

THE RAM'S HORN.

JOSH. VI

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"Preach the Word."

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VOL. I.

READER,

Are You Happy,--Saved and ready to leave this World by Death, or Otherwise.

If not, who is to blame? Not God, but you,

"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.

"He that Believeth on Him is not Condemned, but he that Believeth not is Condemned ALREADY, because he hath not Believed in the Name of the only begotten Son of God."

"He that Believeth on the Son hath Everlasting Life; and he that Believeth not the Son shall not see Life, but the WRATH of God abideth on him."

THE FRENCH NOBLEMAN.

A few years ago a French Nobleman came to this country laboring under an extraordinary depression of spirits, which he could not get rid of. He came to consult an eminent physician, who devoted himself especially to the treatment of diseases of the mind.

The Count was a man of wealth as well as of rank, surrounded by everything that could make life enjoyable. Beloved in his family and esteemed by his friends, his cup seemed to run over. But was he happy? No, for, strange as it may appear, a deep gloom hung over his spirits, which neither the charms of a happy family circle, nor the important duties of public life, could dispel.

His friends became much alarmed on his account, and by their advice he consulted various medical men. They recommended him change of air and scene, baths, music, company. He tried all, but in vain. His melancholy increased rather than diminished, and serious fears were entertained that his reason would give way, and that he would have to exchange his home for a lunatic asylum.

Just at this juncture an intimate friend advised him to go to England and consult the above-mentioned physician. To this he willingly assented, and before many days had passed, he was seated with the doctor in his study. Having put the usual questions to him, the doctor, after a most patient and careful examination said, "There is nothing wrong with you, Sir. I

can find nothing in the state of your system to account for the melancholy of which you complain."

"That is strange," said the patient. "This depression of spirits endangers my reason. Do, doctor, help me, if you can."

"Perhaps an inordinate ambition may have something to do with it?"

"No, I have no desire for great things. I am in the position just suited to my taste and wishes."

"Some family trouble or bereavement?"

"No, doctor; peace and love reign in my family, and my circle is unbroken."

"Have you any enemies?"

"Not that I am aware of."

"What subject most frequently occupies your thoughts?"

"You are approaching a matter which I hardly like to speak of, doctor. I am a sceptic, and the ceremonies of religion are in my view as repugnant to common sense as its mysteries are to reason. I do not believe in revelation, and yet, I must confess, one of its dogmas haunts me like a spectre. I try to persuade myself that it is the result of a disordered state of the brain; and yet my mind is continually occupied with it."

"Will you tell me what it is?"

"A vision of the last judgment is constantly present to my mind. The end of all things seems to have come, and the great white throne is set up. There is One seated on the throne whose look of stern justice and majesty terrifies me. I hear him call me in a

voice like thunder. I try to escape from his penetrating glance, but heaven and earth have disappeared, and I am left alone. Doctor, can you understand what that means, *alone*,—alone in the presence of perfect purity—alone under the scrutinizing eye of One who reads me through and through? Every moment I expect to hear the awful words: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

"What makes you fear such a sentence?"

"Well, in the eyes of men my life is deemed irreproachable, and not without reason. I have less to accuse myself of than most of my acquaintances; but in the presence of such dazzling glory—such spotless purity—my very best actions appear black and hideous. That eye searches out the thoughts and intents of my heart; so that not a single act of my life is pure in his sight. I feel guilty and condemned, and long to find some spot where I can hide from his presence."

"Is that what causes the melancholy of which you complain?"

"I suppose so. This terrible vision is always before me. I cannot get rid of it. Sometimes I think it is only imagination, the effect of a depressed state of the nervous system and that when I get strong, it will pass away. But then again, the thought forces itself upon me,—What if after all it should be a Divine truth—a scene in which I must in reality some day appear? My mind gets bewildered with these conflicting

thoughts, and I look and long in vain for deliverance. This is a humbling confession for a man of my views, doctor."

"I have by me an old book, which contains a remedy for your disease," said the doctor, with confidence, as he turned to his bookcase and took down a book, which bore the marks of frequent use. He turned over a few pages, and then handing his book to his patient, he requested him to read aloud the lines to which he pointed.

He read as follows:—Is. liii. 1—12:

"Who hath believed our report? and to whom is the arm of the Lord revealed?"

Doctor.—"The unbelief which the prophet complained of two thousand six hundred years ago, exist in our own day. Who among the millions in our so-called Christian countries believe this report?"

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him."

Patient.—"Of whom do these verses speak?"

Doctor.—"Of the Lord Jesus Christ, God's only begotten Son, whom He sent into the world, that by his propitiatory death he might make atonement for sin."

"He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."

Patient.—"That is indeed true:—we have not esteemed him."

"*'Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.'*"

Doctor.—"Here again the prophecy has been fulfilled."

"*'But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.'*"

Patient.—"What does that mean, doctor?"

Doctor.—"That the Son of God took the sinner's place and bore the punishment due to the sinner. He became the willing victim, and God laid upon him the iniquity of us all, and with his stripes we are healed."

Patient.—"What! did the Son of God take my place and die for me?"

Doctor.—"Read."

"*'The Lord laid upon him the iniquity of us all.'*"

Patient.—"If that be so, there is no punishment for me."

"*'The chastisement of our peace was upon him.'*"

Patient.—"Is it possible, doctor? What divine beauty and simplicity! The guiltless dies for the guilty!"

Doctor.—"Read on a little further."

"*'He was oppressed, and he*

was afflicted, but he opened not his mouth.'"

Doctor.—"Because he stood there as the willing substitute."

"*'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.'*"

Doctor.—"He gave up his life as a ransom for me."

"*'He was taken from prison and from judgment: and who shall declare his generation? for he was cut out of the land of the living: for the transgression of my people was he stricken.'*"

Doctor.—"Praise the Lord. He took the sinner's place."

"*'And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief.'*"

Patient.—"Oh! what great love to sinners!"

"*'When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for he shall bear their iniquities.'*"

Patient.—"There it is again, doctor. I see it as clearly as possible! justified by the death of another! Oh, why did I never know this before? '*Justified*'—what a word for a guilty sinner!"

“ ‘Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong ; because he hath poured out his soul unto death : and He was numbered with the transgressors ; and He bare the sins of many, and made intercession for the transgressors.’ ”—*Isa. liii.*

Patient.—“Doctor, such a salvation could never have originated in the heart of man ; none but God could plan such a salvation ; none but God could carry it out. What love in God ! what love in his Son ! What grandeur ! What beauty ! Doctor, my load is gone. I no longer fear the judgment. Christ has been judged for me. I believe in him ; I trust in the value of his death on the cross.”

Doctor.—“If you believe on the Lord Jesus Christ, he himself tells you, you *have* everlasting life. Read it yourself.”

“ ‘Verily, verily, I say unto you, he that heareth my words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.’ ”—*John v. 24.*

The Count received this glorious truth then and there, and left the doctor's study a different man ; his dreadful forebodings were gone. The future he no longer feared ; but like the Ethiopian of old (see Acts viii) to whom Philip, the evangelist, opened out the same scripture, he received Jesus as his Saviour, and went on his way rejoicing !” Returning home with a heart filled with gratitude and praise, he desired henceforth to live

to the glory of Him who loved him and gave himself for him.

Reader, that which troubled this nobleman was no mere illusion of a fevered brain. No, the judgment of the great white throne is declared in God's Word to be a solemn reality. It lies in the future of every man who does not receive the salvation which is provided for him, by the death of Christ upon the cross. Our sins deserved the judgment of God ; Christ bore that dreadful judgment for sinners. If we receive him as our Substitute and Saviour, the judgment which has fallen upon him will never be repeated. It has fallen upon our Substitute, and therefore cannot fall on us. We are thereby free—eternally free. Oh, what a glorious salvation ! and all are welcome to receive it, without money and without price.

Come then, reader, to this Saviour. Come now while still their is time. He will save you and take away all fear of future judgment, and by and bye he will present you faultless before the throne of his glory with exceeding joy. Come then and accept him as your Saviour, and God will make you His child ; and by His Spirit He will teach you and help you on your journey through life, until you reach that happy land where sickness and sorrow is unknown !

The Difference Between D and K in a Word.

There is a great misunderstanding in people's minds in regard to back-sliding.

Many think that Judas, for instance, was once in a saved state, out of which, they say, he fell, by betraying Christ, and that consequently it is very dangerous to say "once saved, saved for ever" as they put it.

But the fact is, it is much more dangerous to say that if a person has had a certain experience which they fancy is conversion, and afterwards make a certain profession, and never falls into open sin afterwards, he is sure to be saved.

No doubt many profess to have been converted and live and *dye* without disgracing that profession, who have never after all *believed*, and consequently are as surely lost as though they had never made any profession at all, and as surely as if they had lived and died in open sin.

Do not imagine that Judas was lost merely because he betrayed Christ—for, he was lost and betrayed Christ for the one and the same reason, viz: *he never was saved at all*. How do we know? Jesus is our authority for this statement. "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him" (it is not said Jesus knew who should *fall away*) "Jesus answered them, have not I chosen you twelve and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was, that should betray him, being one of the twelve"—John vi. 64, 70, 71.

Thus you see Judas never received "the *words* which are spirit

and life." "The *words* of this life." It is not *works*, *works* that save, but *words*, *words*. So Jesus says, John vi. 63: "The *words* that I speak unto you, they are spirit and they are life;" John vi., 63: "Lord to whom shall we go? thou hast the *words* of eternal life;" Acts x. 14: "Who shall tell thee *words* whereby thou and all thy house shall be saved."

This suits the writer well. "Not of works lest any man should boast." It was Christ's *work* for us, but it is *words* to us about Christ, and His work, concerning which he said "It is finished"—John xix. 30. O what a difference one letter makes in a word, a D for a K—*words* not *works*.

"The *words* that I speak unto thee are spirit and life"—"Born of incorruptible seed, the *Word* of God, which liveth and abideth for ever"—1 Peter i. 23, 25.

We call on you, therefore, reader, to see to your foundation *immediately*, where you sit, lest after all you be like Judas, who, Jesus tells us, never believed at all. Do get right out of self at once on to the true foundation, the smitten Rock, Christ.

Reader, depend on it if you look to your own *works* instead of to Christ's for you, you have not begun at the beginning yet—you are mistaken—and remember it is an awful thing to be deluded into hell—imagining you are going straight to heaven, and find yourself lost at last—opening and lifting up your eyes for the first time in hell.—Luke xvi.

O! are you so dead to your own

interest as not to look at the issues squarely in the face—"now wrongs may be put to rights."

What if you should be mistaken? Flee! flee! flee! from the coming wrath. The one refuge is Christ.

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house"—Acts xvi. 36.

The Easy Method.

It is nowhere taught, nor can it be rightly inferred from Scripture, that the sinner has ought to do in order to save, or even help to save himself. Were this the case, then the sacrifice of Christ upon the cross was a failure, and who among men would dare to say that He failed in the accomplishment of the work he came to do? The very thought is sin. No! adored be His peerless name; instead of failing in His task, He completed it to God's *entire* satisfaction. His resurrection from the dead is the divine attestation to this. One question reader:

Wherein is the consistency in view of that positive statement of the blessed Lord Jesus Christ, "it is finished" (John xix. 30) to go, on the assumption that there is something required at the hands of the sinner, in order that his peace may be made with God, when we read distinctly in Col. i. 20, "made peace through the *blood* of His cross. Unquestionably this is the only ground upon which God can save the sinner.

After sin came into the world, it needed nothing else, and nothing less could do, than the precious blood of Jesus Christ, God's dear

Son, therefore "God was manifested in the flesh." "The Word was made flesh," "and sin was judged in the flesh," i. e., in Christ—hence, when He who knew no sin was made sin for us, He must die, "for the wages of sin is death"—then, He died for sins but not His own. The Apostle Paul in speaking of Him says: "Who loved me and gave Himself for me."

All that the sinner has to do, then, is *receiving*. God is the *giver*, Christ the *worker*, and the sinner is the *receiver*. Therefore, in 1st John i. 12 we read, "He (Jesus) came to His own, but His own received Him not, but to as many as *received* Him, to them gave He power to become the sons of God." Therefore the beautiful consistency of the following Scriptures: It is, "To him that worketh not, but believeth on Him that justifieth the ungodly, his *faith* (not his works) is counted to him for righteousness" (Rom. iv. 4, 5.) In the previous chapter 25th verse, we read: "To declare at this time His righteousness that He might be just and the JUSTIFIER of him which believeth in Jesus. Where is *boasting* then? It is excluded. By what law? of works? Nay! but by the law of FAITH. Therefore we conclude that a man is justified by FAITH without the deeds of the law." (Gal. ii. 16,) "for by the works of the law shall no flesh be justified." That is the Apostle's way of it.

One word with you, reader. Perhaps you are like the many, of the *opinion* that salvation is not al-

together a gift from God. You may have been and still are (as you suppose) doing the best you can, and think this absolutely necessary in order to be saved. Now let me ask you in the face of the Scriptures you have just been reading—Is there not something wrong? Will it be God's Word or your *opinion*; which, in these matters is worth nothing? Friend, do not be cheated *out of* your salvation *into* hell. Thousands are deceived by this *doing* theory, and yet they do *nothing*. The people who believe in salvation by doing, read their newspapers instead of their Bibles—and people who believe (and that Scripturally) in salvation through the sacrifice of Christ, read their Bibles instead of the newspapers.

“BEHOLD I set before you the way of life and the way of death”—Jer. xxi. 8.

The way of life for you reader is to receive Christ as your own Saviour—a general faith about His person and work does not save—you must appropriate Him to your own need, then at once this great business is settled. You have the life that is in Him for you. Yes, reader. Have you got it?

The way of death is—continue as you are. Go a-head without Christ and perish for ever. You cannot extricate yourself from God's hands. “I will meet them (saith He) as a bear bereaved of her whelps and will rend the caul of their heart, and then will I devour them like a lion.” Beware reader! Mercy is free and now is the time to get it.

IN THE RAM'S HORN it is intended to publish Gospel articles both old and new, varied and choice adapted for general circulation among both the saved and the lost. Its one theme will be the Gospel of the Grace of God, in its many-sidedness—short and pithy for busy people. There will be something in it also for sceptics.

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