

THE BOY IN THE DEATH CELL

The following story, told by Mr. Arnold Clark, the President, at the Baptist Union Assembly on April 28th, 1952, was quoted in a number of daily papers, including the "Daily Graphic", "Daily Express", "Daily Herald", "Daily Mirror" and the "News Chronicle", on the following morning:—

"A prison chaplain told a friend of mine he attended a young man on the eve of execution for the murder of his sweetheart.

Before his death this young fellow asked to see his own minister, and the prison chaplain was present at the interview.

The young man asked the minister if he remembered attending a certain social event some time previously. The minister said that he did.

Then the condemned man said: "I was at the gathering. I wondered what I ought to do about taking wine, and decided to watch you and see what you did. You took it, so I did.

"That was the first time I had ever taken intoxicants; and it was under the influence of drink that I did the deed for which I shall pay with my life in a few days.

"I have not asked you to come and see me to blame you for that deed; the deed was my own fault and I must face the consequences. But I wanted to say to you before I die: For God's sake do not lead another person astray as you have led me."

Mr. Clark, in his presidential address, said that he believed that every Christian ought to be a total abstainer and certainly every minister. It was necessary for the sake of the weaker man who might be influenced by another's example. He deplored the fact that it seemed to be a growing custom, even in the families of church members, to have champagne and other intoxicating drinks at wedding receptions.—Forward.

LOOKING BEYOND

"We look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

We are here bidden to look through the things which are seen; to consider them as the glass window through which we pass to that which is beyond. Look for God's thought in all the incidents and circumstances of your daily life. Do not stop at the outward; penetrate to the inward and eternal. Beneath that bitter physical suffering there are stores of divine grace. Beneath that trying dispensation there are celestial compensations.

When such is the attitude of the soul, afflictions that might otherwise have weighed as heavy become light. And those that drag through long and tedious years seem but for a moment. Without exception, they all go to produce that receptivity of character that can contain the far more exceeding and eternal weight of glory.—F. B. Meyer.

YOUR CARE IS HIS CARE

It is the trial of our faith, whatever form it may assume, that is to be found to praise and honour and glory at the appearance of our Lord and Saviour. How near temptation brings us to the great Unseen, if we meet it in the spirit of faith! How necessary it makes God to us, and that our only safe attitude is one of sustained dependence.—Hay Aitken.

The King's Highway

WHEN REPENTANCE IS REAL

(Continued from Page One)

O God, according to thy lovingkindness according unto the multitude of thy tender mercies, blot out my transgressions. Against thee, thee only, have I sinned!" And that, please know, is real repentance.

Then consider that repentance, to be genuine, must pass beyond sorrow to surrender. I have taken you this far in our meditation without referring to the literal definition of the Greek word which in the New Testament is translated repentance. It means a "change of mind." The heart of Christian penitence is not reached until we move beyond the emotion of sorrow. So Paul declares "godly sorrow worketh repentance." In other words, the conviction of sin and the shame of it must lead to action. It must be the spur to a high and Christ-enabled decision of the soul.

A moment ago we were looking at an Old Testament picture of repentance in one of its phases. Take one now from the New Testament. That unforgettable Prodigal Son of whom the Master told us—look at him in the far country. His money has been spent. His friends have taken leave of him. His good clothes are in rags. His proud spirit is broken. His menial and filthy job is to look after the pigs which, being a Jew, he loathes. Now, at length, he is thoroughly ashamed. He burns with self-reproach and disgust. But that, as we have seen, would not have spelled repentance.

He goeth further. "I have sinned," he bitterly confesses. Even that is not enough. Then comes the moment, and the act, in which there stands revealed the core of Christian repentance. Listen, as he deliberately, sincerely, decisively announces, "I will arise and go to my father!" Jesus adds, to make the thing a clincher, "he arose and went." And that, please know, is real repentance.

Somebody now listening has perhaps accused himself of not shedding enough tears or generating enough feeling over his failure. Hear me as I earnestly and Scripturally tell you that true repentance is not to be measured so much by the violence of your emotions as it is by the sincerity of your surrender. Will you allow the Spirit of God to work in your will, your choice, your decision, making this the hour when you cross the great divide of life with Jesus Christ your Savior? There is the crux of it.

And then, this one word more: repentance, to be real, must pass beyond failure to faith. We now return to the reminder Paul gives us when he sums up his gospel in a double statement: "repentance toward God, and faith toward our Lord Jesus Christ." Here, so to speak, are the two sides of the shield of salvation. One is as necessary as the other. There can be no true repentance without trust in Christ. There can be no saving faith in Christ which does not include repentance.

For all who are now oppressed with a sense of guilt and shame, for all who are aware of the hurt that your wilfulness and unrighteousness have brought to the heart of God, for all who are ready to make this an hour of great decision on which your whole life will pivot from one direction to another—I have this one soul-searching question: will you have faith in God and His Word? God is trustable and He loves to be trusted! "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

SELF RENOUNCED SPIRIT-FILLED

By John Fletcher

Do I feel any pride, or am I a partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them the worse for it? Or if they love and approve me, do I love them more on that account? Am I willing to be accounted useless, and of no consequence—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart—

**Make me little and unknown,
Loved and prized by God alone?**

Does God bear witness in my heart that it is purified, that in all things I please Him?

Have I meekness? Does it bear rule over all my tempers, affections, and desires, so that my hopes, fears, joy, zeal, love, and hatred are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat; if condemned by the godly, am I one in whose mouth there is no reproof, replying only as conscience, and not as impatient nature, dictates? If in the wrong, do I submit, being content to do well, and suffer for it?

It is the sin of superiors to be over-bearing, of inferiors to be stubborn: if, then, I am a servant, do I yield not only to the gentle but to the forward, committing my cause in silence to God; or if a master, do I "show all long-suffering?" The Lord of all was "as he that serveth." If I am the greatest, do I make myself least, and the servant of all; if a teacher, am I lowly, meek, and patient—not conceited, self-willed, or dogmatic?

Do I lean not to mine own understanding? Am I ready to give up the point, when contradicted, unless conscience forbid? Am I easy to be persuaded? Do I esteem everyone better than myself? Am I as willing to be a cipher as to be useful, and does my zeal burn bright, notwithstanding this willingness to be nothing?

LOST IMPRESSIONS

I knew a young man in college whose sister several years before, had been convicted of sin and expressed to him a desire to become a Christian. He laughed at her and told her it was foolishness; she should enjoy the world and not think of such silly things.

That young man became a Christian and a preacher, but the sister, whose serious impressions he had laughed away, has been a scoffing unbeliever ever since. He has with tears besought her to turn to Christ, but now she laughs at him. He simply hears the echo of his own laugh of scorn. He meets his former attitude in her. Though he outgrew it, she retained it. Consequences are serious; they keep right on in spite of repentance and forgiveness. Pardon does not undo them.—Unknown.

It is the Heavenly Father saying, "Tell that dear soul I want him to come home, where forgiveness awaits him, and peace, and a song, and a march of victory through the to-morrows." To such an offer there is but one worthy answer: faith! — Heart and Life.