

make in order that this might become a possibility? How often has the man, who since boyhood, has lived a life of sensuality,—ruining soul and body for the sake of the miserable shadowy happiness experienced in his indulgences—wished in his heart of hearts that he could lay his hand upon, and turn back, the ever-revolving wheel of time to the period when he was a comparatively innocent and light-hearted child? What would the murderer give if he could undo the black crime already committed, and restore himself to that position in society which he once enjoyed, but which is now lost for ever. And oh, dear reader: What sacrifice would the lost soul not be prepared to make that it might become possible once more to return to this fair earth—dark with sin, and crime, and woe, though it be, and hear the “glad tidings of great joy” again. Such an one would not trifle away his day of grace. At once, without losing a moment, he would appropriate the gift of eternal life held out to, and pressed upon, all—upon you. Can you give to yourself or to God a reason for delay? Tomorrow it may be forever impossible for you to be “born again”, and made an heir of glory.

In the case of the Jews, the cure or remedy was exactly coextensive with those who required to be cured. None were excluded. Hence we read: “And it came to pass that if a serpent had bitten *any man*, when he looked to the serpent of brass, he lived.” In this passage there are the same unexclusive terms employed. “Whosoever believeth in Him should not perish, but have eternal life.” Every sinner throughout this wide world to which Jesus came, is included in that world-wide term, “whosoever.” Would not the man who endeavours to exclude himself from the number referred to by that term be guilty of “wresting” the scriptures to his own destruction? We think he would. Let us conclude then that all are included in its embrace; it follows that every one is to believe something. What is it? It must be truth. Jesus would never call upon any man to believe a falsehood. It is not only truth that is to be believed, but truth about Himself. “Whosoever believeth in *Him*.” Now suppose, dear reader, that Jesus did not die for you, if then you believe the truth about Him, you must believe that He did *not* die for you, since that is the truth. Then if you believe the truth that Jesus did not ‘die’ for you, will that save you? You will at once reply, “No; for if Jesus did not die for me, how can my sins be pardoned? And you would be right. Thus you perceive that if Jesus did “*not*” die for you