoon in Paradise.

At night *without* Christ. In the morning for Christ. In the afternoon *with* Christ.

What but grace—the grace of God—the surpassing grace of God—could accomplish these transformations?

"There were led also two others, thieves, to be crucified with Him." So runs the simple story. Here he is introduced to our attention. His companion and he are thieves brought from the prison to be crucified with the Son of God, in order that dishonour may be cast upon the fair name of Jesus. So thought men. But back in the centuries the Scripture had declared: "He was numbered with the transgressors." All unconsciously they thus fulfilled what was written, and their act thus became a testimony to Christ. For God will have a witness for Him.

The robber was

## CONDEMNED

to die. The law's extreme penalty was to be paid by him. He was unfit for further life. It may be he had sinned again and again until, judged as an incorrigible, the law pronounced his doom. *Condemned to die.* And after man's judgment had done its

worst, what lay beyond? Did thoughts of an eternity of woe rush in upon his mind, as thus he was led forth to the gibbet? Who shall say? But at such hours conscience oft will speak, and speak in no hushed tones. Helpless and hopeless he is led forth. We see him bound, stretched upon the painful cross, transfixed by nails through hands and feet. His career of crime is surely complete. But no! it is not so. Listen: "The thieves also which were crucified with Him cast the same in His teeth." If hands and feet were fixed their tongues were free, and they would employ them to echo the revilings of the bitter enemies of the Son of God. Thus we hear the

## CURSING

of the condemned man as he hangs beside the crucified Saviour. And it tells out what is in *our* hearts. If the evil latent there had full play *there* is *no sin* of which we are not capable. It may be that in our case the evil has not been developed. But it is *there*. The germ of a wide-spreading oak lies wrapt up in the little acorn. It needs certain soil and surroundings for development. But it is *there* whether the soil and surroundings are found or not.

In the case of the thief the acorn of sin was developed. In your case it may not have been. And well for you and for your fellows if it has not. But it is *there*. Ah! be not deceived. It was to outwardly moral and religious men that the Lord said: "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." All these evil things come from within, and defile the man. Scan the dark list. Are any of the evil things mentioned in it produced by your heart? Surely there are, and your heart is capable of cursing the Son of God. But see, in the thief's case, a miracle of grace occurs. He is

## CONVERTED.

He is turned right-about-face. There is a complete reversal. He who was hastening in one direction is now pressing on in the opposite way.

What the means used were we know not. It may be that the Saviour's cry, "Father, forgive them, for they know not what they



do," echoed and re-echoed in his heart. It may be the Saviour's patience and grace under all the shame and contumely which were being heaped upon Him attracted his attention. Somehow the light of God shone in and, showing him his sin and need, showed him that there was grace—yes! grace for him—in the heart of the One who hung suffering beside him.

Turning to the other thief, he says, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss."

Here we see "*repentance towards God.*" The man's conscience is awake, and in the light he sees himself a sinner before God. He owns his sin. He takes sides with God against himself. He is recovered for God and owns, too, the justice of his condemnation by man. But more than this. He takes sides with God against the world. Jew and Gentile alike have denied and crucified the Son of God, but he is

### CONFESSING

Him and glorifying Him as he says, "This Man hath done nothing amiss." The truth about himself has been accompanied by the truth about Christ, and he reverses the judgment of the world and proclaims the sinless purity of Christ. For God will have a witness for Him.

What a pulpit!—a cross, a gibbet. What a preacher!—a thief, condemned and crucified. What a congregation!—a multitude red-handed with the blood of the Saviour. What a theme!—the peerless perfection of the Son of God.

"Repentance towards God" has a twin sister. It is faith in the Lord Jesus Christ. And we find the repentant robber expressing his confidence in the Saviour as he cries: "Lord, remember me when Thou comest into Thy Kingdom."

"Lord!" Kingdom!" What strange words were these under the circumstances.

But faith is clear-sighted and long-sighted. It could see the Lord of Glory through the dense fog of man's false judgment and refusal of Him. It could see the Kingdom in which He, the rejected King, should yet appear, the Kingdom which His murderers were now refusing Him.

But grace has present blessing to bestow. The glories of the Kingdom are not yet manifested, though they assuredly shall be. Mark well the Lord's answer, "Verily I say unto thee, To-day shalt thou be with Me in Paradise."

The time—To-day.

The persons—The Saviour and the saved one.

The place—in Paradise.

Paradise is a place of bliss unutterable. The apostle Paul was caught up to the third heaven—to Paradise (2 Cor. xii. 2–4). To that place of bliss he was to go that day.

### COMPANYING

with the Saviour.

But on what ground could he be there? How could a sinner be in that sinless scene? Only through the redemption work of the Son of God. The robber is made a trophy of redemption victory. The assuring words of promise and comfort thus spoken in grace by the Saviour seem to have been the last before the deep darkness closed in. That darkness shut man out and hushed his jests and gibes. The holy, sinless, but sin-bearing Saviour was shut in with the holy, sin-hating God. At the close of the three hours' darkness we hear His cry: "My God! My God! why hast Thou forsaken Me?" Why was He forsaken? That we might be received—that that poor thief and you and I might be with Him in Paradise. May the reader and the writer be found there through Him, and while we wait here may we be witnesses for Him. For God will have a witness for Him.

---

### COME NOW.

Come NOW before further delay hardens your heart.  
Come NOW before the Saviour returns for His loved ones.  
Come NOW before death lays you low.  
Come NOW before the door of salvation is closed.  
Come NOW before the judgments fall.

## FOR OLD AND YOUNG.



**T**HE message of the Gospel is for all. It goes forth from the heart of God. It tells of the great gift He has given—His Son. It proclaims the glory of His person and His work. It speaks of pardon, peace, and salvation for all who believe. It invites to heavenly glory and eternal blessedness. It warns of judgment to come and eternal destruction.

Old and young are alike addressed. People of all countries, of all colours, and of all characters are called to

draw near. No limits are set. "All the world," "every creature," are the broadest terms that could be used.

Christ has given Himself a ransom for all. All are invited to come.

Christ Himself invites *you*. This is the Gospel call—as some one has put Matthew xi. 28 :

**Come unto Me,  
All ye that  
Labour and are heavy  
Laden, and I will give you rest.  
Have you come ?**



## CUT OFF.



**T**HEY were cut off by the incoming tide. No way of escape was open to them. What could they do? The cliffs above them could not be climbed, the waters around them could not be passed. They were in peril indeed. Could they be—would they be saved?

How like to their condition is the condition of many a sinner! He sees the tide of judgment rolling in. He cannot climb the precipitous cliffs of safety by his good works. What can

he do? Can he be rescued? "What must I do to be saved?" may well be his agonising cry.

Happily for the two girls their need was seen and a boat came to their rescue.

And happily for the sinner his peril has been seen, and the way of salvation has been provided. The Lord Jesus came and suffered and died in order that He might reach and rescue us.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

# YOUR RACE IS RUN. PREPARE TO MEET THY GOD.

**I**T was a notice on a board at Chester Races. Probably the earnest man who carried it never knew the result of his humble service. But a day is coming when it and every effort for Christ's glory will have its reward.

The unmistakable message reached the conscience of a young prodigal. He was sowing his wild oats. Giddy and careless, he pursued the path of pleasure and sin. Time was nearly all, in his judgment. Eternity was of small account indeed.

Amid the gay scene with its noise and excitement it was scarcely to be looked for that conviction of sin should be forced home on a man's conscience. Yet so it was. The plain solemn words of warning did their work, and the young man left the multitude to go its way. He could go on no longer on the road of death.

Earnestly he sought to make himself fit for God. But all his efforts at reformation did

not meet the demands of his conscience.

How could he prepare to meet God? was the question uppermost in his mind. After all his endeavours and failures, his feelings could be well expressed by the words of the hymn, as he cast himself on Christ for salvation:

"No preparation can I make,  
My best resolves I only break,  
Then save me for Thine own Name's sake,  
And take me as I am."

"Helpless I am and full of guilt,  
And yet for me Thy blood was split;  
And Thou can'st make me what Thou wilt,  
And take me as I am."

"Behold me, Saviour, at Thy feet,  
Deal with me as Thou seest meet;  
Thy work begin, Thy work complete,  
But take me as I am."

Thus at last he found joy and peace in believing. He rested on Christ, and knew that his many sins were blotted out and that he was clothed in all the beauty of Christ. Then he became a proclaimer of the grace of God which had rescued him.

## THE CHRISTIAN IS "IN CHRIST."

**A**CCCEPTED in the beloved. Christ Himself the Beloved One of God is the measure of the believer's acceptance. The place of favour in which Christ is now, as risen from the dead, is the believer's place of favour (Ephesians i. 6).

**B**LESSED with all spiritual blessings in heavenly places in Christ. In Christ we are wealthy indeed. Our blessings are spiritual and heavenly ones. Not temporal and earthly. All that Christ has been given He shares with His own.

**C**OMPLETE in Him. In Him there is perfection and we are in Him. We need not go to man's wisdom or wealth for aught. All that we need of spiritual strength and intelligence and supply is found "in Him."



## RESTFUL OR FEARFUL.



A PARTY of gentlemen had steamed down the river Thames on board a vessel which was to carry a much-valued friend across the wide waste of waters to far-off Australia.

When off Greenwich the vessel was hove-to, as the captain was to await there final instructions from the owners before proceeding on the voyage.

Bidding the traveller adieu, the friends one by one descended a rope-ladder attached to the ship's side, and seated themselves in a

pilot's boat, which had been signalled to take them ashore. Then bidding a final farewell, the boat was pulled away from the ship.

The tide was running out fast, and the wind was contrary, so that the oarsmen could make but little headway.

When, however, they had laboured some time, one of them, who had watched his opportunity, reached out a long boat-hook, and just as a steam-launch dashed past, caught hold of her stern. The row-boat was now drawn through the water at great speed.

Sitting in the stern of the smaller boat were two of the gentlemen, one of them seeming quite to enjoy his position, the other nervous, and fearful of danger.

Both were in the same boat, both were under the care of the same boatmen—one was happy, the other miserable. What made the difference?

It was this: one had confidence in the strength of the boat and the skill of the boatmen, the other doubted both.

"It is no time for enjoyment," said the latter. "We are in great danger!"

How many of the Lord's people there are in the same condition! They are in the boat, guided by the same skilled hand, and yet never seem to have settled peace. They continually wonder whether all will be right at last, whether they will ever reach the shore.

On the other hand, there are those whose peace is constant and enduring, who seem calm and quiet whilst in the same boat with those who are so restless and apprehensive.

Those doubt Christ and His finished work; these trust both.

All in that Thames pilot-boat were equally safe; the same planks were between them and the rolling river, the same watermen directed the craft, and though one, at least, of the company was in a state of anxiety and fear, whilst others were peaceful and contented, yet he was secure as they; for their feelings did not make them secure—their security depended upon the

strength of the boat and the skill of the boatmen.

So all in Christ are safe. Every believer on Him is secure. His wondrous work upon Calvary's cross is of such value that God has not only raised Him up from the dead and given Him glory, but gives to all who now believe on Him a new place "in Christ," where there is no condemnation, linking them up with that blessed One, accepting them in Him the Beloved (Rom. viii. 1; Eph. i. 6).

All in Him are safe—perfectly safe. But all are not happy. All have not the same assurance. But does that affect their security? No! No, indeed! The security of believers depends upon Christ the Son of God, and His glorious, completed work, which can never, never fail. Their feelings do not, cannot affect that.

What, then, is lacking? They have not simple, restful confidence in His word. Is it not marvellous, this unbelief? The word of man they believe—the word of God they doubt!

Is it thus with you, my reader? Are you filled with doubts and fears? What is it you doubt? What is it you fear? Do you doubt God's truthfulness? Do you fear to trust the precious blood of Christ? Can it be so?

May God give you simply, with child-like confidence, to accept what He says *because He says it*.

## HOW JACK WENT.

**J**ACK, the Captain wants you!" Jack was at work in the smith's shop making shoes for some of the horses of the regiment.

His comrade who had called to him to go to the officer was clean and smart, fresh from parade.

Jack looked at his dirty clothes and grimy hands, thinking for a moment that he could not go to the Captain thus. But his mate cut his deliberations short with

"Jack, the Captain wants you NOW!"

The hammer was thrown down at once and the soldier—untidy though he was—started off to meet his officer, who was a Christian.

"I'm glad you can obey orders, Jack!" said the Captain kindly, when he saw him.

"You came as you were," adding, "And that is just how you must come to Christ, Jack, just as you are."

Have you had the thought that you must make yourself fit before coming to the Saviour? As a needy sinner you are fit. You need not tarry. Food is provided for the hungry. Water is provided for the thirsty. Medicine is provided for the sick. Hospitals are provided for the diseased. The Saviour is provided for sinners. He Himself said, "I came not to call the righteous, but sinners to repentance."

Christ calls you NOW. Say to Him

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



## IF—WHAT THEN?



**J**IM, the strong-armed blacksmith, had been respectably and religiously trained. But he had fallen into drinking habits, and squandered his hard-earned savings, and some other money which came into his possession after the death of near relatives. He was fast becoming a mere

slave of his degrading passion, when he awoke one morning with severe palpitation of the heart. Alarmed by his feelings he hastened to the doctor, who told him to go home and rest quietly and to take the medicine prescribed by him.

"If I've got to die I may as well be

at my work as lying idle on my bed," Jim thought; and so, despite the doctor's orders, to his forge he went.

There amid the sounds of the roaring fire and the ringing anvil he sought to forget his danger. But still the question pressed itself upon him, "If you *should* die, what then?"

Labouring the harder, he endeavoured to drown the solemn enquiry; but all in vain. "If you *should* die, what then?" challenged his conscience again and again. Work was impossible. Burdened with his sin, the fear of death, and that which comes after it, the judgment, filled his soul, and he became increasingly miserable.

Regaining strength, for twelve months he sought rest in various ways, but found none. At length he was asked by a friend to go with him to hear the glad tidings proclaimed.

Gladly he accepted the invitation.

The sweet message of God's free and full salvation for *sinners* through our Lord Jesus Christ was simply told.

Poor Jim saw that he was guilty before God, lost and ruined. Owing his condition, he was able to cast himself there and then, just as he was, upon Christ, and to trust in His precious blood, which cleanseth from all sin. Joy and gladness at once took the place of his fears and misery, and Jim patiently bore witness to the saving grace of God.

My story is ended; but as I close let me ask you. "If YOU should die, what then?"

You may say, "I am young and strong and not at all likely to die." That, possibly, is the case. But face the question fairly now. *If you should die what then?*

---

## HOW LONG?

**I**T was at a party in Berkshire, that a doctor, to amuse the guests, began to tell them how long he thought they had to live. A farmer was present, of whom the medical man said: "Oh! old Kingham can't live more than fifteen years."

It was said lightly enough, and was counted amusing by all present save one. That was the farmer himself. He thought fifteen years was a short time for him to live, and he further thought how *it might not be* fifteen years—or even fifteen months—or even fifteen weeks—or even fifteen days.

The doctor's word was a warning to him. He looked ahead—beyond his health and home and farm and friends, he looked into eternity. That look awakened him to a sense of his sin and need, and before long he fled for refuge to the Saviour of Sinners.

How long have I to live?

It is an interesting question for all of us. We may look at insurance tables and study averages of life in different professions and trades. We may consult medical men and seek to learn from them the probabilities of our stay on earth. But, after all, uncertainty remains. The sickly often survive, the strong succumb. The diseased linger, the healthy are cut off. The insecurity of our term here may well cause us to ask: *Am I ready if I should die?*

Soon END OF VOLUME ONE may be written on our history and our life on earth be over. Then VOLUME TWO, to which "END" will never be written, will be begun? WHERE?

---

## THE FIRST AND GREAT COMMANDMENT.

**I** AM bold to say you have broken the first and great commandment of the law.

Do you mean that I am a murderer?

No! though perhaps you have *wished* some one dead, and that is murder in the spirit of it.

What do you mean then?

The first and great commandment of the law is—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. xxii. 37).

You have not done this. You have loved yourself—your honour, your glory, your pleasure, your own way. You have not loved God wholly. You have broken the first and great commandment. You are exposed to the righteous judgment of God.



# "NOT OF WORKS."

**M**AN'S proud heart rebels against the need of the Grace of God. He thinks that in some way or other his own arm can bring salvation to him.

But how clear is the Word of God that salvation is "NOT OF WORKS, lest any man should boast" (Ephesians ii. 9).

If by our own amendment, or goodness or merit we could gain salvation, then we might well glory in what we had done.

But this can never be. "To him that worketh is the reward not reckoned of grace, but of debt. But to Him that WORKETH NOT, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans iv. 4, 5).

GOOD WORKS have a most important place. But they cannot gain salvation. Salvation is first, as a gift, by the free grace of God. THEN, and not till then, Good Works which flow from that salvation being known and enjoyed. The tree of salvation first, and then the fruit of good works growing on that tree.

---

## HOW WAS ABRAM JUSTIFIED?

**A**BRAM was called out of his tent and told by the Lord to count the stars, if he could number them. Then to him the Lord promised that so his seed should be in number.

Abram and his wife were aged. There was no natural possibility of that promise being fulfilled.

What did Abram do? Did he consult his feelings? Did he recall the experiences of others? No, he "believed in the Lord." He said

"Amen"

to what the Lord said. And this was counted to him for righteousness

He believed what God could do. We are called to believe what God has done. He has given Christ "Who was delivered for our offences and was raised again for our justification." If we believe on Him He justifies us in the same way that He justified Abram. He was justified by faith. We are justified by faith also. Being justified we receive the Holy Ghost in order that we may bring forth fruit unto God in good works for His praise.

Read Genesis xv. 5, 6 and Romans iv.-v. 1.

---

## HOW TO BE SAVED.

If This is the condition. All depends upon it.

Thou The sinner needing salvation and desiring to be blessed.

Shalt Confess  
With Thy Mouth { Owning Him as the One you henceforth seek to serve.

The Lord Jesus { The exalted glorified Saviour now at the right hand of God.

And shalt  
Believe  
In Thine Heart

That God Hath  
Raised Him From  
The Dead

Thou Shalt  
Be Saved.

{ Resting in faith upon what God has said. With your heart delighting in the truth.

{ That His work on the cross has been accepted of God and that He is therefore raised again.

{ The blessing you long for shall be yours.

Notice the three "SHALTS." "If thou *shalt* confess . . . and *shalt* believe . . . thou *shalt* be saved."

If the first two are true of you, the third is true as well.

## STEPPING STONES.



**J**OHN v. 24 is a verse which has been a blessing to thousands of anxious souls.

Its simple statements form five stepping-stones from doubt to certainty—from trouble to rest.

Are you in distress, not knowing how you stand in the sight of God?

Listen then to the words of comfort. They fall from the lips of the Lord Himself.



"VERILY, VERILY, I SAY  
UNTO YOU

1. "HE THAT HEARETH MY  
WORD."

Have you heard the voice of  
the Son of God—the Saviour?  
In grace He speaks in the  
Gospel message.

2. "AND BELIEVETH ON HIM  
THAT SENT ME."

Do you believe on God the  
Father who sent His Son to  
be the Saviour of the world?

3. "HATH EVERLASTING LIFE."

What certainty is in that  
word HATH! It speaks of  
that which is possessed.  
Hearing and believing result  
in having.

4. "AND SHALL NOT COME  
INTO CONDEMNATION."

For the believer the judg-  
ment is past—Christ has  
borne it on the cross. He is  
risen. The believer is  
accepted in Him. There is  
therefore NOW no condem-  
nation to them which are in  
Christ Jesus.

5. "BUT IS PASSED FROM  
DEATH UNTO LIFE."

The wonderful translation is  
made already. Soon the be-  
liever will pass from earth to  
heaven. But now whilst  
here he has passed from  
death to life.

HAVE YOU PASSED?

## A STRANGE INSCRIPTION.

IT was not until the age of forty-four that Brownlow North was converted. He was playing cards one night, when he was seized with sudden illness, which he himself believed would prove fatal. Turning to his son, he said, "I'm a dead man. Take me upstairs."

Having reached his bed, he threw himself upon it, and began to say to himself, "Now, what will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell, and what good will all these things do me for which I have sold my soul?"

It was after many days of soul-anguish the light dawned for his soul. It was in this way. He had risen from his bed, and was reading his Bible. The third chapter of the Epistle to the Romans attracted his attention. "By the deeds of the law shall no flesh be justified in His sight," this he believed; but the scripture continued, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ *unto all and upon all* them that believe: for there is no difference."

"Striking my book with my hand," he said, when telling the story, "and springing from my chair, I cried, 'If that Scripture is true, I am a saved man. That is what I want, that is what God offers me, that is what I will have!' God helping me, it was what I took: 'The righteousness of God without the law,'

### IT IS MY ONLY HOPE."

On the first page of the New Testament which he began to use on New Year's Day, 1855, is the affecting inscription,

"*B. North, a man whose sins crucified the Son of God.*"

Thus he learned to rest alone upon the atoning death of Christ for his salvation, and rejoiced in the righteousness of God which was now upon him as a believer.

Could you write beneath your signature,

"*My sins crucified the Son of God*"?

# TRAPPED.



THE lobster found he could squeeze himself into the trap easily enough, and enjoyed the pieces of fish so temptingly placed at the bottom. However, when he wished to leave, it was another matter altogether. He was caught and kept a prisoner until the fisherman came to lift the trap and secure his "take."

Many a man is "caught" to-day, for the world is a baited trap. It looks fair and attractive. The pleasures of sin are so enticing, and the way out is not looked for as the simple one enters the snare.

Look ahead! Think not of the present only, but of the future. The pleasures of sin now may mean your eternal loss.



## THE BROKEN ROPE.



**M**ULTITUDES think that by keeping the law they will gain the favour of God. But they forget that they are sinners already. They are law-breakers and rebels now. "Whosoever shall keep the whole law and yet offend in *one point*, he is GUILTY OF ALL" (James ii. 10).

The law can only *curse* the transgressor. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 'iii. 10). Have you continued in all things written in the law? It is not enough to say that you have done your best. Have you kept the entire law? You know you have not. Then you are a sinner "guilty of all."

Supposing you were mountaineering and at one point your life depended on the strength of a rope ten yards long. It would not be necessary that the rope should break in every yard of its length for your life to

be lost. One broken yard out of the ten would be enough.

Your rope of self-righteousness is broken. You are perishing. The law cannot save you. You need CHRIST.

\* \* \* \* \*

**"THEREFORE  
BY THE  
DEEDS OF  
THE LAW  
THERE SHALL NO  
FLESH**

**BE  
JUSTIFIED  
IN HIS  
SIGHT:**

**FOR BY THE  
LAW  
IS THE  
KNOWLEDGE  
OF  
SIN.**

ROMANS III. 20.

## HEALED.

THE Christian may look back to the cross and say, "I no longer fear death and judgment, for my sins were borne by Christ there. He had taken my place and given Himself for me. He was stung by sin not His own, for He was spotless and pure, but by my sin and the judgment I deserved. Thus it was that

HE WAS WOUNDED,  
HE WAS BRUISED.  
HE WAS CHASTISED,

and thus it is that

I AM HEALED."

Those three things about Jesus the Son of God are true, and I know them because God tells me them in His Word.

"WOUNDED,"

"BRUISED,"

"CHASTISED."

And the one thing about me as a believer upon Him is true too—

HEALED.

## YOUR FIST HAS GONE THROUGH.

IF I put my fist through a pane of glass once, that pane of glass is broken. If I put my fist through that same spot nine times more I may knock out some of the jagged pieces of glass which clung to the sash-frame, and I may knock some jagged pieces out of my knuckles too, but the pane of glass was broken when my fist first went through.

Your pane of glass is broken, and you can never make it whole again.

You remember that first lie, that first theft, that first sin. That broke your pane. Your fist has gone through many times since, but you were a sinner from the time it went through first.

It matters little which part of the pane your fist has penetrated—the pane is broken. You may say I have not done this or I have not done that. It is what you have done for which you must give account to God. Whichever part of the law you have broken you are guilty before God of having broken His law. Whatever you do in the future cannot undo the past—you will still be a sinner—the pane of glass will still be broken. You will still be exposed to the judgment of God. You may think your sins are smaller than the sins of others, but the fact still remains you are a sinner, and no sin can enter heaven. Little sinners as well as great sinners need a Saviour.



# The Prodigal's Song.

**G**IVING thanks unto the Father, which HATH made us meet to be partakers of the inheritance of the saints in light : who HATH delivered us from the power of darkness, and HATH translated us into the kingdom of His dear Son : in whom we HAVE redemption through His blood, even the forgiveness of sins" (Colossians i. 12-14).

An old friend of mine used to call these words "The Prodigal's Song." The story of grace in Luke xv. tells how the weary wanderer was welcomed, robed and ringed and shod and feasted by the Father's command. All was done for him. He owned his folly and his sin and was frankly and fully forgiven. We who have "come home" know what it means. How can we answer to it all but by our thanksgiving and praise.

Notice the three "HATHS."

"HATH made us meet."

"HATH delivered us."

"HATH translated us."

And the one "HAVE."

"In whom we HAVE redemption."

There is no uncertainty here. God our Father has done it all for us and all is perfect. Well may we sing His praise.

---

## "All Things Work . . . for Good."

**H**AVE you ever watched a knitter ? See the pins are having a pitched battle. First one gets all the wool and then the other takes it back again. The struggle seems interminable. No certain advantage is being gained by one side or the other. What is going on. I do not know. But the knitter knows. There is a design behind all her doing. She has a purpose and a plan and thus she puts on stitch after stitch, making every one work together for the fulfilment of the end in view.

And so it is in the ways of God with us. He is at work for our good and blessing. He orders for us in the details of our lives and guides by ways we know not. The great events and the little are alike employed by Him on our behalf. All are controlled by His hand on behalf of His own.

When the sock or the mitten is complete any one can tell what the knitter's object had been. However ignorant of the art of knitting the watcher may have been, the result is apparent now.

And by and by we shall know what we know not now. We only see through a glass darkly at present. Then we shall see clearly face to face.

The knitter may mar her handiwork. She may drop a stitch. She may have to pull out several rows and do that part of the work over again. But thus it never is with God. His work is perfect. He never drops a stitch. He never makes a mistake. He never has to do His work a second time. Well may we leave ourselves, our lives, our circumstances in His all-skilful hands and know that His loving heart will perfect what concerns us.

## AT THE COTTAGE DOOR.



**I**T was at her cottage door that I was told an interesting story. It was the story of her conversion. I had called to give a little gospel booklet, and found that already the message of life had done its work and that the inmate was at peace with God.

She had been nursing a dying neighbour, she told me. "Oh, sir, she died in the dark. She died as she lived; she died in the dark!" she exclaimed. Then she added, "I did the last kindly offices for her and came back to my own home."



Then suddenly there flashed into her mind the Lord's solemn words:

"EXCEPT YE REPENT  
YE SHALL ALL  
LIKEWISE PERISH"

(Luke xiii. 3-5).

"Oh, sir! that was a dunner for me," she exclaimed.

It was a knock-down blow. All her self-righteousness and self-satisfaction fled. She felt she had been dying in the dark as well as her poor neighbour. She needed to repent. She needed to be saved. The light had begun to dawn. She saw herself a sinner. Then later on she saw that Christ was a Saviour of sinners. She came to Him and was made happy in the knowledge of His finished atoning sacrifice.

---

## WHAT IS REPENTANCE?

**R**EPENTANCE is owning the truth of your condition and guilt as a sinner.

Repentance is accepting your true place before God.

Repentance is taking sides with God against yourself.

Repentance is justifying God in condemning you.

Repentance is being above-board as to all you have done and are.

## "BE HONEST WITH GOD!"

**S**UCH were the words of a young man to me as I leaned out of a railway carriage window saying "Good-bye" to a friend.

An arrow shot at a venture—it was good advice for all, "Be honest with God." Let me add a word as I pass it on to you. "Be honest with God," *TO-DAY*. You will *have* to be honest in the day of judgment.

---

## WONDROUS LOVE.

**H**OW great was God's kindness, how wondrous His love!  
He sent His own Son from the glory above,  
To tell us the story of grace full and free,  
To suffer for sins upon Calvary's tree.  
It was for thee! It was for thee!  
Yes, God has Himself found a ransom for thee.

His work is all finished, He's risen again;  
In glory we see Him, the Lamb that was slain,  
And through Him forgiveness is published to all.  
Oh, list to the tidings! Oh, hear His sweet call!  
It is for thee! It is for thee!  
Yes, God is proclaiming free pardon for thee.

Now all things are ready, God bids you to come;  
The feast is prepared, He will welcome you home.  
Why then should you tarry? Why should you delay?  
Believe the blest message He sends you to-day.  
It is for thee! It is for thee!  
The glorious gospel is sounding for thee.

## STRAYING SHEEP.



**W**E had drawn up our chairs near the fire and were settling down to have a friendly talk. Suddenly a loud rapping at the outside door was heard. Seeing the rest of the household had gone to bed my friend, the farmer, rose from his chair to answer the knock. A messenger was there to tell him that his large flock had all gone astray.

So putting on our waterproofs and getting lanterns we went out into the



dark winter's night to seek the wandering animals. The farmer first directed our steps to the field where they had been folded. There was not one of the sheep to be seen. They had *all* disappeared. Looking along the hedges my friend soon discovered "a bolting hole," as he termed it. A strong sheep had forced his way through the thorny boundary, and the others, one by one, had gone out by the gap he had made. Crossing one field after another we at last came upon the flock. It was scattered over a wide pasturage. No two of the sheep seemed together. One had gone along by the hedge, thinking the herbage sweetest there. Another had preferred to go up the centre of the field. A third chose to remain near the gap by which it had got in, and so on.

What an illustration it seemed of Isaiah liii. 6.

"*ALL we like sheep have gone astray.*" The sheep had all wandered from the fold. In that they were all alike. And in that sinners are all alike, too. "*We have turned every one to his own way.*" In that they were all different. Each sheep had gone the way pleasing in his own eyes. And in that sinners are like them also. Each of us has gone his own way. Every one of us has sinned in the way he chose to sin. One in this way and another in that way. But each *in his own way.* Not *all in the same way*, but every one in some way.

---

## PEACE AND JOY.

**S**OME people confuse peace and joy. I may know what it is to be at peace with God ; I may be sure that every question is settled, and yet I may not be a joyful Christian. I do not mean that this is God's thought for any. He would have us filled with "all joy and peace in believing." Nevertheless, there are such Christians. And there is a danger that those who are instructed in the truth may be filled with doubts because they do not feel as happy as once they did.

The verse of a hymn expresses the difference thus :

" My love is oftentimes low,  
My joy still ebbs and flows,  
But peace with Him remains the same,  
No change Jehovah knows."

Our feelings are easily affected by our state of health and by the state of the weather. They are not to be relied on at all.

The dial hand of a barometer points sometimes to "Fair," sometimes to "Stormy." It is, however, most often at "Change." Our feelings are very like this, so constantly do they vary. But peace with God rests on an unmovable basis. It is ever at "Set Fair," so to speak. It has been made sure by Christ's death and resurrection and is not affected by changes in or around.

Peace has been made, peace may be enjoyed. Do you know what it is to have

### "PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST" ?

If so, fulness of joy is *your* portion also. Walk in the Spirit and it will be known by you in increasing measure day by day.

# LOST!



**S**OME of us have known what it is to realize that we were lost on a wild mountain. Turn which way we would there seemed no means of deliverance.

Weary and wayworn we had gone in this direction and in that until at last, hopeless and helpless, we had given ourselves up as "Lost!" Then what joy filled the breast when the way was discovered, or we were rescued by friends.

What will it be for a soul to wake up in an eternity of woe and to discover that he is "lost for ever!" To go over every opportunity of salvation

which was missed. To consider the last invitation of the gospel which was slighted. To think how Christ the Son of God was rejected as Saviour and His claims as Lord were refused. And how now at last the door of blessing has been closed, and doom is fixed eternally.

Oh, sinner, awake! You are drifting towards that "lost-for-ever" state. Every clock-tick, every pulse-beat urges you on. Be no longer a trifle. Flee for your life even as your eye scans these lines. Tarry not for any. Delay not even for earth's dearest loved ones or for most cherished joys. Your soul is at stake.



## WHAT HAS IT GIVEN YOU?



**W**HAT has infidelity to offer me in place of the Bible? "Fair exchange is no robbery," and if another book can be produced which should rightly take the place of the Bible, let it be brought to light, in order that we may judge of its ability to guide our feet, to minister refreshment, comfort, and rest, and to show the way of peace in making known the means by which a sinner's conscience can be relieved.

If we are now, as they say we are, in the manhood of the ages, if the world of thought has attained its majority, surely not one only, but multitudes of such works should be in our hands.

But such a book is not forthcoming. All the centuries of opposition to the Bible, of unbelief in its message, and of hatred for its precepts, have not evolved any work which can justly demand to supersede the volume



which has brought happiness into myriads of hearts and homes.

Infidelity has only held the place of the thief in society. It takes all it can, but gives nothing. And it gives nothing for the best of reasons—it has nothing to give. Fain would it pull down our house from above our heads, but it offers no shelter from the approaching storm.

It would ask the mariner on life's ocean to throw overboard his chart, compass, and rudder, and then leave him to drift helplessly before the wind.

It would call upon the traveller to discard the trusty guide, and find his own way amid the perils of mountain heights above, or dark morasses beneath.

It would put out the fire of comfort which has gladdened our lives, and leave us to shiver in the biting cold.

It would take away our only lamp, and plunge us into darkness inexpressible.

Truly infidelity has nothing to give.

But infidelity says that seeing the Scriptures are not what they profess to be, they are worse than useless, and should therefore be set aside. Truly, if they are not what they claim to be, then are they the worst of imposters, the grossest of frauds ! But if this be so, how strange it is that writings like these should have effected such marvels, producing nearly all the morality that is to be found upon the face of the earth.

Were the apostles liars, or were they true men ? Were they self-seeking hypocrites desiring to delude, or were they men of God, giving His mind ?

If they were wicked, immoral impostors then how is it that their productions wherever received in simplicity and acted out faithfully, have brought forth results in righteousness such as the world had never beheld before ? Surely a tree is known by its fruits, and a bitter fountain gives not forth sweet water.

But if the Scriptures are the tissue of falsehoods, or the gathering together of fables, which they are stated to be, why are they are not left alone ? Surely there is no need again and again to expose such baseless fiction. Why waste the precious years of a short life in warring against a mere bubble ?

The animosity which the Bible continually excites does but prove its truth. The bitter hatred with which it has ever been rejected bears testimony to its divine origin.

Men do not spend their lives in seeking to make manifest the falseness of the Koran. Why are all their attacks centred upon the Bible ?

Is it not because it is what it claims to be, a revelation from God ? It comes to man in all his enmity in mind because of wicked works, and presses upon him his need as a sinner, and the certainty of soon having to give account of himself to God. This necessarily stirs his pride and awakens his malice, and he hurls all the force of his puny wrath against it, but only to his own shame and everlasting loss.

Had we no revelation we should be left to grope as men in a mist, left to drift in doubt and ignorance of God, while the future would be impenetrable. Reason and conscience alone have proved themselves utterly untrustworthy to lead man aright, for depending upon them man has sunk into quagmires of superstition and debauchery, even making gods of his own lusts, and degrading himself below the beasts of the earth. The revelation was needed, and in mercy the revelation has been made.

Happy are we that it is so. Happy are we that God in His goodness has revealed Himself in His word. Man by searching could not find out God. There was need of the revelation of Himself. This He has been pleased to make in the Scriptures.

Being light from God, it shows man what his condition is, shows him that he is guilty and lost. This man hates, and thus he resists its truth, and seeks to undermine its authority. But the revelation is its own witness, the light needs no testimony, it brings its own. As we need none to tell us that the sun shines, its own light and heat radiating upon all around, making its power known, so with the word of God—it carries its own evidences, and the best of all proofs of its divine origin are found within itself.

It speaks to the conscience as no other book does, it shows man himself, his sins ; but at the same time presents before his eye an all-sufficient Saviour.

It ruthlessly lays bare the evil of men's hearts and lives, never glossing over their faults. The sins of God's people are never spared, but are rather placed in prominence as warning beacons. Their history is given



in its true character. There is none of the whitewashing so common in modern biographies. The light makes all manifest, but leaves us not to despair; for God is now revealed as love. In His love He has provided One, His own dear Son, who, Himself spotless, came to glorify God about sin, and who, having met all the righteous claims of His throne, has opened a way of blessing and life for the vilest and the worst. But not only is there *pardon* for the guilty, there is also *power* over sin provided by the indwelling of the Holy Spirit, so that the slave of sin becomes the servant of God, and instead of bringing forth fruit unto death, brings forth fruit unto God.

Then an object is presented, God Himself known in grace. This takes man out of himself and lifts him above all the littleness of his own thoughts. It presents an object which satisfies the longing of the heart, even as the work of Christ meets every demand of the conscience.

Again we ask, What has infidelity to give, instead of the book which unfolds all this and immensely more? Does infidelity make men happy? Are they known by deep-seated peace and constant joy?

The Christian assuredly has the best of it. He is on the winning side.

If the word of God were not what it professes to be, still it ministers joy and peace and comfort to the Christian in his journeyings here. The infidel has nought that the believer does not possess. This is so, even supposing the truth of God were but a fable. The believer has suffered no real loss by His faith; on the other hand, if the word of God is what it claims to be, and the Christian has the certainty of this blessed fact, then what eternal and irreparable loss will the unbeliever have sustained.

My reader, let me beg of you to read the word of God. Assuredly it will bear witness to its truth as its precious contents are scanned. It will show you yourself, piercing to the dividing asunder of soul and spirit, and discerning the thoughts and intents of the heart, but it will also lead you to Christ,

and will engage your heart with His beauty and worthiness, which eclipse all that history can show.

As almost every country district of our land has its London Road leading to the great metropolis, so all the Scriptures lead to Christ Himself. He is the metropolis of the sacred writings. They testify of Him. Of Him as a present Saviour, of Him as a coming Judge, of Him as meeting every need of fallen man, as He met every claim of the throne of God.

Christian, use the Scriptures. They are the sword of the Spirit. A soldier in mortal combat makes no apology for his weapons, he uses them to the best of his ability. Our weapon is powerful and will make its force felt. Quote its precious precepts, its solemn warnings; its winsome welcomings, and leave the Spirit of God to apply them to the consciences and hearts of your hearers.

Let us ever remember that fallen man, infidel man, *has a conscience*, and let us address ourselves to this. It is ever an enemy to infidelity, a mutineer which, though loaded with irons, still makes his voice heard and his influence felt.

Cæsar Malan, meeting an infidel while journeying by rail, quoted numerous Scriptures. The unbeliever disdaining the word of God said, "Prove it is the word of God"; whereupon Malan replied, "If I were piercing you with a sharp sword I should not have to prove it was sharp, you would feel it," and he continued his use of the Scriptures. Long after he was accosted by the same individual, who, having made himself known, recalled the illustration and said, "I felt that the sword was sharp, and that is why I resisted it." Then he went on to tell how the conversation in the train had been the means of awakening him to a sense of his need, and that now he was preaching the faith he once sought to destroy.

The exhortation in view of the day when men will not endure sound doctrine, is "*preach the Word*." We may count on God to use it and to produce results which shall be for His own praise and for the blessing of souls.

**"It shall be well with them that fear God, which fear before Him."**

**"It shall not be well with the wicked . . . because he feareth not before God."**

ECCLIESIASTES VIII 12-13.

# THE DELIVERER.



**R**EGARDLESS of his own danger, a brave coastguard descended the face of an overhanging cliff. Showers of stones and pieces of rock might fall. The rope might fray out and break. The stake to which it was attached at the top might become loose. Part of the cliff itself might give way. But these things did not deter the brave fellow. He heeded them not.

A man was in danger. Climbing from the shore too adventurously, he had reached

a point where he could not ascend or descend. He was on a narrow ledge of rock in great peril. If he became exhausted or slept he would probably roll off and be dashed upon the rocks below.

His earnest cry was heard. His position of grave need was seen. The coastguards were informed, and procuring a long rope one of their number made the descent. Happily he was in time, and was enabled to save the exhausted man, both



being hauled to the top amid the rejoicings of all who witnessed the noble deed.

Were you ever delivered from such danger? I was. I can say of One "who delivered me from so great a death": I was in peril unutterable. I could in no wise deliver myself. But He came down to deliver. At infinite cost to Himself—veiling His glory—becoming in fashion as a man—

"With pitying eye the Prince of peace  
Beheld my helpless grief;  
He saw, and oh! amazing love,  
He flew to my relief."

Needless it is to say that the brave res-

cuer was thanked by the delivered man and applauded by all present.

Have you thanked the Great Deliverer? Has your heart gone out in praise to Him who, unasked by us, came to seek and to save the lost?

Soon all heaven and earth shall acclaim His worthiness and chant His praise. But now it is the privilege of the saved ones to sing to the Saviour the first notes of the anthem of eternal thanksgiving. Can you sing the song as one of the redeemed?

## EVERY ONE MAY COME TO CHRIST.

He cared for all ages and all classes.

*Infants* were blessed by Him. Luke xviii. 15, 16.  
*Little children* were blessed by Him. Matt. xix. 13-15.  
*Young children* were blessed by Him. Mark x. 13-16.  
*A little child* was called by Christ to come to Him. Matt. xviii. 2.  
*A girl aged twelve* was raised from the dead by Him. Mark v. 41, 42.  
*The young daughter* of the Syrophenician woman was healed by Him. Mark vii. 25-30.  
*The lad* at the foot of the Mount of Transfiguration was released by Him. Luke xix. 38-42.  
*The son* of the nobleman in Cana of Galilee was healed by Him. John iv. 46-51.  
*The woman in the city* which was a sinner was forgiven her many sins by Him. Luke vii. 37-48.  
*The woman with an issue of blood twelve years* was cured by Him. Mark v. 25-34.  
*Lazarus*, the brother of Martha and Mary, was raised from the dead by Him. John xi. 43, 44.  
*Simon and Andrew, James and John, the fishermen*, were invited to follow Him. Mark i. 16, 20.  
*Levi the tax-collector* was also called by Him. Luke v. 27.

*Mary Magdalene* had seven devils cast out from her by Him. Luke viii. 2.  
*Other women* were freed from various infirmities by Him. Luke viii. 2.  
*Nicodemus*, a ruler of the Jews, Joseph of Arimathea, a rich man, and others were saved by Him. Luke viii. 2.  
Matt. xvii. 57.  
John xix. 39.  
*The only son* of the widow of Nain was brought back to life by Him. Luke vii. 12-15.  
*Aged Simeon*, just about to die, trusted Him. Luke ii. 25-32.  
*The thief* crucified by His side was welcomed by Him. Luke xxiii. 39-43.  
*The publicans and sinners* drew near and were received by Him. Luke xv. 2.  
*Every one* who came to Him was received. John vi. 37.

ALL this was while He was on earth; but is He as gracious now? Yes! listen.

"Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

FROM heaven He sends His last message to the world; it is this:

"WHOSOEVER WILL, let him take the water of life freely" (Rev. xxii. 17).

## WHAT IS SIN?

A NUMBER of children were once asked the question, "What is sin?"

They wrote their answers upon their slates. One wrote "Sin is lying." Another "Sin is swearing." Another "Sin is disobedience." But another gave the best answer. It was

"Sin is just having your own way."

Yes! to do my own will—to go my own way is sin.

And every one of us has done this. Every one needs salvation.

# THE BELIEVER'S GUIDE.



"BEHOLD the Book whose leaves display  
JESUS the Life, the Truth, the Way;  
Read it with diligence, with prayer;  
Search it, and thou shalt find HIM there."

**T**HE Word of God is the believer's guide. It ever directs to Christ. He is its subject and object. Our Lord said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of ME" (John v. 39).

When risen He expounded to His disciples in all the Scriptures the things "con-

cerning Himself," saying, "All things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning Me" (Luke xxiv. 27, 44).

He opened their understanding that they might understand the Scriptures.

Shall we not ask Him to do this for us, as of old David cried, "Open Thou mine eyes that I may behold wondrous things out of Thy law" (Psa. cxix. 18).



## "That Hand Never Lost a Man."



**I**T was among the Alpine heights. A dangerous crossing had been reached and the passengers were fearful.

Reaching out his hand the guide said to one, "That hand never lost a man." The traveller passed in safety. Christ is the Guide. He never fails one who trusts in Him. He is able to save unto the uttermost—that is all the way through. Not only can He save the vilest sinner who comes—He can do that, for He has once died for us. But He is able to save right on to the very end the

weakest believer, because He ever lives for us. His hand never lost a man or woman or child. His own word is—

"MY SHEEP HEAR MY VOICE,  
AND I KNOW THEM,  
AND THEY FOLLOW ME: AND  
I GIVE UNTO THEM ETERNAL LIFE;  
AND THEY SHALL NEVER PERISH,  
NEITHER SHALL ANY MAN  
PLUCK THEM OUT OF MY HAND"

(John x. 27, 28.)

# JUDGMENT, AND HOW TO ESCAPE IT.

THERE is a deep-seated sense of responsibility in the human breast which seems ineffaceable. All the infidel's reasonings can never remove the consciousness that man is an accountable being, and that the day will dawn, sooner or later, when the account must be given, and a recompense be made. It is a God-given conviction in the soul, in order that man may be awake as to the judgment to come.

That no subject can be more dreadful for the sinner to contemplate is admitted. Well may it awaken his terror, and alarm his conscience, for he cannot answer for one in a thousand of his many sins.

Alas! Many, instead of facing the matter earnestly, seek to drown their convictions in the occupations of business, in the giddy rounds of pleasure, or in the excesses of dissipation, until that day of judgment come upon them unawares.

Others meditating upon it are constrained to cry with David—

"ENTER NOT INTO JUDGMENT  
WITH THY SERVANT:  
FOR IN THY SIGHT SHALL NO MAN  
LIVING BE JUSTIFIED"

(Psalm cxlii. 2)

"No man living" can stand justified on his own merits in the presence of God. The truth of this statement depends on no isolated passage. It is the constant, calm, certain verdict of the Scriptures.

*Job* declares (chap. xv. 15, 16), "The heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water?"

*Solomon* bears his witness to this truth in *Ecclesiastes* vii. 20: "There is not a just man upon earth, that doeth good and sinneth not."

*Isaiah* says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (lxiv. 6).

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

Our Lord's solemn statement is, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark vii. 21-23).

*Paul* sums up Jews and Gentiles with the sweeping words: "There is no difference: for all have sinned, and come short of the glory of God" (Rom. iii. 22, 23).

*James* tells us, "In many things we offend all" (iii. 2).

*John* announces that "if we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John i. 10).

Surely this is overwhelming evidence of our condition; and we do wisely if we ponder such weighty utterances in the presence of God, and seek to learn from Him if there is any way of escape.

For the Judge standeth before the door—judgment is at hand. True, it is God's strange work—a work in which He delighteth not. His desire is that all men should be saved, and come unto the knowledge of the truth (1 Tim ii. 4). Nevertheless, there is wrath, and thus He bids men *beware* (Job xxxvi. 18).

How, then, can man escape this judgment? Let us listen to the Lord Jesus. He has said that all judgment is committed into His hands; and His own blessed, assuring statement to us is—

"HE THAT HEARETH MY WORD,  
AND BELIEVETH ON HIM THAT SENT  
ME,  
HATH EVERLASTING LIFE,  
AND  
SHALL NOT COME INTO JUDGMENT;  
BUT IS PASSED  
FROM DEATH UNTO LIFE"

(John v. 24)

What blessed words are these: "*Shall not come into judgment*"? Do we inquire on what ground it is possible thus to relieve us from the fear of coming into judgment? The answer is that for the believer the judgment is already past. God has dealt with His own Son in righteous judgment, in order that He might not so deal with us.

The knowledge of this enabled an old believer, in Cambridgeshire, when asked about his sins, to reply, "God had His own Son to judge for my sins, sir!" 'Happy man—strong in faith—he gave glory to God. He had learned that a holy, sin-hating God had dealt with a holy, sin-bearing Saviour at Calvary, and that the believer is entitled to say, "He was



wounded for our transgressions. . . with His stripes we *are* healed" (Isa. liii. 5).

A voyager, crossing the Atlantic, came upon deck one day, and, looking upon a black, lowering storm-cloud close to the vessel, remarked to a sailor, "That storm will burst upon us soon." To his surprise, he learned that the storm had already burst, and that they were now beyond it.

So it is with the Christian. He is beyond the storm—it has burst upon Jesus the Son of God; all its unsparing severity was centred upon Calvary, but it is past, for ever past; and the believer, with a glad heart, may sing to his Saviour—

"The storm that bowed Thy blessed head  
Is hushed for ever now;  
And rest divine is ours instead,  
Whilst glory crowns Thy brow."

Jesus, the Lord, is risen and glorified at God's right hand, and He is our life. We are in Him beyond death, and beyond judgment. The waves which swept in desolating power over His blessed soul can never reach us.

Just as in Egypt the judgment fell upon the lamb, and the first-born went free, so it is with us. Jesus—the spotless Lamb—has suffered. He has been down into death; His life has been given; His blood has been shed, and we are cleared, righteously cleared. The Son of God, in the passage already quoted, assures our hearts of the truth of this.

In the grace of God He is proclaimed as a Saviour for all—for every claim of God's holy throne has been more than met, and God is free in righteousness to receive, to welcome, to justify every believer in Jesus. Blessed news! Wondrous salvation!

How shall we escape if we neglect it? The question remains unanswered—there is no escape. As we have seen, all are alike guilty—all are alike condemned; and if man refuses the gracious provision of God, and passes on to the judgment of the great day,

his eternal banishment from the face of God is a foregone conclusion.

Thus we read in Revelation xx.—

"I SAW THE DEAD,  
SMALL AND GREAT, STAND BEFORE  
GOD;  
AND THE BOOKS WERE OPENED,  
AND ANOTHER BOOK WAS OPENED,  
WHICH IS THE BOOK OF LIFE;  
AND THE DEAD  
WERE JUDGED OUT OF THOSE THINGS  
WHICH WERE  
WRITTEN IN THE BOOKS.  
ACCORDING TO THEIR WORKS."

How terrible is this scene! It is the judgment of the dead. The living will have been already judged at the beginning of the millennium. (See Matt. xxv. 31-46.) None can escape. Christ-neglecters and Christ-rejecters now stand before Him to be judged according to their works. They would not know Him as Saviour; they must know Him as Judge. They would not draw near to a throne of mercy; they are compelled to appear before a throne of wrath, and with what result? They are "cast into the lake of fire."

Oh! trifler, beware! Let the thought of judgment stir thee from thy slumber. Remember it is eternal judgment which lies before thee.

The believer, as the result of Christ's work, will enjoy eternal life. The unbeliever, as the result of his own works, will endure eternal punishment.

As surely as God liveth for ever and ever, and as the saint will be for ever with the Lord in unspeakable bliss, so certainly will the unrepentant share the woe of those, the smoke of whose torment arises "for ever and ever."

Flee to Christ, flee to Him now! Thus, and thus alone, will you escape so awful an end.

## WONDERFUL LOVE.

**H**OW matchless is God's wondrous love!  
He gave His Son from heaven above,  
That none should perish who be'leve,  
But everlasting life receive.

It was for me, it was for me,  
The Saviour died on Calvary;  
Salvation free for me to win,  
God's "Whosoever" takes me in.  
Herein is love, 'tis love indeed;  
A love that meets our deepest need,

A love that passes human thought,  
He loves us when we loved Him not.  
To sinners lost, our God commends  
His perfect love, which never ends;  
The death of Christ that love has shown;  
Was love so wondrous ever known?  
His love dismisses all our fear,  
And to Himself He brings us near;  
The Father's house we soon shall see,  
And dwell in love eternally.

## A CATCH OF HERRINGS.



**G**OD is pleased to use various means for the blessing of His creatures. A thing may be most insignificant in itself and yet be employed to bring about most important results.

Once a fish bone was used to arouse a young woman to a sense of her soul's need.

She had often attended preachings where the gospel story, in its own simplicity, was told out; and so was



no stranger to the good news. The Bible, too, was well used in the home to which she had come, and yet she was still without Christ. Not without morality, not without religion, indeed, but without Christ as her own personal Saviour.

By a very simple accident, she was brought to see her true state of need. She was partaking of some herrings at her dinner, and, through lack of sufficient care, allowed a bone, unseen, to pass with the fish into her mouth, and thence into the throat, where it became fixed. All the afternoon she bore the pain without mentioning the matter to her mistress; but at last, her throat becoming more and more painful, she called upon a doctor. He speedily dislodged the bone, telling her that her throat was ulcerated, and in a very inflamed condition.

That night she could not sleep. Thoughts of death and judgment presented themselves again and again. The Spirit of God was at work, showing her the need of her soul; and at length, rising from her bed, she cast herself upon her knees, and cried to the Lord for mercy and salvation. She owned her sins—how her past life had been spent for self, how she had left God out of her thoughts, and slighted His loving calls; and then, as the glad gospel she had heard passed before her, the work, the finished work of the Lord Jesus for the sinner, was shown to her newly-opened eyes, and the value of that precious blood which cleanseth from *all sin*.

In simple faith she rested there. She believed on the Lord Jesus Christ, and was saved. Then all fear of death and judgment was gone. She knew that Christ was her Saviour and Heaven was her Home.

## THE FOUR THINGS HE KNEW.

**I** WANT to tell you something, sir!" said an old man as he took me by the top button of my coat and drew me into the corner of a large hall.

"What is it?"

"I know four things, sir!"

"Well, what are they?"

"God is my Father, the Lord Jesus is my Saviour, the Holy Ghost is my Comforter, and heaven is my home."

Happy old man! He had more wealth than all earth's millionaires.

Blessed indeed are those who can say, "My Father, My Saviour, My Comforter, My Home." All that is needed for time and for eternity is wrapped up in those words.

---

## Your Name is in this Verse.

---

"THIS  
IS A FAITHFUL SAYING  
AND  
WORTHY  
OF ALL ACCEPTATION,  
THAT  
CHRIST JESUS  
CAME  
INTO THE WORLD  
TO SAVE  
SINNERS."

\* \* \* \* \*

Look well at the 20th word. It means  
**YOU.**

## CONVERTED IN THE HAYFIELD.



**W**HEREVER you are you may receive Christ. A farmer's lad told the story of how he received Christ in the hayfield.

"We were working at the hay. I had been attending meetings held by an evangelist in the village for two weeks, and was very troubled about my soul. Three at our farm were saved, and they sang at the hay all day.

I was miserable. At dinner-time I sat alone, and I suppose the others saw what was wrong with me. One who had been my companion in sin came across to where I sat and said: 'Jamie, you will never be happy till you are saved. You should just take Jesus, and be like the rest of us.'

"'How did you take Him?' I asked, for the 'taking' was the difficulty with me.



"I just said: 'If Jesus saved sinners, I am a sinner, and He'll save me.' I took Him by believing He died for ME, just for myself, as if there had been no other."

"I saw then what was meant by 'taking' Jesus. And without saying anything to anybody I 'took' Him that afternoon, and I knew I was saved."

---

## ARE YOU READY?

**J**OSEPHUS tells us of the order of the Roman army. He says that when the camp was to be changed there were three trumpets blown.

The first one sounded and the tents were struck and the baggage-wagons were packed.

The second sounded and the troops fell into rank in their proper positions.

Then a herald cried "Are you ready?" And the men answered, "We are ready." Again he asked, "Are you ready?" and again they answered "We are ready." Then once more he challenged them, "Are you ready?" And as the voices of the massed men responded "We are ready," the third trumpet was blown and the army moved forward on its way.

Christ is coming. Are you ready?

The first trumpet has been blown and has awakened us from our sleep of sin and folly.

The second has been heard and we have fallen into line in expectation of Christ's return.

Now we await "the last trump," which will call us into His presence.

Should we not challenge ourselves three times over, "Are we ready?"

"Are we ready," in conscience? Is the question of our sins settled? Are we at peace with God?

"Are we ready," in heart? Are our affections set on Christ? on things above where He is sitting?

"Are we ready" in our surroundings? Are all our matters in such order that we would gladly welcome Him this hour?

Perhaps as you read these lines He may descend into the air and "the last trump" be blown.

---

## "R. H. N." or "R. H."

**W**HICH company do you belong to?

There are but the two and you are found in one or the other. What then are these companies?

Listen to the Apostle John. Speaking of the Lord Jesus when He came into this world he says "He came unto His own," into that which His hands had made and to the people He had favoured and privileged, "and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1. 12). Two classes were seen. Those who "received Him not" and those who "received Him"

He stood as it were at their doors and knocked.

Some slighted His call, and scorned His presence. They would not open to Him. Thus they missed the blessing He brought and would have bestowed upon them, and secured judgment for themselves. "R. H. N." was marked upon them.

But others opened their hearts and welcomed Him. Owning their sin and need they saw in Him the Son of God, the Saviour sent by the Father. They welcomed Him and were not only pardoned all their sins but were given unspeakable blessing. They were henceforth to take their place as the children of God. "R. H." was true of them. They had "Received Him."

Which is true of you — "R. H. N." or "R. H."?

## DO YOU LOVE JESUS?



A CHILD'S simple question, it awoke a long slumbering conscience. Heart searchings followed, and these resulted in repentance towards God and faith in our Lord Jesus Christ.

"We love Him because He first loved us."

His love is our resting-place and our joy. Our love is feeble and fickle. His love

strong and abiding. And yet He loves our love.

Solemn indeed are the words concerning those who love Him not. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha—let him be accursed, the Lord is coming.

Do you love Him?



## POOR BUT RICH.



**H**E was only an old road-sweeper on the Undercliff Road near Ventnor. Poor in this world's things, he was rich in the things of God. And he was happy in his lot—humble though it was—for he knew that in heaven he had abiding substance. Every day was bringing him nearer to his eternal portion. He had been one of the sinners, on his way to judgment, but he had fled to Christ and now he was one of the saints on his way to glory. Which are you?

# SAINTS AND SINNERS.

THERE is no neutral company. There is no middle ground. The whole human race is divided into these two classes. Whatever else men may be, they must be either among the *saints* or among the *sinner*s.

Kings and commoners, rich and poor, cultivated and barbarous, learned and ignorant, of every climate, colour, character, and creed, *all*, without exception, are numbered with the saints or numbered with the sinners.

What, then, are saints? What, then, are sinners?

*Saints* are the followers of Christ. *Sinners* are the followers of Satan.

*Saints* are those who, having been washed from their sins, are bound for heaven. *Sinners* are those who, being still in their sins, are bound for hell.

*Saints* are "saved," "forgiven," "cleansed," "converted," "not condemned." *Sinners* are lost, unforgiven, unclean, unconverted, and condemned already.

*Saints* are "of God," and "are not of the world." *Sinners* are "not of God," and "are of the world."

The devil, who "deceiveth the whole world," desires to mix the two companies, so that no one should know to which of the two classes he belongs. But God draws a wide line between them, and shows that saints and sinners are as distinct from one another as light is from darkness, and good is from evil. 1 John v. 19 plainly states this when it says, "We know that we are of God"—these are *saints*—"and the whole world lieth in wickedness"—these are *sinner*s.

To which of the two classes do you now belong? Certain it is you belong to one or the other.

It may be you have not thought about the matter. Then think about it NOW. I pray you. Your present and eternal welfare are at stake. It does not do to trifle with such a subject either, for soon time's little day will end, and you will be in eternity. Where will you spend it? FOR EVER!—WHERE?

You *know* right well, in spite of all that infidels may say, that you are not like the beasts that perish; you are conscious that death will not be the end of you, that you will exist still. Can we know what will be after death? Yes! God has spoken.

For *sinner*s, after death, is "judgment"

and "the lake of fire." For *saints*, after death, is "with Christ" and "the glory of God."

The *sinner's* terminus is HELL. The *saint's* terminus is HEAVEN.

There is no middle place. Listen: "These shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv. 46). Listen again: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 7, 8).

Oh! wake up, my reader: it is no light play; it is a dread reality. You are either a saint or a sinner. You are either on your way to eternal happiness or on your way to eternal misery.

Are you a sinner? Flee, then, at once to Christ. He will receive you. It was true of Him of old, "This Man receiveth sinners," and His own word stands good to-day, "Him that cometh to Me I will in no wise cast out." He has suffered for sins upon the cross, and opened the way for you to be saved. Your many sins may be all forgiven, and your guilty soul cleansed from every stain, for God has said, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7); and you may *know* it too, for "all that believe are justified from all things" (Acts xiii. 39).

Then washed from your sins and made nigh to God, it will be your title to take your place among the "beloved of God, called saints" (Rom. i. 7).

Are you a saint? *All true Christians are saints*. All who are forgiven, justified, saved, are saints; that is, they are *separated* from the world and do not belong to it now, even as the Lord Jesus Himself says, "They are not of the world, even as I am not of the world" (John xvii. 16). Those who are *saints* are called to walk as becometh saints—to act suitably. But they are saints first, and then are called to conduct themselves accordingly (Eph. v. 3). Thus the Epistles are *written to saints*, to true believers, real Christians, to instruct them how to behave now that they are saints.



Saints of God, hear now the voice of God speaking to you: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? . . . Wherefore

COME OUT FROM AMONG THEM,  
and BE YE SEPARATE, and  
TOUCH NOT THE UNCLEAN  
THING.

and I will receive you, and will be a Father unto you, and ye shall be My sons and

daughters, saith the Lord Almighty" (2 Cor. vi. 14—18).

Oh, Christian, you are now a saint of God, and it is not for you to join yourself with the world which has cast out your Lord and Master. You are called to BE SEPARATE from it. Obey, then, the solemn command. Own whose you are and whom you serve, and be no longer as "a worldly Christian"—a stumbling-block over which a blinded world stumbles to perdition.

Sinner, a last word with you.

God's wish is that all should be saved.

Christ died that all might be saved.

Through faith in Him all may be saved.

"Behold, NOW is the accepted time; behold, NOW is the day of salvation."

---

## NO PROCRASTINATOR SAVED.

**A**S far as I know the Word of God gives no account of any procrastinator being saved.

We find sinners of almost every type have been blessed. The vilest and the worst have been welcomed. The "woman of the city"—the reviling robber—the blaspheming, persecuting Saul. The chief of sinners has been received. Millions have proved the truth of that sweet promise: "Him that cometh to Me I will in no wise cast out." The Gospels are full of the gracious acts of our Lord towards the sin-distressed and sin-defeated children of men. They hold out the bright certainty of being welcomed to all who obey the invitation at once. But they hold out no hope whatever to the man or woman who puts off until later the acceptance of the invitation.

The man who said, "When I have a convenient season I will call for thee," is never said to have called. Those who lightly uttered the words, "We will hear thee again of this matter," are never said to have done so.

No! the sinner who quietly and coolly turns from God's message of mercy, slighting salvation as a thing of little moment, is not at all likely to be saved.

If His Majesty the King gave you an invitation to Windsor Castle to-day, would you say, "Oh, I'll come to-morrow or some other time"?

If God, your Creator and your Judge, invites you to come for mercy to-day, dare you say, "I prefer to come at another time, thank you"?

Only NOW is the accepted time. Use it.

. . . . .

"Doctor, I'm lost and I know where I missed it." So said a young man who was dying. He had been solemnly spoken to after a preaching. Stirred in his conscience he had for the moment been "almost persuaded." Then, resisting the Holy Spirit's striving, he had said "Not yet." Stifling his convictions he had gone on in his former course. Now that he was passing into eternity he knew where he had missed it.

. . . . .

You will never have a *better* opportunity of coming to Christ and of receiving His salvation. You may never have *another* opportunity of coming to Him. Death is approaching nearer day by day—Christ is coming for His own. The door of mercy will be closed against all who have slighted Him.

Trifle not with the Gospel message. Seize the opportunity given. Flee to the refuge NOW. Escape for thy life, at once! If not, you may miss it.

## WHERE WOULD YOU POINT?



**A**N old Christian was slowly passing along the street. He was weary with his walk, and leaning heavily upon an oaken stick. His former strength was waning fast, and he was fully aware that soon he would pass from time into eternity.

Meeting a friend, the question was put to the aged man:

"IF GOD SHOULD ASK YOU, 'WHY SHOULD I NOT JUDGE YOU FOR YOUR SINS?' WHAT WOULD YOU ANSWER?"

Lifting himself up, and looking in his

questioner's face, and then pointing his old oaken stick towards heaven, at once he gave the clear reply:

"I SHOULD POINT TO MY SAVIOUR."

The dear old man knew how full an answer to every question as to his sins had been made by the Lord Jesus Christ, and that God had now glorified Him, thus showing how satisfied He was with His atonement. He rested on Him and on His finished work and was at perfect peace.



# WHERE ARE YOU IN THE VERSE?

**H**E that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).

There are only the two classes.

Those who believe on the Son of God form the one class.

Those who believe not on Him form the other class. In one or the other class you are found.

But what a contrast exists between the two. The one have eternal life. The other shall not see life, but the wrath of God abides upon them.

Look at the verse a little more closely, remembering that it is the solemn utterance of the Holy Spirit, with regard to the reception or rejection of the Lord Jesus Christ.

## HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE

The sinner who comes to Him, commits himself to Him, relies upon Him, trusts in Him, receives, as His free gift, everlasting life. This is bestowed on him without money and without price, without his having merited it in any way, or done anything which has entitled him to it as a matter of reward. It is altogether of grace. It is totally undeserved by the recipient. And the blessing is priceless and eternal. Not only are the sins of the believer pardoned. Not only is peace with God his portion. Not only will he never perish. Not only is he justified from every charge. Besides all these *he has everlasting life*. To know the Father and the Son in holy relationship and intimacy is the portion of those who have everlasting life. To be in perfect liberty, without a fear, but with delight unspeakable as sons before the Father's face now and soon to be conformed to the image of His Son in glory. All this and much more is included in the blessing of "everlasting life." And all this is the portion of the one who believes upon the Son.

But how solemn is the condition of the unbeliever.

## HE THAT BELIEVETH NOT THE SON SHALL NOT SEE LIFE.

If the Son of God is refused, if all the grace revealed in Him is rejected, if one will not be subject to Him, but walks in the way of self-will and sin, that one shall not see life. There is no other way of life or blessing open. The Lord Jesus is "the way and the truth and the life, no man cometh unto the Father but by Him." To miss Christ is to miss life altogether, and to miss it eternally. He is the way to the Father. He is the truth about the Father, and He is the life in which the Father is known and enjoyed. None other has salvation and blessing for us. To reject Him is to lose everything.

## BUT THE WRATH OF GOD ABIDETH UPON HIM.

Instead of enjoying the favour of God, instead of the sunshine of His grace resting upon him, instead of all the unspeakable privileges we have spoken of, the wrath of God is on him. He may have a place of honour in the world, but at all times and in all places, whatever he is doing and wherever he is found, "the wrath of God abideth on him." Abideth, never to be removed, never to be extinguished, never to pass away.

Which half of the verse are you in?

You are in one or the other.

Boundless is your blessing if in the first half. Awful is your doom if in the second.

Trifle not as to the matter any longer. The rejected Son of God is about to return. Then the gospel message which calls you so graciously will sound no more, and only judgment remain as the portion of those who have slighted or scorned or neglected the Son of God.

Oh, sinner, beware! The grace of God pursues you to-day. He calls you now in accents of tenderest mercy. He desires your salvation and blessing. Bow then at once to the claims of the Son of God, own His rights over you, be subject to Him, and life—everlasting life—shall be yours.

## "COME AND DRINK."



**I**N Eastern countries water has often to be purchased, for it is only in a few cities that a water supply is laid on to the houses. Thus water-carriers are needed, and in one place these with skin bottles of water pass through the streets, crying, "He ya, 'atchan, tahaloo yishraboo." "Ho, ye thirsty ones, come and drink." This is just such a cry as the prophet Isaiah utters in the fifty-fifth chapter of his prophecy:

"HO, EVERY ONE THAT THIRSTETH,  
COME YE TO THE WATERS."

The water-carrier *sells* the water he carries, and in this we find a great difference from what Isaiah cries, for he says:

"AND HE THAT HATH NO MONEY;  
COME YE, BUY . . . WITHOUT  
MONEY AND WITHOUT PRICE."



But sometimes a kindly passer-by wishing to do a helpful deed will pay for all the water which the carrier has, and then it is freely given to all who come for it. Then the carrier will alter his cry, and shout out,

"Ho, ye thirsty ones, come and drink to-day for nothing, for nothing."

This is the true gospel cry. Christ has paid. Now the water of life is free.

---

## ARE YOU A BACKSLIDER?

**I**F you were ever a more faithful follower of the Lord Jesus than you are now. You are a backslider.

If you were ever more wholehearted in your love for the Saviour than you are now. You are a backslider.

If you were ever more separate from the world which crucified the Son of God than you are now. You are a backslider.

If you were ever more zealous for the glory of God than you are now. You are a backslider.

If you were ever more earnest in reading the Word of God than you are to-day. You are a backslider.

If you were ever more frequent in prayer than you are now. You are a backslider.

If you were ever more anxious about the

salvation of others than you are now. You are a backslider.

Solemn statements—but true ones. Think over them.

If you are a backslider the voice of the Lord calls you: "Return, O my backsliding children." He would have you in the full glow of Christian blessing, brightly witnessing for His praise and living for His glory and honour.

It has been said that the backslider is a good advertisement for the devil. He can point to such an one and say to the world, "You see, he does not find happiness through Christ. He has given up His service." Another solemn statement—but a true one. Think over it.

---

## "TRY THE UPLOOK."

**I**F the outlook be dark, try the uplook."

The words were "passed on" by a young Christian. She had been through a time of peculiar testing and difficulty and had found them a valuable soul-tonic.

Let me pass them on to you—they may serve to remind you of your refuge in every hour of trial.

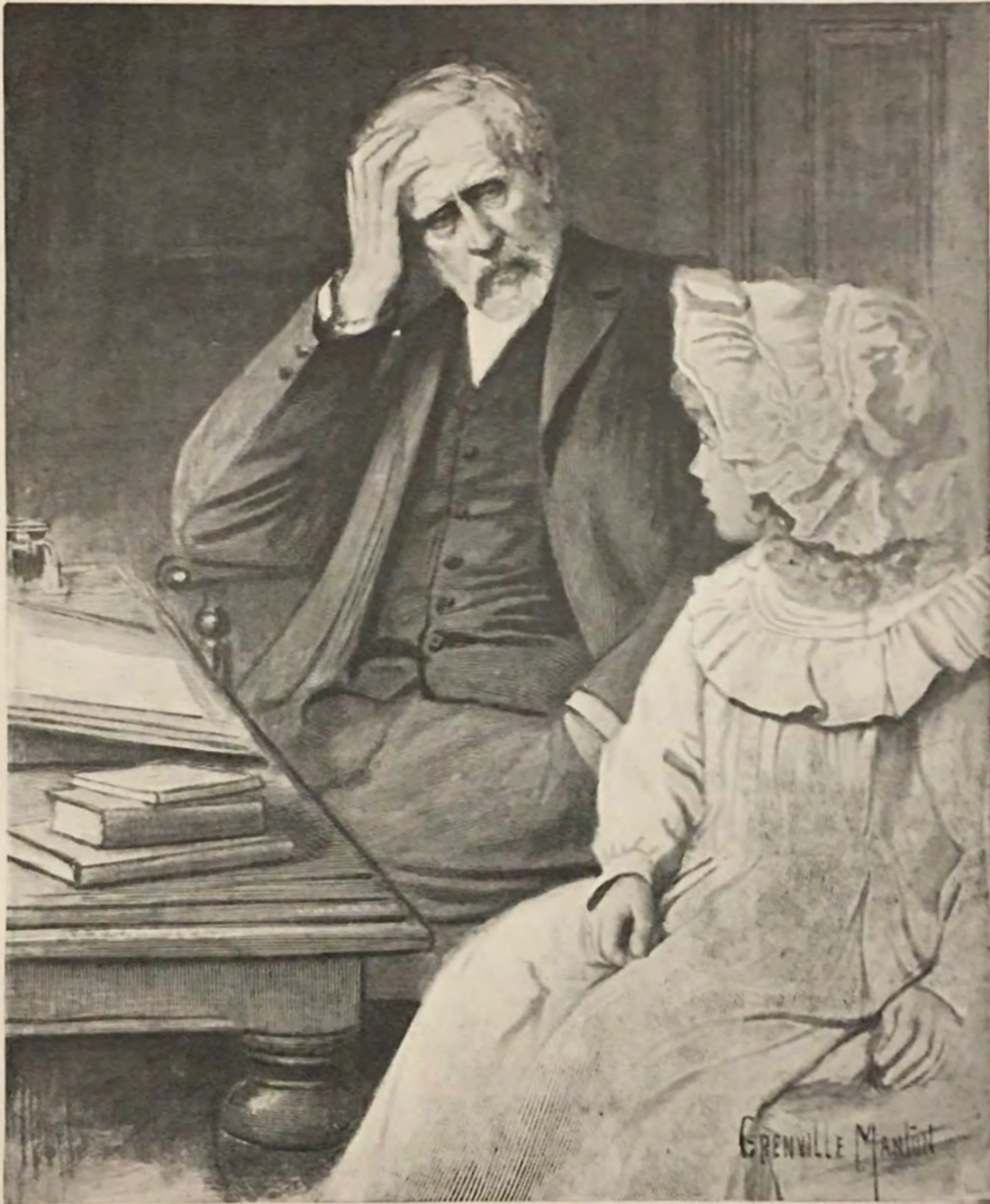
Circumstances may be perplexing. The path may be filled with apparently insurmountable difficulties. The future may be dark with threatening clouds. At such hours, Christian, "Try the uplook."

Your Father knoweth what things ye have need of. His wisdom and power and love are all exerted on your behalf. He makes "all things work together for good" to them that love Him. He knows the end from the beginning. And He careth for you. He is more concerned for your true welfare than you are, and He who shapes the courses for the stars will shape circumstances for the blessing of His child.

"He knows, He loves, He cares,  
Nothing this truth can dim;  
He does the very best for those  
Who leave the choice with Him."

Seek His glory in everything. Leave the future in His hands. And "if the outlook be dark, try the uplook."

## LED BY HIS CHILD.



**H**E was unconverted. Worse than that, he was unconcerned. But he wished his little child, Mary, to know that which he knew not. Thus it was he agreed with his wife that she should attend Sunday-school. This was to be the means of blessing to the home.

Mary's simple faith was placed in the Saviour of whom she heard. She rejoiced in Him and told of her joy to her parents. This action produced a profound effect. Her

father became convicted of sin and begged his wife to pray for him. Her reply was, "I can't pray for you, but Mary can."

"Mary, can you pray for your poor father?" he asked the child, and her cry went up, "O God, for Christ's sake save my father and mother." That prayer was to be answered.

Then he asked her to read to him, and led by the Spirit of God she turned to John iii. At the sixteenth verse he stopped her. She



had read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"What!" he cried, "is that in the Bible? Read it again."

She repeated it.

"Oh! Mary, that 'whosoever' is your poor father." Thereupon he took God

at His word and passed into peace. He had been led by his child into the path of blessing.

That word "whosoever" was for Mary's father and mother—they believed and were blessed.

It is for you. Believe and the blessing shall be yours also.

---

## IT KEPT STABBING ME.

**N**EARLY all who are converted are converted in their childhood or youth. The truth of this was tested with a few Christians in a railway carriage. Each one was asked "When were you brought to Christ?" Various answers were given: "At eighteen," "At twelve," "At fifteen," and so on. One of the nine was blessed with the knowledge of salvation "At twenty-two," all the others before they reached the age of twenty. But it has been proved with great numbers again and again in large conventions of believers. When asked, "Will all those who were converted before they were twenty years of age kindly rise from their seats?" the large majority have stood. "Between twenty and thirty years of age," a small number. "Between thirty and fifty," just a few. "Above fifty," only one or two individuals.

A Bible-class teacher was giving these facts to the young women in the class, and added, "If you are not converted in your teens you are not likely ever to be converted at all."

Among those present was a young woman of nineteen. As she sat at her machine work during the days that followed the statement haunted her. She knew she was unsaved, and she was in her last "teen." Was she never to be saved?

"It kept stabbing me all through the week," she told the teacher at the next Sunday class. And that day she came as she was to the sinner's Saviour and found Him waiting to receive and bless her.

**IF YOU ARE NOT CONVERTED IN YOUR TEENS YOU  
ARE NOT LIKELY EVER TO BE CONVERTED AT ALL.**

---

## "GO, CHAIN AND ALL!"

**O**NE who was anxious about his soul's salvation was speaking with a Christian Scotsman. He told him that he felt he was bound by a chain and could not go to God.

"Eh! mon," said the Scotsman, "why do you not go chain and all?"

That was good advice. If you feel that the chain of your sins fetters you and that you cannot break it, bring the chain with you and cast yourself in your bonds at the feet of the Saviour. He can set you free. *He* is the Saviour.

He does not tell you to save yourself and then to come to Him. He calls you to come to Him for the salvation you need. He does not bid you to cleanse yourself from your sins and make yourself fit for His holy eye. He has died that He might cleanse us, and if you come to Him He will make your sins as white as snow and make you meet for the glory of God.

---

## DOES IT SHINE ON YOUR BACK?

**I** HAVE been going on with my back on God for eighteen years."

So said a wayworn wanderer from God.

"Then the grace of God has been shining on your back for eighteen years," was the old preacher's answer.

\* \* \* \* \*

The grace of God shines on *you*.

Has it shone on your back for eighteen or even eighty years? "Right about," then. Let it shine on your face to-day.

## “LORD, DO DELIVER ME!”



**L**ORD, do deliver me! Lord, do deliver me! It was the cry of a shepherd from the sheepfold.

A preacher had spoken to him one day as he stood with his sheep. Hitherto he had cared for none of the things of God. But now eternity was in view. Where would he be for ever and for ever? Day after day the soul-trouble deepened, until at last he could

bear it no more. He sank on his knees in the mud of the field in which his sheep were found. His cry went up. He called on the name of the Lord and was immediately answered.

As he told me the story his face was lighted with the gladness of soul which he knew. And still it abides true, "Whosoever shall call on the name of the Lord shall be saved."

Call upon Him, NOW.



## “NO MORE! NO MORE!”



**T**HOSE who read Hebrews x. attentively cannot fail to notice the repetition of the expression "no more." Four times over the words occur. They are found in verses 2, 17, 18, and 26.

"No more conscience of sins."

"No more remembrance of sins."

"No more offering for sin."

"No more sacrifice for sins."

There is

**"NO MORE OFFERING FOR SIN."**

This shall have our attention first of all. Where the sins which could not be put away by all the sacrifices offered under the law are now removed, "there remaineth no more offering for sin."

There is no more offering for sins on Christ's part. His work of atonement is done.

Everything required has been completed. There is "no more offering for sin" necessary, and there is "no more sacrifice for sins" possible.

Because of the glory of Him who did the work, and because of the glory of the work which He has done, no more offering for sins is needed. A glorious Person the Son of God, has done a glorious work, the work of atonement; and this has procured a glorious result, the remission of sins. Sins are gone. The work required has been done and no other is required. Indeed, to offer another is to cast a slight upon the work already accomplished.

So all that wearisome repetition, year in year out, which was prescribed under the law is over.

The Lord Jesus, having obtained eternal redemption for us by His one offering, has gone into heaven and is seated at the right hand of God. No more offering is necessary, for our sins are completely purged.

But "no more offering for sin" is possible. There is a false system which professes to be the Church of God that speaks of "the unbloody sacrifice of the mass" being repeatedly offered. Now such sacrifices cannot avail to put away sins. "Without *shedding of blood* is no remission." These solemn words for ever set aside such vain offerings, and such are but a dishonour done to the work of Christ. He came to do the whole will of God, and has accomplished it perfectly. He came to offer one sacrifice, and has offered it once for all. To offer another sacrifice for sins is, I repeat, to cast a slight on the glory of His one sacrifice.

If any one turns his back on Christ and His one offering, there is no possible escape from judgment for him. No other sacrifice can avail. It is the sinner's only hope. Thus verse 26 is as solemn for the one who rejects Christ as verse 18 is blessed for the one who receives Him. To give up Christ is to give up all, and to leave oneself exposed to the righteous wrath of God.

God's only Son has been given. He has offered at infinite cost to Himself the only sacrifice which could take away sins. If He and His atoning death are refused, if the Son of God is trodden under foot and His precious blood counted an unholy

thing, there only remains a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

There is no more offering for sins on the part of Christ, and there is

## NO MORE REMEMBRANCE OF SINS

on God's part.

What a moment of bliss it is for the believer when the truth dawns upon him that God will no more remember his sins. Some trivial occurrence may bring them vividly before his own mind. The devil, too, may rake over the rubbish-heap of the past life, and bring much evil to light. But God will not remember those sins. He has remembered them once when Christ was on the cross, and has meted out the judgment which they deserved upon the holy Victim there; but now He will remember them no more. If the enemy brings our many transgressions and iniquities before God and charges us with them—

"Every charge our God refuses,  
Christ has answered with His blood."

Peace unspeakable results from knowing this. If our sins had been ten thousand times more than they have been and ten thousand times worse than they were, that "one offering" in all its solitary glory would be all-sufficient for them all and blot them all out from the memory of a holy, sin-hating God for ever.

God shows His entire satisfaction with the work of our Lord Jesus Christ, first of all by raising Him from the dead and giving Him glory at His right hand, and then by giving us the testimony of the Spirit of God that our sins and iniquities He will never recall against us in judgment.

As the light of this dawns the conscience is perfected, the heart rejoices, and the lips are filled with praise.

God's memory holds no record of any of our many sins. If the reader is a believer on the Lord Jesus, if he has touched Him in faith with ever so feeble a touch, then God has cleared him from every charge in His sight. For God blesses us not according to the strength of our faith, but according to His measure of the glory of His Son and of the work which he has done. If we touch Him at all, all the value of that work is reckoned to us.

It is not how much you value Christ; it is not how much you appreciate the work that He has done, which is important. If



you rely on Christ if you rest upon Him alone, God sees you in all the acceptance of His Son, and He says concerning you and all others who believe, "Their sins and their iniquities will I remember no more."

The story is told of a Scotch girl who suddenly came to know the blessedness of which I speak. She sat alone in a farmhouse one bright autumn day. She was keeping house while the reapers were busy in the harvest-field gathering in the golden grain. While reading the words "Their sins and iniquities will I remember no more," all at once the truth flashed into her mind. She saw how that Christ having put away her sins God would now remember them no more. Rising from her seat she left the house and went down the lane towards the harvest-field to tell the good news to her friends. As she drew near to them she cried out, "No more! No more! No more! No more!" The reapers could not understand what she meant; they feared she had lost her reason, until she explained to them the truth which had filled her soul with peace and gladness.

Let this blessed truth fill your soul with peace and gladness too. Let God's thoughts take the place of your own, receive His testimony concerning Christ and rest will be your portion. Ever remember that it is because the precious blood of Christ is ever before God's face your sins are ever behind His back. Your guilt has been borne by the Saviour, and His finished work is before God in all its abiding effi-

cacy, and therefore God in righteousness has cast all your sins behind His back.

There is no more offering for sins on Christ's part. There is no more remembrance of sins on God's part. There is

**NO MORE CONSCIENCE OF SINS**  
on the believer's part.

A friend's illustration helps to make the truth plain. Suppose there is a great slate in heaven in the presence of God on which *all* my sins are put down. This is the memory of God. There is also a little slate on earth on which *some* of my sins are entered. This is my conscience.

Now the work of the Lord Jesus clears the great slate before God of every one of my many sins. Surely then it is sufficient to clear the little slate of them all.

The righteous demands of the throne of God are satisfied by the one offering, and as I see that, the righteous demands of my conscience are satisfied also. Thus the believer passes into perfect rest of conscience, knowing that God has nothing to lay to his charge.

It is not that he has no consciousness of sin being still within him. Alas, it is still there, and unless he walks carefully it will trip him up. But while he is fully aware of this, he is also aware that all his sins have been atoned for by Christ on the cross and he is free—free from all his fears, free to be in the presence of God now as a happy worshipper and a willing servant. To Him be everlasting praise.

---

## CAN I HOLD OUT?

**I** WOULD be a Christian if I thought I could hold out."

Many anxious souls fear that it would be useless to profess to be Christians because they could not stand against the force of temptation. They would not like to dishonour Christ or be untrue to Him. Therefore they think they had better remain as they are.

But can Christ hold out? The one who believes upon Him is held by His hand. And no power on earth or in hell can snatch the believer from His mighty grasp.

And He can give all needed strength day by day. He is a living Saviour. He not only died to save. He lives to maintain us. And from the throne of God He gives power hour by hour.

A man who had been a slave of drunkenness before his conversion was greatly tried. He was passing near a house where he had often disgraced himself. The temptation came to enter it once more. Feeling his weakness and danger he cried, "Lord, I cannot pass that house alone. But You and I could pass it together, Lord." He turned in his feebleness to Christ and did pass that house with His hand in the Mighty Saviour's clasp, and he never darkened its doors again.

Christ can save you. Christ can keep you.

## "ME, TOO, GRANDMA."



"GRANDMA" was delighting in a verse of the Word of God. It was Galatians ii.

20 "The Son of God who loved me and gave Himself for me." The preacher who had called to see her had quoted it and delighted in it also. They basked in the sunshine of the lovely words. But they were to be interrupted. The little granddaughter, who sat beside the old lady, called her grandmother's attention to her

by pulling at her dress. "What do you want, child?" asked the old lady.

"Me, too, Grandma. Me, too," replied the child.

She was not going to be left out of the verse. She could rejoice in the words as well as the others. She knew the Son of God had loved her and given Himself for her.

Can you delight in it?



# FADING LEAVES.



"I'M doing my best."

The words fell from the lips of one who was endeavouring to evade the question whether he was "right with God."

"But your best is not fit for God. He declares that 'all our righteousnesses'—all our best things—are as filthy rags. They will not do for Him."

"I'll bid you good night, sir!" was the reply, as he sought to escape further con-

versation.

His best—my best—your best cannot avail.

Look for a moment or two at the scripture (Isa. lxiv. 6), part of which I had quoted.

BUT WE

And they were a religious people of whom the prophet spoke.

ARE ALL

There were no exceptions. The sinful condition was universal. In the sight of God the privileged people were but

### AS AN UNCLEAN THING.

Leprous and defiled, they were repulsive—loathsome in their sin.

### AND ALL OUR RIGHTEOUS- NESSES

All the best things we have ever done. All these, being products of an unclean thing, are themselves unclean. They

### ARE AS FILTHY RAGS;

obnoxious to the sight and only fit for the fire. And these are "our best." How can they be acceptable in the sight of God?

### AND WE ALL DO FADE AS A LEAF;

We cannot hope to improve, we are helpless, powerless. Our life is passing, soon we shall be gone, and the place that knew us will know us no more.

AND OUR INIQUITIES, LIKE THE  
WIND, HAVE TAKEN US AWAY.

Driving us before them away from God and happiness and heaven towards the judgment of the day of God.

"Our best" is corrupt. A holy God *cannot* delight in it. He must—seeing He is what He is—condemn it. Our best will not do for God.

If our best will not do for God, what can avail us? *God's best* will avail for all. He has given His best. His only-begotten Son has been bestowed. He has given Him in order that man at his worst may be blest.

And "God's best" is now offered for acceptance.

God cannot accept our best, it is unsuited to Him.

The question is now, Will we accept God's best? Will we own our sin, our need, our helplessness? Will we leave ourselves in His hands for Him to clothe us?

## A COMMON SOURCE OF DISTRESS.

### A WORD TO YOUNG CHRISTIANS.

**T**HERE is a common source of distress of mind among those who love the Lord Jesus Christ. It is this.

They find that when they sit to read the Word of God or kneel to pray their mind wanders away to various things, or, even worse than this, evil thoughts, blasphemous notions, and infidel reasonings thrust themselves upon them.

Try as they will, they cannot fix their mind on the things they desire to be occupied with.

They resolve to give more earnest heed to that which is before them, but their resolutions are in vain—in a few moments the evil is as great as ever. Perhaps they confess it and afresh endeavour to pray or read without distraction, but again they fail to accomplish their desire.

Some of such people are inclined to doubt whether they are really converted at all, while others who have no question on that score are bewildered at what they find within themselves, and being self-occupied their testimony for Christ is hindered.

Whence come these evil thoughts in the believer? How is it that though he abhors them they pursue him so relentlessly? What is a Christian to do for relief at such times?

Let me seek to answer these questions.

I would first of all call attention to the fact that what the Scripture terms "the flesh" is

still in the Christian. Galatians v. 17 makes this perfectly clear. There we read: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." The believer is not "in the flesh" (Rom. viii. 9) before God, that is, he is not in his natural condition as a child of fallen Adam; nevertheless, the flesh is in him and will be in him until the Lord Jesus comes and gives us bodies like His own body of glory.

The evil thoughts show its presence. They spring from the flesh in the believer. As Romans viii. 7 says: "The carnal mind" (the mind of the flesh) "is enmity against God: for it is not subject to the law of God, *neither indeed can be.*" It is unmendably evil, incorrigibly bad. Therefore at the cross of Calvary it has been dealt with in judgment by God. It is still left in the believer in order that he may learn to say "Amen" to what God has done in thus condemning it.

We cannot improve it, we cannot get rid of it, but we need not be overcome by it, because God has given the Holy Spirit to indwell our bodies in order that He may lead and empower us to walk in the way of the will of God and bring forth fruit for Him.

The Apostle therefore says: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." We do well also to remember



that the natural mind is infidel. It is opposed in every way to God and to Christ and to the Holy Spirit. We need not be surprised, therefore, that the flesh produces these thoughts which are contrary to the things of God. The infidel, blasphemous, hateful suggestions we have spoken of spring from it, showing us more and more of its character and leading us to loathe and detest it with ever increasing force.

God works with us who believe that we may love the Lord Jesus increasingly, and that we may hate ourselves as to all that we were as "in the flesh" more and more. He never intends to find the least little bit of pleasure in what we are in ourselves. He finds all His joy in Christ, and He would have us find all our joy in Him too.

"We are the circumcision," says the Apostle Paul, "which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3). The two things go together, "Rejoicing in Christ Jesus," and having "no confidence in the flesh."

It is humbling to us to learn what the flesh is, but it is a necessary lesson. With some it takes longer than with others, and we have to learn it in different ways. Some learn it through open sin which the conscience condemns, but others, who have never fallen into open evil, learn it by these suggestions of evil which spring up undesired at the very moments when they are unlooked for.

Thus little by little the awful iniquity, the appalling evil of our fallen nature, becomes manifest.

Many an one has feared to say a word as to the experience that is passed through, and is inclined to think that not another ever had such loathsome, abominable ideas filling the mind.

But the experience is by no means an uncommon one, and is doubtless permitted of God that the true nature of the flesh becoming known, the true value of the atoning work of Christ may be better appreciated, and the present grace and help of Christ be realized.

Perhaps it is not too much to say that the older a Christian becomes the more he becomes aware of the utterly and irremediably evil character of the flesh. He knew it from the testimony of the Word of God, but he learns it experimentally as the light of God enters his soul in increasing measure.

This growing knowledge has been well illustrated in the following way. Suppose a large room has been shut up for many years. The windows have been boarded over and the place left uncared for in every way. At the end of the long period some one comes and, turning the key in the rusty lock, opens the door upon its creaking hinges. The place smells musty and fusty, but as all is in darkness the condition of the room can only be partly realized. Striking a match, the incomer sees that there is dust and dirt near him, and that the apartment is in a

deplorable condition. Lighting a candle he sees farther into the room, and beholds cobwebs and creeping things on every side. He then says to himself, "The more light I have the worse the place appears. I will come to-morrow and take down these boardings from the windows and let the light of the midday sun shine in, so that I may know what is the true state of the place." The room does not become worse because the visitor brings more and more light to bear upon it, but the condition of it becomes increasingly manifest. The place was just as bad when he first opened the door, but it was disclosed increasingly under the light of the match, the candle, and the sun.

The flesh does not become worse as the days of a Christian's life pass by, though he may be inclined to judge that it does. He finds it out, its evil becomes more and more detected. He learns in fuller measure what it is, but it was bad at the beginning, so bad that it could not be worse. It is capable of crucifying the Son of God and capable of any evil that ever stained the pages of human history.

Do not be alarmed, then, at what you find yourself to be. God fully knows what you are learning only in part.

The work of the Lord Jesus for you on the cross and the work of the Holy Spirit in you answer perfectly the one to the other. They both entirely condemn the flesh, and would lead you to condemn it also.

Ever remember that as a believer you are seen of God in all the acceptance of Christ risen from the dead. Whatever you may discover in yourself or may yet discover can make no difference in this. It is God who, Himself, has in His grace made you accepted in the Beloved, and as seen in Him there is no possibility of your being condemned. He knows you perfectly, and has provided perfectly for all your need. Let nothing of what you discern of or in yourself lead you to doubt the fullness of the love of God or the fullness of the value of the work of the Lord Jesus Christ.

As to all that you discover within you, you are entitled to say: "It is no more I... but sin that dwelleth in me" (Rom. vii 17). You are in Christ for acceptance, as we have seen, and Christ is in you for life and testimony now.

Treat, then, the thoughts and suggestions that spring up and distress you as intruders with whom you will have nothing to say. You may not be able to prevent their coming to annoy you at your door, but you need not let them in to company with them.

As far as possible engage yourself with what is of God. Ever have some Scripture to meditate upon. Learn passages and repeat them to yourself when troubled, or sing over a hymn of praise.

Above all, in every hour of distress, lean hard on Christ. He is ever near and all-sufficient.



## ANOTHER MAN WANTED.



**A**NOTHER man wanted! Another man wanted!" Amid the wild breakers the shipwrecked mariners are perishing. The lifeboat is just about to be launched, but the crew is not complete. Who will go? Who will risk his life in the effort to save others? "Another man wanted! Who will go?" Seldom has such an appeal been in vain. Brave men are always ready to make an effort to deliver

their fellows from a watery grave, and putting their lives in their hands go forth on the storm-tossed, treacherous deep to perform their errand of mercy.

As we think of such scenes our thoughts turn to the spiritual need of shipwrecked souls. On all sides sinners are dying in their sins. Without Christ, without God, without hope, they are sinking amid the breakers of judgment. Who will go to their succour?



Who will carry the glad tidings of the grace of God to them? Who will tell them of a Saviour mighty to save?

Christian reader, look upon their need and hear the cry, "Another man wanted!"

### **YOU ARE THE MAN.**

You are wanted for present energetic service in the endeavour to save those around you. The Apostle Paul could say, in view of dangers and trials which threatened him, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord

Jesus to testify the gospel of the grace of God" (Acts xx. 24).

"I am made all things to all men, that I might by all means

### **SAVE SOME."**

Oh! rouse thee, Christian—let not lethargy rob you of your privilege or blind you as to your responsibility. You have been put in trust with the gospel; you have the means of blessing in your hands; will you not carry it to the lost around you? Can you stand by and do nothing while souls are perishing? You know the gospel—tell it to others. Do not keep it to yourself.

## **FEELINGS.**

**F**AITH comes before Feelings in the dictionary, and so it does in the matter of our spiritual blessing.

Many would like to reverse it. They would seek to feel happy before in simple faith they have taken God at His word.

But God would not have our assurance of salvation to rest on such a flimsy foundation as our feelings. He would have us rest on Christ and His atoning sacrifice.

Feelings ebb and flow and come and go like the tides that lave the shore. Christ's work is abiding. God's word is unchanging. It has been put something like this:

The Lord Jesus did it—The Holy God says it—I, the sinner, believe it.

The Lord Jesus did what? Suffered for sins upon Calvary's cross. He finished the mighty work of eternal redemption.

The Holy God says what? "That whosoever believeth in Him [in the Lord Jesus] shall receive remission of sins."

I, the sinner, believe what? I believe what God says about His Son and what He has done, and I know that forgiveness of sins is mine.

Why did the Lord Jesus do it? Because there was no other way in which we could be blessed.

Why does God say it? Because the Lord Jesus did it all at Calvary.

Why do I believe it? *Because God says it.* Not because I feel anything this way or that. Simply and only because God says it.

Happy feelings depend upon our hearty faith in Christ's sacrifice and in God's word about it.

## **NINE SIMPLE WORDS.**

**N**INE simple words. But they speak of the profound blessing of all believers. They are among the most wonderful words in the whole of the Word of God.

"AS HE IS,

SO ARE WE

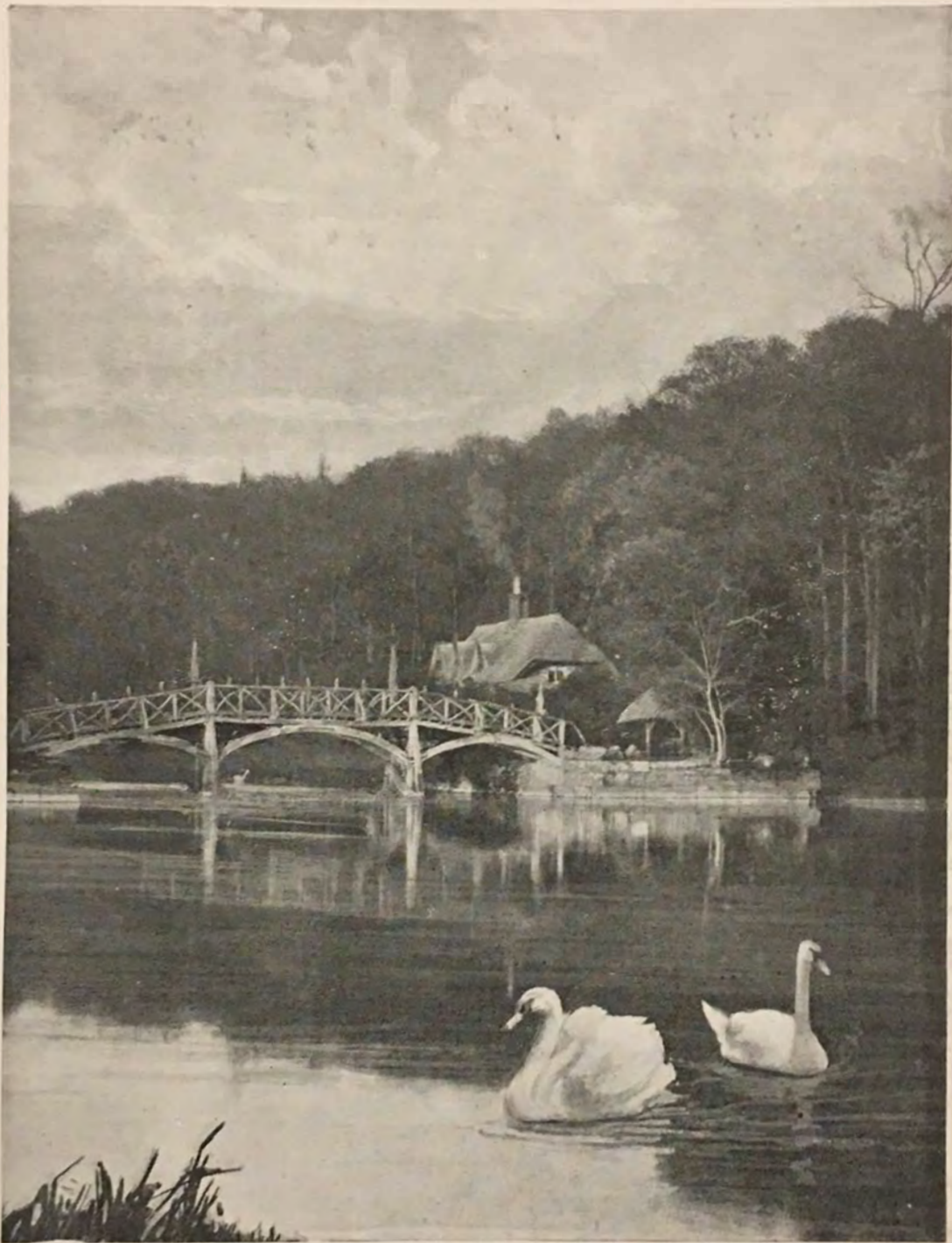
IN THIS WORLD."

"As He is." As Christ is. He has endured the wrath and judgment. He has died. He lives again. He is clear of all judgment. He is past all the suffering and woe which He endured for us. He sits at God's right hand in the fullest favour of God.

"As He is, so are we." His place is our place through God's wondrous goodness. The believer is accepted in the same acceptance in which Christ is accepted. Is He clear of judgment? "So are we." Is He in the full favour of God? "So are we." Is He in nearness and relationship with God as Father? "So are we."

"As He is, so are we in this world." Yes! the blessing is ours now. Not only will it be ours when we reach the glory of God but it is ours "in this world." Already God would have us to enjoy the boundless privilege. He writes by His servant to tell us of the blessing in order that our joy may be full and that we may be set free from every fear and be able to delight before His face.

## POWER, WISDOM AND LOVE.



O GOD, Thy Majesty and skill  
Creation's works declare;  
Recurring seasons serve Thy will—  
Display Thy wisdom rare.

Mountain and stream, river and rock,  
Speak forth Thy might and power;  
The roaring sea, the tempest's shock;  
The dawn and sunset's hour.

But O, Thy love has been displayed  
In Calvary's cross of shame;  
Thy Son Thou gavest—sin was made—  
To glorify Thy name!

Yes! Thou art love—sweet is that word—  
It tells Thy nature blest;

It draws us by its powerful cord  
That we in Thee may rest.

No change that love can ever know,  
Its brightness naught can dim;  
It rests on Christ, Thy well-beloved,  
It rests on us in Him.

Eternity its depths will show,  
Unfading 'twill abide;  
For ever will its tides still flow,  
Thy heart be satisfied.

Earth's meaner works will flee away,  
Thy love be still the same;  
We bless, we praise, we worship Thee,  
We magnify Thy name.



# WHAT IS THE TIME?



**W**HO has not asked the question?  
But how many think of God's  
answers?

*It is a Time of Love.* It is the hour when  
the story of the love of God is being  
told in the world. He has shown His  
love in giving Christ, and tells us what  
He has done to make known His love.

*It is the Time of Salvation.* Through Christ  
who died for us salvation is provided  
for everybody. God's desire is that  
everybody should be saved.

*It is the Time to Seek the Lord.* If you  
seek Him now you will find Him. He  
is not far from every one of us. Do  
not miss your opportunity.  
To-morrow may be too late.

## "NO PROFIT." "GREAT GAIN."

**W**HICH are you going in for, "No Profit" or "Great Gain"? Which is to be yours as the result of all your toil and labour in life? Are you wisely directing your efforts? Are you employing your energies in the right direction to get the best as the reward of their expenditure?

Solomon laboured and strove for satisfaction. He put out all his strength. He engaged all his wisdom. He employed all his wealth in the pursuit of true happiness. But he found it not. After the vain search—a lifetime long—he wrote his experience. We have it in the Book of Ecclesiastes. His verdict upon his prolonged effort is "In all my labour which I have taken under the sun"—there is NO PROFIT.

The Apostle Paul, after his conversion, spent his whole endeavour for the glory of Christ who had saved him and for the blessing of others. He had little of this world's goods. He was poor and yet he made many rich. He had nothing and yet he possessed all things. He could say towards the end of his career, "Godliness with contentment is great gain. He had secured success where Solomon had failed. He had learned in whatsoever state he was to be perfectly satisfied. He had Christ as Saviour and Satisfier. The Holy Spirit within him gave him joys and delights which filled him to the full with satisfaction. In the service of God He found GREAT GAIN.

It was Augustine, of old, who cried, "O God, Thou hast made us for Thyself and our hearts are weary till we rest in Thee." It is ever so. Earth's cisterns are but broken: they can hold no water. Seek not rest or contentment in aught below. "NO PROFIT" is written on it all.

---

## THIS SIDE OF THE FLAMES.

**A**FATHER and son were busy on a Cumberland fell. They were engaged in burning the long rank grass in order that there might be room for fresh herbage to grow. Lighting the grass at the foot of the hill the fire, fanned by the breeze, gradually spread up the slope.

The boy had thrown down his coat on the hill-side. Before long the garment was in danger, for the flames approached near to it. So going to it he threw it further up the hill.

But the flames still crept on, and little by little again drew near to the coat. The boy was about to place it further up the hill when the father called to him:

"Bring your coat this side of the flames, boy!"

Obedient to his parent the boy brought the garment and placed it where the flames had done their work. There it was safe. The fire could not reach it now.

So the believer on the Lord Jesus Christ is before God out of the reach of judgment. God in His infinite love has given us a place "in" Christ risen from the dead. The flames of judgment were endured by Christ at Golgotha's cross. But Christ is risen now. The judgment can never reach Him and the believer is in Christ—safe from the judgment "this side of the flames."



# Where will You be in Eternity ?

**Y**OU are conscious that you are a responsible being. You know that you are not like a beetle, or frog, or sheep, or horse, that dies and is done with. God has made you accountable to Him, and given you also to realize that though death may lay you low, you will not be "done with" then. The witness of God's holy Word is, that *after* death there is judgment, and that *after* God hath killed the body He hath power to cast into hell. I want, then, to ask you a solemn question. It is this—

Where will you be in Eternity ?

Some one has said, "There is a God you must meet. There is an account you must give. There is an Eternity you must spend."

Look ahead, friend! In a few years, or even in a few months or weeks, you may have crossed Time's narrow threshold and entered upon Eternity. Have you settled where you will be then ?

It may be you have arranged where you will spend your next holiday. Have you arranged where you will spend Eternity ?

It matters little, comparatively speaking, where you spend your life on earth, whether in this country or another. But it matters much where you spend Eternity. Have you considered it ? Consider it now.

Our life on earth even if we lived for a hundred years, will be but as one tick on the great clock of Eternity. And yet how little thought men bestow upon that great *For Ever*. Have you ever bestowed thought upon it ?

Now, where would God have you spend Eternity ? He would have you to be with Himself in bliss for ever. His desire is that all men should be saved and come to the knowledge of the truth. And He has given His only Son, in order that the way might be open for all to have eternal life. You know the verse John iii. 16. But let me write it for you to read once again, for it is the wondrous telling out of the heart of God to all:—

**"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."**

Does not that verse shew you where God would have you for ever ? He would have you in blessing and not in judgment. And at infinite cost He has prepared the way for you to come to Him, and to receive at His hands everlasting life as His free gift.

And the Lord Jesus Christ would have you spend Eternity with Him. He has died for *all*, He has given Himself a ransom for all. Will you not come to Him now ? All who know Him as Saviour now will be with Him in glory for ever.

But God's enemy, man's enemy, your enemy—the devil— would have men spend Eternity with him in the lake of fire. To this end he drags them with atheism, infidelity, agnosticism, and false religion. To all he proclaims, "Peace, peace, when there is no peace." Or if any are too awakened to take these opiates, he uses his powers to bring them to postpone till by and by the consideration of the all-important matter. Probably to many of our readers and to most of those who hear the gospel constantly this is his greatest snare. How often one hears it said, "Oh, there is plenty of time yet." Such souls drift on with the wind and tide of this world towards the reef of everlasting woe.

In times of danger at sea the officer in charge will be seen at his post anxiously looking ahead. He knows what carelessness may cost. And will you not be wary too ? Will you not give good heed lest, after all God's grace and love, your soul is lost eternally ?

Think the matter out now.

Eternity, where ? Oh, friend, have a care !  
Soon God will no longer His judgment forbear,  
To-night may decide thine eternity. Where ?

Settle it then to-day. To-morrow may be too late.

# Reaping what they Sowed.



## WHAT ARE YOU SOWING?

**Y**OU are sowing. Every day you sow something. And every day you sow something which you will reap before long.

No farmer expects to reap wheat where he has sown oats, or to reap barley where he has sown tares.

But are there not some who expect to reap happiness and heaven when they have only sown sin and iniquity?

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Read Gal. vi. 7-9).

“The harvest is certainly coming.  
You'll reap whatsoever you sow.”



# THE BROKEN MIRROR.

**S**OME people do not like the truth. They do not care to be told that they are sinners needing a Saviour. They do not want to be disturbed. "What is all this talk about conversion?" asked one. "I am as happy as a bird." She did not wish to think she was not all right for heaven.

But what folly it is if I am going on a wrong road to refuse to listen to one who would tell me of my mistake.

A South Sea Island queen was told by her courtiers that she was beautiful. She liked to think this was the case. One day some traders brought mirrors to the island. One of these came into her hands. It told her

the truth. It showed that she was very far from beautiful.

What do you think she did? She broke the looking-glass.

But that did not make her better-looking, did it?

The Word of God shows us our sin and ugliness as sinners. We may refuse to listen to it. We may throw it from us. But that will not improve our appearance. If, however, we turn to God and own our need He will make us beautiful "in Christ." He will clothe us with His comeliness.

The truth is, we are all sinners. The truth is, we need Christ, the Saviour.

Turn to Him now.

---

## "SPEAK MY WORD FAITHFULLY."

**T**HIS was the word of the Lord to His servant the prophet Jeremiah (xxiii. 28).

False prophets prophesied on every hand, saying, "I have dreamed," and sought to cause the people of Jehovah to forget His name. They were stealing His words from His people, and using their tongues while saying, "He saith."

And thus it is to-day. All around us are those who are spinning their theories, telling their dreams, and uttering the deceits of their own hearts. The word of the living God is set aside, and the thoughts and imaginations of man's mind are substituted.

Surely then the word to Jeremiah is applicable: "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

All man's wisdom is but folly before God. His

conflicting opinions are but as the chaff which the blast of judgment will sweep aside. The word of the Lord alone will abide. This is the wheat—the true food for every soul.

His word is as a fire, and as a hammer that breaketh the rock in pieces. Wielded in the power of the Spirit of God man's high thoughts and systems of error are brought to nothingness before it, for the conscience is laid bare, and the refuge of lies torn away.

*Speak the word faithfully, believer.* Whether it is your privilege to proclaim it to individuals or to companies, speak the word faithfully. If you have the word, make it known. Suffer not carnal ease or natural cowardice to restrain you, but in love to Christ, and in love to souls who are being duped, deceived, and destroyed, declare the truth, obeying the voice of the Lord, who hath said,

*"He that hath My word, let him speak My word faithfully."*

---

<b>GO</b>	This is the word to the servant of God. In spite of trial and opposition and discouragement, he is to "go"
<b>ON</b>	Day by day, "in season out of season," to individuals or to multitudes he is to be found
<b>SOUNDING PLAINLY</b>	the good news of the salvation which is in Christ Jesus. He should declare the whole counsel of God, warning the sinner and cheering the believer.
<b>EVERLASTING</b>	life and everlasting judgment are before men. Therefore be sincere, be earnest. Tell of God's
<b>LOVE</b>	and of how He would have all to be saved. But warn men of wrath to come.

## A GREAT SHAKING.



**E**ARTHQUAKES often take place in Japan, as many as four hundred being known during one year.

The houses there are built of light materials, and do not suffer much from the shocks. When one occurs, the people run out of their houses, and if it is night they carry with them all their lighted lamps lest their homes should catch fire and be burnt.

God tells us of a great shaking—when everything will be shattered and pass away. All on earth that seems so sure and strong will be removed.

There will be no running away then. *Now* Jesus is waiting to bless and save. Flee to Him.



## “ROCK OF AGES.”

**O**F all the best-known English hymns “Rock of Ages” is probably first favourite. It has voiced the soul’s desire in countless numbers of instances. The groan of distress from the sin-convicted has found expression in the simple words of the sweet poetry.

Augustus Toplady, the author of the hymn, was the son of an army officer, Major Toplady. After his father’s death he went with his mother to Ireland on a visit. While there he one day found his way to a preaching which was being held in a barn. The preacher was not an educated man by any means, but he was clothed with divine earnestness. The boy of sixteen listened to the gospel message proclaimed from the text:

“But now in Christ Jesus  
ye who sometimes were far off  
are made nigh by the blood of Christ” (Eph. ii. 13).

His attention was riveted. He saw his need as a sinner. He realised the distance at which he was. He fled for refuge to the Saviour. He was cleansed and made nigh by the precious blood of Christ.

Hidden in the Rock himself, he penned the lines, which have pointed the way of salvation to thousands.

When Albert, the Prince Consort of Queen Victoria, lay dying his lips faintly repeated the words of the hymn. The Prince found help from the words which flowed from the pen of the poet converted through the peasant preacher.

Did that humble servant of God, telling of the Saviour’s grace, ever hear of the lad’s conversion in the old farm building? We know not. But we take encouragement to go forward in our service. This is but one of multitudes of cases in which God has been pleased to bless the humblest efforts to spread the Saviour’s fame. “Little is much if God is in it.” However lowly the station in life of the believer he may be “filled with the Spirit,” and with glowing words may set the Saviour forth.

Well indeed is it when the sinner, giving up all hope in himself and forsaking all trust in his own righteousness, says:

“Nothing in my hands I bring.”

If we have nothing to give to God, God has everything to give to us, and He can give it freely and righteously because of the cross of His Son.

The sinner is, as the hymn declares, “naked,” “helpless,” “vile.” But it was for such the Saviour died. And He not only will let us hide in Him, but He invites us tenderly and urges us earnestly to flee to Him for the shelter we need.

---

## WHICH PARTY DO YOU BELONG TO?

**A**SOMEWHAT quaint old preacher was at a railway booking-office. He was seeking to obtain cheap tickets for a party of Christians to travel to a conference of Christians which was to be held in a neighbouring town. The tickets had been advertised as available for all pleasure parties. When they were asked for the booking clerk demanded, “Is it a pleasure party?”

“It isn’t a pleasures of sin for a season party; but it is a pleasures for evermore party.”

He could not obtain the cheap tickets.

A Christian conference was not to be regarded as pleasurable.

How little do the world’s votaries understand the deep lasting joys of the Christian. They have never tasted them and yet decry them. Those who have known them alone have a right to pronounce a judgment. Multitudes have proved how greatly the pleasures of knowing and serving the Lord exceed the best that the world can give.

I am one of them, and would say to you with the psalmist of old—

“O taste and see that the Lord is good,  
Blessed is the man that trusteth in Him.”

# SPOILING THE WORK.



**T**HE blacksmith was a believer on the Lord Jesus Christ. But he had no certainty about his blessing. He thought that Christ had done part of the work of salvation, but that part of it was left for him to do. Thus he was always in doubt. He never knew whether he had done enough.

A Christian farmer helped him in a rather strange way. He had given the smith an order for a new iron gate. According to arrangement he brought his wagon and horses to take the gate away. He saw it standing in the yard, at the forge, well made and finished. He noticed also that the blacksmith was busy. So taking up an old file he began to pass it over part of the gate.



This action led the smith to cry out: "What are you doing, there?"

"Oh, I am finishing the gate."

"You are spoiling my work, the gate is finished."

The farmer then told him that he was doing with the work of Christ what he did not like done with his own. That Christ did all the work of redemption at Calvary. That there He cried, "It is finished." That He had made peace by the blood of His cross. That we could enjoy the result of His work but could never help Him in the work. That to meddle with what He had done was only to spoil the work. Ceasing from his own efforts the smith rested upon Christ. Have you done this?

---

## What do you rest upon?

**N**OT upon works that I have done,  
Nor frames and feelings felt by me;  
Upon no merits of my own  
I rest for my eternity.

Upon God's well-beloved Son,  
Upon His death of woe for me;  
Upon the work which He has done,  
I rest for my eternity.

---

## THE PEACE OF GOD.

**T**HERE is an important difference between having peace *with* God and having the peace *of* God. The former has to do with our sins. The latter has to do with our sorrows.

Peace with God is connected with our conscience, and depends upon the work of our Lord Jesus Christ, who was delivered for our offences and was raised again for our justification. Being justified by faith we have peace with God through our Lord Jesus Christ. The work done for us by Christ at Calvary secures this blessing for us the moment we believe. That which was wrought outside of us produces the inward peace. The look without brings the peace within. Every question about our sins has been settled at the cross, and our consciences are set at perfect rest.

The peace of God is that peace which God Himself enjoys. It is unruffled and unbroken. We who believe the glad good news of His gospel may know it too. But our enjoyment of this depends upon our "In everything by prayer and supplication with thanksgiving" making our requests known to God. As we unburden our hearts to Him, telling out all our desires, His peace will keep our hearts and minds in Christ Jesus. The difficulties and sorrows may not be removed, but our spirit is lifted above them into an atmosphere of holy peace and quiet.

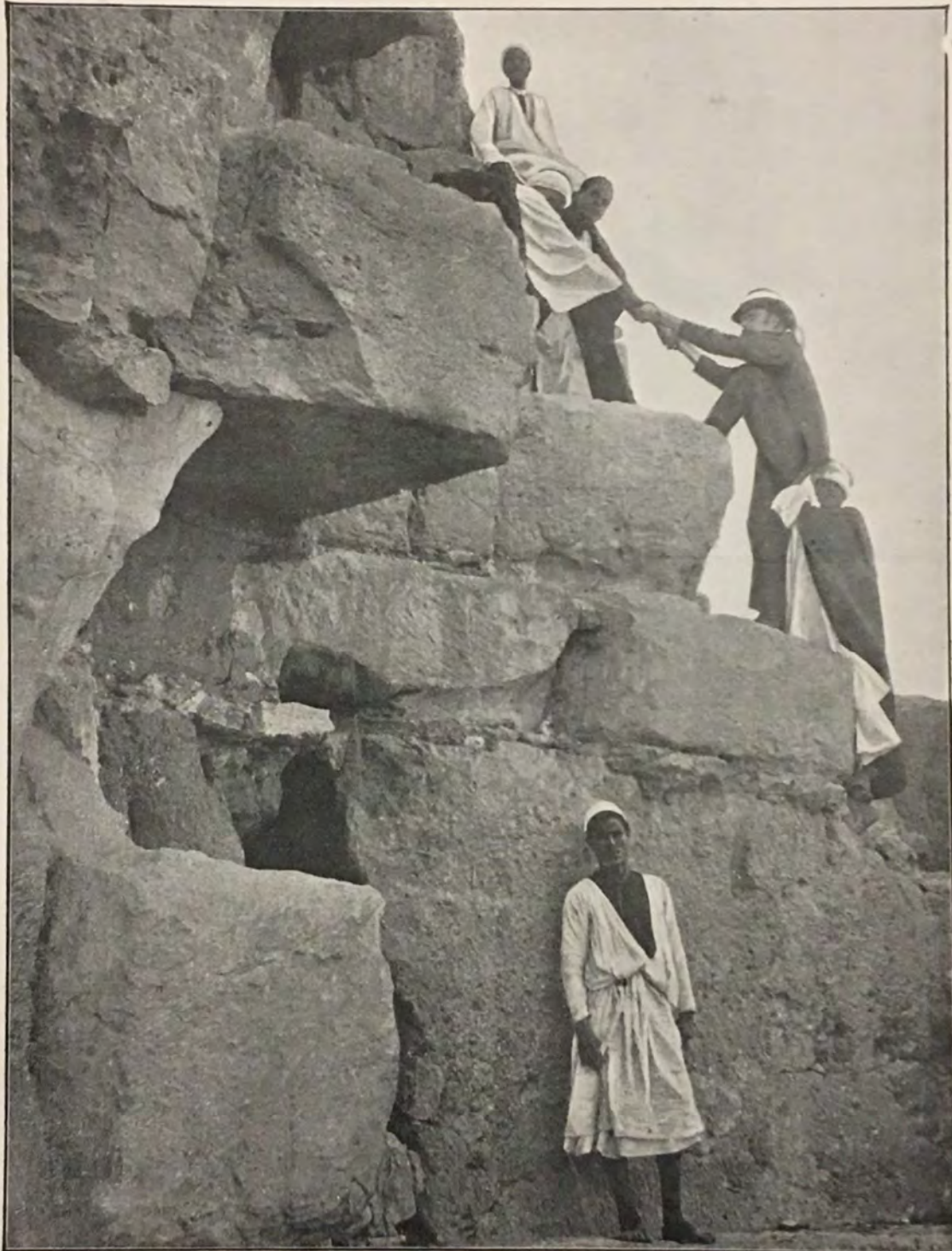
Some years ago two friends were travelling in Switzerland. One of them ascended the Rigi, leaving his companion at the foot of the mountain. While they were separated a heavy thunderstorm broke over the valley. The friend at the bottom of the Rigi telegraphed to his friend at the top, "There is an awful thunderstorm raging here." The friend at the top telegraphed back, "Come up here. We are above the storm."

When we unbosom ourselves before our God and Father we are carried above the storm. It still rages, but our hearts are restful, confiding in Him who has all power in His hand. As the prophet says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isaiah xxvi. 3).

The Lord Jesus knew this peace amid all the sorrows of His rejection here. He reposed upon the infinite love and wisdom of His Father and was unperturbed by all that came upon Him. "Even so, Father, for so it seemed good in Thy sight," was His utterance when His refusal by men was becoming more and more clear.

"My peace I give unto you," He said to His own as He brought them into His place of nearness and dearness before His Father and His God. He would have us share with Him *His* restfulness—His peace—the peace of God which passeth all understanding.

## CLIMBING THE GREAT PYRAMID.



**I**F you were told by God to do some great thing for your salvation, would you not do it? Supposing you were ordered to climb the Great Pyramid of Egypt. Would you not set out to accomplish the task? A weary journey and arduous labour might lie before you, but the result would be worth all you had to effect and much more. However,



God only commands you to believe on the Lord Jesus Christ. He asks not toil or travail on your part. He wants you to depend on another—on Christ.

When you have trusted Him for salvation, *then* and not till then, can you rightly serve Him. This is as the old verse says:

"I could not work my soul to save,  
For that my Lord has done;  
But I should work like any slave,  
From love to God's dear Son."

"What must I do to be saved?"

"Believe on the Lord Jesus Christ and thou shalt be saved."

---

## THE SECRET OF SUCCESS.

"THERE are three words I want to give you as the secret of a happy Christian life," said an old experienced Christian to one who was just commencing to run in the path of faith.

"The first word is 'Depend.'"

"The second word is 'Depend.'"

"The third word is 'DEPEND.'"

Yes! dependence is the secret of happiness and usefulness, of peace and progress and power.

And this is where most Christians fail. The neglect of prayer flows from independence. The Lord exhorted His disciples to watch and pray lest they entered into temptation. The hour of trial was near. Dependence,

expressed by prayer, was called for. They did not feel their need, they did not believe they would break down, they slept instead of praying. The moment of testing came, and "they all forsook Him and fled."

"Hold *Thou* me up and I shall be safe" should ever be our cry. We need His sustaining power every day and all the day, or else the enemy will triumph over our discomfiture.

A man on his knees is a man who cannot trust his own legs. He is distrustful of his own power—his legs are broken, so to speak, and he looks for the power of another to uphold him. Depend! Depend!! Depend!!!

---

## "ADDED TO THE LORD."

THE early converts of Pentecostal times were of no mean order. It was not a light matter to become identified with the despised name of Jesus of Nazareth. Opposition, persecution, imprisonment, and martyrdom were their likely portion. Moreover, the judgment of God had overtaken some who professed to be followers of Christ and struck terror into the hearts of all who heard of the matter. And yet the grace of God enabled multitudes of men and women to run the gauntlet and to receive Christ as Saviour and Lord and openly avow themselves as on His side. They were added to the Lord.

Shall we ask ourselves whether this is true of us? We believe on the Son of God. Everlasting life is ours. We know His grace and rejoice in what has

been added to us. We are rich through His poverty. But are we manifestly added to Him? Have we openly and unmistakably joined His ranks? Would all around us bear witness that we have left the world's side and now distinctly and definitely are the Lord's? Do we own His authority now and defend His glory against all comers? Is His cause in the world the better for our enrolment under His banner? Or is our adhesion to it a mere lip-matter, a go-to-meeting-on-Sunday affair? Shame on us if it is thus with us. He is worthy of our loyal, wholehearted devotedness and will reward in the day of His glory every bit of faithful service to Himself. Let us not forget His words,

"He that is not with Me is against Me"

## GOING HOME.



**A**N old believer was on his death-bed. Some of those who came to see him asked if he were afraid.

"Afraid of gwine whoam (going home)?" he inquired. "I never heard of anybody being afraid of gwine whoam."

Christ's presence was the foretaste of home to him. Long had he known and served the

Saviour. Now he was but to enter the heaven the joys of which he had already tasted. And if the tasting was so blessed, what would the fulness be?—For as an old negro once expressed it, "If de crumbs from the glory loaf be so sweet, what will de big loaf up in de glory be?" "Going home" can have no fear for the true believer.



## Your Body is the Temple of the Holy Ghost.

- T**HE Holy Ghost is given to the believer in order
1. That He may know the blessing that is his (John xiv. 20).
  2. That he may enjoy the new relationships into which he is brought (Rom. viii. 15).
  3. That he may be a worshipper (John iv. 21-24).
  4. That he may be a witness, on earth, with life and with lip testifying for the Lord Jesus (Acts i. 8).
- But if the Holy Ghost is grieved we lose our power for all these things (Eph. iv. 30). Therefore we should take heed
1. What we put into our bodies.
  2. What we put on to our bodies, and
  3. Where we put our bodies,
- Lest in any way we should hinder Him in using us for the glory of God.

## THE VALUE OF THE BLOOD OF CHRIST.

“HAVING MADE PEACE THROUGH  
THE BLOOD OF HIS CROSS” (Col. i. 20).

Yes; peace HAS BEEN made. Made by BLOOD.

At the cross of Calvary, eighteen hundred years ago, peace was made.

The infinitely holy God and His own dear Son were alone there. The darkness shut out all that was of man, and God dealt with His beloved Son about sin and sins.

“My God, my God, why hast Thou forsaken me?” was the solemn cry which rose from Jesus there.

He was forsaken, when bearing sins, so that we might have peace. “It is *finished*,” He cried. He bowed His head and gave up the ghost. The soldier pierced His side, and therefrom came forth the blood and water. Peace is made. On the first day of the week Christ, having risen from among the dead, came into the midst of His loved ones, saying, “Peace be unto you” (John xx. 19).

He made it at the cross by His blood. He preached it to His disciples when risen.

No man nor angel could make it. No man nor angel can unmake it.

Reader, have *you* peace?

“NOW IN CHRIST JESUS  
YE WHO SOMETIMES WERE FAR OFF  
ARE MADE NIGH  
BY THE BLOOD OF CHRIST” (Eph. ii. 13).

“Far off” is the sinner’s place.

“In Christ . . . made nigh” is the place of the believer.

In which place are *you*?

It is only by the blood of Christ that any could be brought out of the distance and darkness of nature and sin. With his sins upon him the sinner shuns the light of God’s holiness. Apart from Christ’s blood, God could not righteously have a sinner near Him without judging him.

But Christ has died. His blood has met all God’s righteous claims. Poor Gentiles who were “far off” from God are “in Christ” MADE NIGH by that blood.

What a place—in Christ! At what a price—by His blood!

Mark the first word of this quotation—*NOW*. Yes; it is a present blessing.

Remember it is not by sacraments, nor by fastings, nor by penances, but BY BLOOD, that we are made nigh to God.

“THE BLOOD OF JESUS CHRIST HIS SON  
CLEANSETH US FROM ALL SIN” (1 John i. 7).

This is God’s own blessed declaration as to the value of the blood of Christ, it “cleanseth from all sin.” However many, however dark the crimson stains, the efficacy of the precious blood is such that not a trace is left upon the soul which trusts in it alone.

Thus the polluted, sin-defiled one is completely cleansed from every spot, and can be in the presence of God without fear, nay, with joy and delight. It is the blood of His Son—the One whom He sent, (and who will question His worth or work?) which has cleansed and fitted the believer to be in the Father’s presence now, and in the Father’s house by and by.

# CHILDREN'S PAGES.

## BRIGHT DAYS.



Remember NOW thy Creator in the  
DAYS OF THY YOUTH,  
while the evil days come not, nor the years draw nigh  
when thou shalt say, I have no pleasure in them.

ECCLESIASTES XII. 1.



YES! FOR YOU.



QUESTION :

**W**ill Jesus bless me if I come  
Just as I am to-day?  
I am so sinful and so weak,  
And like a sheep I stray.

ANSWER :

Yes! yes! He calls you to Him now,  
His words are, "Come to Me";  
He will in no wise cast you out,  
His grace is full and free.

QUESTION :

Will Jesus save my guilty soul?  
Will He forgive my sin?  
Will He remove my ev'ry fear  
And give me peace within?

ANSWER :

Yes! yes! He suffered on the Cross,  
Himself for us He gave;  
That we might ease and pardon know,  
That He the lost might save.

QUESTION :

Will Jesus fit me for His Home  
If I am called to die?  
Or if He come to call His own  
To dwell with Him on high?

ANSWER :

Yes! Jesus' blood can make you white  
And meet in heav'n to be  
With Him above in perfect love  
For all eternity

# A SAVIOUR FOR CHILDREN.

**T**HERE is a Saviour for children. He has saved many, and is still saving all who come to Him. And *any* boy or girl may come to Him.

He is not calling for good children—He knows that all children have done wrong; but He calls children just as they are—sinful children—to come to Him. And all who come receive His blessing. Never yet did He refuse one who came. He has welcomed and blessed all who have turned to Him. And He says, “Him that cometh to me I will in no wise cast out.”

I have known many boys and girls who having found out that they needed salvation have looked to the Lord Jesus and have found peace and happiness in trusting Him.

Some of them have come fearing that they

would be left behind at His coming. And now they know that they will be with Him for ever.

Some have come because they felt their need of a Friend. And now they know that He who is the Friend of sinners is their Friend.

Some have come that they might be saved from the power of sin. And now they are able to walk so as to please God.

All have found much more than they sought when they came. And all who have come are only sorry that they did not come before.

Will you not come to Him? He calls you just as you are.

“Wait not then until you’re older,  
Or until you better feel;  
Jesus died for little children:  
Little ones He came to heal.”

---

## HOW OLD MUST I BE?

“**H**OW old must I be before I can be a Christian?”

It was a little girl who asked the question of her mother.

What do you think the mother would say? What would you reply if a brother or sister or friend of yours asked you about it?

Why the younger you are when you come to the Saviour the better it is. He loves to bless the little ones like you and He never sent any one away saying, Oh! you are too young, you must wait until by and by.

It is said that the Lord “called” little Samuel to Himself—Yes! four times over He came near the child and stood and called him.

And when Samuel answered Him, He made Samuel His messenger. The Lord blessed Joash the eight years old king—The Lord blessed the little children who were brought to Him. He called a little boy to Himself and took Him in His arms. He blessed little Timothy and made him His servant.

And He will bless you if you come to Him to-day.

You need not wait until you are grown up. You need not wait another day or even another hour. He will receive you *now* as you sit reading this little message about Him. He will bless you and make you a blessing and send you to tell of Him to others.

---

## QUIS? EGO.

**B**OYS at school often hold up an article they are willing to give away and cry, “Quis?” a Latin word. Their meaning is, “Who wants this?” And the one who wants it cries, “Ego” (the Latin word for “I”), meaning, “I would like it,” and the gift is given.

God in His great grace has provided salvation for all, and by His gospel messengers He,

so to speak, says, “Quis? Who would like to have My blessing? Who wants pardon, peace, and salvation?”

Have you ever cried, “Ego! I want it”?

Oh, cry “Ego” to-day, Your need can be met, your want will be satisfied.

Many will want in eternity when their want cannot be met.



## THE OLD LAMP.



**A** COLPORTEUR was passing, in his usual way, from door to door in the West End of London. He was seeking to sell Bibles, New Testaments, and gospel books, and to speak to one and another of the Saviour whom he loved.

Calling at one of the houses, he entered into conversation with a footman who, when asked to purchase a book, said, "If you have a book which will show me how to get

rich, live easy, and die happy, I will buy it."

The colporteur replied that he had the very book for him. He handed him a New Testament and told him it would give him all that he had required.

And surely it is a wonderful book, a wonderful lamp, if it will show all that. But it does, and multitudes have proved the truth of what the simple servant of God declared.

It shows the way to "get rich"—really rich—rich with true riches which never pass away; riches which will give enjoyment now and for ever.

It shows the way to "live easy." It gives those who believe on the Lord Jesus to know that His precious blood has redeemed them, and has cleansed them from all their sins. Thus their conscience is set at perfect rest and they have peace with God. They have come to Christ and He has given them that which He promises to all who come to Him—REST.

It shows the way to "die happy." That the future has no sorrow for Christians. That Christ has borne the judgment. That He has died and risen again. That He now is in heaven living for His own, never forgetting them. That soon He is coming again for them, and thus they may never die at all. But if they do, they can "die happy," for they know that if their spirits leave their bodies they will be present with the Lord.

The footman bought the book and found it to be a lamp to his feet and a light to his path. Have you found it to be such?

---

## What the Lord Jesus Does.

**D**O you remember what Philip preached to the black man in his chariot?

One word tells us what the subject was, and it is not a long word either—five letters only make it up—

J—E—S—U—S.

Yes, JESUS was his text and his sermon, and every good preacher must make that name his text and his sermon, for there is "none other name under heaven given among men whereby we must be saved."

Tens of thousands of people value the name VICTORIA. It speaks of the kindness and sympathy of a Queen. But that name, great as it is, can accomplish nothing for us with God. Queen Victoria was a sinner, and, like every other sinner, needed a Saviour. Let us trust that she fled to Christ, for He is the only Saviour.

Millions of people value the name of Mahomet. Other millions value the name of Confucius, and yet other millions value the name of Buddha. But Mahomet, Confucius, and Buddha were all sinners—they could not save. The name JESUS is the only name given anywhere for salvation. It is through Him alone that any one can be brought nigh to God. As the well-known chorus says—

"Jesus died upon the tree,  
Jesus rose triumphantly,  
Jesus only perfect plea,  
None but Christ can save me."

When the Son of God was coming into 'the world' God sent an angel to say what His name was to be. Gabriel told both Joseph and Mary that His name was to be called "JESUS." So there was no need to ask one another, "What shall we call the babe?"

God had told them by His messenger, and they called Him by the name given.

But *why* was He called JESUS? What does the name mean? The answer is given in the angel's words, "Thou shalt call His name Jesus: *for He shall save His people from their sins.*"

The first syllable of the name, "JE," stands for "JEHOVAH," and the last syllable, "SUS," means "Saviour."

If we put the two together we find—

JEHOVAH—SAVIOUR.

Yes, Jesus is Jehovah. He is the Lord of all, and He became man that He might be the Saviour—the Saviour of sinners young and old.

"Jesus for sinners left  
His glorious throne on high;  
Jesus for sinful children came  
To suffer and to die."

Perhaps you do not consider it a serious thing to be a sinner. But think—nothing could put away *your* sins but the sufferings and death of the Lord Jesus.

No angel could cleanse you. All the angels in heaven could not possibly make you fit for heaven. None other than the Son of God, who made heaven and earth, could bear your sins away or blot them out.

All who are blessed with the knowledge of sins forgiven owe it to the Lord Jesus. They can sing about His name—

"It tells us of a Saviour's love  
Who died to set us free;  
It tells us of His precious blood,  
The sinner's perfect plea."

Yes, "the blood of Jesus Christ, God's Son cleanseth us from all sin." However sinful we feel we are, we may come to God trusting that name alone. There is no other,



and we need no other. It is a perfect plea. We can say, "O God, I am a sinner! I have been wicked, but Thou didst give Thy Son to die for me, and I do believe on Him and trust in His precious blood alone."

It is because Christ died that God can righteously forgive us all our sins and bring us quite near to Himself.

Do you know the Lord Jesus as *your* Saviour? He seeks to bless you. Yes!

JESUS  
EARNESTLY  
SEEKS  
UNDONE  
SINNERS.

It was for undone sinners He came. It was for undone sinners He laid down His life.

Do you remember how they said of Him that He was "the Friend of publicans and sinners," and also that He "receiveth sinners and eateth with them"? He answered such by saying, "I came not to call the righteous, but *sinners* to repentance," and showed too, in the parable of the lost sheep, that He not only received them, but that He sought for them too.

Every preaching of the gospel, every gospel tract given away, every earnest appeal to sinners to believe the good news, is part of the Lord's present seeking.

If the Lord seeks for *sinners*, surely He seeks for you. Of course you may not have committed what people call "dreadful sins." You are not a pickpocket, a housebreaker, or a murderer. Still, you are a sinner, and you need the same Saviour that other sinners need; and so He seeks for you, and will receive you just as you are.

JESUS  
ETERNALLY  
SAVES  
UNDONE  
SINNERS.

He knows all that we are before He picks us up, and having picked us up He never throws us down again.

Once when cycling I saw a small box lying upon the road, and thinking that it might be of value, I stopped and picked it up. It was empty and of no use to me, so I threw it down and went on my way. If I had known what it was I should not have troubled to get off my machine.

It is always a great comfort to me that the Lord knew everything about me before He took me up, and He was not deceived in me at all. He was aware that my thoughts were "only evil," and yet because He is love He came and suffered for sins, the just for the unjust, that He might bring me to God.

I asked a little child once where the Lord Jesus carried His lambs. I was expecting to get as an answer, "In His bosom," but the reply given was, "He carries them home."

Yes! He carries them all the way. We are as much without strength to keep ourselves as we were without strength to save ourselves from judgment. Christ must do both, and in the love of His heart He does so, and preserves His own through every danger and difficulty right on to the end.

Knowing this will set our hearts free to seek the glory and praise of Him who has done all His work on the cross, and now as risen has become the author of eternal salvation to all who obey Him.

JESUS  
ENTIRELY  
SATISFIES  
UNDONE  
SINNERS.

He makes them happy as none else can. Certain it is that the world can never satisfy the heart of man. Go where you will, you will see how money and power, and position and learning, all fail to give the rest that people desire.

What did our Lord say to the woman at Sychar? "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This is true, for all the wells of this world—wells of pleasure, wells of prosperity—can never quench soul-thirst. But Christ can. He gives the Holy Spirit to be in us, and to fill our hearts with heavenly joy and sunshine even now while here on earth, and makes us know the love of God and the things which God has prepared for us. These things alone can give heart-satisfaction.

Does Christ entirely satisfy you? None other can, but He can completely.

"Draw and will, and fill completely,  
Till the cup o'erflows the brim;  
What have we to do with idols  
Who have companionship with Him?"

# WHO WEIGHS MOST?



**B**ABY is in one scale and the kittens are in the other. But baby weighs much more than the kittens. So the scale goes right down. And if three or four more kittens could be put on the other side, baby would still weigh more than they did. I wonder how many kittens on top of one another would be needed to equal a baby in weight. That I do not know, but it could be found out.

But how many kittens is baby worth? How many kittens would mother take in exchange for baby?

Oh! those are questions which no one would try to answer. All the kittens in the world could not equal baby's worth. And all the animals of every kind added to the kittens could not equal baby's worth. Baby is worth more than a world.

The Lord Jesus asked, "What shall it



profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The Lord Jesus loved us and came down from heaven. We were sinners and could not save ourselves. So He became a little baby boy, and when He had grown up to be a man He went to a place called Calvary, and there He was crucified. And there God punished Him so that we might be free. And there He died for us.

Oh! what love His was. He was worth more than all of us—for He is the Mighty God as well as a Man. So He could save

us. His blood is so precious that it can cleanse away *all* sin.

Do you know the lovely verse about His being punished for sinners? Learn it if you do not know it already.

**"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."** (Isa. liii. 5)

---

## NO CONDEMNATION.

Romans viii. 1.

**O**F course we deserved condemnation. But Christ our Lord has taken the condemnation and we are free—entirely free—eternally free. His place as Man risen from the dead is our place. His

life is our life. His acceptance is our acceptance. His freedom from condemnation (which can never more be known by Him) is our freedom from condemnation now.

**"There is therefore NOW no condemnation to them which are in Christ Jesus."**

---

## "LOOK . . . BE SAVED."

**W**E were passing along the Parade at Walton-on-the-Naze. As the tide was nearly full the waves were dashing and splashing against the sloping, sea-weed covered wall which kept back the angry waters. Enjoying the fresh breeze and the view of the dancing billows, we chatted one to another until suddenly the sight of a drowning boy called for speedy activities. Never shall I forget his look as we drew near. He was being thrown up by the waves towards the sea wall and then drawn back as the waves receded. Too far gone to cry he could only gaze anxiously, earnestly, and steadfastly upon us. That longing look spoke to our hearts. It cried, "Save me, or I perish!" And at once we determined to save him if it were possible.

Without wasting a moment we arranged what we would do, and holding on to one end of a stick which my friend grasped firmly by the other end, I crept down the slimy slope until I could reach the boy with my walking-stick. Happily we were able to effect the rescue without much difficulty, and in a minute or two he was safe on the Parade by our side.

The boy was utterly unable to save himself—a little longer in the water and he would have been drowned. We were only just in time, and glad indeed we were that we were able to save him.

Now the Lord says to us, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah xlv. 22). We all need to be saved, and He invites us to look to Him for salvation. It was a joy to us to be able to

deliver the terrified lad. And God lets us know that He rejoices and heaven rejoices when a sinner is delivered. "There is joy in heaven over one sinner that repenteth."

Think of the invitation He sends to all—

**LOOK UNTO ME.**

How simple those words are!

Turn away from all other help. Give up your own efforts. Trust altogether in My power and grace

**AND BE YE SAVED.**

He is able to save. His arm is mighty. His heart is loving. He will not fail to answer your desire. He can save those who look to Him.

**ALL THE ENDS OF THE EARTH:**

Yes! any one, anywhere may look. His blessing is for all. Inhabitants of the North and South and East and West, all may look.

**FOR I AM GOD**

Almighty, All-gracious, All-present, All-knowing. He is willing to deliver every one who looks to Him.

**AND THERE IS NONE ELSE.**

Without His salvation we must perish. There is none other to whom we may rightly turn, or on whom we may confidently stay. There is no other; but we need no other.

Have you looked to Him? **Look NOW!**

## IT IS A GIFT—RECEIVE IT.



**A** LITTLE girl of four years of age was playing. She was not aware that any one else was in the room. But a cousin, who was occupied not far away from her, heard her sweet little voice saying very *gently*, but very earnestly:

"Tank you, Jesus. *Tank* you, Jesus. TANK you, Jesus."

Going to her, her cousin said: "What are you thanking Jesus for, darling?"

She looked up quickly and said brightly: "Oh! I was only dust (just) tanking Him for divving (giving) a *little child* a *pace* (place): He *did*, didn't He?"

The last two lines of the hymn "Gentle Jesus meek and mild" had struck her—

"In the kingdom of Thy grace  
Give a little child a place."

She knew He had given it to her, and so she thanked Him. Can you 'do so?



## HAPPINESS IN OBEDIENCE.



**H**APPINESS lies in obedience" were words which an old preacher used to teach children where he visited.

Yes! obedience is necessary if we are to be happy. A disobedient child is never really happy. He knows he is doing wrong. Disobedience to parents is sin.

It is written of our Lord Jesus that He was subject to His parents. And He would have

us happy also by being obedient to our parents. You know the lines of the chorus—

"Trust and obey,  
For there's no other way;  
To be happy in Jesus,  
But to trust and obey."

Carry them out, dear young friends. Trust the Lord Jesus as your Saviour—then obey. So will you be happy children.

# THE BOY'S ESCAPE.

A LAD stood in his father's store when the doorway was darkened by the form of a policeman, who, seeing the boy in the shop, at once produced a paper and handed it to him. It was a summons. The boy knew right well the matter it was about. He had done wrong, it had been found out, and now he must face it.

The following Thursday he had to appear before the mayor, and was speedily asked whether he was guilty or not guilty. It was little use saying he was not guilty, for he was, and could easily be proved so, so he stammered out, "Guilty."

The matter was gone into, and the judgment came to was told the lad by the mayor, who said, "You will have to pay a fine of seven shillings and sixpence, or else go to prison for seven days."

The boy heard the sentence with dismay. He had no money of his own; his father had refused to assist him. What could he do? He was stepping down to get away when a policeman said, "Hold on." Ah! he could not get off thus easily. He must pay or go to prison. He could not escape punishment for his misdeed. The penalty must be met.

Just then the uncle of the boy entered the court and went up to the table, and having learned what the amount required was, paid it down in cash upon the table.

To use the lad's own words, "It was like the music of heaven to me as the silver was paid down."

When all was settled the boy looked up

at the big policeman and said, "You can't touch me now."

He was free; he was justified; another in love had met the matter, and he could go to his home without a fear of that charge ever coming up again before the mayor.

Boys, do you plead "Guilty" or "Not guilty"? You are guilty—"guilty before God." You have not sinned as the lad had of whom I have written. You may never have had to appear in court to answer a summons for bad conduct, but for all that you are a sinner, and you will have to appear before God.

"Every one of us shall give account of himself to God."

What can you plead then? Only "Guilty," for God knows all, and there is no deceiving Him.

Thank God, before the judgment-day comes the day of salvation has been reached. God has given His own dear Son to die. He has suffered for sinners just like us; He has paid the fine; He has died for us, to set us free, to put away our sins, and to make us happy before God now and eternally. "By Him [Christ] all that believe are justified from all things." The believer can say to judgment what the boy said to the policeman, "You can't touch me now."

Death and judgment are behind me,  
Grace and glory are before;  
All the billows rolled o'er Jesus,  
There they spent their utmost power.

Are you free yet?

## THE SLIGHTED MESSAGE.

"COME along! it's only John iii. 16," said one girl to another. They had stopped for a moment to see why the crowd had gathered, and speedily found that it was an open-air preaching which had attracted the people, and that the speaker was just quoting the well-known verse, John iii. 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Alas! for the girl, that lovely gospel message, with all its fulness of blessing for "whosoever believeth," was but an oft-told tale.

"Only John iii. 16"; and with a laugh she passed on her way with her companion.

"Only John iii. 16." *Only God's love.*

"Only John iii. 16." *Only God's Son given to die.*

"Only John iii. 16." *Only God's salvation proclaimed.*

"Only John iii. 16." *Only God's home opened to man.*

But all this was thought nothing of. Her soul's deep need had never been known, and so she at present made little of the blessed message which God in His goodness is sending to old and young to-day. Perhaps it was the last time she was to hear it. Who shall say?



## KIND TO OTHERS.



### JESUS CALLED

**T**HE loving Saviour who came down from heaven so that we might be saved and made happy, Jesus, who died on the cross for sinners, called to Him

### A LITTLE CHILD

Perhaps this little boy was playing by the side of his parents; perhaps he was peeping

between some of the grown-up people to see the Lord Jesus' face. Suddenly he was called by the loving voice of the Lord. Without waiting he appears to have gone

### UNTO HIM

He was not afraid. He did not turn and run away. He seems to have known that no harm would come to him in the Saviour's

keeping. Jesus is calling children to come to Him to-day. He wishes to bless them in their childhood and make them joyful in knowing and serving Him. He is calling you to-day.

### AND SET HIM IN THE MIDST OF THEM.

That means He gave the little boy a place in

the midst of the elder people. And we are told by Mark that Jesus took the little child into His arms. In this way He showed His love and goodness towards little ones. He showed His deep love to us when He suffered for our sins on the cross, and He loves us still and lives for us in heaven. He will make us useful and kind to others and to live for His glory, if we come to Him.

## Jesus Loves, Saves, Keeps, and Takes.

**W**HAT word of five letters can we spell on the fingers of one hand—the best word of all for sinful boys and girls?—"Jesus."

Yes! J-E-S-U-S. And that word tells us of a wondrous, glorious Person. He was "in the beginning," before the world, or sun, or moon, or stars were made, and He it was who made them all, for He is God. But He became man for the glory of His Father, and for our salvation and blessing.

Now let us have a word for the other hand—a word which will tell us what this blessed Person does.

What shall the word be? We might use several words, but let us take L-O-V-E-S. Jesus loves. Two hands full of blessing now. Jesus loves. How wondrous that we can use the two thumbs, and spell the little word U-S, or perhaps better still, the equally small word M-E.

This completes a little sentence—

JESUS LOVES ME.

How beautiful a statement this is. We are sinners who have gone our own way, and sought our own pleasure, having no love in our hearts to Him.

Did He think we were better than we really were? Was He mistaken in us? No, no, indeed! He knew all our naughtiness, all our wickedness, far better than we have ever done or can do, and yet He loved us, and came into the world that we might be saved, and be made happy for ever.

Let us alter the middle word now, and make the sentence—

JESUS SAVES ME.

and let us think of the great cost at which He could do this.

His becoming a little boy, and growing up to be a man, pure and spotless, always doing the will of God, was not enough.

He must die, or we could never be with Him. His precious blood must be shed, or our sins could never be washed away. He

must bear our sins in His own body on the tree, and be "made sin" for us there, or we could never be in the sunshine of God's presence for ever.

Now this was terrible for Him, and we can never enter into all the depth of His sorrows and sufferings, when God forsook Him amid the darkness of Calvary; but we who believe can sing with glad hearts—

"We may not know we cannot tell,  
What pains He had to bear,  
But we believe it was for us  
He hung and suffered there."

If you are feeling the burden of your sins, and long for rest, then you may draw near to Him and find a welcome. More than this, He has said, "Him that cometh to Me I will in no wise cast out." He not only saves us at the start, but He keeps us to the finish of our journey.

Thus we may alter the central word again, and say—

JESUS KEEPS ME.

He is a KEEPER of His sheep, and will never lose one of them. He loves "His own," and *all* who believe upon Him, however young or feeble they may be, are among "His own," and He will keep all the way every one of them, for the love of His heart never changes, and the strength of His hand never weakens.

Yet one more short sentence we may spell upon our hands.

As we look *back* at the cross, we can say, "Jesus saves me."

As we look *up* to the throne, we can say, "Jesus keeps me."

And as we look *forward* to His coming, we can say—

"JESUS TAKES ME

to be forever with Himself."

This is the blessed prospect before the Christian. Christ Himself is coming, and will gather His own out of every country under heaven to be His companions in the Father's house.



## TWO SINNERS, EIGHT YEARS OLD.

"THE wordless book," which is referred to by both of my young friends, whose letters are printed below, is well known to many. For those, however, who have never seen it I give a few words of description.

The wordless book, then, is a book of four pages, the first of which is coloured *black*, the second *red*, the third *white*, while the last is *golden*.

The *black* page speaks to us of our sins. It shows us what we are in the sight of God—lost and guilty, needing forgiveness and salvation (Rom. iii. 23).

The *red* page tells of the precious blood of Christ which cleanses from all sin, and makes the foulest sinner fit for the presence of God (1 John i. 7).

The *white* page declares that the sinner who is washed in the precious blood of Christ is made whiter than snow; that he is righteous and fit for the inheritance with Christ (Col. i. 12).

The *golden* page speaks of the glory of God; of the bright, blessed home above, to which all who are on the white page are going (Rom. v. 1, 2).

*The black is sin as black as coal,  
The red Christ's blood, which maketh whole;  
The white "made purer than the snow,"  
The gold is glory. Who will go?*

Now for the letters referred to.

The first is from a little boy. It runs as follows:

31 August, 1891.

"Dear Mr. F—,—I am going to write to you to tell you I am in the black page, and cannot get out of it. . . . I cannot get out of the black page. It is very hard to get out of it. I am not able to get out of it. I have tried very hard to get out of it. M— is in the white page, and F— is in the black page too, cannot get out of it. He tried very hard, and cannot get out of it. . . . We are trying very hard, and cannot get out of the black page, and cannot get out of it. Freddy and I are trying very hard to be good, and cannot be good, and cannot be good. We strive very hard, and cannot get in the white page.

"J— S—."

Here was a boy eight years old who felt his need as a sinner, and tried very hard indeed to save himself, but did not succeed.

It was evidently a sore sorrow to him that he could not make himself fit for God. Do you notice that he never once speaks of Christ? His eye is upon himself only, and he learns that he is without strength.

Thousands far older than our little friend are, like him, trying hard to improve themselves, and to make themselves fit for God and glory. All such efforts must fail, for

"By grace are ye saved through faith . . . not of works, lest any man should boast" (Eph. ii. 8, 9).

If we could win forgiveness, or obtain heaven by our labour, then Christ need not have suffered.

Now for the other letter. This was also written by a child eight years of age; by a little girl whose heart had been opened by the Lord, and who, having learned her deep need, had learned too His deeper grace. It was put into my hand by the child herself, during a series of meetings for the young, held early in February, 1892.

"Mr. F—,—Before I came to your meeting I was on the black page. I am glad I came to your meeting, as I am on the white page. I am saved by Jesus' precious blood. I know that Jesus died for me. I am glad to say I shall meet you up in that glorious home above. It is only a short letter. 'With His stripes' I am 'healed.'

From H.J."

Do you notice a contrast in this to the former note? Here there is no reference to her own efforts or endeavours. All these had been given up as vain and useless, and the child had looked to Christ, and found in Him her Saviour. Three times over in her few lines of writing she refers to Him whom now she loved.

"I am saved by Jesus' precious blood."

"I know that Jesus died for me."

"'With His stripes' I am 'healed.'"

Thus it is that the Spirit teaches, turning the eye to the risen Saviour now in the glory, and giving the soul to rest upon Him and His finished work alone.

My reader, are you struggling for salvation by your own labours? All such struggles will be without avail.

Are you resting for salvation upon the work of the Son of God? This can never fail. All the power of hell can never shake this rock.

## THE LITTLE DONKEY REDEEMED.



"**W**H○ would like a donkey-ride on the sands?" asks the father. "I would! I would!" cry the children in glee. And away they go to enjoy the seaside fun. Country boys and girls go for donkey-cart rides, which they delight in, too.

I remember having a children's meeting at a village in Hampshire. When it was over quite a number of children were packed into a donkey-cart to be taken to their

homes. I walked beside the cart with the kind man who had given them the ride.

It seemed quite strange to me, as a Londoner, to see children going from a meeting in a donkey-cart. It did not appear at all strange to them, and they enjoyed it greatly.

Have you ever read about the little donkey in Exodus xiii.? We find there that every little donkey which was the first-born was to be redeemed. It was to be redeemed by a



lamb. That is to say, a little lamb was to die instead of the little donkey. If the little donkey was not redeemed, its neck was to be broken, it was to die. Another must die for it, or it must die for itself.

God gives us a picture here of the way you and I have to be redeemed. You and I are born like a wild ass's colt. We like to go on our own way and please ourselves. Just as a wild ass is stubborn and strong-willed by nature, so are we. We have often said "I shall," "I shall not," "I will," "I will not," and we have been cross and disobedient.

Then we are like the little donkey of Exodus xiii. We must have another die for our sins, or else we must die for our own sins, and perish.

The Lord Jesus is the Lamb of God. He was given by God so that He might die for us, so that we might be redeemed.

Can you picture such a scene as this: A little baby donkey is brought to the Jewish priest. The priest says, "Its neck must be broken! It must die!"

But the owner says, "I do not want to lose it; can I not pay some money to save it?"

"No!" the priest replies, "money will not save it."

"But if I train it properly, may it not be spared?"

"No! training it will not do, its life must be taken."

"But I love it very much."

"Your love to it will not save it."

"Is there *no way* in which it can be saved?"

"Yes! one way, but only one. If you can bring a little lamb to die in its stead, it can be saved."

"But I have no lamb to bring."

"Then your little donkey *must* die."

Just at that time a friend speaks. He has come near and heard all. Now he says, "I have one lamb, only one, and I value it much; but I will give it to you so that your little donkey may be redeemed."

The lamb is accepted and killed, and the donkey goes free.

If the little donkey could understand and speak it might say, as it looked upon the dead lamb, "The lamb died for me! It has saved me."

Do you understand? Can you say of the Lord Jesus, "He died for me. He has saved me?"

No money could save you. No training could save you. No love of your parents to you could save you. None but the Lord Jesus could save you. And God so loved us, that He gave His only begotten Son so that He might suffer and die in our stead.

Now Jesus is alive again and in heaven. We can turn to Him and thank Him. Have you ever done this?

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

"Precious blood that hath redeemed us  
All the price is paid;  
Perfect pardon now is offered  
Peace is made."

## A MOST WONDERFUL GIRL.

**Y**ES, certainly, she was remarkable, if her statements had been true. Alas! like thousands of others, she was grossly deceiving herself. A bitter disappointment is in store for her when at last she really learns the truth about herself—and not for her alone. Multitudes will be undeceived too.

"Do you ever trouble about your sins?" I had asked.

"No!"

"Have you ever been troubled about them?"

"No!"

"Are you not a sinner then?"

"No!"

"Then, has God made a mistake, my child? He has said, 'There is no difference: for *all* have sinned.'"

But it was without apparent effect; the child was so well satisfied with her own self-righteousness, that the truth of God failed to awaken her.

"You'll never get to heaven, my child," I said as I left her. "It is only sinners who reach that home—sinners whose sins have been washed away by the precious blood of Christ."

How little is the Word of God believed!

"ALL HAVE SINNED."

Have *you* believed it? Have you taken it up as a personal thing and cried,

"I HAVE SINNED."

None are excepted. "There is none that doeth good, no, not one!"

## WHERE WILL YOU GET OUT?



**T**HE children were playing together. They were running round, pretending that they were in a train. Now and then they stopped and the boy called out the name of a station, such as "London."

No one left the train, and so, whistling as a signal, a fresh start was made.

The next stop was "Glasgow," and the next "Edinburgh," but still no one left.

When they stopped again the porter cried

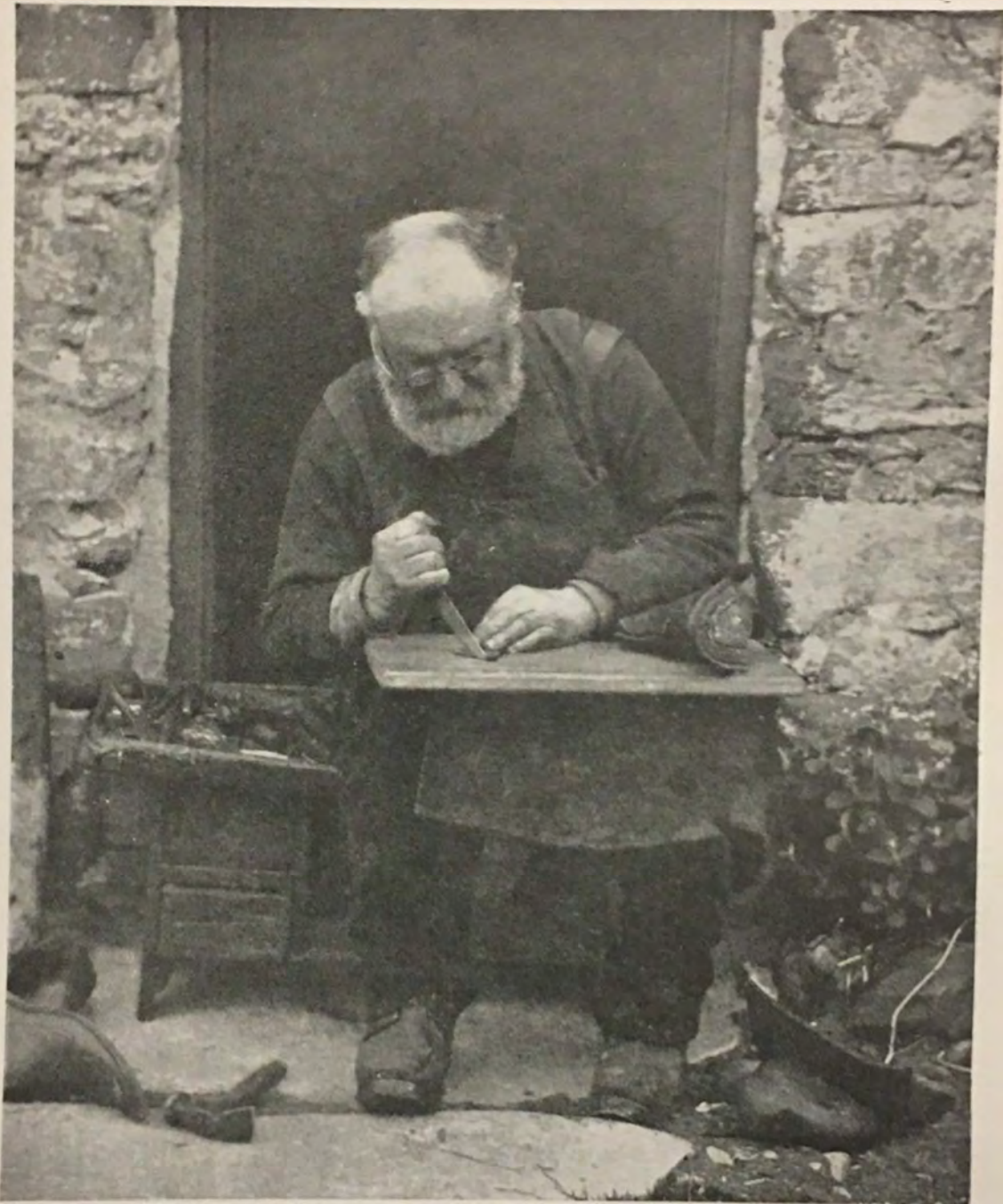
"Heaven," and at once a little girl said, "I'll get out here, please."

Such is the story. The child would avail herself of the opportunity and step out at such a blessed spot.

Will you step out there? You may be fit for London or Glasgow or Edinburgh, but are you fit for heaven? Do you ask, How can I be fit? I answer, By coming *just as you are* to the Lord Jesus Christ.



## LILY AND THE WELL.



**I**T was in a cottage lying a little back from a Berkshire roadway that the story was told.

One day Mr. Taylor, who was a shoemaker, was sitting in his workroom plying his tools. Wishing to speak to his grandchild, Lily, he rose from his stool, and opening the cottage door cried, "Lily! Lily!" He waited a second or two, and then, as there was no response, cried again, and more loudly, "Lily! Lily." The child had been

playing outside but a few minutes before, and he was confident she had not gone far away. Now that no answer was given to his call he became anxious, and passing quickly up the garden path reached the road, up and down which he hurriedly looked. There was, however, no trace of his loved one.

"Where can she be?" he asked himself, and, quick as thought, the fear flashed through his mind that possibly she might have fallen into the deep well. He turned,

and saw that the cover was displaced. Then, looking down into the darkness, he sought to discover if his grandchild was there. Not a moment was he left in doubt. A feeble yet earnest voice at once fell upon his ear, and the words, "Father, save me! Father, save me!" (she always called him "father," having been brought up in his house), sounded to the depths of his heart. How could he rescue? How could he save? But not a moment was to be lost. He knew that the only way possible for him to reach her was by descending into the well. Hastily he glanced at the rope to which the bucket swung. It was rotten, and could not bear his weight.

Shouting for help, he rushed into a neighbour's shed, and obtained a long cart-line. Then back again to the mouth of the well, where two farmers, who had heard his shouts as they journeyed to market, were waiting to assist him. Rapidly the rope was fastened round his chest and the descent commenced, the two friends above lowering him little by little. Before he could reach his grandchild he saw that she was sinking. Earnestly he shouted, "Lower still," for they had ceased paying out the rope. Now, with a splash, he was let right down into the ice-cold water, just in time to catch his darling child as she sank for the third time.

Let me pause here before completing the account, and ask you, my reader, whether *your* cry has ever gone up to heaven, "Lord, save me! Lord, save me!" This, you will remember, was Peter's cry as he sank in the Galilean sea. Let it be your cry now as you perish in the ocean of your sins.

Lily knew her need when she looked up and besought her grandfather to deliver her. Her fingers, with which she was clinging to the slippery sides of the well, were already wellnigh cramped with cold; only a few minutes more, and she must loose her hold and sink. She could not rescue herself. She could not climb to the top. It would have been all in vain for her grandfather to have commanded her to come up at once. This was impossible. She needed salvation, but it must be accomplished by another.

So it is with you. Your efforts to deliver yourself from the horrible pit of sin must all be in vain. You are powerless to escape from the miry clay. Another must deliver you. One other alone could do this, even Jesus the Lord.

From highest glory He came. Leaving the courts of light in answer to His Father's will, saying, "Lo, I come . . . to do Thy

will, O my God." Born of the Virgin Mary, and laid in Bethlehem's manger. He was the holy thing without sin. Perfect in His boyhood, perfect in the retirement of Nazareth, and perfect when coming forth in the activity of love and service toward man, doing always those things that pleased His Father.

But to save us from judgment, to deliver us from our state of sin, the Saviour must go "lower still"; and thus we hear Him say, referring to His death, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" And again, "The Son of Man *must* go to Jerusalem . . . and be crucified and slain."

Nothing but His going down even unto the death of Calvary could rescue our souls. "Christ Jesus came into the world to save sinners." Came from the glory to the cross.

By the time Mr. Taylor had reached his grandchild she had lost consciousness. Her strength had all been expended; her hands could no more cling; and chilled and exhausted she was perishing, when his strong hand grasped her hair and brought her to the surface. But the deliverance was not accomplished yet. They had still to be raised to the top.

The rope was severely cutting the grandfather's chest; for the weight of his own body and that of the child, together with their wet clothes, was very considerable, but foot by foot the ascent was made.

"Did you let go of Lily when half-way up?" I asked.

"No; no indeed, sir. I meant to save her or die for it."

And save her he did. Both were brought to the top, and taken to their beds and cared for. Lily soon recovered consciousness, and within a few days both were much as usual, and apparently little the worse for the accident.

The blessed Lord did not merely *risk* His life to accomplish our salvation. He laid it down, being "*delivered* for our offences, and *raised again* for our justification."

Mr. Taylor meant to bring Lily to the top, and did not give her up until they were both in safety out of the well.

So the Lord will never rest until His loved ones are with Him in His glory. Already believers are raised together with Christ (Eph iii.; Col. iii.). Already they are linked up with Himself before God; but the Saviour is in glory, and His heart will not be satisfied until all His own are there also.

Some time after her escape from the well,



Lily discovered that she was in a worse danger even than when she cried, "Father, save me!" She found out that she was lost and guilty before God. No grandfather could assist her now, and all her own attempts to save herself proved futile. At last her eye was turned in faith to Jesus on the throne of glory. To Him who says, "Look unto Me, and be ye saved, all the ends of the earth."

In Him she found the Saviour she needed, and His care and protection have been around her ever since.

Do you know Him?

Lily has doubtless thanked her grandfather for the gallant rescue. Have you ever thanked God for giving Christ? Have you ever thanked Christ for giving Himself? If not, give thanks to Him to-day.

## HABITS.

**B**E careful what habits you form in your youth, for the power of habit when once manhood or womanhood is reached is almost irresistible.

Some one has said, "Habit is second nature," that is, we do by habit certain things just as we do by nature other things. The nature of a sheep-dog is to worry sheep, but if well trained it would not think of worrying them. The force of habit has overcome the force of nature.

Some one else has altered the proverb and said, "Habit is ten natures," meaning that the power of habit is ten times as strong as the power of nature.

Whether this is correct or not, certain it is that habit once formed has immense strength and can only be overcome with the greatest difficulty.

*"All habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas."*

Beware, therefore, what habits you form.

A writer, to show the difficulty of getting rid of a habit when once acquired, breaks up the word in this way—

**HABIT.**

If you cut off its head "H" you have

**A BIT**

left. Cut off its head again and you still have

**BIT**

remaining. Decapitate it again and you find

**IT**

yet, and removing the first letter of it you have the

**T**

as the tail of the habit abiding.

Now this is true of good habits as well as of bad ones. So again I say, Beware what habits you form.

Take care of the beginnings and the endings will probably be all right. See that day by day you act in the fear of God and do what is good and wise and just, then little by little the habit of doing what is good and wise and just will be formed.

## IS MY NAME IN IT?

**J**ENNY was naturally a bright and happy girl. One day she was observed to be dull and unhappy. Her mother noticed the difference and wondered what was the matter. On being asked whether she was feeling ill she answered that she was well enough.

It was her conscience that was troubling her. She knew she was a sinner. During the night after an act of disobedience she had a dream. She thought she saw the heavens open. An angel was then seen going out into all the world. He was taking down the names of those who were righteous while he proclaimed, "This is the Lamb's Book of Life."

Anxiously Jenny enquired, "Is my name in it?"

The answer was "No!"

When Jenny awoke she was in great distress. She felt that she was not ready to die. She feared she might perish. Her father and mother loved and served the Lord. She had no doubt that their names were in the Book of Life. She had no doubt they would be with their Saviour in heaven. But she feared that she would be outside. Her mother spoke to her of God's forgiveness and this brought a measure of rest into her mind. The love of God had not been known by the child. Like many another she had dreaded the thought of His judgment. Now she believed the gospel of His grace and goodness in providing a Saviour. Then she could rejoice that her name was written in heaven—written in the Lamb's Book of Life.

## A GRANDMOTHER'S QUESTION.



**I**T is *yours* to choose. For whom shall your life be spent? Choose NOW.

Will you spend it for "Self"; living for your own pleasure and seeking your own glory and honour, doing as *you* like, going where you please, turning to your own way? If so, yours will be a lost life. Or will you

come to the Lord Jesus, receive Him as your own personal Saviour, and yield your young life to Him? He will make it bright and happy and useful in His service. Can *you* sing Miss Havergal's words?

"Take my love: my Lord, I pour!  
At Thy feet its treasure store.  
Take myself: and I will be  
Ever only, ALL for Thee.



## A POOR SHELTER.



**T**HESE children have a poor shelter for their bodies. Some people have a poor shelter for their souls. Christ is the true shelter.

"A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii. 2).

"This Man receiveth sinners and eateth

with them" (Luke xv. 2)

"Through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

Are you in the hiding-place? Have you fled to "the Man Christ Jesus" for shelter? (1 Tim. ii. 6).

# The Boy who was Frightened by a China Plate.

A BOY frightened by a plate! "He must have been a coward to be alarmed by such a thing!" I almost hear some of my readers exclaim.

Well, I think he was not chicken-hearted in the usual way, but certainly a sight of the old plate, as it hung upon the wall, was generally sufficient to fill him with fear. Indeed, he would gladly have heard it crash to pieces upon the ground, that its presence might terrify him no more.

Still, he dared not touch it, for it awed him far too much for him to put rough hands upon it.

But what could there be in an old china plate to produce such an effect upon a romping, mischievous lad?

I will tell you. That old-fashioned plate with its broad crimson border bore upon its surface four simple words, and these were the cause of the boy's distress. In quaint but unmistakable characters the sentence ran—

"THOU GOD  
SEEST ME,"

and those fourteen letters filled his heart with terror.

He knew he was a sinner, and could not endure the thought that he was ever under the eye of God. He wished that some dark spot could be reached where he might be hidden, and, like many children do, he entered this place and that in order to gain his object and seclude himself from the gaze of the One who had made him. But, of course, really to hide himself from God was quite out of the question, for no such refuge can be discovered. Wherever the lad went the thought, "Thou God seest me," pursued and disturbed him still.

Now I do not suppose that he was much worse than most of the boys and girls around him; his many schoolmates and friends would not perhaps have singled him out as the worst boy they knew, and his fond mother, if you had asked her for his character, would have praised him not a little, excusing his faults in the way most mothers do.

It was what the lad knew of himself which made him afraid. He could look back upon many a secret fault and undiscovered sin, but not only so, he was finding out that his heart was evil, that the worst wrong was not outside, but inside him.

His tongue had used deceitful words, his hands had taken what had been forbidden, and his feet had carried him in paths of disobedience; but tongue and hands and feet had all been prompted by the heart. An evil heart is the source of evil thoughts and words and actions, and the boy was conscious that when all outside was apparently right

## THERE WAS WRONG WITHIN.

A little bit of the history of my first watch may help you to understand what I mean. On one occasion it had ceased to work; on taking it from my pocket and finding it had stopped, I examined it carefully. The face was not broken, the hands were not caught in one another, the case was not crushed in. Everything I could see appeared all right, so I tried to set it going. But in vain; all my efforts failed, so nothing was left for me to do but to visit a watchmaker. This I did forthwith. He at once took it into his hands, and scarcely looking at the outside, put his magnifying glass to his eye and began to search the works for the cause of stoppage. Ah! the wrong was there, *inside*, and under his experienced gaze the defect was soon discovered.

So with the boy of my story—the wrong was not without so much as within. Of this he had become aware, and thus it was that the thought that he was altogether known by God, and that the secret desires of his heart were all open to His view, was almost overwhelming, and therefore the old plate, with its solemn declaration, "Thou God seest me," filled him with alarm.

All unconscious of the work it was doing, it hung in its place while the days and weeks and months and years rolled on, ever finding the youthful subject of my story more and more wretched.

He tried hard to make himself better and could not, and was brought almost to despair. He was learning the painful lesson that he had no power, that he was "*without strength*" to save himself.

At last the long lane had a turning, and the darkness gave place to the light.

To his amazement and delight he found that the God who *saw* him *loved* him. That although he was a sinner, ungodly and strengthless, yet God had given His own dear Son to die on his behalf, as Romans v. 8 declares—



**"GOD COMMENDETH HIS LOVE  
TOWARD US.  
IN THAT.  
WHILE WE WERE YET SINNERS,  
CHRIST DIED FOR US."**

He had tried hard to love God, believing that then God would love him in return, but at length learned that God had loved him just as he was, as another Scripture plainly shows—

**"HEREIN IS LOVE,  
NOT THAT WE LOVED GOD,  
BUT THAT HE LOVED US"**

(1 John iv. 10)—

and that believers only can love God in answer to His love to them, as it is written, "We love Him because He first loved us."

The discovery of the love of God drove out all the terror from that boy's heart. Instead of being distressed at the thought of the holy eye of God searching him through and through, he rejoiced that this was the case. He delighted in the knowledge that God knew all that he had done and all that he was in himself. He had sent His own Son and had visited Him, when He was on the cross, in judgment on account of it all.

One verse especially became a great comfort to him. It was this:—

"The Lord hath laid on Him" (that is, God hath laid on Jesus) "the iniquity of us all."

From that Scripture he understood that God Himself with His own hands had placed all his sins on His beloved Son when on the tree. This gave him a rest of conscience which nothing could disturb.

The old china plate lasted a long time to tell its tale. But as a preacher of the gospel looked upon it he could thankfully say—

"Ah, old plate, you have caused me many a sorrow in the past, but now you cause me many a joy. You strike no terror to my breast to-day as you did in years gone by. I can find naught but pleasure in your four words now. I am acquainted with God, and am at peace, and good has come unto me" (Job xxii. 21).

He knows the love of God, and delights to be near Him. Once he was like Adam, and sought to hide from God. Now he has become like David, and hides in God (Gen. iii. 8; Ps. xxxii. 7).

Which are you doing?

If you have learned your need and know and believe the love of a Saviour-God, you will gladly join with the psalmist and say—  
"THOU ART MY HIDING-PLACE."

Let me close by referring you to the well-known verse, John iii. 16, where we find the word gospel set in surpassing beauty. "For

**GOD SO LOVED THE WORLD,  
THAT HE GAVE HIS  
ONLY BEGOTTEN  
SON, THAT WHOSOEVER BE-  
LIEVETH IN HIM SHOULD  
NOT  
PERISH, BUT HAVE  
EVERLASTING  
LIFE."**

May all my young readers enter into the present and eternal good of this blessed message.

## ARE YOU READY?

**C**HRIST is coming.

Three times over He assures us He is coming speedily.

"Behold I come quickly." "Behold I come quickly." "Surely I come quickly" (Rev. xxii. 7, 12, 20). These are His own words to us.

He looks that we should send Him the invitation, "Even so, come Lord Jesus."

Those five words test us all. Would we like the Lord Jesus to come to-day. Or would we choose rather that He should delay His return.

Some time since I had a letter from some young friends in New Zealand. They told me that their father went away from home on Monday morning, and came back on Saturday afternoon. As he

climbed the mountain at the foot of which they lived they would wave farewell. Then on Saturday they looked up the mountain again and again until they saw their father returning. Then, rushing out, they went quickly up the steep path to give him a welcome home. Their letter brought to my mind the coming of the Lord Jesus the Saviour. He has gone away. But He is coming back. It may be that He comes before another morning dawns. Are we looking for Him?

If our sins are forgiven, and if we are seeking to serve Him, we can gladly look for the Saviour. His coming is not death. It is His own personal return. You can read about it in John xiv. 3; 1 Thessalonians iv. 16; and Phillipians iii. 20, 21.

## A TALKING CANDLE.



**O**NE night a candle seemed to speak to me. First of all it said:

“GIVE LIGHT.”

A candle is made to give light in dark places. When the sun goes down and its bright light is no longer with us, we need

some other light if we are to see to do our work or to read. There are, of course, great electric lights, and gas lights and oil lights, some of them sending out their rays for miles over land or sea. But these are used in lighthouses and on ships and for public roads. We cannot all be like them. But in our



homes we need smaller lights than these, and candle-light is oftentimes sufficient.

These little lights may well comfort some of us who love the Lord Jesus, but who feel we cannot shine for many in the world. If we are not able to be great public lights, we can be like a candle in our home and among our friends, and shine for the Lord Jesus there.

Then it said to me:

“LIVE FOR OTHERS.”

A candle gives itself up, so to speak, for others.

It burns away little by little as it gives its light, and at length burns itself right out.

There was a man named John the Baptist who shone for the Lord Jesus; He is called a burning and shining light. He spent his time in seeking the blessing of those round about him, and in pointing men and women to the Lamb of God—to Jesus the Saviour. He was killed by a king who did not love God. He died for Christ. We may not have to die for Christ, but we can live for Him day by day, and by kindness and love help others.

If we know about the love of the Lord

Jesus ourselves, we should think of others. We can speak to our companions about Him.

I have heard of a little girl who asked the shoemaker who mended her shoes to come and hear the preaching. He came, and was blessed. That little child thought for others and shone for Christ.

I have heard of another little girl who wrote a letter to one of her cousins about the Lord Jesus. Her letter was the means of bringing that cousin to the Saviour. That little child thought for others and shone for Christ.

Then the candle last of all said:

“USE YOUR TIME WELL.”

A candle does not burn for very long, it is soon used up. So our lives will soon be past and over. Then, too, the Lord Jesus is coming again, and we shall be caught up to meet Him in the air. That happy moment would end our shining on earth. But how blessed it is to think that we shall shine for Christ for ever.

“Jes us bids us shine with a pure clear light :  
Like a little candle, burning in the night :  
In this world of darkness, so we must shine,  
You in your small corner and I in mine.”

---

## “NOT THE FAG END.”

**A** GENTLEMAN having called at a house in the evening, the servant was sent to obtain a candle for his use. She was some time in bringing it. When asked how it was she had been so long, she replied, “I could not give a fag end to a gentleman.” She had procured a complete candle, feeling that this alone was suited to him.

Do not give the “fag end” of your life to Christ. He is Lord of Glory, He is Son of God. He is worthy of a whole life. Come, then, now in the heyday of your youth, in your freshness and vigour, and yield yourself to Him, to be employed by Him in His service, howsoever and wheresoever He may appoint.

What shame would fill you at the end of your pathway if you had burnt nearly the whole of your candle of life for yourself and had only the last few flickers to give to Christ who gave His *all* for you!

Bring then your whole candle to Him, that He may use you to shine for Him, employing you to give light to His people and to those who know Him not. Put yourselves into His hands. Let Him use you for His glory. Let Him use you for the blessing of others. Let Him use you in the way He pleases, at the time He pleases, and in the place He pleases.

It will be the beginning of days when you thus yield yourself to Him.

---

## “PLEASE SAVE ME NEXT.”

**P**LEASE save me next—oh! *please* save me next!” cried a little girl to a young officer.

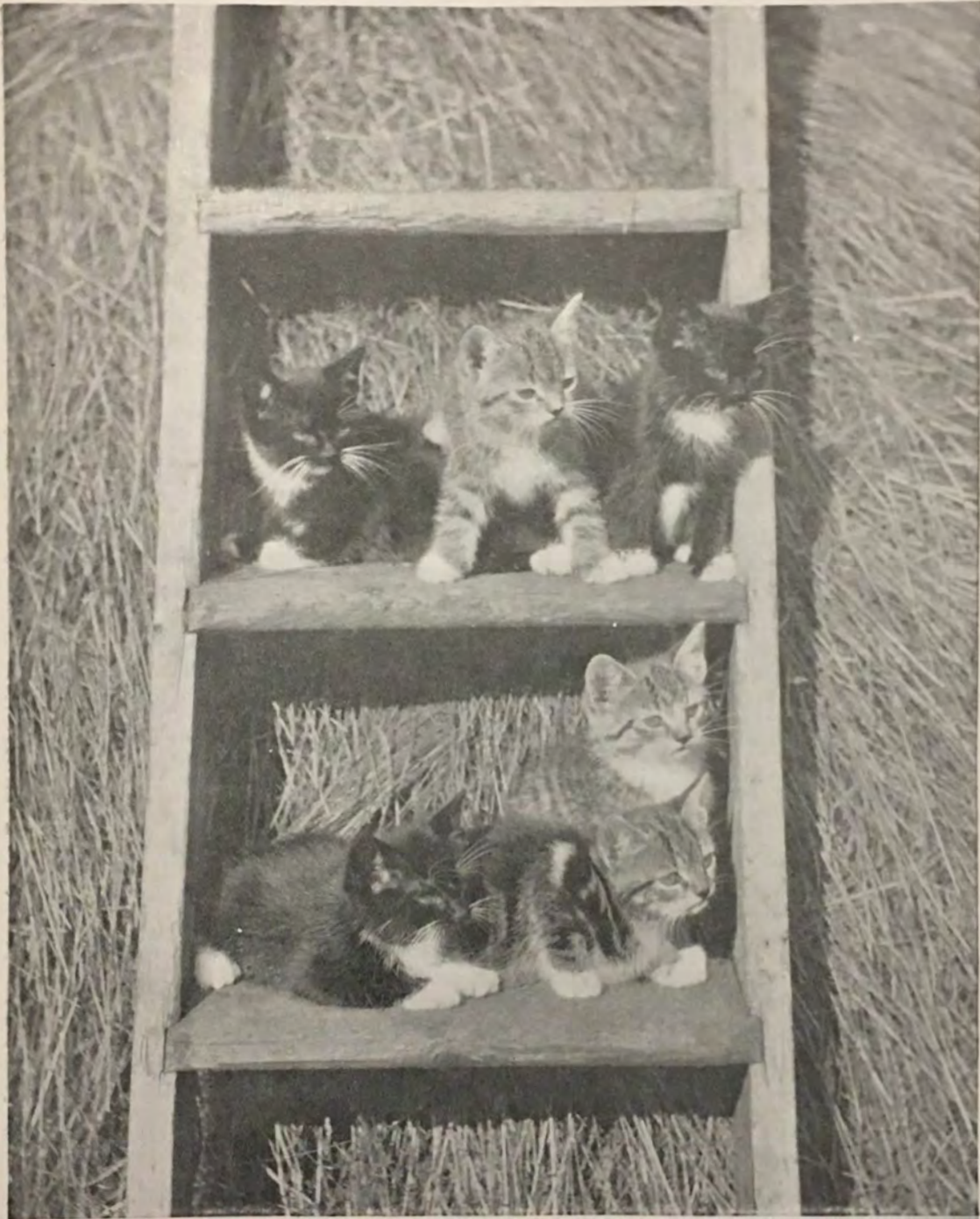
The ship on which both had been journeying was sinking, and the boats were being rapidly filled with terrified passengers. The child knew her need, and with piteous cry sought to call attention. Alas! for her there was no deliverance; before she could be saved the vessel sank, carrying with it to a watery grave many who, a little before, had been rejoicing in the prospect of soon reaching

their homes, and being welcomed by their loved ones. There was no saviour for them.

There is a Saviour for you—a present and permanent Saviour, and if your cry goes up “Please save me next!” that cry shall be answered with immediate salvation, for there stands written again and again in the word of God, who cannot lie—

“WHOSOEVER SHALL CALL  
UPON THE NAME OF THE LORD  
SHALL BE SAVED.”

## BASKING IN THE SUNSHINE.



**D**O the kittens try to warm the sun?  
What a strange question! No! Of course they let the sun warm them. Yes! But do you know I was once very unhappy, for I was trying to love God instead of basking in the sunshine of God's love to me. The gospel tells us that "God is love." And it tells us also, that

"Herein is love *NOT* that we loved God"—of course we ought to have loved Him—"but that He loved us."

Because He loved us He sent His only Son to die for us. And now we who trust the Saviour love Him because He first loved us.

He has loved us into loving Him.



## THE EMPEROR'S FLAGS.

**A**LEXANDER the Great, in conducting his campaigns, is said to have employed three flags of different colours.

When his army besieged a city a *white flag* was hoisted. This was to signify that if the garrison yielded at once he would spare their lives, and treat them with respect and kindness, saving their city from pillage and destruction. After a brief lapse of time, sufficient to convey their reply if they desired to surrender or make terms, the white flag was lowered; and if submission had not been made, a *red flag* was at once run up. This was to signal that if the citizens yielded even now Alexander would still spare their lives, though probably their city would be spoiled by his army.

Another short period of time was granted to them to consider the matter, and then, if there were no signs of their giving in, a *black flag* was floated instead. This meant war to the death; that no quarter whatever would be given, and that they must expect nothing but destruction.

Have not these flags some lessons for us? May we not use them to speak concerning the claims of God?

How does God deal with men? With far greater kindness than Alexander dealt with the nations whom he sought to overcome.

Men deserve nothing but judgment, but how has God acted? He causes the

### WHITE FLAG OF GRACE

to float, and signals His love to man. He "commendeth His love toward us, in that while we were yet sinners, Christ died for us." He "sent not His Son into the world to condemn the world; but that the world through Him might be saved." In His marvellous goodness He has provided a Saviour for all, and opened a way of blessing for lost and ruined sinners, throwing back the door of repentance so that man might return to God.

How long will God wait in longsuffering? We cannot say. This we know, that "NOW is the accepted time; NOW is the day of salvation"; and His message runs that His wish is that all men should be saved and come to the knowledge of the truth.

Have you bowed to His claims? Have you obeyed the gospel? It is perilous to procrastinate; for while the white flag is in the foreground, yet the

### RED FLAG OF DANGER

may already be seen flying in the background.

God is righteous in salvation now, but He will be righteous in judgment soon. His strange work will be accomplished; and if any have slighted His gospel, and scorned His warning, how bitter will be their woe when the

### BLACK FLAG OF JUDGMENT

is displayed.

How solemn is the moment in court when the judge places the black cap upon his head, and condemns the criminal in the dock to the extreme penalty of the law of his country!

Oh! give good heed that you stand not before God's throne in your sins to listen to the witness of the books against you.

The white flag of grace still flies. Close with God's proffered mercy now, for at the judgment throne nothing but wrath unending can be meted out.

## EASTERN SHEPHERDS.



**Y**OU know the shepherd story of Luke ii. 8-20. Have you done what those shepherds did ?

They were told the good news.

They believed the message.

They acted upon it at once.

They found the Saviour.

They made it known to others.

They glorified and praised God.

You have heard the Gospel.

Have you believed it ?

Have you gone to Him ?

Have you found the Saviour ?

Have you made Him known ?

Are you glorifying and praising God ?



# What does "Whosoever" Mean?



**R**UN out and ask the first person you meet "What does whosoever mean, please?"

This was the earnest cry of a dying woman. Her child had been reading the third chapter of John to her. The word

## WHOSOEVER

of verse 16 was seized upon by the dying woman. Might she be saved? Need she not

perish? Her child could not explain the word, and she therefore told her to go out and seek to learn its meaning.

The girl obeyed, and leaving the cottage home went out into the road. She looked up and down for some time and at length saw a horseman coming. When he drew near she stepped into the middle of the road and held up her hand.

He stopped his horse and stooped in his saddle to hear what she had to say. He thought that some message had been left for him probably.

"If you please, sir! what does whosoever mean?" she inquired.

Angry at having been stopped, he called out,

"ANYBODY THAT LIKES,"

and spurred his horse and hurried on.

Back into the sick-room went the child with the words, "Oh, mother, he says it means 'Anybody that likes.'"

"Read the verse like that, then, child," was now the mother's request.

So she read it—

"For God so loved the world, that He gave His only-begotten Son, that anybody that likes to believe upon Him should not perish, but have everlasting life."

"Thank God! I like!" cried the dying woman as by faith she seized hold of the blessed message of grace.

Have you believed the good news? Do you like?

---

## OUR SINS.

**T**HE subject has something to say to us all. None of us can afford to treat it with lightness or indifference. Let me use the four letters which make up the word SINS as the initial letters of four words, showing how our sins are viewed in the Scriptures. The letter S will stand for

### SCARLET.

If we look at Isaiah i. we shall find the words (ver. 18), "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."

What is meant by the comparison of our sins with the colour scarlet?

I think it is because they are so clearly seen by God.

Scarlet is among the most visible of all colours. For this reason it is largely used for signals on land and sea. Most of us are familiar with the old scarlet tunics of the English soldiers. They were so easily seen that they have given place to khaki.

Thus it is with our sins. They are detected and known by God. All of them have been committed under His holy eye, and all of them are open and manifest before Him; none of them can escape His gaze.

From parents and friends, from acquaintances and neighbours, we may be able to hide our sins; but in the sight of God they are as scarlet, every one of them stands out in clearness.

Then our sins are

### INDELIBLE.

They cannot be blotted out by us.

Possibly you may have used indelible marking-ink to put your name upon linen articles, and you know what care is needed, when writing with it, because its marks cannot be erased.

So it is with our sins. We have committed them, but we cannot remove them—we cannot put them away.

Possibly this is why it is said in the verse already referred to, "Though they" (your sins) "be red like crimson, they shall be as wool."

It is well known that nothing can take out the crimson dye.



Suppose you were to take a white handkerchief to a dyer, and order it to be dyed crimson. This having been done, you are dissatisfied, and ask to have it made white again. You would be told that it could not be accomplished, and that the material would be destroyed before the handkerchief could be made white again.

Our sins colour us before God, and we are powerless to eradicate their stains, we cannot remove them or make ourselves clean.

Then too our sins are

## NUMEROUS,

The Lord says, "I know your manifold" (or *numerous*) "transgressions and your mighty sins."

Who shall tell the number of a sinner's sins? They cannot be counted. Yet people have very short memories for their evildoings, and forget their iniquities as soon as possible.

A little boy, when singing a hymn which spoke of "our sins," asked that another might be sung instead. He owned that he had committed "lots of sins," but said that he tried to forget all about them. How foolish he was, but many there are who are like him. In Psalm x. we read that the fool "hath said in his heart, God hath forgotten: He hideth His face; He will never see it." Mark well it is the fool who speaks in this way. As we have seen, God knows how many our sins are. He has numbered them all.

How

## SERIOUS

our sins are. "Fools make a mock of sin." They think it is a small matter to be sinners. But sin spoils everything it touches. This beautiful world has been marred by it. Sickness and suffering and sorrow and death are the result of it. For one sin Adam and Eve were shut out of the Garden of Eden. For one sin Achan was stoned to death. For one sin Ananias and Sapphira were cut off. And one would close the door of heaven against us. "There shall *in no wise* enter into it anything that defileth."

Do not think lightly of *sins* then. They are

## SCARLET INDELIBLE NUMEROUS SERIOUS.

They bear witness against us and our hearts might well sink within us, and despair might fill our souls, were it not that the blessed Lord Jesus Christ has died upon the cross for sinners, in order that our sins might all be blotted out. I shall also employ that last letter S, to call to mind how Christ "once SUFFERED for sins, the just for the unjust, that He might bring us to God." Upon Calvary's tree the Saviour offered one sacrifice for sins, which for ever clears the believer from every charge. His precious blood, which was shed there, removes every stain, as it is said, "The blood of Jesus Christ His Son cleanseth us from all sin."

The *scarlet* sins are out of sight. The *indelible* sins are removed. The *numerous* sins are all blotted out. The *serious* sins are all forgiven. And all this is on account of that one sacrifice once offered. It has glorified God, and brought boundless blessing to us. Every anxious soul may find rest as he beholds that one sacrifice, and knows that God has accepted it. With glad heart he may sing—

"My sins oh! the bliss of this glorious thought,  
My sins, not in part, but the whole  
Were nailed to His cross, and I bear them no more,  
Blessed rest, blessed peace to my soul"

# A GOOD GUIDE.



**A** POOR ragged little girl wanted to cross a London road. It was crowded with traffic of various kinds. Omnibuses and cabs and wagons and cars of every sort were quickly passing. She dared not trust herself amid it all. How should she reach the other side? She wisely looked out

for some one to be her guide and to take her over. She saw a kindly-looking policeman and thought she could trust him. He saw her wish was to cross, and held out his strong hand to her. Gladly she took it, and together they began the journey. Holding up his other hand he caused the traffic to stop until



the child was safely on the pavement of the opposite side of the road. Then thanking him for his kindness and help she trotted off to tell what had happened to her and how easily she had got over.

It was well for her that such a strong friend was at hand and ready to help her. Have you such a friend to guide you through life? Yes! there is One. The Friend of sinners. He is willing and waiting to bless you.

Do you know the lines—

"There's a hand held out in pity,  
There's a hand held out in love;  
It will pilot to the city,  
To our Father's house above.  
There's a hand held out to you,  
There's a hand held out to me."

That hand is a pierced hand. It was pierced for us at Calvary.

Do you notice that the little girl did four things beginning with the letter T?

She trusted. She took. She thanked. She told.

Now I wonder if you can say, as I can, through His grace

**I have trusted Christ.**

**I have taken Him to be my own Saviour.**

**I have thanked Him, and**

**I have told others what He has done for me.**

If you cannot say this yet, turn to Him now. He holds out His hand to you. Take it.

---

## "JUST TRUST THE PLANK."

**D**R. CHALMERS was once going to visit a Scotchwoman who was anxious about her soul.

To reach her cottage he had to cross a small stream of water. Over this there was placed a plank, and that was the only means of passing to the other side.

When he came to the slight bridge the doctor, who was a heavy man, began to test its strength by pressing his stick upon it. He hesitated to risk himself upon the board. But soon he heard a shrill voice from the house calling out, "Just trust the plank, Doctor; just trust the plank." He trusted it and crossed in safety.

He found the troubled one doubting Christ. Was He able to save such a sinner as she was? Could her guilt be forgiven through Him? Had she not gone too far ever to be blessed? The doctor listened for a while to her story, and then cried, "Just trust Christ, Maggie; just trust Christ." He was the plank of salvation. He could bear her weight. He could save her, for He had saved the chief of sinners.

Maggie trusted Christ and was blessed.

Just trust Christ, sinner; just trust Christ!

---

## NOT WAITING.

**I**N Edinburgh once when Queen Victoria first went, the vessel that brought her arrived in the evening. It was concluded, "Oh, she will not come ashore till nine in the morning." The Lord Provost had that idea. But what happened?

The Queen was very famous for taking people by surprise, and she landed between six and seven. The Chief Magistrate was sadly ashamed of himself.

He did not lose his place, he was still what he was before; but he bitterly regretted that he had not been waiting for her, to welcome her when she set foot upon the shore. I think that will be the way with those who are not looking out for Christ's return. They will regret not having been waiting for Him, to give Him a hearty welcome. "Blessed are those servants whom the Lord, when He cometh, shall find watching."

## AT THE FARM.



**I**T was from a farmhouse that the letter came out of which the following extract is taken. It tells of the grace of God to one in humble life.

"I know you will be glad to hear that I am still trusting in His finished work, and seeking to please Him and to walk in His blessed footsteps. But it is not in mine own strength, but it is of Him who gives it to me.

"It fills my heart up to the brim when I think that He...snatched me as a brand from the burning and bound me in the same bundle

of life with the Lord my God. How wondrous is His love to poor sinners.

"Surely He has borne my sorrows. And He will come for His own. Blessed be His name. I am quite ready should He come now.

"I cannot seem to praise and thank Him enough for having loved me so much as to die such a cruel and shameful death....

"Yours faithfully,

"E. P."

Can you say what the writer says?



## THE STOLEN MARBLE.

“**N**ONE but the holy can enter in,” were the words which seemed inscribed over the entrance door of heaven to a man of whom I have heard, who, troubled about his condition of soul, was dreaming. The words checked him for a moment as he pressed forward to obtain admission, but speedily regaining courage he passed on, thinking he was as good as other people, and had no reason to doubt his reception. Suddenly, just as he was entering, a strong hand seized and held him fast, whilst a solemn voice said, “You cannot enter here.”

“Why not?” he demanded.

“Do you not remember that when you were a boy you stole a marble from a playmate? You are a sinner, and none but the holy can enter in.”

All his career came before him : all the sins of his childhood, of his youth, and of his manhood ; and going away in his dream he thought, “Is there no hope? Is there no help?” Turning, then, to look again, upon the city of joy into which he so desired to obtain admission, he saw, as he thought, another door, and over this was written, “the blood of Jesus Christ His [God’s] Son cleanseth us from all sin.”

Hope revived in his breast. “May be I can enter by that,” he thought ; and resting now, not on his own supposed goodness, but upon the cleansing value of the blood of Jesus Christ, he approached the portal. No hand was outstretched to detain him now. He could pass unhinderedly into all the joy and bliss.

You, too, have sinned. It may be you never stole a marble from a school-mate or companion, but you have sinned many a time ; the unerring Word of God marks you out as a sinner against Him.

No merit of your own can avail, naught that you can effect can remove your sin-stains, but the blessed Son of God has been into the dark scene of our misery, and has suffered for us. He has offered Himself without spot to God, and that one sacrifice has glorified God, and opened a way of blessing for all who believe upon Him. “The blood of Jesus Christ His Son cleanseth us from all sin.” (1 John i. 7).

## SAFE IN THE LIFEBOAT.



**W**HAT have the distressed people on board a sinking ship to do when the lifeboat draws near?

Leave their own boat to drop into the one which has come for their deliverance.

Yes! that is it.

They trust themselves simply to those who at the risk of their own lives have come to succour them.

And can you not trust Christ? God has given Him that He might be the Saviour.

And He is mighty to save and able to save you now.

He has suffered on the cross that He might save us, and the moment a sinner takes his place as a sinner, giving up all hope of saving himself—that is like leaving the old ship—and believes in the Lord Jesus Christ—that is like stepping into the boat—he is safe.

"Christ is the lifeboat, all else will fail.  
All hope to save oneself can nothing avail;  
Man is a total wreck, can never reach the shore,  
All who trust in Jesus Christ are saved evermore.



## "WHOSOEVER WILL."

**A**T the close of an address to young people, a large basket of oranges was put upon the table. Immediately all eyes were turned in that direction. A stick two or three feet long was fixed in the wicker-work of the basket, and at its top was a verse of Scripture printed in such large letters that all, without any difficulty, could read:—

"WHOSOEVER WILL,  
LET HIM TAKE

THE WATER OF LIFE  
FREELY." (Rev. xli. 17)

Calling attention to these precious words a friend present urged upon the young hearers the acceptance of the blessed invitation. He told them at what a cost the fountain of the water of life had been opened so freely to all. That the blessed Son of God had laid down His life, so that forgiveness, salvation, and eternal life might be their portion. That now Jesus had done *all*. That His work was *FINISHED*, and that having risen again, the water of life is *freely* given to all who will take it.

Some of us had noticed that the text was printed on two separate pieces of cardboard, the lower one lying on the face of the upper. My friend having spoken to them thus, took away the lower portion, and now the message was—

"WHOSOEVER WILL,  
LET HIM TAKE  
AN ORANGE **NOW**."

All had watched intently the change; and as soon as the new invitation was read and

understood, a look of pleasure passed over many faces.

Without a minute's delay one, who sat near the front, left his seat, and, coming forward, took an orange. No one hindered him. Then a little girl ran up; she was just tall enough to reach over and grasp one of the many large ones in her tiny hand.

Then there was quite a rush, for when the other children saw the fruit being obtained by those who accepted the invitation, they all left their seats and came for the welcome refreshment.

Suddenly the giver stood in front of the basket containing his gift, and asked what all were pressing to the front for. The answer readily came—"AN ORANGE, sir!" "But who said you might have them?" "You said so, sir!" "Where?" "On the card, sir! for **WHOSOEVER** means any one." And so the young folks interpreted it rightly, and, of course, soon had their wish fulfilled, and went back to their seats with golden oranges in their hands.

Warning words were then spoken, showing the folly of losing the wondrous opportunity *now* given by God to "**WHOSOEVER** will."

An orange is a gift of small value, but how readily the children accepted the invitation to receive one. Alas! how many slight the wondrous gift of the water of life, to partake of which "**WHOSOEVER** will" is invited.

Have you, young friends, partaken of that water of life yet? Soon the day of grace will end in a night of judgment. The water flows freely for all *now*, and every one that thirsteth is entreated to come. God is inviting you. Accept the invitation now.

## SATAN'S FINGER MARKS.

**A**LITTLE girl had stolen some gooseberries. She liked eating them well enough, and they did not make her ill in body, but they made her unhappy in soul. They made sin-marks on her conscience. When she went to bed she could not sleep, but turned over and over again. Her sister, whose bed was in the same room, heard how restless she was. She said, "I know why it is you cannot sleep. You have Satan's finger marks on your soul. Nothing but the blood of Jesus can wash them out."

I do not know whether the child spoke

there and then to the Lord Jesus. I hope she did, for she would so soon be forgiven and made happy by Him.

But I want to ask you. Have you been to Him for His pardon and blessing?

You may not have stolen gooseberries—but you have sinned in many ways and Satan's finger marks are on your soul. Still you may be made clean. The Lord Jesus has died for you. His precious blood was shed when He was on the cross. It can cleanse you from all sin, and make you quite clean in God's holy sight.



## THE COTTAGE OF THE POOR.



"SUFFER LITTLE CHILDREN  
TO COME UNTO ME  
AND FORBID THEM NOT, FOR OF  
SUCH IS THE KINGDOM OF GOD."

Oh! I am glad of those words of the Lord Jesus, and that He did not say "Suffer rich little children," or "Suffer poor little children," but simply "Suffer little children."

"Suffer little children" means *all* little children.

Perhaps they were poor little children who were brought. Or it may be they were rich little children. We know not. We are not told. But this we know, that all who came were blessed. And to-day every child is welcomed by Him whether he belongs to the cottage of the poor or to the mansion of the rich.



## WHAT WOULD YOU SAY?

**T**WO little girls were talking with their mother about the Saviour and about their sins. One of them said, "I wonder, mamma, if I were to die what I would say to God."

"I know what I would say," said her sister Nellie.

"Well, what would you say?" asked the mother.

The child replied, "I would say—

"Remember all the dying pain  
That my Redeemer felt,  
And let it answer for the stain  
Of all my sin and guilt."

That's what I would say, and then God would not say anything, would He, mamma?"

How blessed it is to rest in what the Redeemer has done. Blessed, too, to know that God gave His Son to come to be the Saviour in order that we might have all our sin and guilt answered for, and that we might know Him and be able to joy in Him for ever.

And it is God Himself who says to the sinner, "I am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." And again He says of the sinner, "Deliver him from going down to the pit: I have found a ransom" (Job xxxiii. 24).

"Only trust Him, only trust Him,  
Only trust Him now;  
He will save you,  
He will save you now."

## THE LITTLE MAN SAVED.

**H**E was like all of us. He was like some of us. He was like none of us.

Who was this strange individual?

You have heard about him again and again, probably. His story is one which seems to claim a special interest whenever it is told.

He was a Roman tax-collector, and was like none of us because of his office. He was like some of us because of his size—he was short. He was like all of us because he was a sinner. What was his name?

"Zaccheus!" Yes! that was it.

How gracious the Lord Jesus was towards this little man. He well knew what had happened. He saw him running along the road and climbing into the leafy tree.

Zaccheus "wanted to see Jesus." That was good. But there was something better than that. The Lord Jesus wanted to save Zaccheus. Thus it was that when the spot was reached where the little man had hidden him-

self he heard his name called, as the Lord said, "Zaccheus, make haste and come down, for to-day I must abide at thy house!"

And we read that he made haste, came down and received Jesus joyfully.

His heart was opened, and his house was opened also.

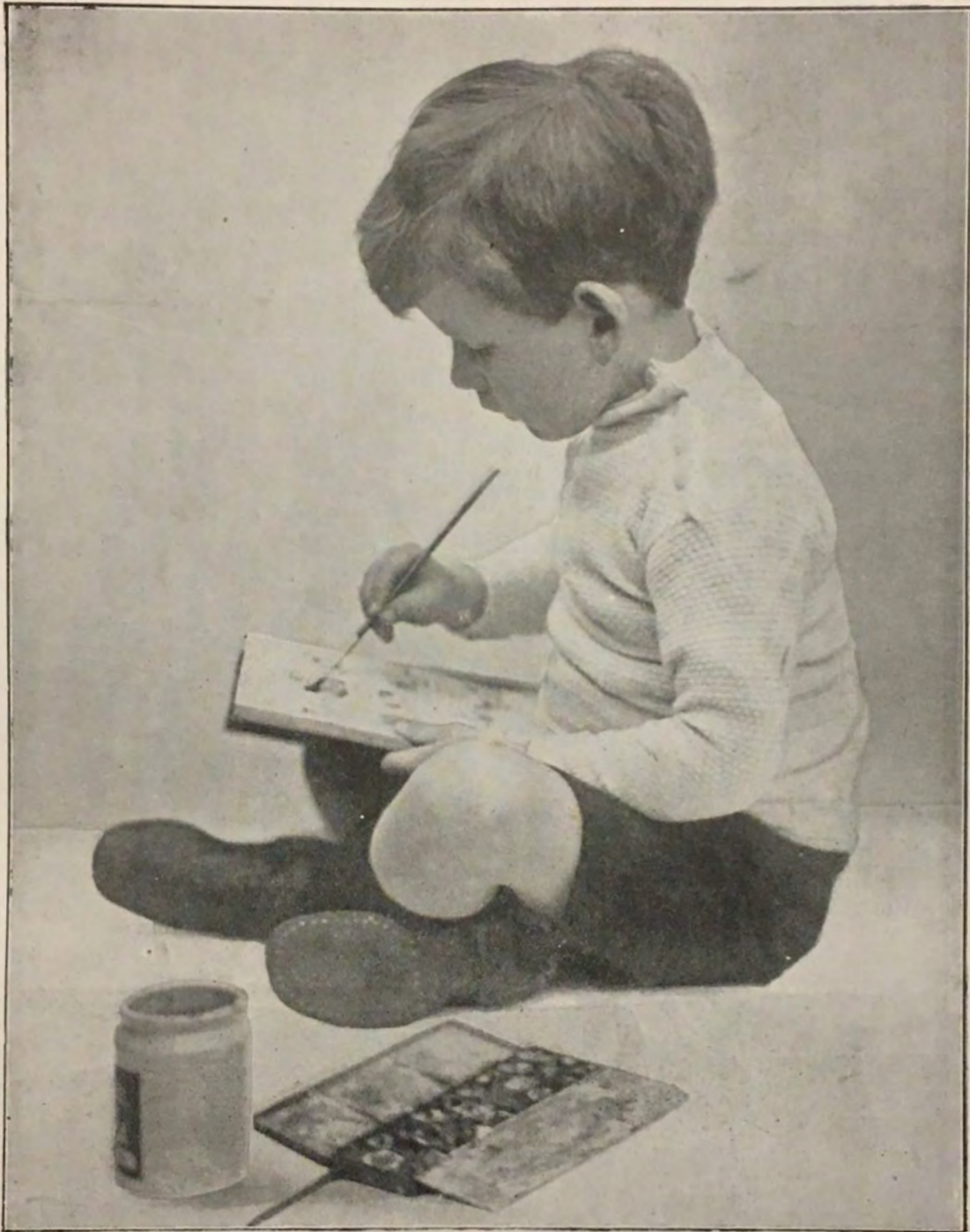
Have we opened our hearts to Christ? We may not have a house to welcome Him like Zaccheus had. But we have a heart to which He will gladly come if we will invite Him. Then we can place our lives at His disposal and serve Him.

Self-righteous people grumbled when they saw the Lord going to the house of Zaccheus. They said, "He is gone to be guest with a man that is a sinner."

But Christ answered it with, "This day is salvation come to this house."

Christ saved Zaccheus and Zaccheus served Christ. Has Christ saved you? Seek to serve Him then.

## HAPPY AT PLAY.



**A** LITTLE boy told me that he had spoken to the Lord Jesus at a children's meeting.

"What did you say to Him?" I asked.

"I told Him that I came to Him, just as I was." That is the right way.

He was happy now at work and happy at play. He trusted the Saviour to keep him and make him useful to others. Have you come to Him yet?

Come, just as you are.



## DESTITUTE.



**H**AVE you ever thought what it would be to be without a home, and without loving parents and friends around you to care for you day by day? Alas! there are many boys and girls who have no place they can call home, and no true friends to look after them. They have been left by their parents to wander about and to shift for themselves as best they can. They are what is called destitute. Without money and without any to help them, they beg from passers-by and pick up what food they can find, and shelter at night in sheds or arches.

One is thankful to know that there are places to which they can go, and where kind Christian friends will look after them.

I have often seen the large notice printed on the side of one of these buildings,

**"NO DESTITUTE CHILD EVER REFUSED ADMISSION."**

That means that no poor homeless, friendless child ever goes there without being helped and cared for. Is it not nice to know that there is such a home? and how glad you would be to tell any destitute child about it, would you not? Very many boys and girls are thankful for that home. Thousands have been helped under its roof, and still it stands open for others to-day. Whenever I look upon that notice I think of the Lord Jesus. He is the great Refuge for the sinner, and never refuses any one who comes to Him. We are all destitute of goodness and merit. We all need to come to Him. And none are "refused admission."

---

## WHY HE WENT IN.

SOMEWHERE I have read the following interesting story. It well illustrates the way of blessing for the sinner. Do you know the way? A little boy very much wished to see Queen Victoria, who reigned so long and so well. After coming quite a long way he reached her palace and tried to go in. But there was a soldier on guard at the gate who stopped the boy and would not let him enter. The boy pleaded to gain admittance, but in vain. He was not allowed to proceed any further. Weary and disappointed he burst into tears, and stood weeping a little way off from the gate.

Just then a gentleman came out of the palace. It was the Prince of Wales. He passed through the gate and saw the sobbing child. He inquired of the soldier what was the matter with the boy. When he learned the cause of his sorrow he went at once to the little fellow and told him to dry his eyes. Then holding out his hand to the boy, who gladly took it, he led him past the sentry and up the steps of the palace. Right on they went up the beautiful staircase until they came to the room where Queen Victoria was. And so he had his heart's desire and saw the Queen after all.

But why did he see her? Why did he go in? It was not because he had any right to enter the palace. Of course, every man, woman, and child who wished to see the Queen could not be allowed to enter her room. No! He had not any title or worthiness of his own by which he could claim admission, and so he was stopped at the gate. But the Prince of Wales had a right to go in

and out. It was his home. He lived with his mother in that palace. And he had a right to take the little fellow in with him if he wished. And so the boy could go in with him.

You have no title of your own to go into the home of God—into heaven—the palace of the Great King. Justice as a sentinel would stop you at the gate and say, "You are a sinner, you cannot enter the holy presence of God, you have no right to go in." Like the boy in the story, you might weep and sob, but your tears could not blot out your sins, or make you fit, or give you a reason to claim an entrance.

But Christ, the Son of God, has come out. He saw us in our sin and sorrow, and came out purposely that we might be blessed. Then He died on the cross because our sins must be removed if we were to be saved. He had come into the world to save sinners, and to save them He suffered for them at Golgotha. All that was needed has been done by Him, and He has a right to take us in. We can go in *in His worthiness*. We can go in *as accepted in Him*. His is the right and title to take us in, and we can go in *in virtue of all that He is and all that He has done*.

Are you going into the palace? Do you wish to see the King in His beauty? Take then the outstretched hand of the Saviour. Let Him lead you past every one who would oppose your entrance, and you shall have your heart's desire, and have heaven as your eternal home. But the praise and glory for ever shall belong to Him who came out that you and I might go in.



## "DON'T YOU LOVE HIM?"

**A** LITTLE girl having been in to stay with a Christian neighbour, had heard the old, old story of Jesus and His love.

When she saw her father, she began to tell him what she had heard, and after every portion of the sweet story she asked, "Don't you love Him for that, father?"

Her young heart loved Him, and she wanted her father to love Him also. Time after time the question was asked, and as the child made the enquiry the Spirit of God pressed it home upon the man's conscience.

Hitherto he had been careless about his soul, and about the things of God; but as he thought of all that Jesus had suffered upon the cross for sinners his guilt as a

sinner came before him, and at length he bowed before God, confessing his need, and soon found salvation through faith in the Lord Jesus Christ.

My reader, do *you* love Him?

How hard must the heart be that has no room for Christ after all that he has done.

Think of Him leaving His glory and becoming man.

Don't you love Him for that?

Think of Him suffering for sins, the just for the unjust.

Don't you love Him for that?

Think of Him dying for us that we might be blessed.

Don't you love Him for that?

## JUDGMENT.

**I** DON'T want God to write my sins in His book," moaned a little fellow over and over again, weeping bitterly as he lay in the darkness of his room. His father had hastened to comfort his son, and inquiring the cause of his sorrow, heard his child sob out the words.

Very little did the father know of the gospel; but remembering a verse which had again and again been repeated in his hearing, he sought for and found it in Isaiah:

"I, EVEN I, AM HE  
THAT BLOTTETH OUT  
THY TRANSGRESSIONS.  
FOR MINE OWN SAKE,  
AND WILL NOT REMEMBER  
THY SINS" (Isa. xliii. 25).

Again and again he read it over to his boy. The poor boy got comfort from the

word of God. But not only so, the father was brought to see his need and to trust in Christ as well.

How many do not want God to write their sins in His book, but they *are* written there nevertheless, and if in their impenitence they pass on and die in their sins, every one of them will come out when the *books* are opened at the great white throne.

Now there is a Saviour;

Then there will be a Judge;

Now there is a shelter in Jesus;

Then no place of refuge will be found;

Now the blood of Christ is the ransom;

Then a great ransom cannot deliver thee.

Flee, my reader, *flee*, FLEE from the wrath to come.

THE JUDGE STANDETH BEFORE  
THE DOOR.

## "MY."

**A** NNIE was telling how she got rest about her sins.

It was two years before, she said, at the close of a meeting.

The gentleman who was preaching read to them the verse in Isaiah liii. which begins, "He was wounded for our transgressions," and he told them that he was blessed when he took out the word "our" and put in the word "my" instead, and bade the children, if they wished to be blessed, to do the same.

Annie went home and opened her Bible at the chapter and put in the "MY." The verse then read like this:—

"He was wounded for MY transgressions,

He was bruised for MY iniquities:

The chastisement of MY peace, was upon Him;

And with His stripes I am healed."

She saw that Jesus had done all for her, just for herself, and she could now say, "Jesus is my Saviour," Can you say that?

## THE HELPER.



**T**HE snow had fallen fast and lay thickly on the garden path. But active, willing helpers were at hand and made short work of clearing it away. Now and again snowballs were thrown, but the task was soon complete, and all felt better for the exercise and happy in having been of use.

Good helpers are wanted everywhere. There is one HELPER we all need. When we know Him He will lead us to seek to help others. He is the best Helper. He is always at hand, and always able to assist us. The Lord Jesus is the Helper I mean.



Think of Him—He is a  
HOLY

Helper. He has died to save us from our sins, and from the judgment we deserved. Now He lives again, and He will keep us from sinning if our eye is upon Him. He has power, and can help us in every temptation. Then He is an

ENDURING

Helper. He is never tired of helping us. He is never weary of our prayers to Him. He will never leave or forsake His own. He remains when all others flee. And He is a

LOVING

Helper. He is the Friend who "loveth at all times." Many an earthly friend loves us when all goes well, and then forgets us when storms of sorrow rise. But Christ's love shines most clearly in times of trouble. His heart beats for us as tenderly then, and His hand holds us as firmly then as ever. Then He is a

PRESENT

Helper. He is never absent when we call upon Him. He is not far from any one of us at any time. Wherever we are, and whatever the time, He is at hand, and we may turn to Him and find Him willing and

able to answer our cry. And no one ever cried in vain. He is

EVERY ONE'S

Helper. Old and young, rich and poor, learned and ignorant, may trust in Him. People of every country and of every colour, people of every class and of every creed, may look to Him for salvation and blessing. He says, "Look unto Me, and be ye saved, all the ends of the earth." Have you looked to Him? He is also a,

READY

Helper. We have not to wait long before He comes to our aid. Directly we call upon Him He hears us. Some helpers need to be called on again and again before they will assist; but not so Christ, He is always ready to help.

So we see He is a

HOLY  
ENDURING  
LOVING  
PRESENT  
EVERY ONE'S  
READY

} HELPER.

Can you say—

"The Lord is MY HELPER?"

## A SNOW STORY.

IT was winter time, and the freshly fallen snow had clothed the whole face of the country in a beautiful white robe.

Crossing the field with her milk-can in hand was a little girl. She was on her way to the farmhouse to buy some milk.

About the middle of the field she stopped and took three looks. *She looked around.* All was pure and white—the hedges, the trees, the ground, the houses, all were covered with the snow. *She looked within.* She thought of her sins, of how many wrong things she had done. She felt she was black with sin and not at all like the snow around her.

*She looked up.* She turned to the Saviour of sinners. From that field rose the cry, "Lord, wash me, and I shall be whiter than snow."

Would the Lord hear that cry? Indeed He would. He answered it at once, and gave that girl to know that His precious blood cleansed her from all sin and that she was whiter than snow in His sight.

## "I BE BAD, BUT——"

A VILLAGE woman was dying. She longed to speak to a farmer who had often preached the good news of the grace of God in a mission room not far from her home. A messenger was sent to his house; but he was absent on his farm. Again the messenger was sent to urge him to come quickly. He was still away, but when he reached home and heard of her request that he would go to see her, he hastened down the village to her cottage.

"Why did you send for me?" he inquired.

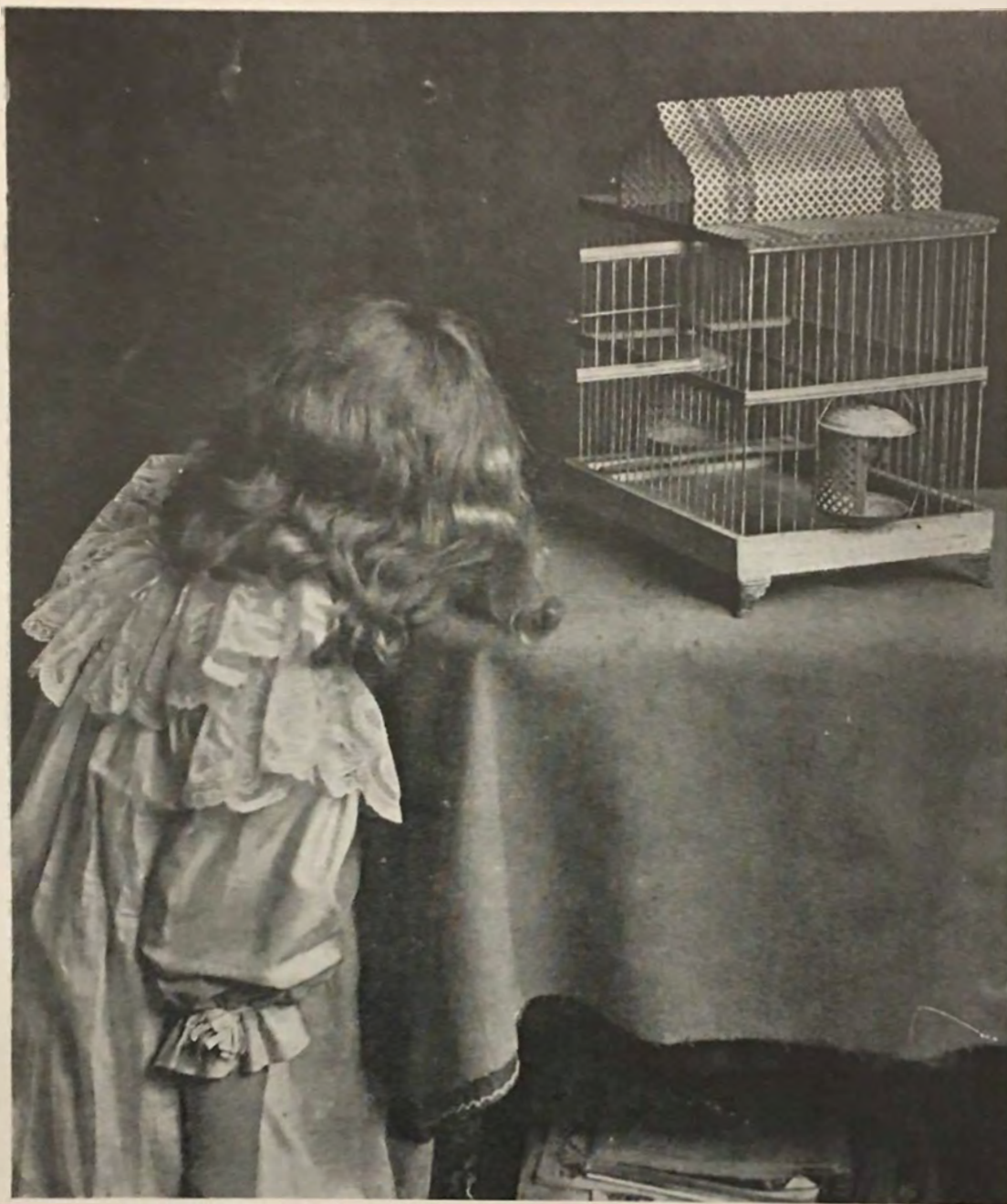
"Oh, sir! I wanted to tell you I'm going to heaven."

"How can you go to heaven?" he asked, adding, "You are a sinner, and everybody knows it."

Her reply was, "I be bad, sir! I be bad; but there's the precious blood."

She took her true place as guilty before God. She owned what she was, but she looked away from her guilt and sin to the Saviour's death for her. She trusted His precious blood as her title to heaven.

# GONE! GONE!!



**H**ER little pet was gone. The door had been left unfastened, the window was open, and the bird had flown.

Those who have suffered similar losses will understand what the child felt when she made the discovery. All had been well when she went to sleep at night, but when she awoke she learned her loss.

As I thought about it my mind turned to other things. I began to think of the

coming of the Lord Jesus Christ for His beloved people.

This blessed event may happen at any time. It will occur, we are told, "in a moment, in the twinkling of an eye at the last trump."

It is for

"THOSE THAT ARE CHRIST'S"

He will come. As sinners they have fled to



Him for refuge from judgment and sin. They have believed on Him to the saving of their souls, and have confessed Him as their Lord and sought to live for His praise and honour. To them He says from the glory where He now is:

“SURELY I COME QUICKLY!”

and their hearts answer His blessed message with the invitation:

“EVEN SO, COME, LORD JESUS!”

Joy indeed will be theirs when He comes. They will see Him and be like Him, and then be forever with Him. “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” (1 Thess. iv. 16, 17). But what joy will be the Lord’s when He has all His own, for whom He died, present with Himself in all the delights of His Father’s house.

But

“WHAT ABOUT THOSE WHO ARE LEFT BEHIND?”

They will awake at last from their sleep of folly and sin, and find that the Christians who have spoken with them and at whom they have laughed are gone, and gone for ever. The cage has been opened and the birds have winged their way to heaven to enjoy its blessedness.

Loved ones and friends have departed, and they remain. The door of blessing and salvation has been closed, and closed for ever against all who have slighted and rejected the Saviour. They meant to be Christians one day, but it was always “Not yet”—and *now*—

IT IS TOO LATE!

Oh! what heart-rending sorrow will be theirs! To think that they have missed all the golden opportunities which they had. Their last chance came to them and they let it slip, and now, unconverted, unsaved, undone, they have only to tread their way helplessly, hopelessly on to the judgment of God.

Awake, awake, ye sleepers! The Lord is at hand.

He is coming swiftly. He is coming surely. He is coming soon.

Are you ready if He should come while you read these lines?

## TIME AND ETERNITY.

**T**IME is like a short straight line; eternity is like a vast circle. We can form some idea of time; we can form no idea of Eternity.

Here is a short line:

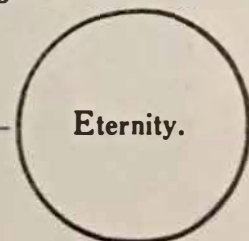
The begin- ning for all.	The end. Time of
Time of	death, or of
birth.	Christ’s coming.

Solomon says there is “a time to be born and a time to die” (Eccl. iii. 2). We have all reached the first, but we may not all reach the last. All who slight the gospel message and neglect God’s salvation will die in their sins; but those who receive the gospel in the love of it are saved and may never die at all. Christ is coming quickly, and if He comes while they are alive they will be caught up to meet Him in the air and so be for ever with Him.

When was your birthday? It was then

you began the line. When will you die? It may be to-day. Then you will finish it. But though you finish the line, you will not be finished; you will pass off the straight line into the circle and never get out of it.

The line of  
Time will  
end in  
Eternity.



As we have seen, the line of Time has two ends; the circle of Eternity has no end at all. You may go round and round a circle for ever, but never reach an end. It is true you may break a ring and make ends to it, but you can never break Eternity or make an end of it.

You know where you are as to Time as you read this paper. Do you know where you will be in Eternity?

# SWEET LAVENDER.



**I**N a drawer, almost hidden from sight, lay a muslin bag. It was very plain in appearance—it was no beautifully worked sachet, but it contained lavender, and the lavender gave forth a pleasing fragrance which pervaded all that was in the drawer.

Thus Christians may carry a savour—a sweet savour to all around—a savour of Christ. They may be very humble—they may be very poor in the eyes of the world,

but it is not what they are, not what the vessel itself is, but what it contains which is important. The muslin bag was not attractive in itself, but its contents were most delightful.

If you are a Christian you have Christ in you. If you abide in Him, if you keep in His presence you will give forth a fragrance of Himself which will be noticed by those around you even though you know it not.



A little girl was asked where Jesus lived. To the surprise of the questioner the child answered, "Down our alley."

What did she mean?

In that dingy court dwelt a young Christian woman whose whole life was sweet with the Spirit of Christ. Those who lived near her had seen that her life had been changed. Instead of the savour of self and sin, the savour of Christ was known to all around.

Yes! the life of Jesus was manifest in her. Are you a Christian? Is the life of Jesus fragrant through you? Do not say, I am so weak I can do nothing. Remember you are only like the little muslin bag, but Christ is in you that others may be blessed. The power is with Him, and not with you. Keep near to Him, pray often, read the Word constantly, and you will be carrying the fragrance of the presence of Christ wherever you go.

## THE WAY TO HEAVEN.

**I**N the waiting-room of a wayside station were some eight or nine boys. They were waiting for the train that would bring the evening papers from Glasgow. Ragged and rough the most of them seemed as they sat and talked and laughed one with another.

Suddenly their interest was aroused by the remark of a stranger to them. He had been standing by the fire chatting to a friend, but turning to the boys had said to them, "I'll give a penny to the boy who gives me the best answer to a question. The question is, 'What is the way to heaven?'"

At first a good deal of giggling took place, and they nudged one another shyly, so, encouraging them, the stranger said, "Now try, see who can get the penny. My friend here shall say which is the best answer."

A bright-faced lad was the first to respond, and he said: "Wash away your sins!"

Some more encouraging words were spoken, and then others gave expression to their thoughts of the way to everlasting happiness.

No. 2 said: "Go to Sunday-school every Sunday!"

No. 3: "Be good!"

No. 4: "Prayer!"

No. 5: "Serve God!"

No. 6: "Be honest!"

These were the only replies that could be obtained, and most of them showed how little the truths of the gospel were known to them.

To "Go to Sunday-school every Sunday" would not open heaven to anybody. We may hear of the way to heaven in our Sunday-school classes, but many who go to Sunday-school every Sunday will never reach heaven.

To "Be good!" or to "Be honest!" in the future will not put away our past sins or fit us for the glory of God. It is, of course, right to be good in our homes and schools, but in the sight of God "there is none that doeth good, no, not one." None of us is naturally good, with a goodness that will make him acceptable in His sight.

"Prayer" is most important in its place, but saying prayers will not put away my guilt. There are some who say over and over again the same things. The Lord warns us of these vain repetitions. There is no merit in these—they cannot atone for sin.

We cannot rightly "serve God" until we are at peace with Him. It is those who are saved by His grace who can serve Him and those only.

The boy who said, "Wash away your sins!" gave the best answer, and received the penny. We must wash our robes and make them white in the blood of the Lamb, or we can never be fitted for the presence of God. I do not know whether the boy knew by what means his sins could be washed away, for the train came rushing in before much more could be said.

The speaker, however, gave the boys one word as the best answer to the question he had asked, and he spelt it on the fingers of one hand.

Can you guess what the word was? It was "JESUS." He Himself says, "I am the way, the truth, and the life: no man cometh unto the Father but by Me."

You know the way probably. Are you treading it? Have you come to Christ? Are you serving Him?

## "WHO WANTS?"

**I**T was at a children's meeting that the question was asked:

"What does 'whosoever' mean?"

At once the answer was given by an intelligent little girl, "Who wants." In view of the blessed "whosoever" of John iii. 16 of which I was speaking it was a very good reply indeed.

The gospel story tells of a full and free salvation provided for all, and the one "who wants" may come and receive it "without money and without price."

Who wants the blessing of God? It is for all. At infinite cost it is provided for all who will receive it.

# AT HOME.



## NOTES OF AN ADDRESS.

**C**AN you all see the letters we have before us here?

"Yes, sir!"

What are they?

"H, O, M, E."

Now I suppose every one present knows

what the word means. Thank God there are comparatively few who are without an earthly dwelling-place of some sort. Small and poor it may be, but it is home.

It is not, however, of our earthly homes but of the heavenly home I wish to speak.

Can you tell me what sort of a home that home is, beginning with the letter H.?



"It is

## A HAPPY HOME."

It is indeed. Unlike our homes on earth, no shade of sadness or sorrow shall ever dim the light of heaven's gladness.

What is it makes our earthly homes so sad at times? Sickness, disease, and death—all blight our best hopes and cause the broken heart and tear-stained eye. But these shall never cross the threshold of our heavenly, happy home. There all is gladsome. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4).

No tears, no death, no sorrow, no crying, no pain. How happy a home must heaven be!

But I want you to remember one other thing about that home connected with this letter H. It is a holy home.

No sin can ever enter its portals. The little hymn has it—

"There is a city bright,  
Closed are its gates to sin;  
Nought that defileth, nought that defileth,  
Can ever enter in."

And these words express the truth.

This leads me to ask you, one and all. What about your sins? Are you cleansed from them by the precious blood of Christ?

God is holy, and His home is holy too; and His word solemnly declares, that without holiness "no man shall see the Lord" (Hebrews xii. 14). Unless we have been born again, unless we have a nature suited to heaven—a holy nature which can delight in a holy home—we can never be there. Unless the dark stains of guilt had been blotted out by the hand of love, we should be a black spot upon heaven's purity if we could gain an entrance to its street of gold.

If, then, you have not been forgiven and cleansed you cannot be there, for heaven is a holy home.

But I pass on to speak of the other letters.

Heaven is the——. Well, what sort of a home is it, using this letter O?

## "THE ONLY HOME!"

Yes, you are right. There is no other *home* for eternity. The lake of fire with all its anguish and sorrow is no home, it is only a prison—a dungeon of despair.

Look to it well, that you come to Christ in your childhood.

If we were to ask the prisoners in the different prisons of this land if they had ever been to Sunday-school and heard of Christ they would nearly all own that they had, and that, putting off the day of salvation, they had little by little been led on in the paths of sin, until now they are suffering for crimes, and some of them perhaps only awaiting their execution.

None are safe but those who trust in and walk with Christ. Take good heed then, that now in the days of your youth you flee to Christ.

Heaven is the *only* home. Do not miss it.

But though heaven is such a happy place I would not be here to speak of it if I did not know that heaven is

## MY HOME.

Yes! "My" is the little word I want you to remember when you think of the third letter of the word.

Suppose I came to your house to-night, and, finding the door open, were to enter, and seat myself in a chair by the fireside in the sitting-room. I can imagine some one coming to me and saying, "This is not your home; you must go away at once, you have no right here."

You children have a title to go into your home. So the children of God have a title to go into heaven. They have washed their robes and made them white. Thus they can enter there. Then what is it beginning with E?

"It is an

## EVERLASTING HOME."

Quite correct. It will never be broken up.

Altered circumstances, trouble of various kinds, disease and death all come in to break up our earthly homes. But heaven is an eternal home. Our joys in the presence of God and the Lamb shall never know an end. God has called us to His eternal glory.

We have seen that heaven is a Happy home.

That it is the *Only* home.

That it is *My* home.

And that it is an *Everlasting* home.

Will you be there?

A few of its blessings and glories have come before us, and surely every heart is attracted by its beauties. May every one of us be a sharer in its bliss.

"We speak of the glory to come,  
Of the heaven so bright and so fair;  
But unless I in Jesus believe,  
I shall not, I cannot be there."

## Have You been to THE Fountain?



**T**HE fountains in Trafalgar Square, London, are visited by thousands of sightseers. They are very pretty, but they are not intended for drinking purposes. The water is not fit to quench your thirst with. You may not have been to them.

But have you been to THE fountain?  
Listen, God says:

**"I WILL GIVE TO HIM THAT IS  
ATHIRST OF THE FOUNTAIN OF  
THE WATER OF LIFE FREELY"**

(Rev. xxi. 6.)

**AND WHOSOEVER WILL  
LET HIM TAKE OF THE  
WATER OF LIFE FREELY."**

He says, "I will give." Will you not  
"take"?



# LITTLE ONES MAY COME.



**C**HILDREN of every age  
May come to Christ to-day;  
May have their many sins forgiven,  
HE is the only WAY

To bring us nigh to God  
His precious blood was given:  
Through Him you *now* may happy be,  
Through Him may enter heaven.

Mat. xi. 28.  
2 Cor. vi. 2.  
1 John ii. 12.  
John xiv. 6.

Eph. ii. 13.  
Eph. i. 7.  
Phil. iv. 4.  
Rev. xxi. 22.

Yes! He has died for *all*,  
You may the blessing know;  
Come then, at once, just as you are,  
He'll wash you white as snow

He'll keep and guard and guide,  
Till He again shall come  
To call you by His voice of love,  
To be with Him "at home."

2 Cor. v. 14.  
Rev. xxi. 17.  
Isaiah i. 18.  
Psalm li. 7.

Heb. xiii. 5.  
John xiv. 3.  
1 Thess. iv. 16.  
2 Cor. v. 8.

# JESUS THE SAVIOUR.

## A Gospel Address.

**T**HE Lord Jesus is the Saviour for young and old. He is the Saviour for you. We will take His blessed name

### J-E-S-U-S

and connect a thought with each letter of the word. Let us first think of Him as

### A JUST SAVIOUR.

He saves in a right, or righteous way.

In order that we might be delivered, He has suffered. Yes! He has "*suffered* for sins, the Just for the unjust, that He might bring us to God" (1 Peter iii. 18). In no other way could we be justly saved.

If you were to see a cruel boy with a sparrow which he had tied by its leg, and held in captivity, your heart might feel for the bird in its misery, and you might desire to set the little creature free. If you were to go up to him and, knocking him down, took the bird from him, that would not be a just way of saving it. But if you were to ask the lad how much he would sell it for, and were to pay the price required, that would be a just way of giving it its freedom.

The Lord Jesus has given Himself a ransom for all. His own precious blood was the purchase price.

He is

### AN EVERLASTING SAVIOUR.

If we know *Him* as our Saviour, we shall never need another. He saves all the way through; He saves from our sins; He saves through our sorrows; and He saves into glory.

Jesus is a living Saviour. *Once* He suffered; *once* He died; *once* His precious blood was shed: all this that He might be our Saviour. But He liveth now, never to die again. He is able to save to the uttermost, because He always lives.

He is also

### A STRONG SAVIOUR.

None but He could do the mighty work. He is the One of whom God could say, "I have laid help upon One that is mighty"; that is, He sent One who was able to deliver.

Jesus alone could save; He alone could deliver. All things were made by Him: the dazzling sun, the silvery moon, the glittering stars, alike are His handiwork. The heaving ocean and the solid earth were called into being at His word. All that can be seen tells of His "eternal power and

Godhead."

How blessed to know His strength, His power, His might, and all put forth for our salvation.

The Lord Jesus is

### AN URGENT SAVIOUR.

Sometimes you may see parcels labelled "*urgent*" in red letters. It is desired that the goods contained therein may be sent with all speed, and without any delay.

The Lord Jesus is in earnest for your salvation, and He entreats you to come.

You may have watched a hen standing with outstretched wings, and cackling loudly to her chickens. She has seen a hawk, or some dangerous animal, and urgently calls her little ones to come to her for protection. So it was that Christ called the people of Jerusalem. He Himself said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii. 37). To-day He calls. He knows your danger and cries to you to come.

Will you slight His love? Shall His sufferings be all in vain, and you perish in your sins? Oh! let it not be so. Obey His call now.

And He is

### A SINNER'S SAVIOUR.

It was not for the righteous, or holy, or just, that He came. Could you find one on the face of the earth who had not sinned, you might say to that person, there is no Saviour for you. Such a one, however, could not be discovered. *All* have sinned, and God in His goodness has provided a Saviour suited to all. "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). "While we were yet sinners Christ died for us" (Rom. v. 8). These, among many passages, show that the *sinner* is the only one who can claim salvation.

Owning then your sins; acknowledging your guilt; confessing your lost condition; come as you are, by faith, to Him whom we have seen to be the

Just

Everlasting

Strong

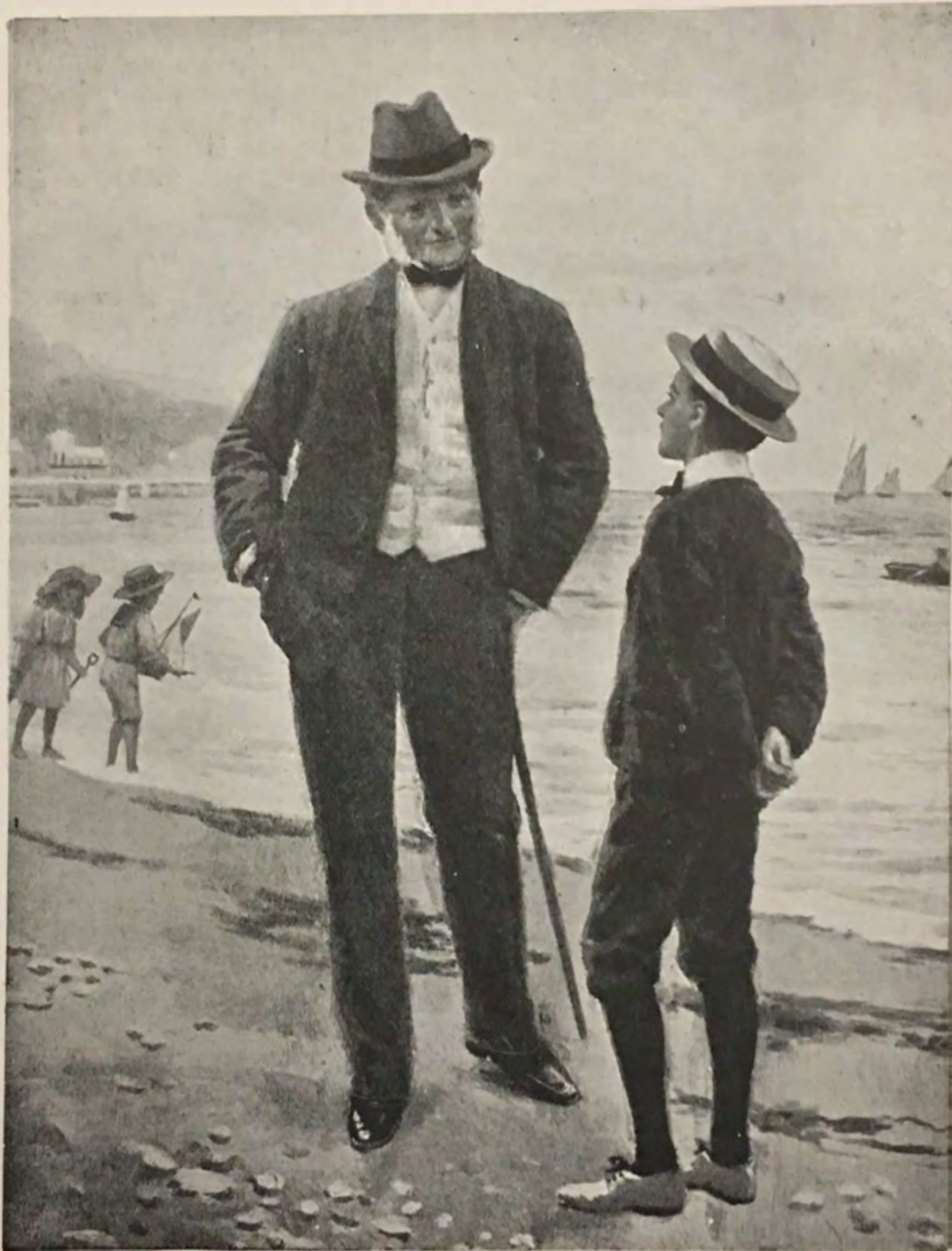
Urgent

Sinners'

} **SAVIOUR.**



## *Made Happy Now.*



**I**T was on the seashore that a bright boy of about thirteen years of age was slowly walking along. All around merry children were at their play, making sand-castles, sailing ships, paddling or bathing. But a good many were gathering for a happy seaside service. Bright hymns, bright addresses, bright faces seemed to mark the

meetings, and the boys and girls gladly came. An invitation was given to our young friend, and he was also asked if he was among those who were forgiven and saved and made happy by the Lord Jesus.

He was evidently interested, and answered earnestly, "I hope to be before I die." That reply showed that he had the idea of

coming to Christ in order to be ready to die some little time before that dread event took place.

Like multitudes of children, and elder people as well, he thought that that would be time enough. Of course, if it were the case, it would be important to come to Christ at once, for none of us know when we may die. Boys and girls, as well as men and women, are cut off. Indeed, it is said that half the people who are born die before they are twenty-five. So we all ought to be ready.

But to be a Christian is not to be ready to die only. It is when we are Christians that we *begin to live*. Then we can indeed enjoy a life worth living. Knowing that our sins are blotted out, knowing that God is our Father and loves us and cares for us, knowing that the Lord Jesus is living on high

to help us and hold us up; knowing, too, that heaven is our home and that soon the Lord Jesus is coming for us—knowing these things gives a deep joy and peace that those who are unconverted never can know.

Christ gives real, abiding happiness now. He makes the joy-bells ring in our hearts now. He brings heaven's sunshine into our souls now. Why should we wait for this blessedness until just before we die?

Moses said, "O satisfy us early with Thy mercy; that we may rejoice and be glad all our days" (Psa. xc.).

I have known the Lord as a boy, as a youth, and as a man, and He has given me joy and gladness all my days.

What He has done for me He will do for you. Come to Him now.

## The Lost Sixpence.

**T**WAS only a sixpence. But it was lost.

There it lay on the road at Eastbourne, and as I passed by I stooped and picked it up. Holding it in my hand for a moment or two I said to myself, "Whose can it be? Who has dropped it?"

I had not long to wait for an answer. Just in front of me was a Bath-chairman, looking earnestly on the ground. So going up to him I inquired:

"What are you looking for?"

"A sixpence, sir," he answered.

Then as I placed the little coin in his hand he exclaimed:

"Oh! thank you, sir; much obliged," and seemed very glad to have his sixpence again.

'Twas only a little child—but he was lost. There he was in the great world of sin, and

the Lord of Glory saw that child and stooped to pick him up. He stooped from heaven down to the cross of Calvary to suffer there and die. In no other way could that child be rescued and brought back to God.

It cost me very little to pick up the silver piece of money and to give it back to its owner.

It cost the Son of God everything to save a child. He sold all that He had so that He might save him from judgment and bring him safe home to His Father.

An old hymn puts it well—

"Oh, what a Saviour is Jesus the Lord!  
Well might His Name by His saints be adored!  
He has redeemed them from hell by His blood,  
Saved them forever, and brought them to God,  
Jesus the Saviour is mighty to save;  
Jesus has triumphed o'er death and the grave."

Has Christ found you?

## THE GIRL WHO WISHED TO BE A MISSIONARY.

**I**T was in a Suffolk market-town that I first made the acquaintance of the girl about whom I now write.

At the time of which I speak special services were being held for the young people in the town, and I was privileged to tell out the good news to many young people there.

Before one of these services I had gone to have tea with some aged friends who loved the Saviour, and at their house I met their granddaughter, who must have been thirteen or fourteen years of age at the time. When the meal was over we walked in the old-fashioned garden, looking at the flowers and fruit trees and speaking together of various things which came before us.



Taking an opportunity which offered I at length asked the granddaughter what she was going to be when she grew up.

She frankly told me she wished to be a missionary.

She wanted to go out to some foreign land and tell the heathen about Christ. It seemed a most self-denying wish. Instead of remaining where she might enjoy ease and comfort, she wished to go forth and face the hardships and dangers which beset the noble servants of Christ in lands where He is yet unknown or known only to a very few.

So, of course, I thought that she knew her sins were forgiven, and that she knew and loved the Lord Jesus Christ as her own personal Saviour, and at once asked her how long it had been since she was brought to the Lord Jesus, or some similar question.

To my surprise, her answer showed me that as yet she was a stranger to Him. She knew about Him, but did not know Him.

Oh! what a difference there is between knowing about Christ and really knowing Him for oneself.

Years before I had been very like this young friend myself; for I had gone down to one of the dark slums of London to join in mission work there, and to teach others about the Saviour while I myself was without His salvation.

Bitter indeed is the discovery of their own need to any who have given themselves to seek to meet the need of others.

So it was with John Wesley, who, after going to Georgia to preach to the Indians there, had to say, "I went to Georgia to convert the Indians, but found that I needed conversion myself." And so it has been with thousands besides. And thus it was with my young companion.

In God's light she saw light, and taking her place as guilty before Him she trusted Christ as her Saviour, and found rest and peace of conscience. Then she could sing from the heart what she had often sung with the lips before—

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

It was not long after this that "Minnie" became a missionary. I do not mean that she went out to China or India or Africa. No! she found mission work far nearer home.

She was a pupil in a High School, and there she very simply told the story of how the blessing came to her.

I believe she showed the Wordless Book with its four pages—black, red, white and gold—to her class-mates, and spoke so fearlessly of her Saviour and of the joy and peace that were hers, that several of the girls wished to know more about Him. So she used to be beset by questioners and at "break" for lunch she had at times to hide for a few minutes in order to eat it in quietness.

And who shall tell what the outcome of that mission work shall be? One and another who heard the word there may be found "in that day" as fruit of that simple service.

She still lives and still loves to speak of Him who loved her and died for her. She has had to learn much of what she is in herself; but she has learned, too, much of what Christ is in all the unfailing love and grace of His heart.

Service flows from salvation. We do not serve in order to obtain salvation, but being saved by the grace of God we are privileged to seek to serve others.

And so we find it in Ephesians ii.: "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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

## SPRING BLOSSOMS.



**G**OD cares for the flowers and He has made them all to bloom. He clothes them in their beautiful dresses. He makes the woods bright with primroses and the fields golden with buttercups. He cares

for the flowers. And much more He cares for those who trust in Him. He gave His Son for us, and will freely give us all that is for our good.

Read Matthew vi. 28-34.



# HOW SHE KNEW.



**I** KNOW Mary is a Christian, mother," cried a little girl as she jumped upon her mother's knees.

"How do you know that, dear?"

"Oh! she plays like a Christian, mother."

The child had noticed the kindness and

fairness of her young companion in the games.

Yes! being a Christian will effect us in work and in play, at home and at school.

If we "learn of Christ" others are sure to see the difference.

# The boy who was Stung by a "Be."

**O**F course you think that there is a mistake made in the spelling of our title, and that there is one letter missing from the last word of it.

But it is not so. If you read on you will soon learn what it is meant; and, unkind though it may seem, I hope the "Be" which stung the boy may sting you too.

Have you ever been stung by a bee—by a hive bee? If so you will know how painful a wound is inflicted by the almost invisible sting.

One sunny autumn afternoon I was reading in a retired spot upon the seashore at Lowestoft. At the same time I was enjoying the contents of a bag of golden gooseberries which I had just purchased.

Being occupied with my book, I did not notice that a poor bee had been crushed among the fruit. It was half dead, but clung to one of the gooseberries that I was putting into my mouth. In another moment it had stung my lower lip, which soon swelled considerably.

I need hardly assure you that I learned by that little incident to be more careful in eating gooseberries.

But you may say, I thought we were to read about a boy who was stung by a "be." Well, I am just coming to his case, and only linger a moment to say that while I hope you may never be stung on the lip as I was yet I sincerely hope you may be stung in the heart as he was.

Now, then, to my story.

It was at a young people's gathering in the great Metropolis that my young friend was found. His name was —No; it would not be fair to tell you, for perhaps you might know him and be inclined to make fun at his expense. Let us call him Clarence. He sat among a crowd of boys and girls, and was enjoying the meeting well enough, when all of a sudden the "Be" pounced upon him and, stinging him severely, made him miserable for the rest of the evening. Indeed it was not until he learned what the remedy was, and used it, that he found any relief.

Shall I tell you what caused the trouble?

The speaker had asked the young people present if they had ever seen a bee, and many hands having been raised, he next asked what they thought of when they heard the buzz of its wings.

At once the more timid answered—

"The sting, sir!"

Then others said—

"Honey, sir!"

And a few replied—

"Industry!"

for, it may be, they thought of the old verse so often stamped on tin money boxes—

*"How doth the little busy bee  
Improve each shining hour."*

"Now," said the speaker, "passing from b-e-e's to b-e's, I will turn you first of all to a verse in the Word of God where we find a stinging 'be,'

then to another, which will give us a honey 'be,'

and then to a third, which we may call an industrious 'be.'

"Look, then, to Numbers xxxii. 23, and you will read—

"'Be sure your sin will find you out.'"

This was the "be" that wounded Clarence, and as the text was quoted again and again, so it pressed itself deeper and deeper into his conscience.

He had sought to cover his guilt, to screen his sins from the sight of his parents and friends, and had hoped they would never come into view. Now, as he learned that everything would come out sooner or later, he trembled. He felt, if his sins found him out, and if he were judged on account of them, he must for ever be shut out from the presence of God.

Perhaps you would like to know what the other "be's" were. I will tell you.

"Look unto Me and be ye saved"  
(Isaiah xlv. 22)

was the honey "be" laden with sweetness for the anxious sinner, telling of blessing for him who only looks to the Saviour-God, and showing clearly enough that God Himself has provided all that was needed for His own glory and our salvation.

How simple it is to look to a person for one thing or another! Children look to their parents for the food and clothing they need day by day. Scholars look to their teacher for instruction. The sick look to a doctor for advice. The needy look to a friend for help.

Just so must you look to a Saviour-God for salvation. In all the cases I have mentioned they look away from themselves and rely upon another. And so it is as to salvation—you look away from yourself and rely



wholly and alone upon the Saviour-God, who, at the cost of the death of His own dear Son, has provided full, free, and eternal blessing for all who look to Him. All who are saved will owe their salvation wholly to His grace.

The industrious "be" was

"Be ye stedfast, unmoveable, always abounding in the work of the Lord."  
(1 Cor. xv. 58),

and a few words of exhortation were spoken to young believers that they should seek to please the Lord and abound in every good word and work.

These last two "be's" had but little attention from Clarence. The sting of the first one had penetrated too far, and he could

think of little else but of the day when his sin, hitherto so carefully covered, would surely find him out.

At length, however, he saw that the work which the Lord Jesus did on the cross for sinners was done for him, and he found that there was a healing balm in His blessed name, and believing upon Him he was filled with joy and peace.

Have you been stung in your heart? Have you ever been troubled and distressed on account of your sins? Then listen again to the sweet message of grace which comes to the sin-burdened and sorrow-stricken soul.

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

---

## WHAT THE BLIND MAN SAW.

**I**T was in Grantham Union Workhouse that an old blind man was spending the waning years of his life. He was very deaf, the usual means of communicating with him being through a cardboard roll which he handed to those who wished to speak to him. The old man looked very happy and I heard that he was a Christian, so taking up the tube and calling him by name I asked,

"Can you see yourself?"

"Yes, sir," he answered.

"What can you see yourself as?"

"As a sinner, sir!"

"Can you see Jesus?"

"Yes, sir!"

"What can you see Him as?"

"As my Saviour, sir!"

He saw his need, and he saw how the Lord Jesus had met his need. He was a sinner. Christ was the Saviour of sinners. He had received Him to be his own Saviour. He knew the Saviour's precious blood had cleansed him from his sins. He knew that He was now living on high and caring for him. He knew that soon he would be with Him and like Him for ever. It was this made him happy.

Can you see as much as the blind man could?

---

## NOW.

COME TO CHRIST NOW.

CHRIST IS NEAR NOW

CHRIST IS THE ONLY SAVIOUR

CHRIST WILL WELCOME YOU

---

## A LIVING SACRIFICE.

**O**NE heart my Saviour to adore;  
One tongue to praise Him more and more;

Two eyes to see His glory fair;  
Two lips to speak to Him in prayer;  
Two ears to hear His holy will;  
Two hands His service to fulfil;  
Two feet to tread His path to heaven;  
And all to Him are freely given.

## THE MAN-TRAP.



"**M**AN-TRAPS set here." Such is the notice posted up on a tree in a wood. There are pheasants and partridges there, and to prevent poachers coming into the wood the warning words have been put up.

"Man-traps set here." The words made me think of the man-traps set in the world by the enemy of our souls. Traps by which men and women and boys and girls are caught and held fast.

The world has cast out the Lord Jesus Christ and lies under God's judgment; but it is made attractive so as to catch the attention of those who

pass by. It has its pleasures, its amusement, its honours, its glories, its fame, its wealth. And all these are used by the enemy to draw souls away from God, and to keep them from seeking His glory and praise.

Take care, there are traps about.

Demas was caught in one. Of him the Apostle Paul had to say, "Demas hath forsaken me, having loved this present world." The world and its things had proved too attractive to him, and so he had left the apostle and departed.

There are dangers on every hand. Keep near Christ and you will be kept in safety.



## EXPECTING GIFTS.



**M**ANY are the gifts given at the end of an old year and at the beginning of a new one.

Some children hang their stockings up hoping that they may be filled with toys and fruits and presents of different kinds. They place them in a suitable position at night, and look eagerly at them in the morning to see what has come to their lot.

Of course, such gifts from loving parents or friends are soon done with. Toys are easily broken; fruits, sweets, cakes, and such-like things are eaten and forgotten, and then all is over—the gifts are gone.

How different are these gifts to the gift of God, of which we can read in Romans vi. 23: "The gift of God is eternal life through Jesus Christ our Lord." Let

us link up something with each of the four letters of the word. What shall we say of it connected with the letter "G"?

"It is a

### GREAT

gift."

Yes, that it is. "Eternal life" is so full of blessing that we can never measure it. If you had a purse with so much money in it that you would never be able to reckon how much it was and that purse never became empty however much you spent, that might be a picture of it; but then of course, eternal life speaks of peace and rest and joy and glory which no money could ever purchase.

Then God's gift is something beginning with the letter "I." It is

### INDISPENSABLE

—that is, it cannot be done without.

Children can do without the little presents put into their stockings, but we cannot do without God's gift if we are to be happy now on earth and happy for ever in heaven.

Food, water, air, are things we must have if we are to keep alive, so they are called "indispensable" to the body. Eternal life is indispensable to the soul.

The letter "F" reminds us it is a

### FREE

gift. It is to be had "without money and without price." Many people would like to buy it in some way; but God *gives* it. All we could earn would be our wages, and the wages of sin is death. God has given the Lord Jesus to die for us, so that eternal life might be ours in Him now that He is risen again—but ours as a gift.

What about the gift commencing with the letter "T"?

What do the children do when they find presents in their stockings? They take them, of course, and then thank the parents or friends who have given them. So with God's gift;

### TAKE

it at once and praise God for it. Only now can we make sure of getting it.

"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 salvation,  
Take it now and happy be."

When you have taken it you will want others to know of the blessing which God is offering so freely to all.

## A FREE GIFT.

**S**OME years since there lived, in different parts of the city of Glasgow, two sisters, who earned their living by working embroidery.

Mary, the younger of the two, had just received from her employer a piece of work to be finished by a certain date, according to a pattern given; and the amount to be paid was agreed upon between them.

Gladly she took the work. But hardly had it been commenced when she fell ill, and had to keep her bed, becoming worse and worse.

As she lay on the sick-bed, sad and sorrowful, her elder sister, hearing that she was ill, came round, and finding her very low-spirited, clasped her hand, saying, "Mary, I am sorry to see you so weak: but anything a sister can do shall be done."

Mary owned that the piece of embroidery was troubling her; that she feared if it were not completed by the time arranged she would lose her employment.

Her sister at once undertook to do it.

In the evenings, when her own work was finished, she toiled on, until at length the last

stitches were made, and the work completed.

Then, with joyous steps, she hastened to her sister's home, and with a glad smile, said, "There is the work, sister, and you may have it as a present, and get the wages as if you had done the whole yourself."

Thankfully it was accepted—accepted as a *free gift*. Her thanks and kisses were the only reward Mary was allowed to give.

When sufficiently recovered to go out, Mary took the embroidery to the manufacturer, who examined it, turning it over again and again.

"Did you do this yourself?" he asked.

Her face flushed crimson, as she answered, "No, sir! I have been ill; and my elder sister did it for me."

"Oh, no matter! It is all beautifully done, within the time, and according to the pattern. There is the amount I promised you."

Christ has done the mighty work of salvation for us. We could not do it, for we were "without strength." But *we* who believe, receive the blessing.



## “FEAR NOT.”



**T**WO boys were alone with their father in a compartment of a railway train. In the course of their journey they had to pass through a long tunnel, and as there was no light in the compartment they were plunged in total darkness.

The boys were afraid, and drew near to their father, and placed their hands in his. He told them it was all right and bade them not to fear. His presence and his word

gave them comfort and cheer until they were through the tunnel and in the daylight again.

How sweet is the Lord's word to His people, "Fear thou not: for I am with thee: be not dismayed; for I am thy God" (Isaiah xli. 10).

And again He says, "I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, I will not fear" (Hebrews xiii. 6).

## "YES OR NO."

"I WONDER, Harry, that you are not afraid to die; I am terribly afraid!" were the words of an old man to a little boy, who lay on the next bed to him in a large ward of one of our city hospitals.

Harry was about eleven years old; his fevered cheek, too bright eye, and quick breathing telling plainly that his short life was fast nearing its end.

Mr. Clayton, a Christian visitor, had just been pressing on the old man an immediate acceptance by faith of pardon and eternal life, as the free gift of God's great love in Christ Jesus.

"I know it all," he had replied, "but I do not understand how I can get it, how I can make it my own."

"How did you get it, Harry?" the visitor had asked, turning to the dying child.

"Why," said the boy, "when the Lord Jesus said to me, 'Come unto Me . . . and I will give you rest' (Matt. xi. 28), I just said with all my heart, 'Yes, Lord, I come,' and He was true to His word, and gave me rest. And when he said, 'Come now,' I just said, 'Yes, Lord, now; not to-morrow.' And when He promised to forgive me freely, to make me His own, and fit me to be with Him for ever, I just said,

'YES, LORD.'

for I knew He could not break His word. How could I say 'No' to Him?

Tears filled Mr. Clayton's eyes as he listened to these simple words of unquestioning faith.

"Yes Thomas," he said, "Harry has told us the truth; it is just saying 'Yes' or 'No' to God's own words. It must be one or the other. It is a solemn thing to know, if we are not saying 'Yes' to His gracious invitations, and to His blessed promises, we are saying, 'No, Lord, I do not believe Thee.' 'No, Lord, I will not come to Thee!'"

After praying with them he left. Just as he did so, the old man himself turned to the child to know why he was not afraid to die.

"I have nothing more to tell," said Harry, "nothing but just that I say, 'Yes, Lord,' to whatever Jesus says to me. If you are afraid, Mr. Browne, it must be that you are saying 'No.' He says, 'When thou passest through the waters I will be with thee; and

through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee' (Isa. xliii. 2). And I just say, 'Yes, Lord; yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me' (Psa. xxiii. 4). He says, 'It is I, be not afraid' (John vi. 20), and I say, 'Yes Lord, I am not afraid.'"

"You are right, Harry. I have been saying 'No' all My life to His gracious words; but it is too late now. I wish I had known before that it was just that—saying 'Yes' or 'No.' Oh, that it had been 'Yes' that I had said!"

"But, Mr. Browne," said the child, "it is not too late; 'Jesus is able to save them to the uttermost that come unto God by Him' (Heb. vii. 25). Uttermost will surely reach as far as you—as far as now. '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 iii. 16). That 'whosoever' must mean you as well as me. Will you not now say, 'Lord Jesus, all my life I have been saying "No" to Thee, but now I will say "Yes"?' Yes, Lord, I believe Thy words, that whosoever believeth shall not perish, but have everlasting life. Yes, Lord, I believe."

The sick boy was exhausted through the very earnestness with which he had told out the glad, good news. They were his last words, for when Browne awoke in the morning and turned again to speak to the boy the bed was empty. During the night Harry had quietly passed away to be with Christ, and his body, according to hospital custom, had been silently removed.

Old Browne's days were not much longer. Very different, however, was his state of mind after that last conversation he had with Harry. He took promise and invitation as addressed to him personally; and often, as the precious words were repeated or read you could hear him say, "Yes, Lord, yes." The unbelieving "No" was no longer his utterance; he received God's words with a grateful "Yes," and when his last moments came his words were those of the aged Simeon: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word" (Luke ii. 29).



## GOOD-BYE.



**A**T the close of a series of Children's Services a friend and I were going home. A number of children had come to see us off. Holding up the wordless book, which had been used at the meetings I opened it at the golden page which speaks of heaven. As we moved off and the "good-byes" were being waved, I cried out "Will

you all meet me there?" One little, shrill voice replied, "I'll meet you there." It was that of a little boy named Eddie Chapman. He had come to the Saviour and knew that heaven was his home. I have never seen him again but I look to meet him there. "Good-bye," dear young readers, "Will you meet me there?"