

WHITHER BOUND?

A SERIES OF STRIKING INCIDENTS AND
TELLING ARTICLES, SETTING FORTH THE
GOOD NEWS OF SALVATION

EDITED BY

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“NOT FAR FROM THE KINGDOM;”

— OR —

THE MISLEADING INSCRIPTION ON THE TOMBSTONE.



C.P.R. Steamship entering Vancouver Harbour, B.C.

“Did he imagine that on account of the dead man’s virtues
he was ‘near to the Kingdom of God.’ ”

“NOT FAR FROM THE KINGDOM.”

WHILST walking through a cemetery in British

Columbia, Canada, my attention was directed to a tombstone with the following inscription: “In Memory of Peter Allan, aged 35 years.” And at the foot of the stone a portion of Mark’s Gospel: “Thou art not far from the Kingdom of God” (chap. 12. 34). As I read the Scripture I wondered if the one who had it carved on the tombstone understood its meaning. Did he imagine that on account of the dead man’s virtues he was “near to the Kingdom of God?” If he were not “within” the “Kingdom of God” he was “without” it. And death fixes destiny! “As the tree falls so shall it lie.” The new birth is absolutely necessary in order to gain entrance into the Kingdom. The Lord Jesus declared this to Nicodemus, the learned Jewish Rabbi: “Verily, verily, I say unto thee, except a man be born again he cannot see”—let alone “enter”—“the Kingdom of God” (John 3. 3). The great change is a necessity. Moral or immoral, religious or irreligious, educated or illiterate, “Ye must be born again.” Neither prayer, penance, nor penitence can procure God’s pardoning mercy. Salvation is a free gift (Rom. 6. 23), and cannot be earned or merited. The unsaved reader is “far off” from God, but he may be “made nigh” through believing the good news of the “glad and glorious Gospel” of God’s matchless grace. Without heaving a sigh, shedding a tear, or saying a prayer, even now you can be saved for eternity. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (Rom. 10. 9). Atonement has been made, sin has been dealt with, the law has been magnified, justice has been satisfied, God has been glorified, and, on the ground of what Christ did and suffered, you are entreated to accept of salvation as a free gift that which cost Christ His life’s blood to procure. Without a moment’s warning you may be suddenly called into His holy presence, and “what wilt thou say when He shall punish thee?” What a disappointment! What agony of soul! What despair! What remorse! Then you will curse the day of your birth, and bemoan your madness and folly. And as memory recalls opportunities unimproved, warnings neglected, and

"Not Far from the Kingdom."

mercies despised, your soul will be filled with horror and dismay. Delay no longer! Gaze on that bleeding, suffering, dying Lamb of God, and find "life in a look at the crucified One!" "Look unto Me, and be ye saved, all the ends of the earth" (Isa. 45. 22). A. M.



BRITISH COLUMBIA PARLIAMENT BUILDINGS, VICTORIA.

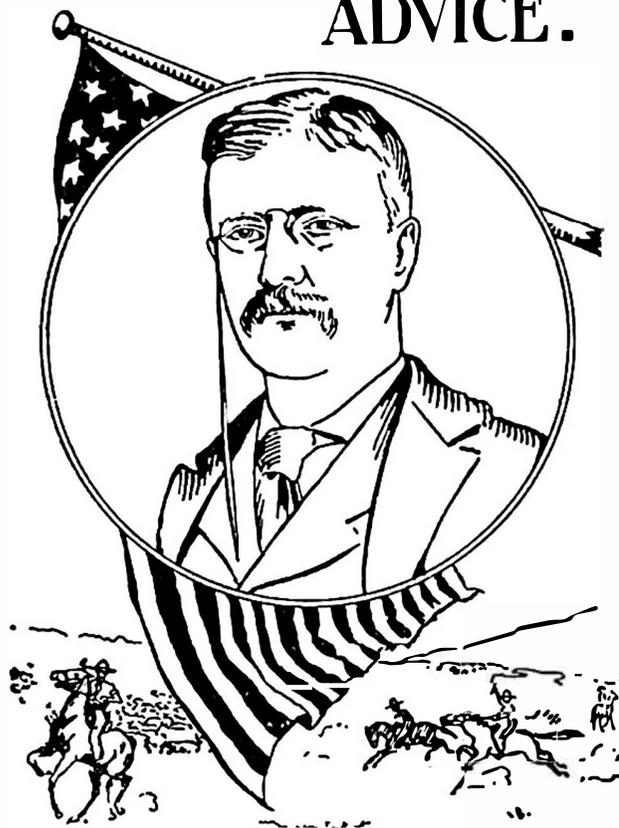
"Married to Another" (Romans 7. 4). There can be no marriage in the true and proper sense without consent. If this is lacking, union is a farce, for consent is one of the fundamental laws of unity.

Those who have been delivered from the bondage of spiritual death, and married to another, even to Him who is raised from the dead, have entered into this new and blessed relation with the consent of the heart. They were not brought into it by chance. They entered into it by choice. With willing hearts they consented to receive Christ as their Saviour and Lord, and in no other way can men be saved.

J. C.

PRESIDENT ROOSEVELT'S ADVICE.

PRESIDENT ROOSEVELT'S ADVICE.



THEODORE ROOSEVELT, the twenty-sixth President of the United States, was born in New York in 1858. His integrity, bravery, and sterling character having brought him into world-wide fame, we are induced to quote extracts from his notable speeches as to the value and power of the Book of books. He said "Almost every man who has, by his life-work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man

has based his life-work largely upon the teachings of the Bible. Sometimes it may have been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand. Yet some, claiming to be wise, sneer at the Book of books!"

His testimony to the Author of the Book of books was as follows: "I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled simply and sincerely to preach the practical moralities of the Bible to my fellow-countrymen, and to hold up Christ as the Hope and Saviour of the World." Many years before, President Grant, of Log Cabin fame, had similarly made his remarkable declaration: "To the Bible we are indebted for all our prosperity in the past; to it we must look for our safety in the future."

President Roosevelt's Advice.

Take Roosevelt's advice, "Master the Bible at first hand." For that Word tells us of our lost condition, "All have sinned, and come short of the glory of God" (Rom. 3. 23); that Word tells us how to obtain life now, "He that heareth My Word and believeth on Him that sent Me, hath Everlasting Life" (John 5. 24). That same Word will be our Judge at the great final assizes, when mankind stand before the Creator to receive the due



SOUTH FERRY, NEW YORK.

reward of their deeds, for it declares, "He that rejecteth Me, and receiveth not My Words, hath One that judgeth him: the Word that I have spoken, the same shall judge him in the last day" (John 12. 48).

Read the Bible, believe the Bible, take the place it gives you as a sinner, accept the Christ of the Bible as your own Saviour, and on the authority of the Bible you will become heir "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you" (1 Peter 1. 4). Will you do it now? HYP.

RESTING ON THE ROCK OF AGES.

IT was something out of the common for me to have a nocturnal visitor—especially after 1 a.m. Yet so it was. I retired early, for my calling demanded early rising, but now the knocking at my door was loud, violent, and demanding. I partly dressed and went down to see who my visitor was. But it was only my personal friend, my boon companion, an earnest worker for God. It was most unusual for him to call on me at such an hour, so I knew there must be a good reason. “How now?” I asked on opening the door. “I want you to come with me,” he answered. “Where to, at this hour, pray?” The Howsons’ girls—you know them?” “Yes.”

“Well they’ve just been to my house and knocked me up. Their father is dying, and they tell me the doctor says he won’t last till the morning. They’re afraid he’s dying without Christ.” “Terrible that,” I interpolated.

“Awful!” he rejoined, “well, I told them I’d come at once and see them—and I thought I’d better come for you to accompany me. You don’t mind, I hope?”

“Not where a soul is concerned,” I replied.

I hurriedly dressed, and together we set off through the silent streets. The house was not far off, and the mother and daughters welcomed us, both gladly and sadly. At once they ushered us into the sick chamber, remarking that we might “make a prayer” for the dying man. But as to speaking to him we at once saw it was useless. He was raving in the wildest delirium. We could not pray *with* him. We were in a dilemma.

I lifted my heart to God for guidance. Blessed be His Name, He never fails. I whispered, “Let us ask God to give him sanity while we speak to him of His Son.”

We knelt down, the family with us. Together we pleaded with God for a little while of sanity for the dying man in order to speak to him concerning Jesus. While we were praying he became quieter. When we finished he was still and calm—the first for days! I approached the bedside and said, “How do you feel now Mr. Howson?”

“Well,” he answered calmly, “it seems quiet and restful like.”

The answer was remarkable and surprising. It was sane and coherent. God had answered us! I next asked, “Do you know Jesus?”

Resting on the Rock of Ages.

"Know Jesus?" he repeated, as if surprised to be asked such a question.

"Yes—do you know Him?"

"What? Him that died on the Cross at Calvary?"

"Yes. The same. Do you know Him?"

"Oh aye, I know Him! Oh yes! I know Him—He gave Himself for me! Aye! and He's soon going to take me to Himself! Know Him? Aye, that I do, and thank Him, too!" The effort exhausted him, and his voice toward the close was almost inaudible. The sanity



"I APPROACHED THE BEDSIDE."

passed, and the raving recommenced. But that little interview with the soul gave us all great joy. The body racked with pain, the intellect all awry—but *the soul was resting on the Rock of Ages!* A great load was taken off the wife and daughters' minds. Their father was saved! We again knelt down and thanked God for answering our petition. The poor patient passed away before daybreak—his daybreak was in Heaven! He had acknowledged knowing Him, whom to know is life eternal (John 17. 3). A soul resting on Christ is safe with an eternal safety. Life eternal is instantly bestowed on the soul that acknowledges belief on Jesus—the Son of God! (1 John 5. 12). Death is robbed of its sting—the dawn of Heaven begin. Do not leave it till to-morrow. Believe now!

E. C. Q.

.THE SPANIARD AND "TO-MORROW."

SEÑOR CANALEJAS, the Spanish Prime Minister, who was shot in the streets of Madrid, November 12, 1912, is said to have been sadly tried by the habit of procrastination, so common to the inhabitants of the Peninsula. "To-morrow! to-morrow!" he once exclaimed, "To-morrow will be the ruin of the country."

The Spaniards are not the only people who love to put things off until to-morrow. We find plenty of folk everywhere we go who are just as dilatory. Not perhaps in their business affairs—men are frequently smart enough when they are in question; but in God's affairs thousands are painfully remiss. They attend the preaching of the Word of God, or they read such papers as this, and they agree that all that is set forth by Christ's servants is good and true, and they mean to make it all their own "some day." Ah, but when? WHEN?

God speaks to men about sin and guilt, and He demands repentance. Read Acts 17. 30, 31 carefully: "God commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained."

He speaks also of His Son and of the wondrous Cross on which He died. He invites one and all to put their simple trust in Him, the now-living Saviour enthroned at His right hand. To all this the great destroyer says: "Time enough yet." But "the Holy Ghost saith, *To-day*, if ye will hear His voice, harden not your hearts" (Heb. 3. 7, 8).

"To-morrow will be the ruin of the country." So the dead Premier lamented as he looked around upon the Spanish nation. *We* say with the profoundest sorrow: "To-morrow will be the ruin of the souls of multitudes of our fellow-men."

Friend, suffer us to plead with you earnestly. Possibly you know all the facts of the Gospel of God as well as ourselves. But when will you take the decisive step that will lead you as a humble penitent to the Divine feet? When will you flee for refuge to the Saviour who has waited for you so long, and whose holy Name has been brought before you so frequently and so lovingly? Let not Satan deceive you any longer. Resolutely refuse his "to-morrow," and get right with God "to-day."

"MIGHTY TO SAVE."

BUSINESS led me near the court-house; the prison-van was driven up to the door, and a large crowd gathered



DANIEL IN THE LIONS' DEN.

round to watch the prisoners as they should be taken to the jail. One after another the prisoners were led out, each escorted by two policemen. The faces of most told

"Mighty to Save."

plainly the sort of life they had led. The profligate and the abandoned were there, feeling for the moment that "the way of transgressors is hard" (Prov. 13. 15). But sin has its pleasures, and therefore its followers.

The last of the prisoners was unlike the others. He was young, his face was fair, he was neatly dressed, and as he saw the crowd gazing at him he hung his head in shame, and I observed the big tear stealing down his cheek. At that moment an aged man, whose hair was as white as snow, sprang out from the crowd, clasped the prisoner in his arms, and sobbing as if his heart would break, cried, "My son! my son! Oh, that I could die and save you from this disgrace—from ruin—from the jail! Why have you used your old father thus? I told you of God, and of Heaven, but you would not give heed, and now they are taking you away—away! I shall go down broken-hearted to the grave."

"Cheer up, father," said the young man, weeping. He was going to add more, but "Bring him away!" cried the officer, and with rough hands they thrust him into the van, the door was shut, and the old man fell upon the pavement weeping.

As I turned away, wiping the tears from my own eyes, I thought, "Here is love, indeed! But there is no power in this love. The broken-hearted father cannot alter the young man's condition. Into the prison-van and to the jail the guilty youth must go: the law must take its course. This love is not mighty to save."

Darius, the king of Persia, made a decree that whosoever should ask a petition of any god or man for thirty days, save of the king, would be cast into the den of lions. But Daniel knew God, and the king's decree was nothing to him. So with his window open towards Jerusalem, Daniel prayed and gave thanks to God, three times a day, as before. The king loved Daniel, and laboured hard to save him from the den, but the unbending laws of the Medes and Persians rendered his love powerless. He spent the night in fruitless sorrow and fasting. No joy: no sound of music was heard in his palace. But the king could not save. The law of the kingdom was more powerful than the love of the monarch. Love might weep, but the law triumphed, and Daniel was cast into the lions' den. His love was not mighty to save.

"Mighty to Save."

But listen, to the love which is mighty to save. The Word of God has declared in awful solemnity, "The soul that sinneth it shall die!" There is no power which can alter the decree. England's law could not be altered to ease the heart of the sorrowing father. The law of the Medes and Persians could not be altered to meet the wishes of the king, and not one jot or tittle of the holy requirements of Jehovah shall ever be set aside. You have sinned, judgment is pronounced upon you, the sentence must be executed.

But we tell you with gladness of love which is mighty to save—yes, to save you, the condemned sinner on the way to the eternal prison. We tell you of the Substitute—of Jesus who died, the Just for the unjust, that He might bring us to God.

Yes! wonder of wonders! the offended, yet loving God gives His Son! "God so loved the world, that He gave His only begotten Son" (John 3. 16). Eternal and universal praise to His Name! His love is mighty to save. He saw us in our ruin. But He found a Ransom; the debt is paid, the law is magnified, sin condemned.

"When naught beside could ease us,
Or set our souls at large,
Thy holy work, Lord Jesus,
Secured a full discharge "

Oh! beloved, the work is all done: God has taken the offending thing out of the way, and He is now beseeching you to be reconciled to Himself.

His love is mighty to save. As a criminal under sentence of death, oh! receive the pardon that the hand of Divine mercy stretches out towards you. Believe that God is Love, that He gave His Son to die to satisfy His justice, and that His justice being met, we poor, guilty sinners may be freed for ever from condemnation. The Word of God plainly declares "He that believeth on Him (Jesus) is not condemned, but He that believeth not is condemned already" (John 3. 18). You are either a believer or you are an unbeliever. If a believer you are saved; if an unbeliever you will bear your own judgment throughout a dark eternity. What a prospect! Change your company now. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). J.M'K.

IS IT TRUE THAT "MILLIONS NOW LIVING WILL NEVER DIE?"

THE numerous lectures, leaflets, tracts, and advertisements of the "Russellites," "Millennial Dawnists," or "International Bible Students' Association" people have drawn attention to the above statement. This American sect denies many of the foundation truths of the Christian faith, and among others, the Deity and proper humanity of the Lord Jesus, and His *personal* coming and resurrection. We have no intention to expose their numerous errors, but to draw attention to this "slogan" of theirs.

Judge Rutherford, Mr. Russell's successor, has issued a booklet with the above title, which is published by the Society at their headquarters, Brooklyn, New York.

Is the Statement True?

The teaching of God's Word is that at the Coming of the Lord Jesus to the air—an event which may take place at any moment—"we," that is, TRUE BELIEVERS, living on the earth at the time will be "changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15. 51, 52). 1 Thessalonians 4. 17 tells us that "we WHO ARE ALIVE AND REMAIN shall be caught up together with them (the sleeping saints) to meet the Lord in the air, and so shall we ever be with the Lord."

At Christ's coming—not to the *earth*, but to the *air*—the dead in Christ (real believers) will be raised; those alive on the earth will be changed into His likeness *without dying*, and both companies will be caught up together in their glorified bodies and enter Heaven. But that is not what the "Millennial Dawnist" believes. In Judge Rutherford's booklet it is claimed that "the times of the Gentiles" ended in 1914; that the last "year of Jubilee" will be 1925, the "time of restitution." Instead of giving us "chapter and verse" for his theories, the Millennial Dawn leader asserts that "it is *reasonable to conclude that millions of people now on the earth will be still on the earth in 1925.*" It is quite safe for him to "conclude" this, as we are living in 1926! "Based on the promises set forth in the divine Word, we must reach the positive conclusion," he says, "that *millions now living*

Is it True that "Millions now Living will never Die?"

will never die." The first date set by the Judge's predecessor, "Pastor" Russell, for the Coming of the Lord, was 1874, and when it was manifest *to others that He had not come*, it was boldly asserted and maintained that it had really taken place, and that *He was now in the air working invisibly!!!* Death is to cease with 1925, and the impenitent are to get "another chance," which most will accept, and the few who don't are to be annihilated!

How different the teaching of the Scriptures from that



NEW YORK CITY—HERALD SQUARE, BROADWAY, AND SIXTH AVENUE BY NIGHT.

of the "Russellites!" God's Word teaches that at the Coming of the Lord *to the air*, all "born again," "saved," or "converted" people will be changed into Christ's likeness, and, with the sleeping saints, caught up to meet Him and be for ever with Himself.

Were the Lord to come to-night, would the reader be "caught up" to meet Him, or would he be *left behind for judgment*? All *real* believers, all cleansed by His precious blood, at His coming will be changed into His likeness,

Is it True that "Millions now Living will never Die?"

taken from this scene of sin and sorrow, and be with Him, and like Him, eternally. How terrible the thought of your dear ones taken and you left!

"O worldling give ear, while the saints are near,
Soon must the tie be riven;
And men, side by side, God's hand will divide
As far as Hell's depths from Heaven.
The children of day be summoned away,
Left are the children of night
Sealed is their doom, for there's no more room,
Filled are the mansions of light."

Let us not forget the fact that

Millions Now Living are Already Dead!

Scripture speaks of *physical* death, which is the separation of the soul from the body; *spiritual* death, which is the separation of the soul from God; and eternal death, the eternal separation of soul and body from God, in conscious punishment in the abyss of woe (Heb. 9. 27; Eph. 2. 1; Rev. 20. 15). "He that hath the Son hath life, and he that hath not the Son of God *hath not life*" (1 John 5. 12). "She that liveth in pleasure is *dead while she liveth*" (1 Tim. 5. 6).

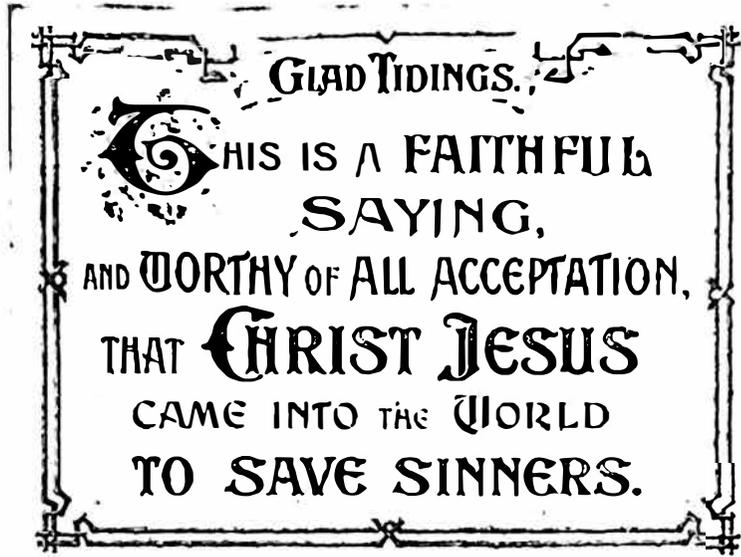
You may have physical and mental life without *spiritual* life. If you have not yet accepted Christ as your Saviour, you are *spiritually dead*. Praise His Holy Name, it is His longing desire to bestow upon you spiritual, yea, *eternal life* as you read these lines. Harken to what He says to you: "Verily, verily, I say unto thee, he that heareth My Word, and believeth Him that sent Me *hath eternal life*, and cometh not into judgment, but *hath passed out of death into life*" (John 5. 24, R. V.). There are but three links in this golden chain binding the sinner to Christ. (1) HEARING—hearing the good news of Christ's death as an atonement for *your* sins. (2) BELIEVING—believing the "glad and glorious Gospel" regarding Christ and His work for *you* on the Cross. (3) HAVING—having eternal life as a free gift and a present possession.

Why not *now* believe on Christ, who loved you and gave Himself for you, and be eternally saved?

"All thy sins were laid upon Him;
Jesus bore them on the tree.
God who knew them laid them on Him,
And believing thou art free."

A. M.

THE POWER OF THE GOSPEL.



IT is related of Charles H. Spurgeon, during the early days of his ministry, that he was invited to preach in the vast Crystal Palace at Sydenham. Not being sure if his voice would fill the immense area,

he resolved to test it. He accordingly went to the palace in the morning, and thinking for a passage of Scripture to repeat, as he reached the stage, the words came to his mind: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Having sounded forth this well-known text, as he stood there all alone, the preacher felt sure that he would be heard.

After a quarter of a century had rolled away, Mr. Spurgeon's brother and co-worker was called to the bedside of an artisan who was near his end.

"Are you ready?" asked the minister.

"O yes!" answered the man, with assurance.

"Can you tell me how you obtained salvation?"

"It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was then without God and without hope. All at once I heard a voice coming from Heaven which said, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' Through hearing these words I was convinced of sin. Jesus Christ appeared to me as my Saviour. I accepted Him in my heart as such at the same moment, and I have served Him ever since." This is a remarkable illustration of the truth that "faith cometh by hearing, and hearing by the Word of God." w. s.

WHAT A MEETING THAT WILL BE!

“THOUGH 3500 miles of sea and land intervene, it is grand to think that we are members of the same family, with common hopes and aspirations; and that throughout eternity we shall see Him whom our souls love. Hallelujah!”

So writes a dear brother who is spreading a savour of the Name of Jesus on the other side of the ocean. And well may he say “Hallelujah!” What signifies a few thousand miles of sea and land, when yet a “little while” and we shall be for ever with the Lord? “Members of the same family.” Ah! *there’s* the link; for that family is the family of God.

Is it not grand to be in that family?—for, Oh, there is going to be a great family gathering one of these days; and there will not be a single one amissing—not so much as one. From Greenland’s icy mountains they come, and from India’s coral strand—from the back courts and alleys of the great city—from the cottages by the mountain side—from the lonely domain of the desert—from sunny plains, and frozen wastes, and isles of the ocean, they come. They gather in to the marriage supper of the Lamb—to see His face—to be for ever with Him whom their souls love. Hallelujah! But who are going to be there, and what are their qualifications? They are members of the same family. They got into it by being *born again*. Ah, that is it—not an earthly birth, but a heavenly one—born again by the Word of God.

Are you born again? Have you undergone the great change of conversion to God? If not, think how much you are missing; for none but those who are born again will be *there*—there at the marriage supper of the Lamb—there in the presence of the Lord. But if not there, where will you be? Ah, how sad—how terrible! Let God answer: “These shall go away into everlasting punishment” (Matt. 25. 46); “everlasting fire, prepared for the Devil and his angels” (Matt. 25. 41). Not prepared “*for you*.” Observe that. It is everlasting fire “prepared for the Devil and his angels.” But such need not be; you need not perish. Nay, God beseeches you, by us, to be reconciled to Him. w.s.

CAUGHT IN A QUICKSAND;

— OR —

THE BOY WHO LOST HIS LIFE FOR A FEW COCKLES.



Taking things easy on the Tugboat.

“Men hazard and lose their souls for gold, for greed, for ambition
. . . and for a thousand other things equally worthless.”

CAUGHT IN A QUICKSAND.

OUR tugboat lay at anchor at the mouth of the Thames. It was low tide, and there was nothing in sight that required our services. All hands were taking it easy; some sleeping, some reading, some mending their clothes. No one was on deck but the boy, a youth of sixteen or seventeen. Less than a quarter of a mile away a great sand-bank—one of the Goodwin outliers—lay bare and grey in the bright sunshine. Our boy looked at it longingly as he leaned on his elbows at the rail. He knew there were cockles and mussels to be had on that bank—to be had for the picking up. Thought was soon followed by deed. The dingey lay alongside, with the sculls in it. He clambered over the side, loosed the painter, and pushed off. In a few minutes the bow grated on the sand. Its occupant leaped out and pulled the boat well up on the bank, for, of course, there was nothing to moor to. All seemed right, the sands were firm, and mussels and cockles were plentiful, and in getting them he wandered some distance from the boat. I said the sand was firm, and so it was, but only at dead low water! As soon as the floodtide commenced to make, it became a veritable quicksand! We all knew this, and supposed the boy knew it too. Alas! thousands are supposed to know of danger ahead which is eternal, yet go on as if there were none. The wrath of God to Christless souls is eternal judgment. It is absolutely true, too, and I think everybody deep down in their hearts know it is true. Many men have spent their time and money disseminating the “no Hell” falsehood, yet on their death-beds have confessed it to be a falsehood, and some have even told bystanders they were about to be engulfed in it! Aye, and that is true, too—terribly true!

• We below, in the tug, were startled by hearing a piercing shriek. We ran on deck. The whole sandbank was waving about in soft undulations like the sea! The dingey was adrift half a mile off! Our poor boy was stepping about, trying to get a solid foothold. Alas, there was none! Each step was knee-deep—a moment later—leg-deep! His arms waved frantically, and his appeals to us to save him were heartrending! We were helpless—we had no other boat; and probably would have been as equally helpless if we had. Only his head and shoulders now appeared above the sand, and then—he disappeared

Caught in a Quicksand.

entirely and for ever! The greedy quicksands never disgorge what they engulf. Like sin and death, they are all-devouring! Hell and destruction are never full!

He imperilled his life, and lost it, for a few cockles. A poor bargain, to give all for nothing! But this thing is happening daily and universally. Men hazard and lose their souls for gold, for greed, for ambition, for egotism, for pleasure, for sin, for lust, and for a thousand other things equally worthless. You wish to go to Heaven?



THE THAMES AT THE HOUSES OF PARLIAMENT.

Christ is the Way—there is no other—no other!

See the finger posts of Calvary's Cross pointing from Time to Eternity, from death unto life, from sin to righteousness, from iniquity to justification, from darkness to light, from guilt to forgiveness, from present condemnation to instant pardon. Oh, all this will be accomplished, dear reader, if now you believe on the Lord Jesus Christ. He says so (John 3. 15, 16). Millions have been cleansed by the blood of the Lamb! It avails for you—just now. E. C. Q.

A DRUNKARD'S TERRIBLE END.

WHILST two servants of Christ were preaching the Gospel in the open air in the city of L——, a man was observed listening attentively to the truth proclaimed. On being spoken to about his prospects for eternity, it seemed evident to them that he was under conviction of sin. He confessed that for some time the Holy Spirit had been striving with him, but that as yet he had not accepted of Christ.

He was a master baker, having a shop some distance from the place where the meeting was held. He gave the preachers a hearty invitation to visit him. They called on him several times, and had plain, pointed conversations with him on death, judgment, and eternity.

They learned that he was the slave of strong drink, and kept in his shop a bottle of rum, which he emptied every day.

Whilst pressing upon him the claims of Christ and the necessity of immediate decision, he would say, "There is one thing which keeps me from becoming a Christian, and that is, the drink. If I could but give up the rum," said he, "then I should be able to accept Christ."

He was told that though he did renounce once and for ever the drink, he would still be a lost, condemned sinner, on the way to Hell. That temperate and intemperate, moral and immoral, religious and irreligious, require to experience the same change; for "except a man be born again, he cannot see the Kingdom of God" (John 3. 3).

He was shown that, drunkard though he was, if he but allowed the Lord Jesus to save him, He would keep him, and bestow power and grace to "give up" whatever was displeasing to Him. But he "stuck to his opinion," that his first duty was to "give up" the drink.

In his own strength he resolved to abstain from the intoxicating cup; but soon he became as bad as ever. Lower and lower he fell in the moral and social scale; and eventually, through neglecting his business, he was unable to carry on the shop, and likewise had to remove to a smaller dwelling-house.

Day by day, week by week he battled and fought with the appetite, but ultimately he found that he was "without strength," and absolutely impotent to withstand its overwhelming power. Instead, however, of going to

A Drunkard's Terrible End.

the only One who could afford him relief, he trusted in his own vows and resolutions.

Weary, wretched, miserable, and despairing of ever being able to "give up" the drink, he returned to his home one evening. His poor wife, who was sick, rose and opened the door. As she did so, her husband crossed the threshold, took out a revolver, and before she could interfere put the barrel in his mouth, drew the trigger, and fell on the floor mortally wounded.



PREACHING THE GOSPEL IN THE OPEN AIR.

He lived for half an hour, and during most of the time in anguish of soul, he cried aloud, "Oh, my sins! oh, my sins! oh, my sins!" and passed into eternity.

If he had but gone to the Lord Jesus, the Saviour of sinners, he would have received forgiveness, and in God-given and God-sustained strength would have been enabled to abstain from drink. But he leaned on his own power; and when he saw that he was utterly helpless, instead of obtaining the strength that cometh from above,

A Drunkard's Terrible End.

he fired the weapon which took away his life. Then his sins came towering above his head. Then the cry was wrung from his lips—"Oh, my sins! oh, my sins!"

Do not longer stay away from the Lord Jesus, the Saviour of sinners. Whatever you are and whatever you have been in the past, you need His saving and keeping power. Whether addicted to drink or not, if unconverted, you are the bond-slave of sin and Satan. Christ alone can break the bonds that bind you.

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood has made the foulest clean,
His blood availed for me."

You may be moral, respectable, and religious, priding yourself on being "better than others." If so, "come down" and take the lost sinner's place. Until you know that you are *lost*, you will never ask, "What must I do to be saved?" (Acts 16. 30). When, however, you see yourself in the light of His unsullied beauty, and view yourself in the mirror of His holy Word, you will cry out, from the depths of your soul, "Woe is me, for I *am undone*" (Isa. 6. 5). Then you will see that the Divine answer to the all-important question is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

If, however, Satan has been telling you that on account of your numerous and aggravated sins—sins against light and against love—there is no help for you, believe him not. Jehovah's own precious words are, "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 1 18)

A. M.

THE ONLY ROUTE.

THE hero Moses and the harlot Rahab were both sheltered by blood; the Egyptian monarch and the Egyptian bond-slave alike were "drowned" (Heb. 11. 28-31). Whatever your position, you may be saved through Christ. Accept Him and be sheltered. The only route to Glory is by the Blood of the Cross. "Once in the end of the world (ages) hath He appeared to put away sin by the sacrifice of Himself (Hebrews 9. 26).

HYP.

ADMIT THE BEARER—A SINNER.

“SO, John, you’ve got fairly into the Kingdom, you tell me. You have been long seeking, how did you get in at last?”

“O man! it was the *simplest thing in the world*, it was just by presenting the right ticket. I held it out, the door was opened, and I was in. And the strange thing is, I found that the ticket of admission had been in my possession from childhood, and I had carried it in my breast-pocket for the last twelve months, and never had had the sense to use it.”

“That is strange, for you were so anxious to get in. You were always a decent fellow, and for a year back have been taken up with nothing but your soul. What kind of a ticket was it, and what was written on it?”

“Why it was as plain a ticket as you ever bought for a soiree or a public meeting in the City Hall, and it had nothing written on it but the words,

**ADMIT THE BEARER,
A SINNER.**

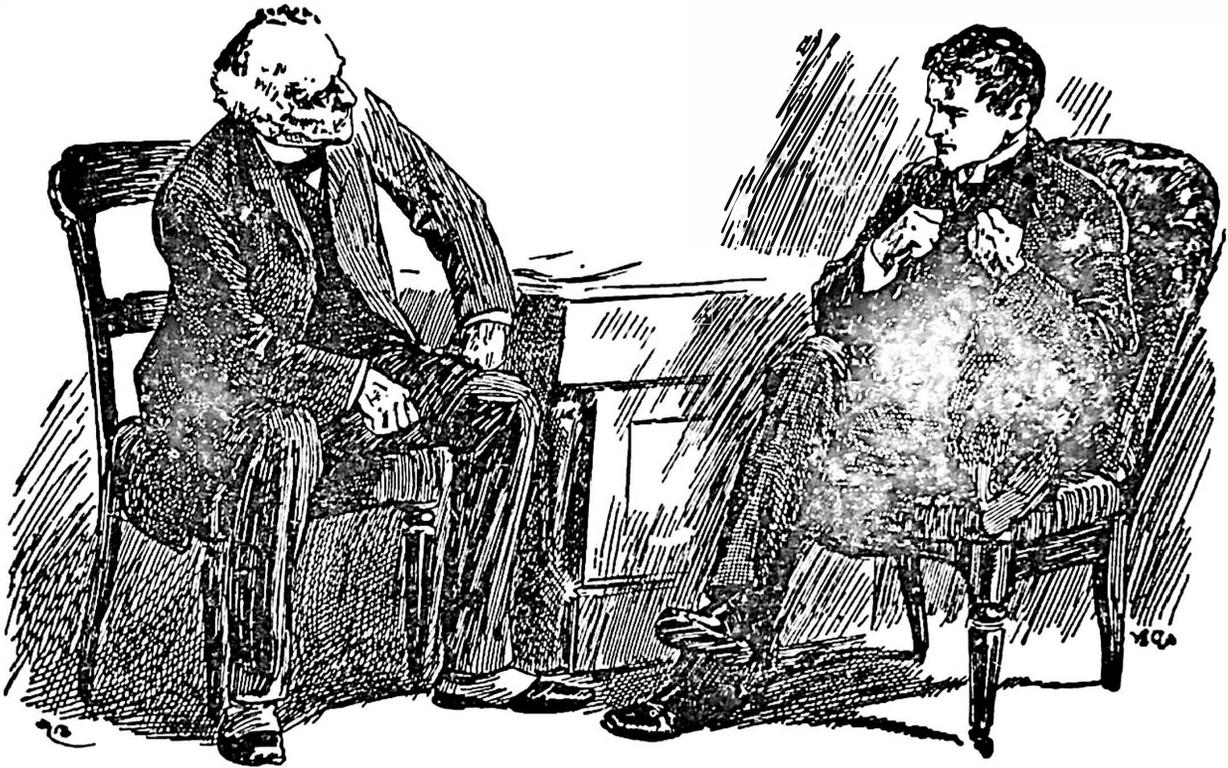
(Luke 18. 13, 14.)

“Was that all?” “Yes. And what kept me so long from getting in was, that I always *added* something to the words on the ticket, when I presented it. Whenever the Lord saw anything of my adding, it was refused. The first time I went, I wrote at the bottom in small hand, ‘*But not so great a sinner as many of my neighbours.*’ But that would not do, so I rubbed it out, and put down, ‘*But is doing the best he can to improve.*’ That would not do either, so I became more anxious and prayed and wept awhile, and then under the words, ‘Admit the bearer, a sinner,’ I wrote, ‘*Who is praying and weeping for his sins.*’ Even that wouldn’t do. All well enough, but even prayers and tears are not to be put as the warrant for going in. After that I began to despair, and wrote down: ‘*Too great a sinner to be saved.*’ That only made matters worse, and I had almost given up, when I looked at that parable of the Pharisee and Publican, and saw that it was

Admit the Bearer—a Sinner.

simply as a sinner that he went and was justified. He did not make his sins too great to be forgiven, nor too little to need forgiveness. He did not stay away because he felt his sins great, nor delay until he felt them greater. He went *just as he was*, 'a sinner.' I remembered that Jesus had said, 'I came...to call sinners to repentance,' and I pulled out the old ticket, and *without adding a word*, presented it. It was accepted and I entered."

Remember this ticket of admission into the Kingdom is lying within the boards of your Bible. Use no other plea for admission, but that all-prevailing cry, "a sinner."



"IT WAS THE SIMPLEST THING IN THE WORLD."

Do not add your repentance, prayers, feelings, or faith.

"*He* was wounded for our transgressions. He was bruised for our iniquities... with His stripes we are healed."

He who had never broken the law was treated as a murderer, as one "accursed." He "hanged on a tree" on Calvary in your stead.

What love, that Jesus should take my place, and die that I "might not perish, but have everlasting life."

"While we were yet sinners, Christ died for us." "His own self bare our sins in His own body on the tree." "The Lord hath laid on Him the iniquity of us all."

AN ABERDEEN MAN'S CONVERSION.

I HAD my first convictions of sin in the early sixties during a time of great spiritual awakening in the North of Scotland. For three successive summers Duncan Mathieson, the Scottish Evangelist, preached the Gospel amid the hoary ruins and natural beauty of Castle Park,



WILLIAM SALTER, ABERDEEN.

Huntly, the use of which was freely accorded by the Duchess of Gordon. Thousands of people gathered from all parts far and near, some of them travelling forty miles in carts during the night in order to be present at the open air conventicle to listen to the thunderings of the law and

An Aberdeen Man's Conversion.

the wooings of grace as faithfully preached to the people by the man of God. It was during this gracious visitation that I, although quite a young boy, felt the strivings of the Holy Spirit and the conviction of sin in my soul. My parents attended the meetings, and my mother particularly became deeply concerned about her soul's eternal welfare. She was also anxious about her family, and her earnest prayers on their behalf and especially for me gave me grave concern. I commenced to try to live a good life and also to read my Bible, but as I had never been born again, these superficial impressions soon passed away.

My parents were strong Sabbatarians and regular attenders at church, which was situated four miles distant from our home. I was obliged much against my will to go to church every Sunday and also to attend Sunday School in the afternoon. It was a great relief to me at twelve years of age to be engaged to a farmer near my home. I thus set out on life freed, as I thought, from parental control to enjoy life. I could not, however, get away from God, whose eye was ever upon me. Not long after I had commenced to work, two evangelists came to the district and preached the Gospel in the mission hall. Filled with love for souls these plain, earnest men faithfully and fearlessly declared a full Gospel. They spoke of sin and its consequences, and declared that all who rejected God's salvation would perish eternally. I never had heard preaching of that kind before, and I became alarmed as my sins passed before me in review.

The interest in the district became so great that the minister and elders of the church decided to refuse the further use of the mission hall for the special meetings. It was therefore thought that the work of grace would be stopped, but a Christian farmer named John Davidson, of Gowanwell, willingly offered his barn for the continuance of the good work, an offer which was gratefully accepted, and the work of God continued and prospered, many souls being led to trust the Saviour.

Meetings for the anxious were held at the close of every service, and the first night the meetings were held in the barn I waited, but much to my disappointment nobody spoke to me, and I went home downcast and disconsolate. My sins were ever before me, and the fear of coming

An Aberdeen Man's Conversion.

judgment haunted me. I knew I was a sinner, and that the wages of sin is death. I also knew that God had loved me and had manifested His love by sending His only begotten Son to the Cross of Calvary on my behalf. I had also learned that He had signified His complete satisfaction



DUNCAN MATHIESON, THE SCOTTISH EVANGELIST.

with the work of His Son by raising Him from the dead, but I could not see how, by simply believing on the Lord Jesus Christ, I could be saved. My anxiety of soul was such that I returned the following evening to the Gospel service, and again I waited to the second meeting. I

An Aberdeen Man's Conversion.

scemed to be considered of so little importance that nobody appeared to pay any attention to me, and that again I would have to leave without any one speaking to me. The after-meeting was about to close and my heart was sinking with disappointment when Mr. Davidson, the farmer, who was a real soul-winner, put his hand on my shoulder and asked the question, "Would you like to be saved?" My heart was so full that for some time I could not answer. At long length I replied, "If you could make me sure of being saved if I did believe, I would believe now." The farmer wisely replied, "Would it not be better to take God's assurance?" He read to me the following Scriptures, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24). "Be it known unto you, 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" (Acts 13. 38, 39). "Surely that is sufficient guarantee," remarked the farmer. I left the meeting, but with confused ideas of God's way of salvation. While in this condition of mind I met one day a lad who also had been attending the meetings and had professed to trust the Saviour. I told him my trouble, expecting to get some relief, but in course of conversation I learned that he was as perplexed as myself. After comparing our troubles I said to him, "Well, well, it must all depend upon Him and what He had done" (meaning the Lord Jesus).

After we parted the thought came to me that I did not believe myself what I had said to the lad, namely, that my salvation did not depend upon me or anything I had done or could do, but solely and only on what Christ had done for me over 1900 years ago on the Cross of Calvary. If what I had said to my young friend was true, why was I struggling and striving, working and praying, as if all depended on me? I thereupon saw that Jesus, having finished the work of atonement on the Cross of Calvary, there was nothing left for me to do but by faith to accept of the fruits of His finished work. I accepted Christ as my Saviour, and knew the blessedness of sins forgiven. w.s.

NEITHER SAINT NOR SINNER!

Mr. Friend.—"From what you have said, John, it seems you think yourself a pretty fair kind of man."

John.—"Well, Mr. Friend, I will tell you my opinion about it exactly. I don't think I ever did much that was bad: nor can I say that ever I did a great deal of good. I think you may call me a middling man."

F.—"That is your opinion, John! But don't you think that everything has a cause from which it sprung?"

John.—"Certainly I do, Mr. Friend, for John is not so devoid of sense as not to know that."



F.—"Well, John, what do you suppose is the cause of a good man?"

John.—"God, of course, sir."

F.—"And what do you think is the cause of a bad man?"

John.—"The Devil, most certainly; for God never made anything bad."

F.—"But, John, what is the cause of a middling man?"

John.—"W-e-l-l, I sup-p-o-s-e——"

F.—"John, I perceive you have got fast there. You

Neither Saint nor Sinner.

say God is the cause of a good man, and Satan is the cause of a bad man, but you say that you are neither! You are middling. Doubtless, John, there must have been a cause that made you what you are. But as there is no middle being between God and Satan, and only the two revealed causes of good and evil, then I am at a loss to know what has been the great moral cause that made you middling?"

John.—"Why, sir, I have heard a great many folks like me saying that they were middling, that is, neither good nor bad; but really, when I think of the matter in the way you put it, I begin to be somewhat doubtful whether I am right. Yet, sir, I do not think I should be called a bad man."

F.—"John, did you ever see a middling gold guinea? Or did you ever see a middling bank-note?"

John.—"No, never, Mr. Friend; they are always either good or bad. But I have known some bad ones to pass for good ones."

F.—"Well, John, if you never saw middling money, you never saw middling men; that is, as before God. God is a Being of perfect holiness, infinite purity, and He judges according to a perfect standard. To be accepted of Him we must be perfectly fitted for His approval. He cannot adopt middling men, and call them good. You must be either righteous or unrighteous, either saint or sinner. A 'middling' man has no existence in God's sight."

And, as I said to John, so I say to the one reading about John, you are, at this moment, either good or bad, righteous or unrighteous, in God's sight. You cannot be middling. You are either a child of God or a servant of the Wicked One. You are pardoned or unpardoned. You are either a subject of God's grace, or you are under His condemnation (John 3. 36).

But how can you become righteous?

There is only one way by which you can be made righteous, so as to be accepted of God, and that is to find a substitute to take your place and satisfy God for your sins. And God, not willing that any should perish, has appointed just such a Substitute, in the Person of His own Son, "that whosoever believeth in Him should not perish, but have everlasting life." "Dost thou believe?"

GOOD NEWS FOR YOU.

HE has come—the Christ of God has come. He was with the Father ere the dust of the world was made, and when there were no fountains abounding with water; He was as one brought up with Him. But He laid aside His glory; for His “delights were with the sons of men” (Prov. 8. 31). He left His Father’s home, and down to this dark world He came—sinner, for you. Wonderful love! He thought on you. His heart was set upon you—for surely your name is sinner? Ah, there is no mistake; you are the very one. ’Twas for sinners Jesus came; ’twas for sinners Jesus died. Sin had come upon the scene and blighted God’s fair creation, and the word had gone forth: “The soul that sinneth it shall die” (Ezek. 18. 20). “Without shedding of blood there is no remission” (Heb. 9. 22). Who will go to suffer the penalty of sin? Who can be found to bear the guilt of a perishing world? “Here am I,” said Christ, “send Me.” And thus it came about that He tabernacled on earth for a season until one day He was taken, and by wicked hands was crucified and slain (Acts 2. 23). Yet He could say, “I lay down my life...no man taketh it from Me” (John 10. 17, 18). “It pleased the Lord to bruise Him” (Isa. 53. 10). “For the joy that was set before Him,” He “endured the Cross, despising the shame” (Heb. 12. 2). Yes, He has come. He gave His life a ransom for many (Matt. 20. 28). He finished the work His Father gave Him to do (John 17. 4). And now the word has gone forth: “Whosoever believeth in Him shall receive remission of sins” (Acts 10. 43). What welcome words! Sinner, hear it—the way is open, for Christ has died, yea, and is risen, and seated at the right hand of God. He pleads with thee. He points you to the great sacrifice for sin—the offering up of Himself; and He asks, Will not that suffice? Dare you doubt His love? Dare you question His willingness? Will you rashly, recklessly reject the matchless grace that seeks to rescue you from an eternal Hell? Will you thus despise the entreaties of Him who pleadeth now from Heaven, and perish? Oh, in the light of that wondrous coming all the way from the throne of Glory to the Cross of Shame and Sorrow, will you not now heartily and joyfully respond, “Come into my heart, Lord Jesus, there is room in my heart for Thee.” Believe His Good News now. w. s.

THE RAMMING OF THE "VICTORIA."

AS the morning of 22nd June, 1893, dawned, close on 500 brave man-o'-war's men rose to their posts of duty on board the *Victoria*, little dreaming that ere night fell nearly four hundred of them would be seventy fathoms deep in the waters of Tripoli Bay. Yet so it was! The Mediterranean Squadron of thirteen battle-ships, after sailing in parallel lines for some time received orders to change into single file, when by some mistake the first-class warship *Camperdown* ran into the flagship *Victoria*, cutting a tremendous hole with her "ram" or knifelike stem into the side of the admiral's ship, with the awful result that in six minutes from the time of impact the monster vessel, ten thousand tons in weight, turned over and went down head-foremost, carrying with her to a watery grave 359 officers and men.

Six minutes to get ready for Eternity, and that on a sinking vessel amid the excitement and noise of a dreadful catastrophe. Alas! that was not much! and yet who dare say that many of those brave sailors were not trusting to their dying day to get ready to meet God. How foolish! How much more foolish of *any of us* doing the same after such a warning!

Then, death came, as it often does, when it was least expected. They were on board a mighty vessel, 120 yards long, elaborately provided with water-tight compartments, on the calm and peaceful Mediterranean in broad daylight, and in view of the whole fleet with dozens of lifeboats, thousands of cork life-belts, and numerous steam launches all round them. Why, the last thought would be about bidding farewell to the scenes of Time and entering upon the scenes of Eternity.

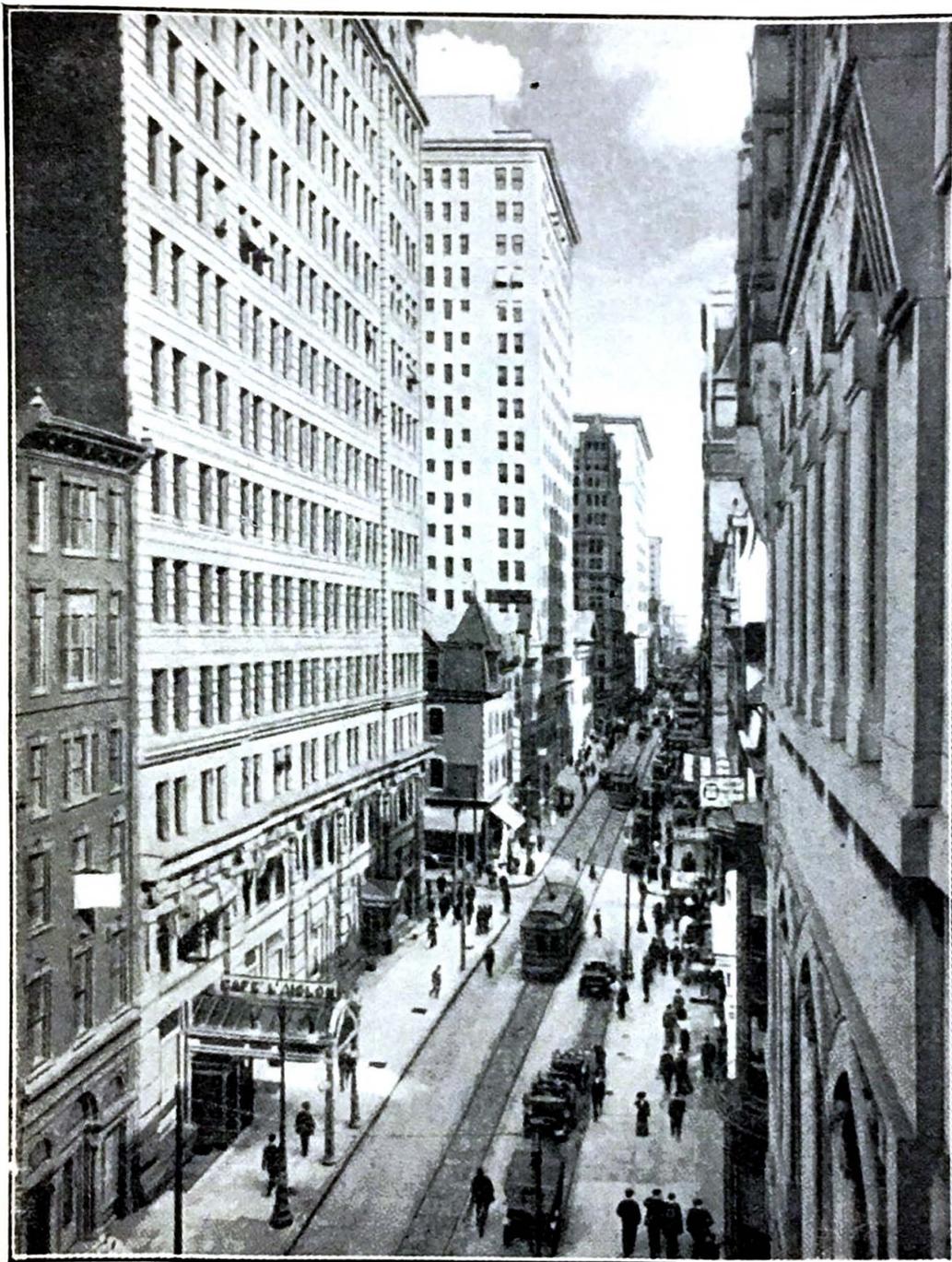
Surely if we learn any lesson from this dire calamity it will be this one: "On sea or land prepare to meet thy God at any moment," for truly "we know not what a day may bring forth" (Prov. 27. 1).

"But how am I to 'prepare?'" you say. Jesus gave instructions Himself when He said: "He that heareth MY WORD and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation" (John 5. 24). Some of the sailors of the *Victoria* "believed on the Lord Jesus Christ," and were blessedly ready. Why should not you? "Believe and be saved." HYP.

A MILLIONAIRE'S TESTIMONY;

— OR, —

THE MAN WHO, ALTHOUGH HE HAD MONEY,
WAS NOT TO BE ENVIED.



East Chestnut Street, Philadelphia, Pa.

“All my wealth cannot buy back my youth, cannot procure me
power to keep off the hour of death.”

A MILLIONAIRE'S TESTIMONY.

AN American paper records an interview between a young man and a Philadelphia millionaire. "You ought to be a happy man, Mr. Ridgeway," said the youth. The millionaire replied, "I am not aware of any cause for which I should be envied." "What, sir!" exclaimed the young man in surprise. "Why, you are a millionaire! Think of the thousands your income brings every month!" "Well, what of that?" said Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, and wear more than one suit of clothes at a time. Pray, can't you do as much?" "Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you." "What better am I off for that?" said the rich man. "I can only live in one house at a time; as for the money I receive for rents, I can't eat or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you can desire." "And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can ride in an omnibus for five cents, without the trouble of attending to drivers, footmen, and hostlers; and as to anything I 'desire,' I tell you, young man, that the less you desire in this world the happier you will be. All my wealth cannot buy a single day more of life, cannot buy back my youth, cannot procure me power to keep off the hour of death; and then what will all avail when, in a few short years at most, I must lie down in the grave and leave it all for ever? Young man, you have no cause to envy me."

Doubtless the young man envied the millionaire. And yet, with all his wealth, Mr. Ridgeway's declaration was this—"All I get out of my money is my victuals and clothes, and I can't eat more than one man's allowance and wear more than one suit of clothes at a time." When he asked the youth, "Pray, can't you do as much?" he talked of the rents the millionaire had from his houses, his pictures, horses, carriages, furniture, etc.

A Millionaire's Testimony.

How true are the Lord's words: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6, 8). "Godliness with contentment"—not contentment apart from godliness. An unbeliever might be contented with his circumstances: though that would be helpful for time, it would be valueless for eternity. Godliness is obtained through faith in the precious blood of Christ. "They that are in the flesh"—man in his natural state—"cannot please God" (Rom. 8. 8). "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come" (1 Tim. 4. 8).

"All my wealth," said Mr. Ridgeway, "cannot buy back my youth, cannot procure me power to keep off the hour of death." Money cannot redeem the past, and it is unable to ward off the approach of death. How sadly suggestive is Mr. Ridgeway's closing question: "What will it all avail when, in a few short years at most, I must lie down in the grave and leave it all for ever?" The answer is it will avail nothing—"For what is a man profited if he shall gain the whole world and lose his own soul?" (Matt. 16. 26).

It has been well said that "money is a universal provider for everything but happiness, and a universal passport everywhere but to Heaven." If you desire true happiness, it can only be obtained through believing on the Lord Jesus Christ. On Calvary's Cross the Lord Jesus settled the *sin question*. By His atoning death He satisfied all God's righteous claims. God is satisfied with the finished work of Christ and He desires that you should be satisfied with that which satisfies Him. Why not now *take God* at His word and you will obtain true, solid, and lasting happiness? "Happy is that people whose God is the Lord" (Psa. 144. 15). The Lord Jesus not only saves the soul from sin's penalty, but satisfies the deepest longings of the heart. "In a few short years at most" the reader will have to leave this world and enter eternity. *Are you ready for the change?* "It is appointed unto men once to die, *but after this the judgment*" (Heb. 9. 27). Are you prepared to meet God? Face the question fairly and squarely, and don't rest until you know that your sins are all forgiven.

A.M.

NOTHING TO PAY.

AN evangelist was once travelling in Scotland, and as the train in which he was going was about to start, two women got into the same compartment in which he happened to be; they had baskets of apples and other things with them, which they were going to a town at some distance to sell, for by this means they earned a living for themselves and their families. Presently our friend overheard one suggest to the other that she should get under the seat and conceal herself, as the guard was coming round to examine the passengers' tickets previous to starting. This she did. The guard opened the door and examined all the tickets, and the woman escaped observation, her companion having thrown a shawl over her, as she lay under the seat.

The evangelist then made inquiry as to the reason for this concealment, and learned that these poor women expected to have gone by an earlier and cheaper train, but had missed it, and that the additional expense of going by this one was more than their means would admit of, so that they could get only one ticket instead of two; moreover, it was necessary they should get to the town to which they were going, in order to sell their goods, and so obtain the means for procuring food for their families.

It then suggested itself to our friend that this was a good opportunity for impressing a vital truth both on the poor woman herself, and those present; so he said, that although she had escaped now from the guard, as to her ticket, yet *a day was coming*, when God would surely come *in judgment*, and then it would not be possible for her to escape the consequences of sin, as "all things are naked and open unto the eyes of Him with whom we have to do" (Heb. 4. 13).

This remark seemed to impress all present, and the woman herself most of all, as she burst into tears, again stating how her circumstances forced her to act as she had done. After some further conversation, our friend asked her if *he* might pay the fare for her, and so when they came to the end of their journey there should be no difficulty about her ticket; she answered of course that would do, but still did not seem as if she could bring herself to believe that a stranger would do this for her; in fact she had *no faith* in the offer.

Nothing to Pay.

As she drew near the end of the journey, and the train stopped at the place where the tickets were to be taken, fear again took possession of her; she heard the guard shutting the doors of the carriages one after another, each one nearer than the last, and her alarm increased, as she saw not *how* she could escape detection; she was about again to conceal herself under the seat, but our friend said, "*Did I not say I would pay for your ticket?*"



THE TRAIN STOPPED FOR TICKETS TO BE COLLECTED.

"Can't you trust me?"

With much trembling she remained still, not venturing to say a word, in fact not having a word to say, and just waited sitting in her seat, till she should see how things turned out.

The guard opened the door, took all the tickets one after another, and when he came to her, our friend said,

"Here is money, *I will pay* for this woman." The guard took the money and left, closing the door, and now the poor creature breathed freely; she saw that what had

Nothing to Pay.

been promised *was done*, that there could be no claim against *her*, and that all she had to do was to take her basket and go where she pleased. Her joy was intense; she thanked our friend over and over again, asked his wife, who was with him, to take as much of her fruit as she pleased, nay, insisted that she should take some, and pressed it upon her; her gratitude knew no bounds. How ashamed she must have felt at having doubted the kind offer, and no doubt till this day, has a grateful remembrance of one who *proved* himself a friend at such a time.

Such is faith. If you are one who has already "passed from death unto life," you know what it is to trust your Father's promises, to "sit still" while the Lord "fights the battle" for you, to cast yourself upon Him and say, "I have no strength," but "mine eyes are on Thee." If you do, happy are you, yea, thrice happy! You "know whom you have believed," and that "He is able to keep that which you have committed unto Him" (2 Tim. 1. 12). You can see also how this woman's *works* proceeded from a grateful heart; all the gifts she could bestow could not pay her fare, or settle the matter with the guard of the train, but *that* having been done *by another*, she showed her gratitude to the person who proved her friend in time of need by every means in her power. Such are the only works acceptable to God, those which spring from a heart sensible of what God has done for it, in the person of His Son when He laid down His life for sinners.

You have nothing to bring in order to recommend you to Him, you have only to "*stand still and see* the salvation of God" (Exod. 14. 13); only to *trust* HIM. You see if this woman had trusted our friend *at the beginning*, she might have been happy all through the journey, but the fact was she had no faith or trust in him, hence all her trouble. And so it is with many, they will not trust God, they will not *believe* what He so plainly tells them, that the Lord Jesus Christ *has* suffered *in their stead*, and that *they can have* eternal life NOW, if they only believe. Accept A FREE GIFT, "The *gift* of God is eternal life" (Rom. 6. 23). You have nothing to do but *take* it, then TAKE eternal life; is it not worth the taking? and you *shall* have happiness now as well as through eternity (Isa. 55. 1). P.S.

"THE LIVING MAN IS YOUR RECEIPT."

GOSPEL Meetings were being held in a country district in a beautiful part of the North of England, and many were professing to trust in the Lord.



THE DEBT HAD BEEN PAID, THE MAN WAS FREE.

A man came who had been a sad character, well known in the neighbourhood as a drunkard. The Spirit of God convinced him of sin, and he professed conversion, evidencing the truth of his profession by carrying his

"The Living Man is Your Receipt."

wages past two public-houses home to his wife, though sorely tempted to enter them as of old.

For many nights he was always in his place in the Gospel Meeting; but one evening he was missing. Where could he be? No one knew.

The Christians who knew him made inquiry, and found out that he was in prison, taken for debt—a debt which he did not believe he legally owed—contracted, however, before his conversion. His friends followed him to the neighbouring town, and into the jail.

"Is James Grant here?" "Yes." "What for?" "Debt. So much to a man in the place." "How did he behave when you took him?" "Very quietly, and refused drink when it was offered him, saying he had done with that kind of thing."

"Well, can we see him? We want to pay the debt for him." "Oh, certainly!"

You can picture for yourself the man's joy and gratitude as he stepped out with his deliverers a free man once more.

"Will you give a receipt for the money?" inquired one of the friends, turning to the jailer. "Receipt? No!" he answered. "The living man is your receipt." "The living man is your receipt!" Oh, how precious the words sounded in my ears as the little story was told over. The debt had been paid, the law was satisfied, the man was free.

You go to an anxious one, or perhaps he is sitting next to you at a Gospel Meeting; you whisper, "Do you know your sins are forgiven?"

"Well," is the answer, "I do believe in Jesus; but I could not say that. No; I wish I could."

"You do believe that Jesus died because of your sins?"

"Oh, indeed I do!"

"And you trust Him as your Saviour?"

"Yes, I do; but I am not sure my sins are forgiven."

Since Christ died for our sins, and was raised again for our justification, we can enter into peace and joy by accepting Him as our own personal Saviour. The work of Christ on the Cross secures pardon for the sinner, and the Word of God assures us that whosoever believeth on the Son hath everlasting life (John 5. 24). Believe on the Lord Jesus Christ and do it now (Acts 16. 31).

CONVERSION OF A LONDON PHYSICIAN.

DR. SCHOFIELD, the well-known London physician, was converted when a boy of fifteen, at Rhyl, North Wales. His story, as told by himself, is as follows: "As a new schoolboy I went upstairs to get ready for dinner, and found my bedroom. There were two beds, and the



A. T. SCHOFIELD, M.D., L.R.C.P. LOND.; M.R.C.S., ENG.

boy who was to occupy one was busy dressing. Hearing me enter, he turned round, and having asked me if I was the new boy said, with no further preamble, 'Are you a Christian?' I answered without hesitation, 'No, I am not.' The boy stared at me. 'But would you not like to be one?' he asked timidly. 'It's no use liking,' I

Conversion of a London Physician.

said scornfully, 'I know well I never shall be a Christian.' 'There's a prayer meeting to-night,' he said; 'would you not like to be prayed for?' 'As to that,' I replied in an airy manner, 'they can just please themselves, for it would do me no atom of good; I've been prayed for often enough.'

"As I had a slight cold, I went to bed early, while they were all at the meeting. When my young mentor returned I shammed sleep, for I wanted no more of his talk, so, saying his prayers first, he soon turned in, and off he went to sleep. 'That's all very well, my fine fellow,' I said, glancing at him, 'you can go to sleep, and I cannot, for you're all right and I'm all wrong.' So I lay and tossed, thinking it a strange thing that God should look down, as I truly believe He did, into that little room, and see two boys on two beds, one all right, and the other all wrong. I tossed about with uneasy snatches of sleep, until nearly two a.m., asking myself why I could not quietly rest like that boy? Suddenly there came to my consciousness, rather than my mind, the words, 'Because you don't take it.' And then came my 'Heavenly vision,' which, after all, was rather prosaic. 'Take what?' I said; and as I lay I saw in my mind that I was very sick of a mortal disease, and that by the bedside was a table, and upon it a bottle of medicine, which I was perfectly sure would cure me. And there was I asking, 'Why am I not cured? Why am I not cured?' And the answer was, 'Because you won't take it.' 'My word,' I said, 'if that is all I'll soon be well, for take it I will and now.'

"And then I saw that my sickness meant my state, and that this alone was the cause of my sleeplessness. The remedy was clearly belief—true, personal belief in Christ my Saviour. 'Well, if that's all,' I said, 'I won't wait another moment.' But how was I to do it? Of course I had known the Gospel story since I could speak, but it had never seemed to me the least good. I could not take it as I could medicine, but I *saw that taking it meant believing*. But the Spirit of God was hovering over that young boy, for I thought I cannot do better than settle it now. So I knelt up in my bed, and solemnly and from my heart, said aloud, 'O God, I take Thy Son Jesus Christ to be my Saviour this night,' and feeling I could do no more I dropped asleep. Next morning he

Conversion of a London Physician.

went downstairs to breakfast, the boys having left, and he was alone with the master. 'We were praying for you last night,' said the master; 'I am sorry you are not a Christian.' What was I to do? I was in a terrible dilemma, when, in a moment, the Holy Spirit flashed into my mind the words, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved' (Rom. 10. 9). I had clearly done the second and it only remained for me to do the first. So without one particle of feeling, I said, 'But I am one.' 'You a Christian?' the master said incredulously. 'But you told us you were not.' 'No more I was last night,' I said. 'But when did you become one?' he said, completely puzzled. 'About two o'clock this morning,' I replied. 'But who spoke to you?' he asked. 'No one,' I said, and then after a pause, 'unless it was God.' 'But what happened?' So I told him all, and then demanded if that made me a Christian. 'It does,' he said, and immediately I was filled and flooded with a wave of joy perfectly indescribable. I rushed out of the house, threw my cap into the air, and ran round and round the playground to let off, as it were, some of the steam. Then I stood still, and looked at myself critically, 'What! you,' I said, 'a Christian! It can't be you.' Yes, indeed, it was myself, incredible as it appeared, but now a new self. I don't know that either I felt pious or good. But one thing was certain, whereas I was blind now I could see, I was lost, now I was saved; and now I must hurry up and get others saved too." Then the young convert went to his desk, and wrote his brother telling him of his conversion, and implored him there and then to accept of Christ as his Saviour, with the result that his brother, Dr. Harold Schofield, the gifted Chinese medical missionary, was led to accept of God's pardoning mercy.

May the unsaved reader "take" Christ, by believing the "good news" regarding His mighty work of atonement. The Lord Jesus eternally settled the sin question by dying for our sins on the Cross. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2).

OLD JOHN'S DISCOVERY.

OLD John, a typical Scotsman, lived in a town within a short distance of the city of Glasgow. A Christian lady was deeply interested in his spiritual welfare, and longed to get him under the sound of the Gospel of God's matchless grace. But John did not care for evangelistic meetings, and, in answer to Miss D——'s invitation, replied, "What can an evangelist tell me that I don't know? Evangelists are not 'college bred.'" One thing the evangelist knew which John was ignorant of, *viz.*, the joy of sins forgiven. A man may be a graduate of a college, or university, and never graduate at "Christ's College." When the religious people of Christ's day sought to puzzle the blind man, whose sight was given to him by the Lord Jesus, he declared, "One thing I know that, whereas I was blind, now I see" (John 9. 25). True Christians, who were once spiritually blind, are privileged to say that they have seen Jesus by faith, and found rest and peace in believing.

One night John turned up at a Gospel Meeting and heard a plain, searching, arousing, Gospel address, in which man's guilt and danger was dealt with, and God's love to the perishing in the gift of His Son was clearly set forth. At the conclusion of the service John remained behind, and said to Miss D——, "And it was all for me!" Miss D——, surprised at John's remark, inquired what he meant. John replied, "Jesus suffered all that for me!" "Surely you believed that before?" "Yes, Miss D——, I believed that Christ died *for everybody, but now I believe He died for me.*"

Many, like the old Scotsman, believe that Christ died for everybody in general, but not for them in particular, and miss salvation. Believing that Christ "died for all" (2 Cor. 5. 15); that He "tasted death for every man" (Heb. 2. 9); that He "gave Himself a ransom for all" (1 Tim. 2. 6), is not the same as believing that *He died for me.*

Through believing that Christ died for all my crimson sins on the Cross of Calvary I was "forgiven" (Acts 10. 43), "saved" (1 Cor. 15. 1-4), "justified" (Acts 13. 38, 39), and became the possessor of "eternal life" (John 3. 36). Believing that Christ *died for other people's sins* won't save my soul from Hell and wrath

Old John's Discovery.

and woe. Perhaps the unsaved reader says that he does not remember a time when he did not believe that Christ died for him, and yet he knows he has never experienced the great change of conversion to God. What do you believe? "I believe that Christ died for me." If that is so, allow me to ask, "What good has Christ's death done for you?" Do you believe that God has accepted Christ's atonement for you? Do you believe that what



KELVINGROVE PARK, GLASGOW

Christ did is enough? Or do you believe, as so many do, that "Christ did his part of the work, and we have to do ours?" Christ "finished" the work of atonement on the Cross, and on the ground of what He did, and suffered, a free and full salvation is proclaimed to mankind sinners as such. A dying girl was asked by a Christian physician, in Edinburgh, the ground of her confidence in view of meeting a holy God. Her delightful reply was this: "I am only a poor sinner; Jesus died for me; I believe in Him; God says I am saved, and so I know I am." A.M.

THE CONVERSION OF GEORGE WHITEFIELD.



GEORGE WHITEFIELD, the great preacher, was born in the county of Gloucester, England, on 16th December, 1714. During his early years he was the subject of serious impressions, but according to his own account they were not sufficient to restrain the evil propensities of his nature. At the age of sixteen he says: "I began to fast twice in the week for nearly thirty-six hours together, prayed many times a day, received the sacrament every Lord's Day, fasting

myself almost to death all the forty days of Lent, during which I did not go less than three times a day to public worship, besides seven times to private prayers, yet I knew no more that I needed to be born again, born a new creature in Christ Jesus, than if I never was born at all. Then by God's grace Mr. Charles Wesley put a book in my hand whereby God showed me that I must be 'born again' or be damned."

This is a most extraordinary testimony, showing how far a man may go and not be saved. The words of the Lord Jesus are plain: "Except a man be born again, he cannot see the Kingdom of God" (John 3. 3).

After his conversion to God Whitefield became an eloquent and powerful preacher of the Gospel. He is said to have preached over a thousand times from the text, "Ye must be born again," and to all kinds of audiences, from the very roughest to that of the highest and noblest in the land. The effect of his preaching was so remarkable that great audiences are described as

being "drenched in tears." "How can I help weeping," he said to them, "when you have not wept for yourselves," and they began to weep.

A preacher sat in his study one night after returning from preaching, and began to question himself: "I have preached to others, but have I been converted myself? If so, where was I converted? When was I converted? How was I converted? Reader, put these questions to yourself, and if you are honest you will soon discover the true state of affairs. The reason why we need to be born again is plainly stated in Scripture. In the sight of God we are dead in trespasses and sins (Eph. 2. 1), and therefore unfit for His presence; but Christ died that we might have life, and now he that believeth on Christ, God's Son, hath Everlasting Life (John 3. 36). Believe now.

F.W.B.

NOT REALISING IT.

WHAT do you mean? "I see that Christ has borne my punishment, and that God is perfectly satisfied with what He has done; but, somehow or other, I cannot realise that I have everlasting life."

Your mistake is, you are taken up with the REALISINGS OF YOUR MIND instead of with the REALITIES OF GOD'S SALVATION. Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then be afraid of going to jail? "No." Why not? Because of your "realisings" or "graspings?" "No." Why would you not be afraid? "BECAUSE THE RANSOM HAD BEEN PAID." Would you not require to "realise," or "grasp," or "lay hold" of the money in your mind? "Certainly not."

God in His Word tells you that Christ has GIVEN HIMSELF a ransom for you (1 Tim. 2. 6), and on the ground of what He has done you may be saved. Do not think of your "realisings," but believe in the reality of His death for you, and you will then know that you are saved, and all your sins forgiven. Listen to the words of the Saviour, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24).

HOW GOD DIVIDES EUROPE.

THERE are many nations in Europe. Each differs from the rest. Each has its own language, its own laws, its own peculiar customs. But God's eye divides Europe into two great parties—the wheat and the chaff. There are many classes in England. There are peers and commoners, farmers and shopkeepers, masters and servants, rich and poor. But God's eye only takes account of two orders—the wheat and the chaff. There are many and various minds in every congregation. There are some who attend for a mere form, and some who really desire to meet Christ—some who come there to please others, and some who come to please God. But the eye of God only sees two divisions in the congregation—the wheat and the chaff.

The world tries hard to fancy there are *three* sorts of people, and not *two*. "Thank God," they will say, "we are not so bad as that." There is a third class, a safe middle class, the world fancies, and in this middle class the majority of men persuade themselves they will be found. I denounce this notion of a middle class as an immense and soul-ruining delusion. I warn you strongly not to be carried away by it. It is a refuge of lies, a castle in the air, a vast unreality, an empty dream.

There were two classes in the day of Noah's flood, those who were *inside* the ark, and those who were *without*; two in the parable of the Gospel net, those who were called the *good* fish, and those who were called the *bad*; two in the parable of the ten virgins, those who are described as *wise*, and those who are described as *foolish*; two in the account of the judgment-day, the *sheep* and the *goats*; two sides of the throne, the *right* hand and the *left*; two abodes when the last sentence has been passed, *Heaven* and *Hell*. And just so there are only two classes on earth—those who are in the state of NATURE, and those who are in the state of GRACE; those who are in the NARROW way, and those who are in the BROAD; those who have *faith*, and those who have *not faith*; those who have *been converted*, and those who have *not been converted*; those who are *for* Christ, and those who are *against* Him; those who gather with Him, and those who scatter abroad. In which of these two classes are *you*? BISHOP RYLE.

THE COUNTRYMAN'S TITLE TO HEAVEN;

— OR, —

EXPECTING TO REACH HEAVEN BY DOING WELL
FOR ONE'S SELF AND FAMILY.



Returning from a Good Shot.

"I am a poor, unworthy sinner, but Jesus died for me. He
is my Righteousness, my hope of Heaven, my All."

THE COUNTRYMAN'S TITLE TO HEAVEN.

A NUMBER of years ago I came in contact with an elderly countryman who had been throughout life an industrious, moral, and upright man. He had, however, lived without Christ. He knew not himself as a sinner. He knew not Christ as a Saviour.

Talking with him one day upon the subject of salvation, I said, "John, I presume you fully believe that, after death, the soul must go either to Heaven or to Hell." He said, "Of course I do." I then said, "You remember that Queen Victoria was in this country some years ago. Now suppose, when she was here, you had obtained permission to come into her presence, and that you had fallen down before her, and said, 'O your Majesty, I am a most industrious man. I have done well for myself and my family. No one can accuse me of dishonesty, drunkenness, or of any crime. I therefore expect your Majesty will take me back to your palace, to share your home, and that you will treat me like your own son, the Prince of Wales'—what would have been thought of you, or what would have been the consequence?" Smiling, he replied, "I suppose I should have been put into the lunatic asylum. And indeed, were I so presumptuous, I should not be fit for any other place."

I then pointed out that, although he felt this would be so presumptuous towards Queen Victoria, he was actually acting thus towards the High and Holy God, the King of kings and Lord of lords. He expected when he died, God would take him to Heaven, there to dwell with His own eternal Son as joint-heir of all His glory, and he could give no other reason for expecting this than that he had committed no crime, and had lived so as to benefit himself and his children.

The old man looked very grave, but for some time made no reply. At last he said, "You are right. You are right. I have never done anything to entitle me to go to Heaven. I have not even thought much of God."

God mercifully led him to renounce his self-confidence, and to feel his sinfulness, and his need of a Saviour. The Holy Spirit then enabled him to rest in the finished work of Christ, and to realise the greatness of that love which led Christ to suffer on the Cross in order to free him from the penalty of sin, and open for him the gate of everlasting life.

The Farmer's Title to Heaven.

When, a few days after, I went to him again, I found him deeply humbled under a sense of sin, yet rejoicing in his Saviour's love. As soon as he saw me, stretching out his hand, he exclaimed, "Oh, I am a poor, unworthy sinner, but Jesus died for me. He is my Righteousness, my hope of Heaven, my All!"

Too oft the peace of the soul is the peace of death.



CATTLE RESTING IN THE SHADE.

There is no true peace except that which is grounded upon the atoning work of the Lord Jesus Christ. It is only when, feeling our sinfulness and helplessness, we cling by faith to Christ, that we have peace, then "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5. 1). Christ—Christ only, "is our peace" (Eph. 2. 14). May you have this peace, and may this "peace of God, which passeth all understanding, keep your heart and mind, through Christ Jesus" (Phil. 4. 7). N.B.

THE MAN WHO HAD NO SONG.

SEVERAL years ago a lady sought me and asked me to go with her and see her husband, who was quite sick. On the way she told me he was anxious about his soul, knowing he would soon have to die. When I entered the room, I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily sufferings, I asked him about his soul: did he think his sufferings would end when his body yielded, and death came?

"Well," he said, "I think my chances for getting to Heaven are pretty good."

I feared he was not real; so I said, "Do you believe Heaven is a reality?"

He said, "Yes."

"Is it true there is a Hell?"

He replied, "Yes, I believe it."

"And you have an immortal spirit that will soon be in one or the other of these places for ever?"

"Yes," he said, earnestly.

"You said just now you thought your chances for Heaven were pretty good; you believe Heaven is a reality, and Hell is a reality, and your precious soul will soon be happy in Heaven for ever. You must have some reason for it. Will you please tell me what it is?"

His voice was weak, and I waited for his answer as it came slowly. It was this: "Well, I've always been kind to my wife and children, and I have not intentionally wronged my fellow men."

"That's all very good," I said, "and it is nice to be able to say that; but now tell me, what kind of a place do you think Heaven is, and what do they do there?"

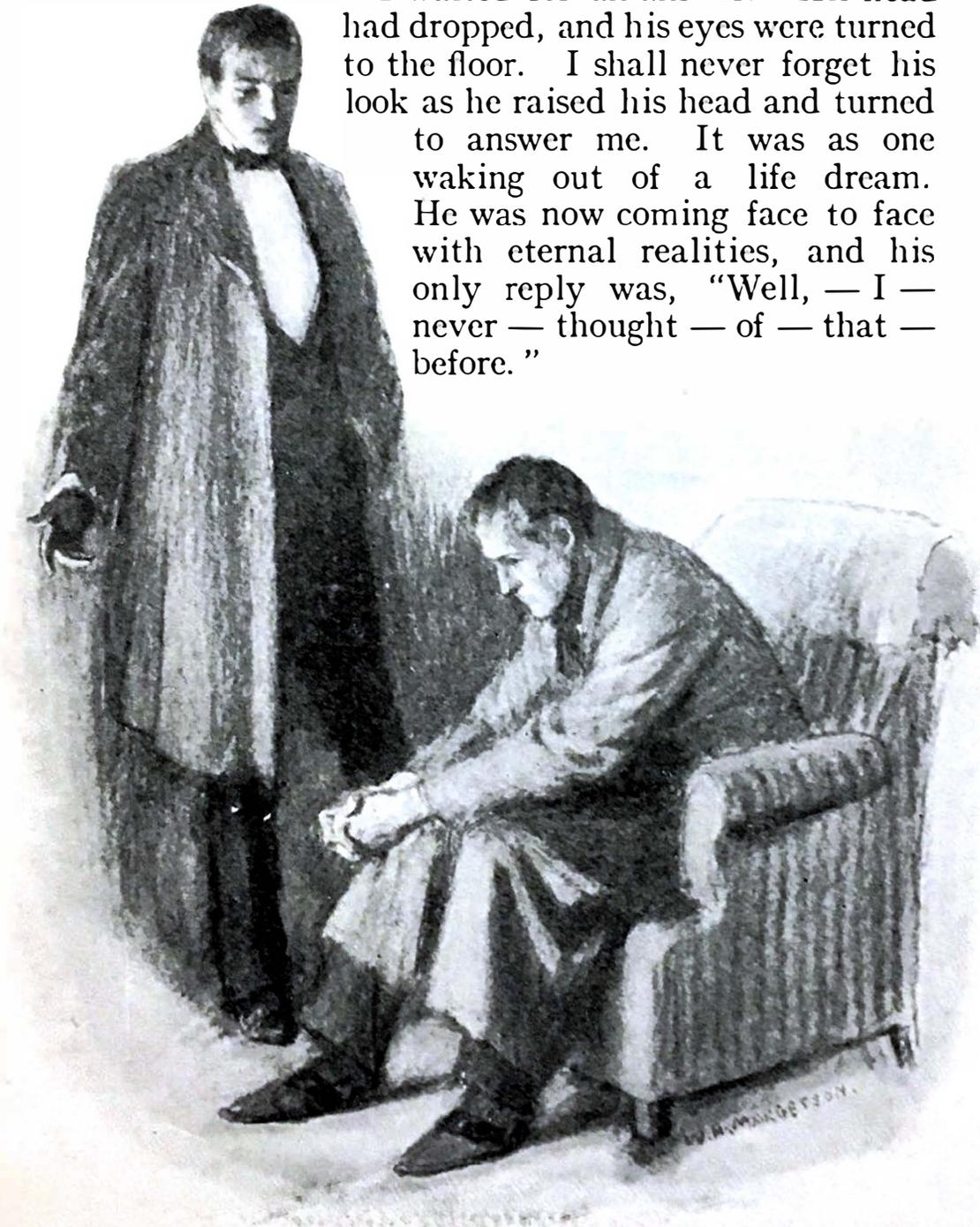
"Well," he said, "I think there is no sin or sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Revelation 1. 5, I said: "Yes, they do sing there, and I'll just read you a song they sing. It is this: 'Unto Him that loved us, and washed us from our sins in His own Blood.' You see, they are praising their Saviour, the One who loved them and died for them. I'll read it again. 'Unto Him that loved us, and washed us from our sins in His own Blood.' I want you to take notice: they have not a word to say about

The Man Who Had No Song.

what *they* have done. It is all about what *He* has done. He loved them and He died for them. Now suppose you were up there, and got there in the way you say, because you had been good to your family, and so on, there would be one sinner in Heaven that had never been washed from his sins in the Blood of Jesus Christ; you could not join in the song they sing, could you?"

I waited for an answer. His head had dropped, and his eyes were turned to the floor. I shall never forget his look as he raised his head and turned to answer me. It was as one waking out of a life dream. He was now coming face to face with eternal realities, and his only reply was, "Well, — I — never — thought — of — that — before."



"I FOUND HIM SITTING IN AN EASY CHAIR."

The Man Who Had No Song.

But I said: "God has, and He has written a Word for persons just like you, who are willing to take their chances, as you said, on their good works, and are deceiving themselves by the false hope of getting to Heaven in that way. I'll read it. It is the fourth verse of the fourth chapter of Romans: 'Now to him that worketh is the reward not reckoned of grace but of debt.' Let me explain this. When you were well and could work, you received your wages because you had earned them. You were under no special obligations to the man that paid you. You would come home to your wife and say, 'Here is what I made to-day.' You could talk about what you had done, and what you had got, and you would not have a word to say about the man who paid you. That is just what God means by that verse. 'Now to him that worketh is the reward not reckoned of grace, but of debt' If you could get to Heaven by what you have done there would be no grace about it.

He was now ready to give up his ground, and, for the first time, frankly owned what his wife had said, that he was anxious about his soul, and wanted to have the question settled. He fully confessed that, in spite of all the good he claimed, he was a sinner, and needed a Saviour. It was with joy I read to him this Scripture (1 Tim. 1. 15): "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He repeated, "To—save—sinners!—To—save—sinners!"

"Yes," I said, "to save sinners—not to help sinners to be saved, but to save sinners. He is not a helper, but a Saviour, and God's Word is "to him that worketh not, but believeth on Him that justifieth the ungodly; his faith is counted for righteousness." He did believe. I left him that night, after reading other Scriptures to him, with a new hope—not based on what he had done, but believing what God says about what Christ has done.

I called the next morning to see him. As I entered, he looked up with joy in his face, and said, "Oh, I'll have a song now. It will be, 'Unto Him that loved us, and washed us from our sins in His own Blood.'"

He was with us about a week afterwards, and fell asleep, happy in the Lord (John 3. 36).

J. H. W.

A WONDERFUL GIFT.

THE gift of God is Eternal Life, through Jesus Christ our Lord" (Rom. 6. 23). Suppose God charged one thousand pounds (or dollars), or one hundred, or one, for Eternal Life, would it be a gift? Nay, suppose He charged only a farthing would it be a gift? Suppose He charged so many prayers, or so many good works, or so much love, to the man who needs Eternal Life, would it remain what He calls it—"the gift of God?"

And is He not true to His Word? Will He deceive as men do? Will He, can He, mock man's need? Ah!



not He. The One who loved man enough to give an Only Son for man is not the One to mock man.

Reader, whatever else God may have put conditions upon, He has put no conditions, no price to bring, to obtain Eternal Life. It is His prerogative to give it, and He freely gives it to every man who comes to Him for it.

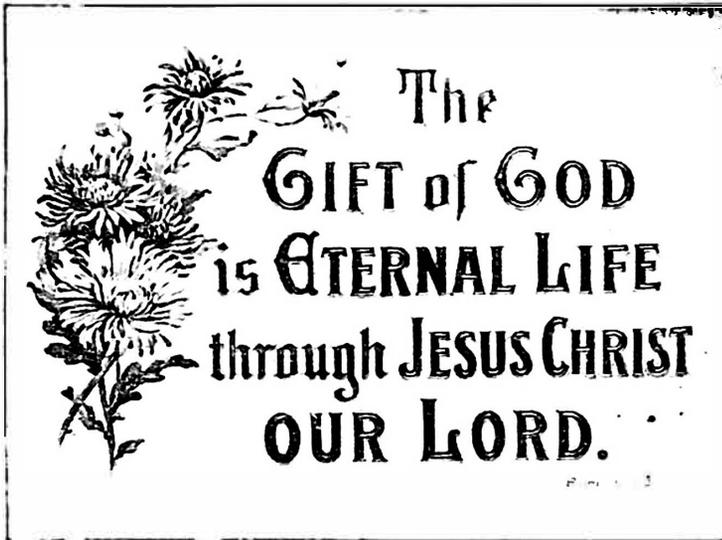
Do you know what Eternal Life is? It is the very life of God Himself. Christ is the Eternal Life; and by His settling, through His atoning death on the Cross, the whole question of our sins, He can give, and does most gladly give, Eternal Life to every one that believes on

A Wonderful Gift.

Him. Yes, to such He gives Eternal Life—the very life and nature of God; so that all who have Eternal Life are really the children of God—as truly His children as any child born of a certain man is the child of that man, possessing that man's very life and nature.

Think of it; the man, or the woman, or the child, who has faith in the Lord Jesus Christ is a child of God. Read 1 John 3. 1, 2, and again, chapter 5. 1, and see for yourself. That man has in him now a life which cannot see death, which is like God from whom it springs, and which thrives and grows only in the things which God loves and enjoys.

It is not at all an improvement of the old thing. No,



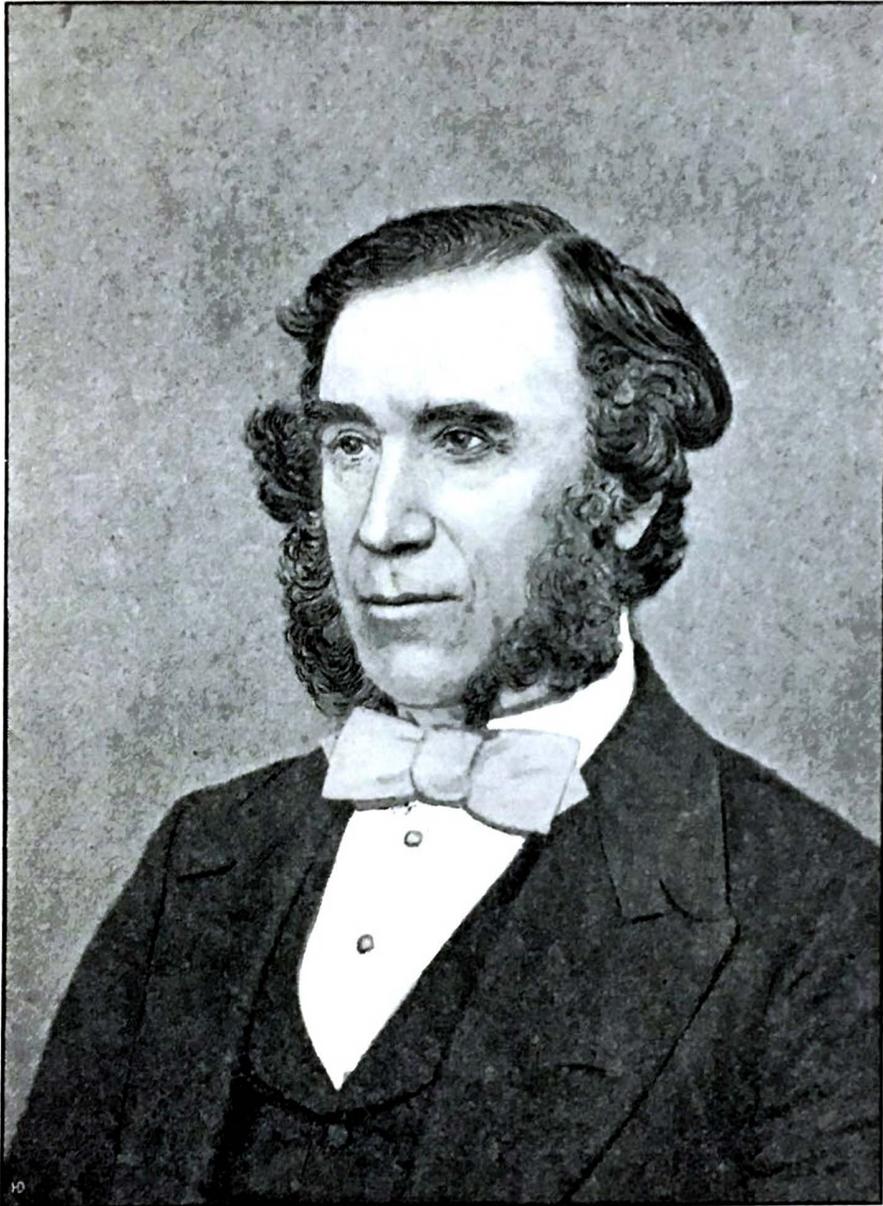
that was born of the flesh, and is still flesh; but this new life is born of the Spirit, and it is spirit. It is not a restoring man to his innocent state, as in Eden. No; it is making him "a new creature" in Christ Jesus.

It is not gradually cultivating him till he gets up to a high standard of goodness. No; it is an immediate, absolute passing from one thing to another, "from death unto life," from the wild tree to the grafted tree. Glory be to God for such grace, which can thus stoop to us in our ruin, degradation, and hopelessness, and operate such mighty things!

Once more we exultantly repeat, "The Gift of God is Eternal Life, in Jesus Christ our Lord." If you perish, it will be because you were too good in your own eyes to need Eternal Life; or too blind to perceive the grace of God; or too proud to confess your need. And what will you do in the day when such grace has ceased, and you must face the eternal realities of sin and judgment? P. J. L.

THE TEXT ON THE WALL.

WHILST visiting a friend, in a manufacturing town in Scotland, my attention was attracted by a text of Scripture which almost covered the wall of the room in which I was sitting. The verse was the well known, but little understood one of John 17. 3: "And this is life



PROFESSOR KIRK, OF EDINBURGH.

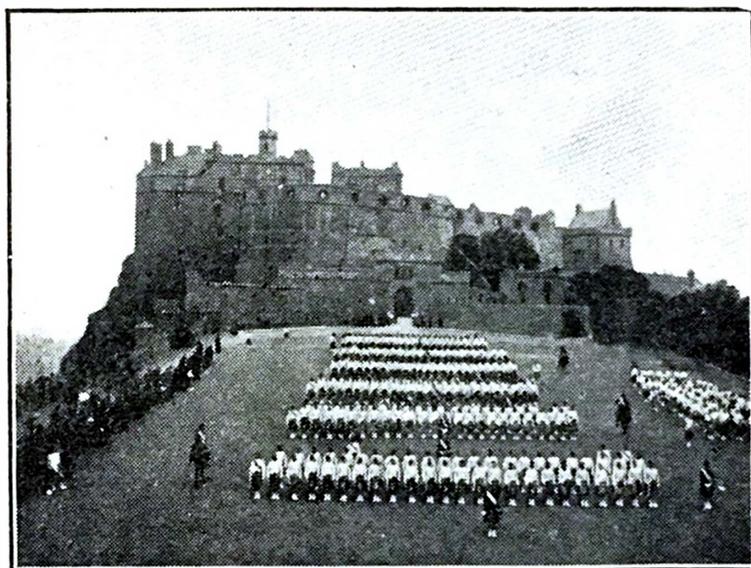
eternal, that they might know thee, the only true God, and Jesus Christ, whom Thou hast sent." The text had been the means of my host's conversion, and he had framed it and put it up in a conspicuous position. Though Mr. A—— had been a professing Christian for years and a generous subscriber to the various agencies carried

The Text on the Wall.

on by a local congregation, he knew nothing of the great change that is necessary in order to a person becoming a Christian. His false peace was disturbed through a question put to him by a zealous Christian worker. Hitherto he had supposed that he would have as "good a chance" of getting to Heaven as others, but now he knew that if he were called to enter eternity, he would be irretrievably and eternally lost. In his deep trouble he visited Professor Kirk, of Edinburgh, who had been much used in leading seeking souls to the Saviour. Dr. Kirk sought to get Mr. A—— occupied with God's love to him, instead of with his love, or want of love, to God, and pressed upon his attention the Scripture already referred to. Mr. A—— believed that he knew God; that he knew all about Him, and that *something else was needed*. As a matter of fact he did not know God *as He is revealed at Calvary*. Disappointed with his visit to the Scottish metropolis, he returned to his home. During the railway journey he pondered and reflected on the Scripture that the minister had brought before him. As he stepped off the train on to the station platform, the truth burst upon his soul that in spite of his sins God loved him, Christ died for him, and that eternal life was his as a free gift. Perhaps the unsaved reader is saying to himself, "I know God, I know the Lord Jesus Christ, but I have not eternal life." If so, you are thoroughly mistaken. "This is life eternal, *that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent*" is the testimony of the Lord Jesus, and He does not tell lies! Carefully read the Scripture. Look at the peculiarity of the language. The words were addressed by Christ to His Father on the eve of His crucifixion. The words imply that it is God's desire that all should know Him. Men may know much about God without knowing Him. To know God as a stern, unbending judge would not afford rest or peace to sin burdened, sin troubled souls. Mr. D. L. Moody, the distinguished American evangelist, confessed that, up to the time that he heard Harry Moorhouse preach from John 3. 16, he had perverted views of the character of God. "I used to preach," said he, "that God was behind the sinner with a double-edged sword, ready to hew him

The Text on the Wall.

down...I preach now that God is behind him with love, and he is running away from the God of Love." Believing that God is behind the sinner ready to cut him down, will produce fear instead of love. The reason that so many don't love God is because they don't know Him. "He that loveth not *knoweth not God*, for God is love" (1 John 4. 8). If the reader but knew God he could not help loving Him. Men are alienated from God through ignorance of His character. Whilst hating sin with relentless hatred, He loves the sinner with more than a mother's tender love. "For God so *loved the world*



SOLDIERS ON PARADE AT EDINBURGH CASTLE.

that He gave His only begotten Son" (John 3. 16). The Cross unfolds the length and breadth, the depth and height of His unmeasured wealth of love. "So loved that He gave," what? "His only begotten Son" to die as a sacrifice for all our crimson sins. Christ did not come to extort a pardon from the hand of an unforgiving God. God's great heart of love yearned with pity and compassion for the perishing. How could a just and holy God bestow forgiveness on those who had broken His laws and trampled His commands under their feet? Calvary answers the question. The Cross of Christ unfolds God's character. Here we see that He is a "just God and a Saviour." It proclaims unmistakably that God is light and God is love. "Herein is love, not that we loved God, but that

The Text on the Wall.

He loved us and sent His Son to be the propitiation (or satisfaction) for our sins" (1 John 4. 10). You don't need to plead with God that He might be reconciled to you, for He is now *pleading with you to be reconciled to Him*. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them...Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5. 19-21). Get to know God as He is made known in Christ. "He who knew no sin was made sin for us." The Lord Jesus was treated by God as if He were sin personified, that we might be made the righteousness of God in Him; and every one who knows God, as Christ has manifested Him, is clothed with Divine righteousness, Divinely glorious, Divinely perfect, and Divinely fair. Some unsaved one, reading these lines, may say, that he knows God as He is revealed in Christ, but that something more than a knowledge of God is necessary. He thinks that if he felt more sorrow for sin, more anxiety of soul, more desire to give up the world, he might hope to obtain eternal life. There are even Christians who imagine that their unsaved friends and relatives know God, but need to "apply that knowledge to themselves." Surely they are mistaken. God always says what He means, and means what He says, and when He tells us that it is *life eternal to know Him* we are bound to believe Him. One may know much of God's character and not know the Gospel which is His power, and His only power unto salvation to "every one that believeth" (Rom. 1. 16). The Psalmist says: "They that know Thy Name *will put their trust in Thee*" (Psa. 9. 10). His "Name" bespeaks His character. If you but knew what He is, you could not help trusting Him. In 1 Timothy 2. 4 we read that it is God's desire that "all men should be saved, and come to the knowledge of the truth." To be "saved" is the end; to "come to the knowledge of the truth" is the means. "Ye shall know the truth, *and the truth shall make you free*" (John 8. 32).

"Acquaint—now—thyself with Him and be at peace, thereby good shall come unto thee" (Job 22. 21). A.M.

JOHN RUSKIN'S TESTIMONY.

RUSKIN AND THE BIBLE



JOHN RUSKIN, one of the greatest of Englishmen, was born in London in 1819. He was accustomed in early life, he says, "to no other prospect than that of the brick walls over the way;" and had no brothers, nor sisters, nor companions. He became famous as an art critic, and by his essays and lectures on art subjects and political economy, which are known and read all over the world. Of one important statement in his writings we take special note: "All that I have taught of art, everything that I have written, every

greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." So wrote Ruskin, and so have thousands more in every nation, for there is no book which has done so much to ennoble, elevate, and bless mankind as the Book of books, the Bible.

Wherein lies the remarkable power of this Book? Because first of all it puts man on a right level, sets him on a right basis, a sinner, lost, guilty, unable to save himself, only able to say, "In me...dwelleth no good thing" (Rom. 7. 18). Because, second, it creates right thoughts about God as the One who loves sinners, who willeth not the death of any sinner, who "commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). Because, third, it brings the guilty sinner and the holy God together in

the person of "the Mediator between God and men." The One who made peace through the Blood of His Cross. The One of whom it assures us, "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved" (Acts 4. 12).

Poor, frail man, knowing his helpless condition, realising the love of God to him, believing in the atoning work of Christ for him, is saved, has peace with God, receives eternal life, is endued with the Holy Spirit, and thus becomes empowered in a way that no human agency could devise, and that can only be known through the inspired Word of God—the Bible.

You may know, experience, and enjoy these facts by believing in the Lord Jesus Christ, and receiving His great salvation as your very own. Accept His salvation to-day.

HYP.

WONDERFUL LOVE.

WE have read of a mother who, upon a cold, bleak winter's night, stripped herself of her clothing that her babe might live. The next morning they found her half-naked, stiff and dead in the snow, while the babe was warm and well.

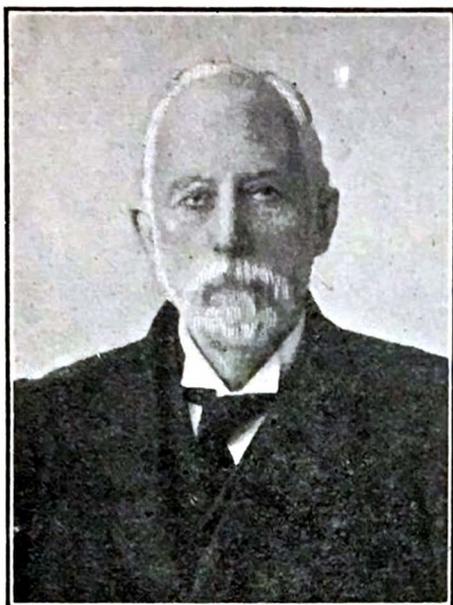
Every heart is touched as this story is told and retold, and all say the mother's love was wonderful, and truly it was; but we cannot compare it with the love of God. His love led Him to give His only One—His well-beloved—for us who were worse than naught. He gave Him to die upon the Cross, beneath the awful stroke of Divine justice, that sinners might be saved. Truly this love "Passes all bounds of human thought."

Now, God commends His love to you. He wants you to know the greatness of His interest in you. He could not save sinners at the expense of His righteousness, and it is this which has called forth the mighty expression of His love. "Christ died for the ungodly" (Rom. 5. 6).

This love led Christ to Calvary. It led Him to shed His precious blood; this love yearns over the vilest, and rejoices to pardon the worst; this love has filled millions with joy already; this love will be the theme of ransomed myriads for ever; this love now lingers over you; yes, even you.

J. T. M.

SUNLIGHT AT THE SUMMIT.



ALEX. STEWART, GLASGOW.

THE way of life is set forth very simply in John 5. 19-29. The Lord says, "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life." Hearing, believing, and having are bound together. If we have heard and believed, we know, on the authority of the Son of God, that we have everlasting life.

Nor is this a new gospel. Of old, the prophet Isaiah said, "Hear, and your soul shall live" (Isa. 55. 3). Men are saved by faith; and "faith cometh by hearing, and hearing by the Word of God" (Rom. 10. 17).

Further, the Lord says of those who have heard and believed that they shall not come into "judgment," but are "passed from death unto life." They have crossed the boundary line of the region of death, having become possessors of a new life over which death has no power, and to which judgment does not attach. The sins which would have brought judgment upon them are gone, covered by the blood of Jesus as truly as the Egyptian host was covered by the returning waters of the Red Sea, and they stand like Israel on the farther side, and sing, "The Lord is my strength and song, and He is become my salvation" (Exodus 15. 2).

Some who read this may know what it is to ascend a mountain, to pass through the grey and chill mist, and to stand in the sunlight at the summit, above the clouds. So it is with the Christian. He is risen with Christ. Judgment for him is overpast. Nearly nineteen hundred years ago Christ bowed His head in death on the Cross under the load of his sins; and being now found in Christ, alive from the dead, there is for him no condemnation. To have life is to be exempt from judgment. On believing the Gospel we receive eternal life.

A.S.

SALVATION IN THE CHURCH OR IN CHRIST?

DR. ROWLAND TAYLOR, Rector of Hadleigh, in Suffolk, was burned at the stake in his own parish in February, 1555. A little before he was transported from London to Hadleigh, Bishop Bonner visited him in his prison, and said: "I wish you would remember yourself, and turn to your holy mother Church." To this Taylor promptly replied: "I wish you and your fellows would turn to Christ."

Such a conversation raises a question of vital importance to us all. Is Salvation found in the Church or in Christ? Can the Church even contribute in the smallest degree to the Salvation of men's souls, or are men absolutely shut up to Christ alone? This question is being more than ever discussed around us, and obviously none dare treat it as a thing of indifference. Eternal issues are at stake.

First of all: What is the Church? How does Scripture define it? The Church, in one aspect, is the sum total of all who have believed the Gospel since the Holy Ghost descended from Heaven upon the Day of Pentecost, and in another aspect it is the aggregate of all believers on earth at any given time. All believers, whether Jews or Gentiles, stand united to the living Christ, and form "the Church which is His Body, the fullness of Him that filleth all in all" (Eph. 1. 23). How can the Church save men's souls? Its individual members can speak of the wonders of Divine grace, and can recommend to others the precious Saviour in whom they have put their trust, but beyond this the Church is absolutely without power.

Long ago Peter addressed a company of "rulers and elders" concerning the Lord Jesus thus: "Neither is there salvation in any other: for there is none other Name under Heaven given among men whereby we must be saved" (Acts 4. 12). To religious leaders, and to all others, the same decided testimony must be rendered to-day. "It is *Christ* that died; yea, rather, that is risen again." (1 Cor. 15. 34). It is *Christ* who says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28).

Reader, we point you to Christ. Listen to the counsel of the martyred Rowland Taylor, borne down to us through the centuries: "I wish you and your fellows would turn to Christ." To this we add our own hearty Amen. W.W.F.

BELIEVING IS HAVING;

— OR, —

HOW A GUILTY SINNER FOUND PEACE



Sweeping the Room.

“ Without the sunbeam the dust would scarcely have been seen.
Just so with our sins; when we are brought into the
heavenly light, they become exceedingly sinful. ”

BELIEVING IS HAVING.

FOR a long time before my conversion, I was anxious about salvation; but reluctance to give up the pleasures of the world kept me from decision for Christ until very lately. I well remember one night, at a stirring Gospel Service, being greatly troubled, and seriously concerned about my soul, so much so, that at the invitation of a Christian present, I knelt down, and professed to trust in the blessed Saviour. Time soon proved that my feelings only had been touched, and that I had not really come to Jesus. The good seed was sown but among thorns. The pleasures of the world soon sprang up and choked it. However, the impression I had received made me, in a measure, serious, so that I could not enjoy worldly amusements as heretofore. I determined to attend church every Sunday, and to say my prayers every day, with the hope that I should at least attain to a death-bed repentance. But God's ways are not our ways, and His purpose was to lead me on to know the Saviour.

While I was still, in some degree, troubled about my sins, I called to see an aged Christian, one who had known the Saviour's love and the Shepherd's care for more than forty years, and who always delighted to speak of His goodness and to tell of His love. I found Mrs. S—— sweeping her front room, which caused the dust to rise in a cloud, which was made apparent by a sunbeam shedding a golden stream of light across the room.

"See," said Mrs. S——, "how that sunbeam shows up the dust! Without that light the dust would scarcely have been seen. Just so with our sins; when we are brought into the heavenly light, they become exceedingly sinful, and we see ourselves as God speaks of us in His Word, as unclean, guilty, and lost."

These simple remarks made a deep and lasting impression on me; still I remained without Christ, without God, and without hope in the world. I had a yearning desire to be saved, and yet love for the world and its pleasures was so great that I could not give them up. Little did I know that I was being led captive by the devil at his will.

Just about this time I occasionally attended services where the Gospel was forcibly preached, which had the

Believing is Having.

effect of making me feel still more uneasy. Almost invariably, when leaving these meetings, I would make a resolution to be better, only to prove, as the Scripture says, that I was "without strength," and that being in the flesh I could not please God.

One evening, my brother, a decided Christian, invited me and two of my sisters to his house. As we sat around the fire, he pointed to a text which hung upon the wall, containing these words of Jesus: "I am the Way, the Truth, and the Life" (John 14. 6); and, turning to me, asked, "Is that true?" I did not dare to say anything but yes, whereon he took advantage of the opportunity to enforce the truth of that Scripture.

I might tell of other means used by God to bring me to see my real state as a sinner, but suffice it to say that the Good Shepherd sought the wandering sheep till He found it. At last the Word effectually reached my conscience. I was under deep conviction for two days, when suddenly that text in John's Gospel, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life" (John 3. 36), flashed across my mind. I grasped the truth of it at once, and saw that believing is having, and at that moment I knew I had passed from death unto life.

Through grace I have been enabled to rejoice in Christ ever since. The world's pleasures dropped off like autumn leaves, when I realised that for all eternity I should dwell with Christ in the Father's house, where there are pleasures for evermore. If the reader desires to have real, solid, lasting happiness believe on Him who bore sin's penalty and died that you might spend eternity with Him in the glory.

May the light of Divine glory, which shines from the face of Jesus Christ, show to the unsaved reader the exceeding sinfulness of sin! That which makes manifest is light, and the truth of God reveals to us what we are. That light of truth also reveals to us what God is. How often we seek to live in the darkness, how often do we endeavour to prevent the light from entering our circumstances and detecting ourselves to ourselves.

May the knowledge of Christ the Saviour be the happy portion of every reader of this paper.

S. A. M.

FOR WHOM DO YOU VOTE?

IT was Election Day in Jerusalem! the greatest Election since Adam and Eve voted in the Garden of Eden, and put Satan into power on the earth. The whole city was in an uproar over two candidates; rulers, priests, and people were in a state of high excitement, for more than they knew hinged on the results of that day's voting, and even Pilate, the governor, feared trouble. "Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection" (Mark 15. 6, 7). This was one candidate, an agent of the Devil. The other was of the opposite character: pure, harmless, a doer of good works, the King's Son, the rightful heir. Surely, all would vote for Him! Alas, they all preferred His enemy and theirs, and voted against Him, from the rulers to the ruled, except perhaps the women: for "the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified" (Mark 15. 11-15).

The Jews chose a robber and a murderer; and they have been robbed and murdered ever since; even to-day, in many countries, they are the victims of anti-Semitic riots and persecutions.

There are two candidates now seeking men's votes. One, like Barabbas, is a revolutionary, a robber, and a murderer; he has many aliases—Pleasure, Liberty, Godlessness, Mammon—but his true name is Sin: he is Satan's representative; and wherever elected, promotes war and desolation, and imposes taxes on mind, body, and soul. The other Candidate is the same as stood before the people at that great election in Jerusalem, none other than Jesus Christ, the elect of God; but still the "despised and rejected of men" (Isa. 53. 3). He is Heaven's Representative, and stands for righteousness,

For Whom Do You Vote?

peace, true liberty, and eternal prosperity. To-day is as surely voting day as when Pilate asked the decision of the Jews.

The next great day will not be a voting day. "Because He hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17. 31).



THE MOSQUE OF OMAR ON MOUNT MORIAH, JERUSALEM.

In ordinary elections it is not compulsory to vote; here, none are exempt, for Christ saith: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matt. 12. 30).

According to our voting will be our future government. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

How am I to vote rightly, and what will result?

"Look unto Me and be ye saved" (Isa. 45. 22). W. L.

"NOT LIKELY."

A YOUNG Glasgow man, engaged in an Accountant's office, used to call daily at a city bank to make the cash lodgments. The bank teller, with whom he usually transacted his business, was a decided Christian, who was always on the outlook for an opportunity to speak to people about their soul's welfare, and the absolute necessity of being born again before anyone could enter the Kingdom of God (John 3. 3).

One day immediately after the New Year holidays, he entered the bank and cheerfully greeted his friend the bank teller with the seasonable salutation, "I wish you a Happy New Year." The Christian bank teller, in heartily thanking him for his good wishes, said, "My best wish for you is that you may get converted this year." The young man answered, with a sceptical smile, "Not likely." "Well," replied his friend, "although you are young, remember none of us has a lease of life; the young die as well as the old, and, who knows, this year might be your last." Again the young man flippantly repeated his remark, "Not likely," and left the bank.

He was quite right when he said that it was not likely he would die that year. A robust, young fellow, full of health and strength, with life opening up before him, his prospects were the brightest.

The daily visits to the bank continued, but one day, towards the end of the year, he failed to turn up, and another came to the bank in his stead. The truth was he had caught a chill which developed seriously, and after an illness lasting a few weeks, he passed away, and on the 31st day of December that year all that was mortal of that prosperous, young, business man was laid to rest in a city cemetery.

He had little thought at the beginning of the year that that was to be his last. He had said "Not likely" in the early days of the year, but sometimes it is the unlikely and the unexpected that happens. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27. 1). If that be so, why should we not exercise the same concern in regard to death and eternity that we do in matters pertaining to life and the present scene? The truth is men treat time as if it were eternity,

"Not Likely."

and eternity as if it were time. Surely the soul is of more value than the body, and a long eternity is of infinitely more importance than life's brief day.

As it is appointed unto men once to die, but after this the judgment (Heb. 9. 27), it behoves every one of us to make the necessary preparation to meet God. We may trifle with life's appointments, but God's appointments must be kept. Meet Him we must, and at the time



JAMAICA STREET BRIDGE, GLASGOW.

He appoints. Being free agents, however, it is within our power to meet Him now in grace as Saviour, or, later, in righteousness as Judge.

In boundless grace He offers to all who accept the Lord Jesus Christ as their Saviour, forgiveness of sins and eternal life, but all who refuse to take Christ now as their Saviour and Lord will perish eternally. "He that believeth not is condemned already" (John 3. 17, 18). Believe on Him now.

J.G.

"GOD IS SATISFIED, AND YOU ARE NOT."

"ARE you a sinner?" inquired a Christian worker of one who was awakened about the salvation of her soul. "I am a worse sinner than anyone I know, for I have made a profession, and I am not really converted."

Mrs. B——, seeing that conviction of sin had been produced by the Holy Spirit, sought to point the seeker to Christ and the work He accomplished at Calvary. The following is the substance of the conversation: "Did Jesus on the Cross do enough to satisfy God's justice on account of your sin?" "Oh, I have not repented enough." "I did not ask anything about your repentance. I asked you if Christ had satisfied God's justice for you?" "I don't feel I love Him as I ought." "I did not ask anything about your love to Him. I asked if you thought Christ had satisfied God's justice for you?" "I fear I have not the right kind of faith." "Three times over I have asked you a question about the Lord Jesus, and you have always told me something about yourself. Once more let me ask. Has Christ satisfied God's justice for your sins?" "Why, yes, of course He has." "Then God is satisfied, and you are not."

The arrow was carried home in power. In a moment the anxious inquirer ceased thinking of what she had done, felt, or experienced, and gazing by faith on the Saviour she apprehended what the Lord Jesus Christ did and suffered for her, exclaiming, "O God, have mercy on me for not appreciating what Jesus did for me!"

Ponder the question proposed by Mrs. B——: "Has Christ satisfied God's justice for your sins?" If He did not do it at Calvary it can never be done; and if it was not done then it is impossible for God to save you, for He has declared, "Without shedding of blood is no remission" (Heb. 9. 27). The "good news" of the Gospel of the grace of God is this—"Christ died for our sins, was buried, and rose again the third day" (1 Cor. 15. 1-4). God is satisfied for every sin you have committed, or may commit, on account of Christ's perfect atonement. The "sin question" has been eternally settled. God has proved His satisfaction with what Christ did for us by raising Him from the dead and seating Him at His right hand.

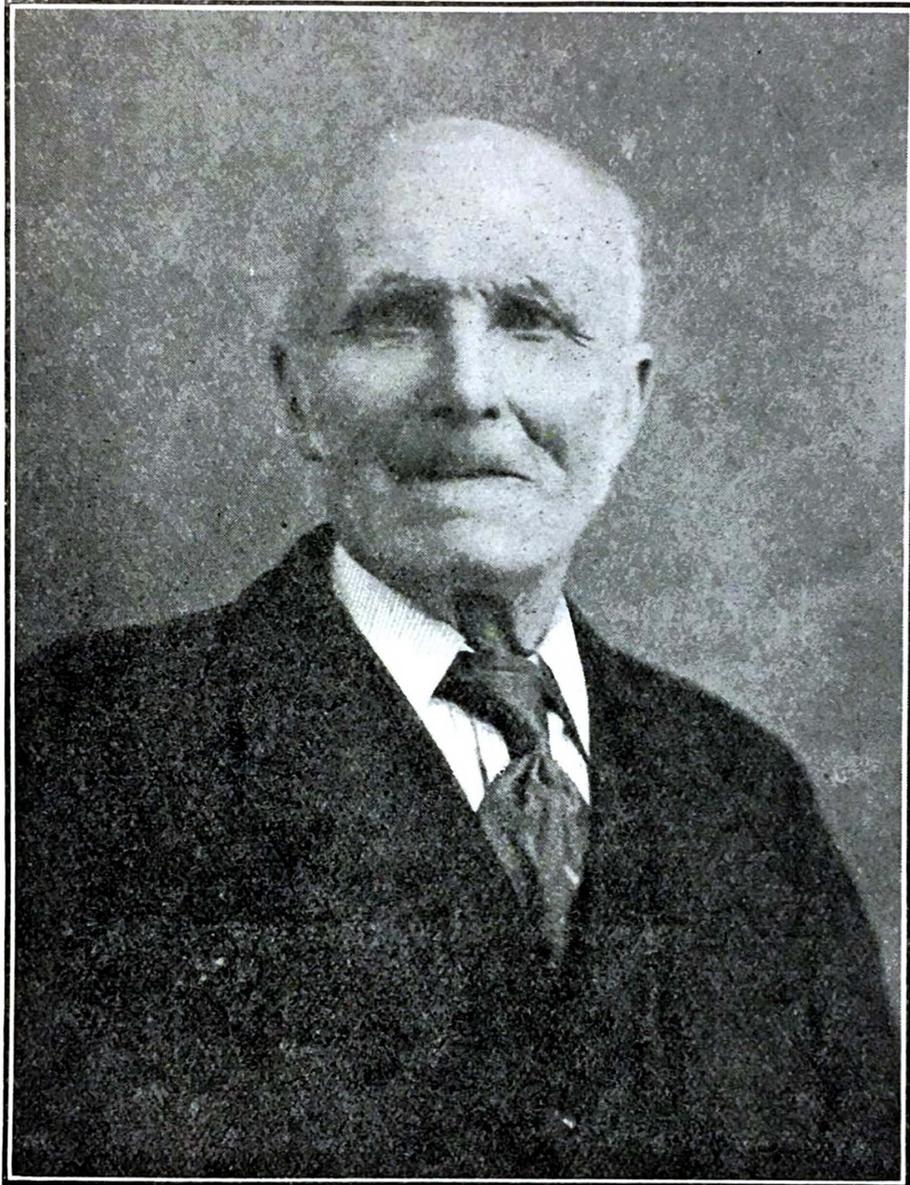
"He that believeth on the Son hath everlasting life" (John 3. 36).

A. M.

THOMAS SANDERSON, the Converted Carter.

I HAVE entered my eighty-sixth year, and having known the saving and keeping grace of God for seventy-one years, I desire to raise my Ebenezer and testify that hitherto the Lord has helped me.

I was born in the town of Dalkeith in 1840. My parents,



THOMAS SANDERSON.

being members of the Established Church of Scotland, I was duly christened by the famous Dr. Norman M'Leod, who afterwards became chaplain to Queen Victoria, and whose name is still held in honour as a preacher.

As is well known, the Disruption of the Established Church, which brought about the setting up of the Free Church of Scotland, took place in the year 1843, and, as

Thomas Sanderson, the Converted Carter.

a boy, I heard a great deal about the principles which led up to the Disruption, but, alas! was seldom, in the church ministrations, pointed to the Saviour of sinners.

When only eight years of age my mother died, and a year later my father met with an accident necessitating the amputation of his leg. My schoolmaster, a good man, took a kindly interest in my welfare and offered to educate me for the teaching profession, but owing to my father's accident, and circumstances at home, I was needed for the carrier's cart. I was therefore taken from the school at the age of ten to assist with the horse and cart.

With little parental restraint and having considerable freedom, a large portion of my spare time was spent among stable boys and at the pitheads of the neighbourhood, where a good deal of loose and ungodly talk was engaged in. After spending four years in this manner I knew as much evil at fourteen as many a man at forty. It therefore required no earthquake to make me believe that I was a sinner. I knew from my own experience that the Word of God was true, when it stated that the heart of man is deceitful above all things and desperately wicked, and that out of it come evil thoughts and all manner of wickedness (Matt. 15. 19).

In the year 1854 a wave of spiritual revival spread over Midlothian, and there was sufficient of the breath of God in it to convict me of my guilt and danger. I became deeply concerned about the welfare of my precious soul. Such was my anxiety that I could neither sleep at night nor work during the day. The question uppermost in my mind at all times was, "What must I do to be saved?"

Seeking out, one Sunday, my Sunday School teacher, I told him of my soul trouble and asked his help. He asked if I believed in God. I told him that that was just what troubled me. I certainly believed in God, but I did not know how I could meet Him, for I was a sinner. "But," said he, "you must also believe on Jesus Christ who died for our sins on the Cross of Calvary." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3. 16). He suggested that I should get alone with God and ask Him to have mercy on me for Jesus' sake. The only place available

where I could be alone was the stable, and so, going in, I shut the door. Many a time I had desecrated the Lord's Day in this place by cleaning the harness instead of attending the worship of God, but it was a new experience to be in the stable on bended knee crying to God to have mercy on my soul. I knew I was a sinner; that my sins deserved eternal death, but believing that Jesus Christ, over 1800 years ago, died on the Cross for a poor sinner like me, I accepted Him as my personal Saviour, and had the assurance from the Word of God that I had eternal life. "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5. 24). I could now say that I was eternally saved, not by anything I had done, or could do, but on account of what the Lord had done for me.

I have proved through a long life-time that God's salvation is everlasting in duration, and that His mercies are "sure" (Isa. 55. 3).

With a deeply grateful heart I heartily commend this loving Saviour to you. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31).

TIME ENOUGH YET.

THOUSANDS are trying to persuade themselves, "There's time enough yet." Reader! are you being thus deluded? Time enough yet! For settling matters between you and God? What! Time enough yet—and your feet standing on the very brink of Hell? Time enough yet—and the shadow of death darkening round your path? Time enough yet—and the dark thunder-cloud of wrath gathering thick and fast over your guilty head? Time enough yet—and Judgment coming? Time enough yet—and the Lord at hand? Time enough yet—and the day of grace well nigh run?

Time enough yet? Yes, thank God! Time enough yet! Yes, there is still time to be saved, but none to lose. Now—this fleeting moment, even as you read these lines—**IS THE ACCEPTED TIME.**

Satan will say to you, **TO-MORROW.** This is his gospel. Men have believed it. Will you?

"Behold now is the day of Salvation" (2 Cor. 6. 2).

SINGING LIES.

A STORY OF A STARTLED SINGER.

CANON HAY AITKEN tells a remarkable story of the conversion of a man in Liverpool. A good many years ago Mr. Aitken was having a "Mission" in St. James' Church, Liverpool. A blessed work of grace was going on, and many were "soundly converted" to God. One night the missionary gave out an old fashioned Gospel hymn, the chorus of which is "Happy day, happy day, when Jesus washed my sins away," adding—"It can't be right to sing what's not true. If Jesus has not washed your sins away, what a lie to sing these words! Don't tell a lie to the Almighty God and thus defy Him in the very act of worshipping Him. Those who know their sins are washed away rise, and sing together these words, but if any of you know that no such thing has happened to you, bow your heads in prayer while we are singing, and we can pray for you to obtain the same blessing." A man was about to rise and join in the hymn, when he felt he was "nailed to the seat." A voice seemed to say to him, "You cannot sing these words: you know it would be a lie if you did. You know your sins are not washed away, and you would be only adding one more lie if you rose, and sang these words." Most of those around him sang—

"Happy day, happy day,
When Jesus washed my sins away,"

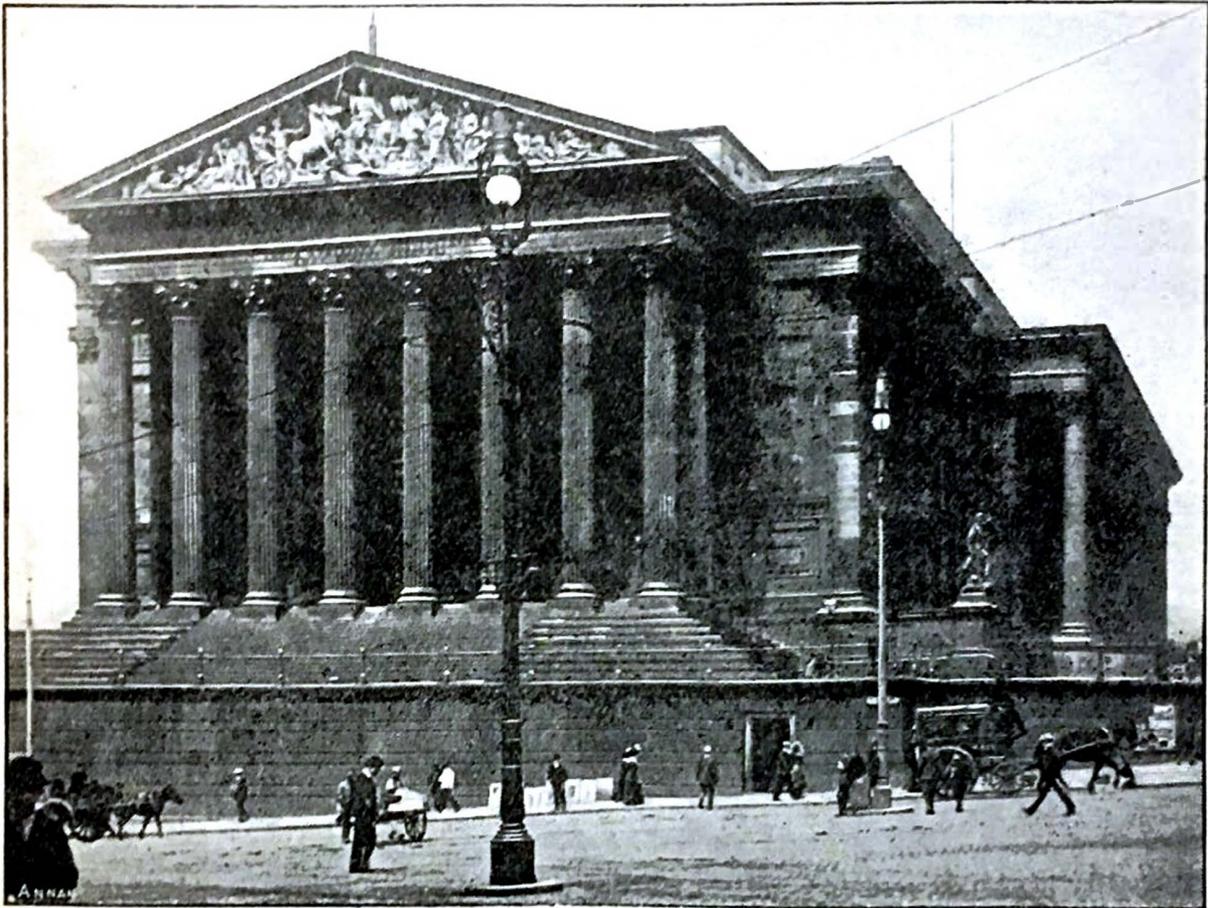
but he knew he dare not do so! He bowed his head, and clasped his hands, and as the chorus of the last verse of the old hymn was sung, he laid hold of the truth of the Gospel, and sang with all his heart, "Happy day when Jesus washed my sins away." As he sat and listened to others singing the chorus, the Holy Spirit revealed to him the fact that God had taken all his sins and laid them on the head of His beloved Son, the Lord Jesus Christ, who bore them in His own body on the tree (1 Peter 2. 24). If the reader is unsaved he has no right to sing—"Happy day, happy day, when Jesus washed my sins away," when such a thing never happened on any day of your life!

Multitudes of unsaved boys and girls, and men and women, are encouraged to join in hymns that are not their experiences. Unconverted people are taught to sing hymns and "choruses" that they have no right to

Singing Lies.

sing. If it is wrong to "tell" a lie, it can not be right to *sing* a lie. It cannot be right for young or old people to sing that they have eternal life, or that they are children of God, when it is not true. It cannot be right for sinners in their sins to sing—

"Hallelujah, 'tis done, I believe on the Son,
I am saved through the blood of the crucified One,"
when it is absolutely false.



ST. GEORGE'S HALL, LIVERPOOL.

Though the unsaved reader cannot sing truthfully—

"Happy day, happy day,
When Jesus washed my sins away,"

he can sing—

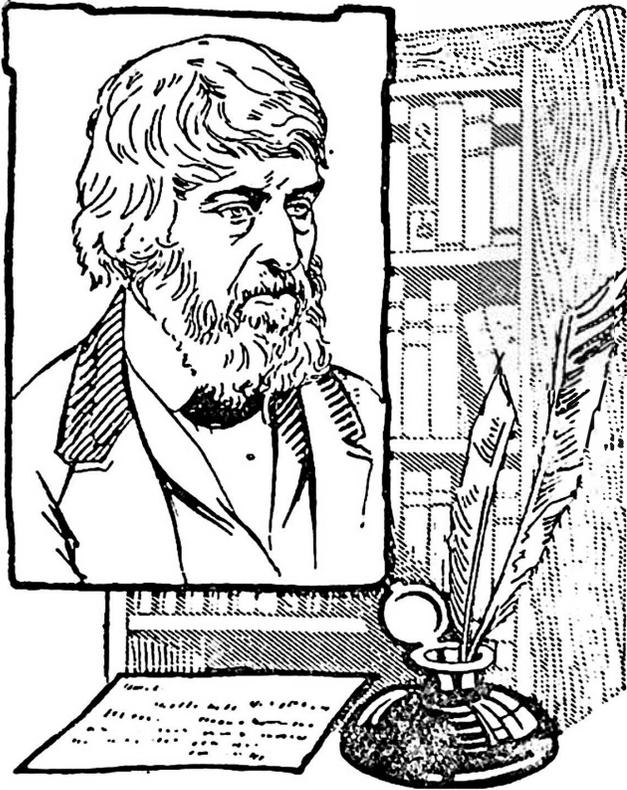
"He that believeth on the Son, saith He,
Hath everlasting life,"

for God's holy Word says so. "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" (John 3. 36).

A. M.

A GREAT THINKER'S DYING TESTIMONY.

THOMAS CARLYLE'S DYING TESTIMONY



THOMAS CARLYLE, the great thinker, essayist, and historian, who was born at Ecclefechan, in Scotland, in 1795, made a name of world-wide fame by his books, "Sartor Resartus," "Heroes and Hero Worship," "The French Revolution," etc. His works are full of pithy and memorable sayings—among them, "Remember now and always that life is no idle dream, but a solemn reality based on Eternity, and encompassed by Eternity. Find out your task; stand to it; the night cometh when

no man can work." Yet listen to his dying testimony: "You will think me far gone and much bankrupt in hope and heart, and indeed I am; as good as WITHOUT HOPE AND WITHOUT FEAR; a gloomily serious silent and sad old man, gazing into the final chasm of things in mute dialogue with death, judgment, and eternity." So wrote the philosopher to a friend just previous to his decease in 1881. And sad, gloomily sad, unutterably sad, is his testimony! He had indeed, with one of old (Eccles. 1. 17, 18), "given his heart to know wisdom," and he had perceived "that this also is vexation of spirit," for *he had left out Christ*, and so had lost the key which unlocks the mysteries of Time and Eternity. And thus at last, perforce, hopeless, silent and sad he takes his stand upon the brink of that "final chasm"—a tremendous abyss which all his philosophy and moralisings will never enable him to span.

And yet the one who thus speaks had been no irreligious

man. On the contrary, he had passed seven years of his life at the university in preparation for the ministry, and had duly weighed in the balances of human intelligence the tenets of the Christian faith. He had sought to see with intellectual eyes the Kingdom of God, and he had not seen it, for the things belonging to it—the hatefulness of sin and the love of God in providing a Saviour—his giant intellect had failed to grasp. Thank God, all who believe in Jesus have, in that risen and glorified Saviour, the answer to all doubts, difficulties, and fears. They have joy, peace, and satisfaction in this life and a firm hope for the life to come, “which hope we have as an anchor of the soul, both sure and stedfast” (Heb. 6. 19). Place your eternal welfare in the safe and certain keeping of the Lord Jesus Christ, and be satisfied now and sure then. J.F.

THE DEACON'S CONVERSION.

FOR twenty-five years I was a deacon of the Church, a teacher in the Sunday School, and unconverted to God. In fact, it never crossed my mind that I needed anything more than I had to make me fit for Heaven. I thought that decent, honest, church-going folks would all get there somehow, although I was not at all sure how. But nobody ever questioned or disturbed me about the matter, so my days flowed on in peace. A man came into my shop one day, laid a tract on the counter, and looking into my face, asked, “Are you saved, Mr. S——?” I gave him a curt reply, and said, that was “between God and myself.” “If you have settled the matter with God you won't be ashamed to confess it to men,” said the man, and left. That troubled me, and the question pressed home on my conscience, “Have you settled it with God?” I had to face the matter straight, and I found I had not. My religion was a sham, a mere name. A long time of darkness followed, during which I sought to buy salvation by works. At last, completely baffled, and utterly helpless, I cast myself on Christ, and He saved me at once and for ever. Is the matter settled between you and God, reader? If it is not, don't delay another moment. “Now is the accepted time, behold now is the day of salvation.” Believe on Christ and be saved for eternity.

OVERBOARD!

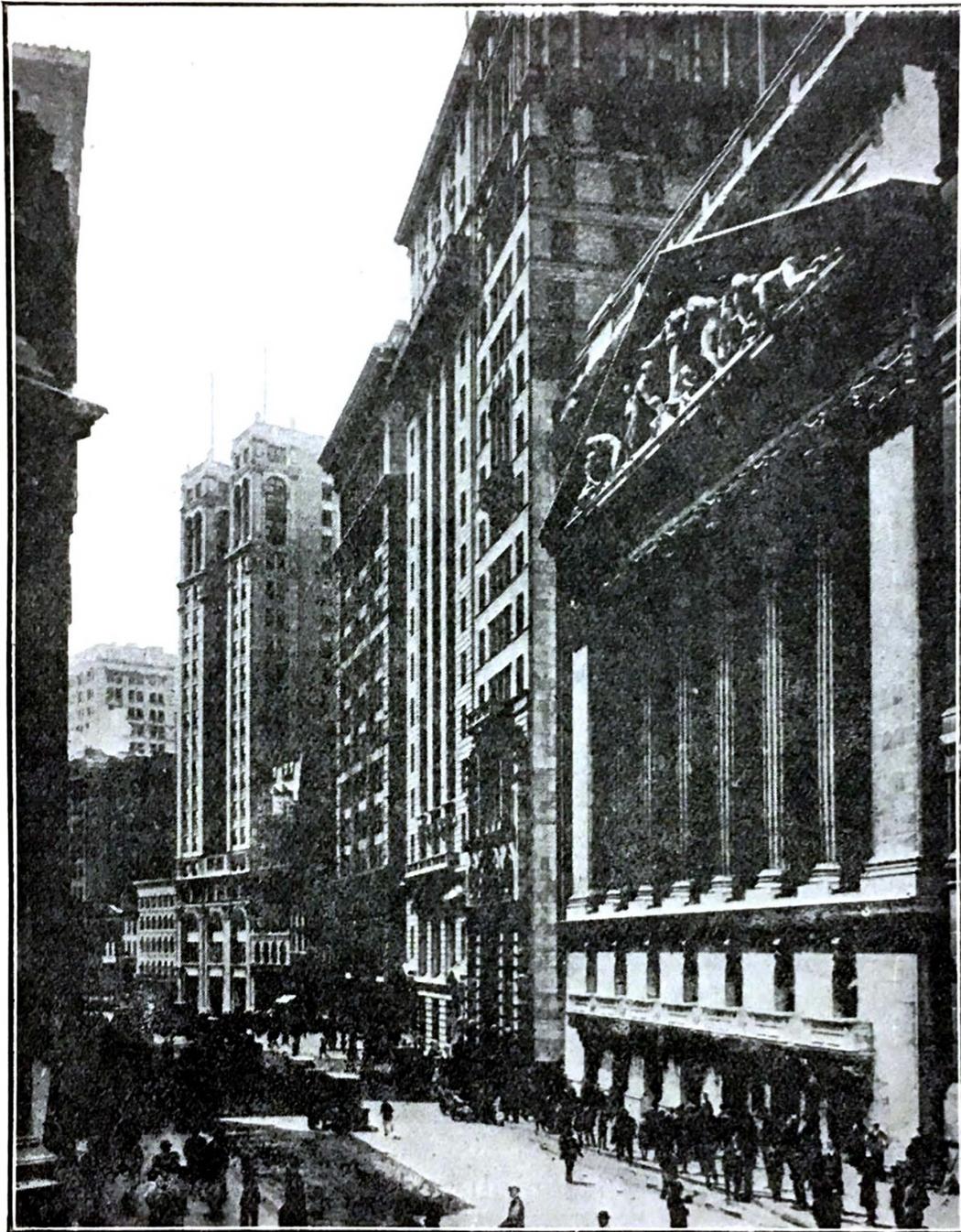
MAN overboard! Man overboard!" Such was the cry that fell on my ear one fine day as the steamer was leaving the seaport town of Granton. In an instant all was consternation on board—at least among the passengers, of which I was one—for there he was in the water, and unless help reached him, and that quickly, he must perish. A life-buoy was at once thrown out to him, but it fell far short—it could not reach him. What was to be done? Must he perish? The poor fellow is well-nigh insensible, and utterly unable to do anything for himself. But before he sinks to rise no more, a living heart and a living arm are found at his side, and he is gently borne in powerful arms safely on board the steamer, where there is more joy over his rescue than over all on board who needed no rescue. And such a one was I who now speak to you—not that I was so near a watery grave; but I was as near—yea, nearer far—finding myself overwhelmed by the billows of the wrath of God. I was a guilty, Hell-deserving sinner. I discovered that I was unsaved—unsheltered by the Blood that cleanseth from all sin. How could I face death? How could I meet judgment? Where would I spend Eternity? These momentous questions followed me wherever I went. Was there no deliverer? "Do the very best you can; be religious, and amend your ways." Such was the advice I got. But, like the life-buoy, it could not reach my case—it fell far short. What about the sins of the past? What of the dark list of transgressions of which I had been guilty? for God had said, "The soul that sinneth, it shall die." "O for peace with God," I cried. "O for a deliverer." But deliverance was nigh—had been nigh all the time. Help must come from the outside. And so I was told how One had been found to die for me—how that One, even Jesus the Lord, had come down from the Glory—how the waves and billows of the wrath of God went over Him for sin—that He had suffered, the Just for the unjust, to bring me to God, and how that, while we were yet without strength, Christ died for the ungodly. And I believed and trusted Him, had peace through the Blood of the Cross, and since that time He has borne me upward.

What about that soul of yours? The Christ of God died for you. He waits to save. Trust Him *now*, N.B.

A MILLIONAIRE'S CONFESSION OF FAITH ;

— OR, —

THE FINANCIER WHOSE HOPE FOR ETERNITY WAS NOT ON HIS MONEY, BUT IN JESUS CHRIST AND HIS ATONING DEATH.



Broad Street, New York.

“On the ground of Christ’s glorious atonement, Mr. PIERFONT MORGAN obtained the free and full forgiveness of all his sins.”

AN AMERICAN MILLIONAIRE'S CONFESSION OF FAITH.

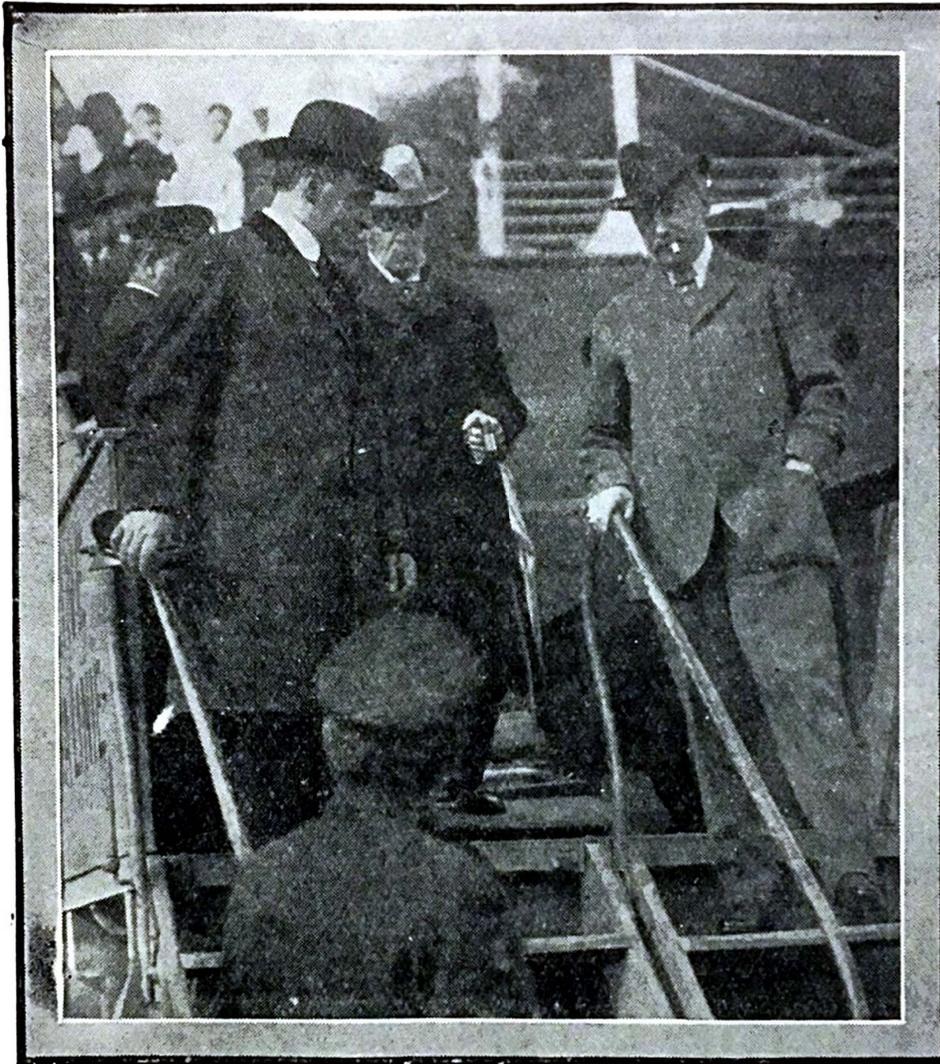
MR. J. Pierpont Morgan, the successful American financier and multiple-millionaire, shortly before his death made his will. It consisted of 10,000 words and thirty-seven articles. He gives his "confession of faith" at the commencement of the document. This is what he says: "I commit my soul into the hands of my Saviour, full of confidence that, having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father." What a delightful testimony from the eminent banker! Thank God for such a noble "confession of faith!" He speaks of the Lord Jesus Christ as "my Saviour." He had no doubts about it. Some say that it is "great presumption" for anyone to say that he is certain that his soul is saved and his sins forgiven. Mr. Pierpont Morgan spoke with assurance when he referred to Christ as his Saviour. If the reader were asked, "Is Christ Jesus your Saviour?" what answer would you give? Would you say, "Christ Jesus is a great Saviour, an all sufficient Saviour, the only Saviour?" Or would you say, "He is my Saviour"? Mr. Pierpont Morgan testified that he was "full of confidence," that he was "redeemed with the precious blood of Christ." The knowledge of his safety was not based upon his good works, or on anything he had done, felt, or experienced. He could adopt the words of the great apostle to the Gentiles and say, "In whom we have redemption, through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1. 7). The Lord Jesus paid the ransom for his deliverance with His blood (1 Tim. 2. 6), and on the ground of His glorious atonement Mr. Pierpont Morgan obtained the free and full forgiveness of all his sins. Does the reader expect to be saved on the ground of what he has done for Christ, or on the ground of what Christ has done for him? The work that saves was accomplished by Christ on Calvary's Cross, and—

"Salvation full, at highest cost,
Is offered free to all."

God's holy Word declares that men are saved from the penalty of sin by grace, through faith, "not of works lest any man should boast" (Eph. 2. 8, 9). Through

A Millionaire's Confession of Faith.

believing the "good news" of the Gospel of God's matchless grace, Mr. Pierpont Morgan was pardoned (Acts 10. 43), saved (Rom. 10. 9), justified (Rom. 5. 1), and the happy possessor of eternal life (John 6. 47). Without any hesitancy he could appropriate the words of Dr. Valpy :



J. P. MORGAN (WEARING WHITE HAT) ARRIVING IN EUROPE FOR THE LAST TIME.

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

The will proceeds, giving counsel to his family, as follows: "I entreat my children to maintain and defend at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

A Millionaire's Confession of Faith.

The American banker had a clear apprehension of God's scheme of redemption. He did not believe in the doctrine that salvation is obtained partly through our doings and partly through the sacrificial work of Christ. He knew that Christ, by His sufferings and death, had made a perfect atonement to the injured honour of the Divine character and government, and by faith in the "finished" work of Christ he knew that he was safe for eternity, and he desired that his children should maintain and defend "at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone." Ere Mr. Pierpont Morgan was called away he saw that men, professing to be "ministers of the Gospel," were giving up the "fundamentals" of the Christian faith, denying the plenary inspiration and inerrancy of the Scriptures, and ridiculing the doctrine of salvation through the "precious blood" of Christ, and through it alone. He knew that "Modernists" were preaching "another Gospel" than that which was proclaimed by the Apostle Paul, and he desired that at all costs his children should "earnestly contend for the faith once for all delivered to the saints" (Jude 4, R. V.).

As has oft-times been said, there are but two "religions" (not "sects") in the world; man's "religion" and God's "religion." Man's "religion" being a "religion" of two letters—"D-O," do—and God's "religion" a "religion" of four letters—"D-O-N-E," done. Is the reader's "religion" that of two letters, or of four? Find out where you are in the sight of a holy God.

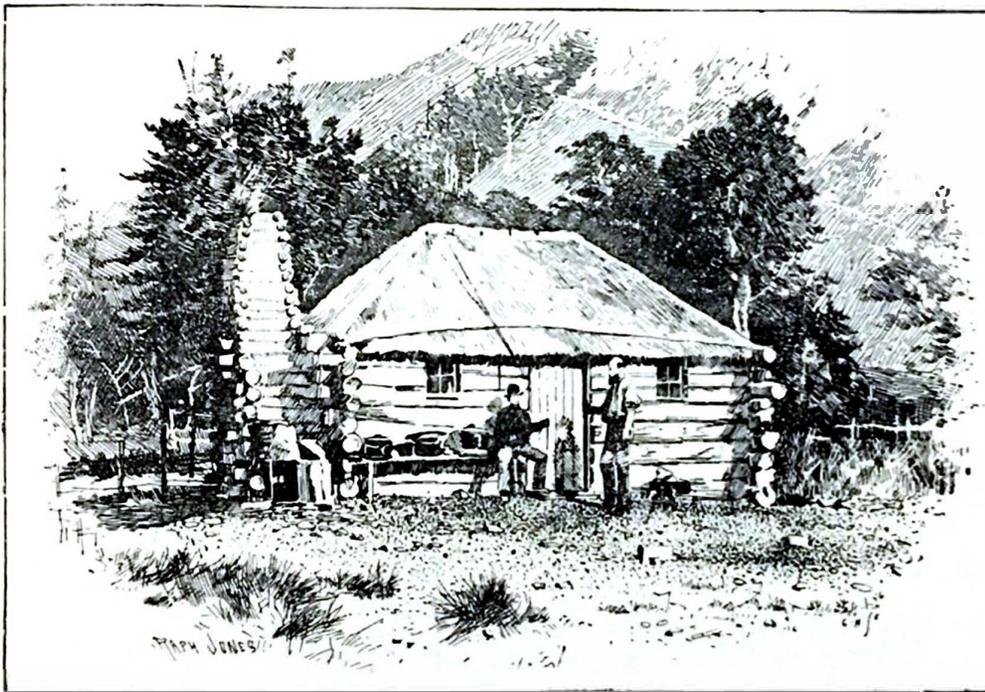
"Once in the end of the world ('ages') He (Christ) appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). Sin has been so "put away" that God can righteously pardon and justify the vilest offender out of Hell who believes in Him who did it all and paid it all. In speaking of salvation through the blood of Christ he was careful to say, "And through that alone." The believer can truthfully appropriate the lines.

"I want no other argument,
I seek no other plea;
It is enough that Jesus died,
And that He died for me."

JACK MURPHY'S CONVERSION.

A STORY OF TASMANIAN LIFE.

A NUMBER of years ago a friend of mine was holding Gospel services in a country district in Tasmania. In the course of his visits to the homes of the people he met a farm labourer, an Irish Roman Catholic, of the name of Jack Murphy, with whom he had interesting conversations. Mr. Brown found it exceedingly difficult to persuade Jack that God loved bad people and longed to bestow upon them forgiveness. The glorious declaration of John 3. 16, 17: "For God so loved the world that He gave His only begotten Son, that whosoever



THE LOG CABIN.

believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved," was a wondrous revelation to the Irishman, but he did not seem to be able to lay hold of it. It is difficult to convince many intelligent Protestants that God loves sinners in spite of their sins, and that He is intensely interested in their welfare.

One afternoon, when calling at the humble log-cabin where Murphy lived, Mr. Brown found him reading the Word of God. He had lighted the fire and was sitting by it, waiting for the water to boil in a pot that served

Jack Murphy's Conversion.

many purposes in that primitive home. Jack was apparently absorbed with the portion of Scripture he was perusing, which proved to be Romans 6. 23: "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (R.V.). In seeking to impress Jack with the truth that, though God hates sin, He loves the sinner, Mr. Brown made use of the expression "Jesus is the gift of God." This was a new thought for the Irishman, and it sank deep into his heart. Hitherto he had supposed that prayer, penitence, and cash were necessary to the procuring of forgiveness. He had no idea that a full and present salvation could be obtained as a free gift from the Lord Jesus Christ. Yet the Scripture that he read assured him that eternal life is the free gift of God, and therefore could not be earned or purchased. "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast" (Eph. 2. 8, 9). The words, "Jesus is the gift of God!" "Jesus is the gift of God!" rang in Jack's ears and followed him wherever he went. The Irishman became so deeply interested about the "unspeakable gift" that he decided to attend one of Mr. Brown's meetings. That night Jack Murphy heard the story of redeeming love told out earnestly, tenderly, and simply. He heard for the first time that, though we deserve to receive sin's penalty, Christ died for us, and that by believing on Him who did it all and paid it all eternal life is obtained as a free gift and a present possession. What Jack heard that night appeared to him to be "too good news to be true." Thank God, it is "good news," but it is news from our best Friend and ought to be believed by us, seeing that all the difficult work was done by Christ.

"Jesus paid it all, all that I was due,
And nothing either great or small
Remains for me to do,"

but to believe on the Saviour and enter into life and liberty. Jack Murphy left the meeting room that night deeply impressed by what he heard. The Holy Spirit kept the truth before him that Jesus was God's gift to him, and the words seemed ever before his mind, "Jesus is the gift of God." About eleven o'clock he went to bed,

but could not sleep. Twelve o'clock struck, one o'clock, two o'clock, and when the clock struck three Jack said to himself, "I was never like this before." Forgotten sins came before him; sins of thought, word, and deed; sins of omission and commission were recalled, and he trembled at the prospect of standing before a holy God. How was it possible that a great sinner like him could meet the righteous Judge? Dying as he was, what would become of him? Such were the questions that agitated the mind of the Irishman. Would he then continue neglecting God's salvation or would he cease resisting the Holy Spirit and accept salvation as a gift from God?

BELIEVE
on the
LORD JESUS CHRIST
and thou
SHALT BE SAVED.



farm labourer let go the "twig" that he had been holding on to, believed on Christ, and obtained rest and peace to his troubled soul. Things that he could not previously understand were made plain to the young believer. Jack Murphy was then able to sing truthfully:

"I do believe, I will believe,
That Jesus died for me;
That on the Cross He shed His blood,
From sin to set me free."

The change in Jack's life became abundantly manifest to those who knew him. Previous to his conversion he was passionately fond of card playing. Now that he was saved he took several packs of cards and a number of newspapers and burned them. His desire and delight was to live for Him who did so much for him, and he sought to witness to the saving power of the Gospel

Close on four o'clock the crisis arrived. Murphy was brought to the end of his own resources and said to himself: "Jack is a poor sinner and needs Jesus; Jesus being the gift of God, Jack will take Him now." There and then the ignorant

Jack Murphy's Conversion.

wherever he went. Has the reader accepted of Christ, God's "unspeakable gift"? God has given Christ to you. "For God so loved the world that He gave His only begotten Son." He did not "offer" Christ to the world: He gave Him, and has He not given Him to you? Will you accept Him as your Saviour and Lord? It is one thing to bestow a gift, and it is another, and a very different thing, to receive it. "As many as received Him to them gave He the power" (right or privilege) "to become the sons of God, even to them that believe on His Name" (John 1. 12, 13). To receive Christ is to believe on Christ. Why not now believe on the Son of God who loved you and gave Himself for you, and obtain Him as your Saviour, Shepherd, Lord, and Friend? "If we receive the witness (testimony) of men the witness of God is greater, for this is the witness (testimony) of God which He hath testified of His Son. He that believeth on the Son of God hath the witness (testimony) in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5. 9-12). So long as you do not believe the record, or testimony, that God has given concerning Christ, you are guilty of the terrible sin of calling God a liar! How awful! "What, then, shall I do with Jesus?" is the question that you are called upon to settle. The "sin question" was eternally settled at Calvary, and you have now to deal with the "Son question." Are you going to accept Him or reject Him?

"Oh, what will you do with Jesus?
The call comes low and sweet,
And tenderly He bids you
Your burdens lay at His feet.
Oh soul, so sad and weary,
That sweet voice speaks to thee:
THEN WHAT WILL YOU DO WITH JESUS,
OH, WHAT SHALL THE ANSWER BE?"

"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" (John 3. 36). A.M.

A LONDON CITY ARAB'S TESTIMONY.

A NUMBER of years ago a friend of mine, a well-known evangelist, whilst visiting Dr. Barnardo's Home for destitute children, was asked by the doctor to speak to a boy of twelve who was lying ill in bed. "I



DR. BARNARDO, THE CHILDREN'S FRIEND.

want you to tell him," said "the children's friend," as Dr. Barnardo was called, "that he has only a few hours to live."

Mr. G——, with a burdened heart, gently placed his hand on the forehead of the dying lad, and, looking tenderly into his face, said, "Sonny, you are very ill." "Yes, sir, but I will soon be well," said the boy.

A London City Arab's Testimony.

Mr. G—— inquired if he had observed the gentleman that had been talking with him. “Yes, sir. That is the Doctor.” “Dr. Barnardo told me to tell you,” said the warm-hearted evangelist, “that you had only a few hours to live.” To my friend’s surprise the boy’s face became radiant, and he exclaimed, “I am going to Heaven, sir, where no one is ever sick.” “What makes you think that you are going there?” said Mr. G——. “I don’t *think* I am going there, I am *sure* of it, because Jesus died for me,” was the triumphant reply.

Changing the conversation, my friend inquired about his father. Tears filled the lad’s eyes, and he sadly replied, “I don’t know, sir. I used to accompany mother on her rounds of begging. When I became sick she took me to a low lodging-house in Bethnal Green, put me under a table, and left me to die like a dog. I have not seen her since. When Dr. Barnardo found me he brought me here in a cab, gave me a nice bath, put clean clothes on me, laid me on this bed, and that lady,” pointing to a nurse, “told me of Jesus, and He has saved me! I’ll soon be in Heaven, sir, and never be sick again.”

The “street arab” rejoiced at the prospect of leaving this world of sin and sorrow, and departing to be with Christ, “which is far better.” Shortly before his Home-call he asked the nurse to join him in singing the children’s hymn,

“When He cometh, when He cometh,
To make up His jewels.”

They sang together until the second stanza was reached,

“He will gather, He will gather,
The gems for His Kingdom,”

when the boy’s voice faltered and failed, and in a few seconds he was taken by the “Good Shepherd” to be with Himself in the land beyond the storm clouds.

The London street waif was not afraid to die, although he was conscious of the fact that, as a sinner, he deserved to be punished on account of his sins. He did not merely “think” that he was going to Heaven; he was “sure” of it. “Was it not presumption for him to say that he was certain that he was going there?” inquires a reader. It is no “presumption” whatever for a believer to say that he is certain that if he were to die he would be taken to be

A London City Arab's Testimony.

with the Lord. God's Holy Word declares that all who believe on Christ are saved (Acts 16. 31), forgiven (Acts 10. 43), and are present possessors of everlasting life (John 3. 16-36). The dying lad did not expect to go to Heaven because of what he had done. No one can ever enter "the land of pure delight" on the ground of his own doings. God has declared that salvation is "not of works,

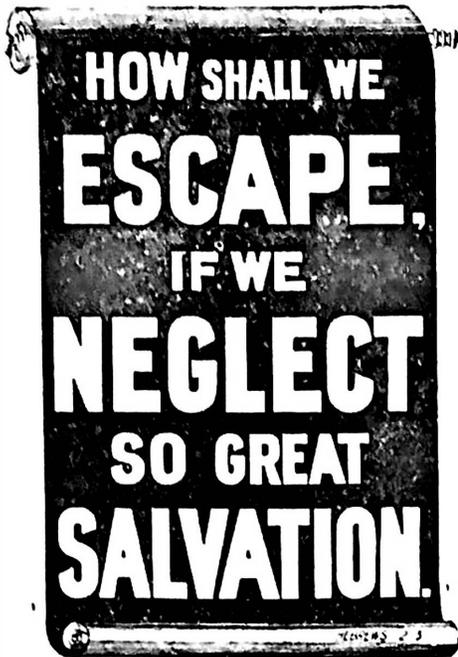


LONDON STREET
ARABS.

lest any man should boast" (Eph. 2. 8, 9; Rom. 4. 5). What was the boy's ground of confidence? "I am sure of it"—going to Heaven—"because Jesus died for me." Christ died for his sins as well as for ours. And what Christ did is sufficient. God is perfectly satisfied with the precious blood of Christ, which was shed for us, and surely we ought to be satisfied with that which satisfies Him. Christ dying on our behalf is the only solid plea that anyone can give why he should not be punished on account of his sins (John 3. 14, 15).

A. M.

THE QUESTION OF ALL QUESTIONS.



LIST to the words sounded in the ears of Lot! "Escape for thy life, look not behind thee in all the plain" (Gen. 19. 17). Behind, the burning city; before, the place of refuge; clear and curt the angel's call, "Escape! Escape!!" No mistake can surely be made by Lot.

List to the words sounded in thine ears, "How shall we escape, if we neglect?" Behind, a life of sin: by nature, a child of wrath; danger on every hand, for "we know not what a day may bring forth" (Prov. 27. 1);

before, a life of happiness here and hereafter if a Christ-accepter; or a life of woe if a Christ-rejecter. "To-day the Holy Ghost saith, If ye will hear His Voice, harden not your heart" (Heb. 3. 15). No mistake can surely be made—"Escape!"

List to the message concerning Lot's partner in life!—"Remember Lot's wife" (Luke 17. 32). What did she do? Simply neglected the warning message, "looked back, and became a pillar of salt." The simplest way to be lost, eternally lost, is to "neglect so great Salvation." Indifference is the crowning, damning sin of the age. Scripture, the Holy Spirit, providences, conscience, friends all urge personal and prompt attention to thy soul, and immediate decision for, and acceptance of, the Lord Jesus Christ. Oh, how can you neglect the pleadings of such love and the lingerings of such grace? Haste thee and heartily obey. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

Think of the joy of Lot as from safe vantage ground he viewed the doomed city and realised that "so great salvation" was his. Think of Noah after the flood, Israel at the Red Sea, Paul nearing Damascus, the jailer at Philippi, Luther, Wesley, Whitefield, Moody, Muller, and myriads more (some of thy relatives included) who have rejoiced in "so great Salvation," then ask: "Why should not I know and rejoice in this great salvation now?" ИИР.

THE CHANCELLOR'S EPIGRAM.

DISRAELI'S REMARKABLE EPIGRAM



BENJAMIN DISRAELI, Earl of Beaconsfield, was born in London in 1804, entered a solicitor's office at seventeen, devoted a considerable time to literature, was three times Chancellor of the Exchequer and twice Prime Minister of Britain. In 1876 he made Queen Victoria Empress of India, bought the Suez Canal shares, and in 1878 he brought back "peace with honour" from the Berlin Congress, thus reaching what the *Times* of 8th August, 1878, called "the pinnacle of ministerial

renown, the favourite of his sovereign, the idol of society."

At one time in his career he seems to have studied the claims of Christ, for he uttered this striking testimony: "Had it not been for Jesus Christ, the Jews would have been known only as a high oriental caste which had lost its country. Has not He made their history the most famous history in the world? The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the Cross wilt, and the time will come when countless myriads will find music in the songs of Zion, and solace in the parables of Galilee."

Near the close of his career, Beaconsfield penned this remarkable epigram: "YOUTH IS A MISTAKE; MANHOOD A STRUGGLE; OLD AGE A REGRET." Can it be that as he looked back at the eager struggle of *youth* for fame, power, position, and wealth he realised it would have been better

"Yes, Sir."

if he had remembered the words of Holy Writ: "I love them that love Me; and those that *seek Me early* shall find Me" (Prov. 8. 17)? It would have hindered him from groaning forth "*manhood* a struggle," for he would have found "a Friend that sticketh closer than a brother" (Prov. 18. 24). Then what a sad statement to make at the end of a successful career, "old age a regret."

"MISTAKE—STRUGGLE—REGRET" sum up the history of this remarkable man, who went in for this world, and, in much larger measure than most of his fellows, obtained it. You *are* making a choice; your choice *will* determine your finish in Time and your destiny in Eternity. To-day is God's time to make your decision. Choose Christ. HYP.

"YES, SIR."

SOME years ago the writer visited an old sailor who had become helpless from a paralytic stroke, which also affected his speech. After a few visits and setting before him the Gospel of the Grace of God, I was strongly impressed to speak to him of the solemnity of his state before a holy God, and asked him whether as a sinner, he was trusting in the Lord Jesus Christ as his Saviour. The poor man said that he was.

Between that Lord's day and the next he had another stroke which affected his speech still more. All he could clearly say was, "Yes, sir."

On my next visit I took a large card with the text on it: "The blood of Jesus Christ, His Son, cleanseth us from all sin," and placed it where the sick man could see it. Each Lord's day I read it to him, and his answer always was, "Yes, sir."

He lingered on in his helpless condition for three years, and I was enabled to visit him every Sunday. At last the day came, when I was met with the words, "The old man is nearly gone. He does not know any one."

It seemed to be true. There was no putting out the hand in welcome. His eyes were glazed, and to the question, "Do you know me?" there was no sign of recognition. Putting my lips to his ear, I said: "Jesus, Jesus, precious blood of Jesus." He said, "Yes—sir."

Wonderful music, wonderful power, wonderful peace in the Name of Jesus—Jehovah the Saviour. C.B.

TRUE HAPPINESS.

BEFORE we accept Jesus as our own Saviour, our religion is a melancholy one. For many years I had just enough religion to make me miserable; now I know Jesus as my Saviour, and having Him I am indeed happy. I wonder what your religion does for you, reader.

A man I had met several times had always a gloomy countenance. Upon one occasion I accosted him with these words: "Not many years ago, I had enough religion to make me miserable, but not enough to make me happy; may I inquire how it is with you?"

"That is my case exactly," he answered, startled into the confession by my own former experience being so like his own.

On another occasion, soon after my conversion, a friend called upon me, and clasping me in her arms, exclaimed, "Something has taken ten years from your face since I last saw you!"

"Oh!" I replied, "the years from my face are as nothing to the burden Jesus has taken from my heart."

Thus, our countenance is at times an index of the condition of the heart. Many faces I have looked upon, since my own conversion, bear traces of the burden "grievous to be borne" upon the heart, and I have felt keenly for them; while others, though furrowed and wrinkled with age, have borne a bright and glowing testimony to the peace within.

I cannot look into your face, but I long to know if the burden is still resting upon your heart, or if you know Him, "Who His own self bare our sins in His own body on the tree." The apostle adds, "By whose stripes ye were healed" (1 Peter 2. 24). Do you know the deep meaning of these wonderful words: "By His stripes I am healed"? Do you say, "He died for me; He poured out His soul unto death for me?"

By believing the gospel of God's matchless grace you will obtain a free and full forgiveness of all your sins. As you are and where you are, believe on Christ and be saved for eternity.

Whatever your past experience has been, accept Christ now, and in the future you will have enough "religion" to make you happy in all conditions, and under all circumstances.

M.A.W.

A GREAT SACRIFICE

A CERTAIN American periodical recently contained the following touching incident: "During the Civil War in the United States of America, one of the Southern cities was occupied by Federal troops, an officer of which was there assassinated. On the ground that the city was responsible for the lives of his officers, the commander arrested ten of the principal citizens, and condemned them to be shot. One of them was a highly respected man, father of a large family, and could ill be spared. Whereupon a young man, not related to the family, came forward and insisted upon being taken in his stead as a less valuable life. In spite of the elder's objection this substitution was carried out and the younger died instead."

This was a noble act, surely. The young man gave his best possession—his life for the friend whom he esteemed. His act reached the measure of self-sacrifice which is described in John 15. 13—words which give us the farthest limit of human affection: "Greater love hath no man than this, that a man lay down his life for his friends." But have you ever pondered on the great contrast of Divine love? Think of these words: "God commendeth His love toward us, in that, while we were yet *sinners*, Christ died for us" (Rom. 5. 8). Behold that scene of over 1800 years ago, outside the gates of Jerusalem. See that suffering, bleeding, dying form hanging on the middle of three crosses! Who is He? None less than the Son of God who in that body which was "prepared" Him, "suffered for sins (1 Peter 3. 18), the Just for the unjust, that He might bring us to God."

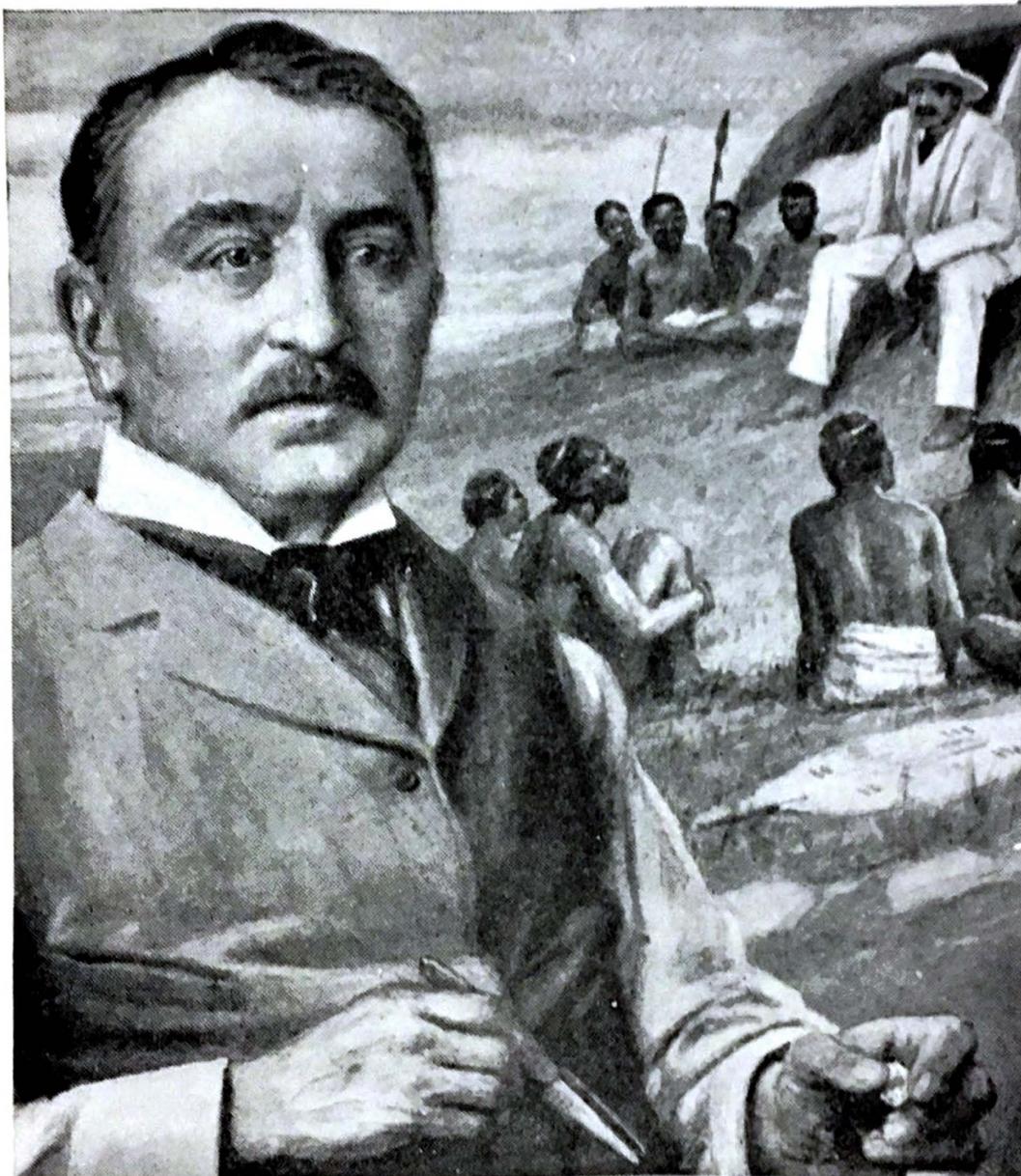
O, what a manifestation of the love of God the Father, and God the Son, for poor, guilty, Hell-deserving sinners! For remember this, in *your* present condition, if you have not been saved, with all your sins upon you, you are in a terribly dangerous position in view of Eternity.

God's mighty love has provided salvation for you. O, will you not, *even now*, poor, guilty one, open your heart to the wonderful love message: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Take it in by simple faith, and you will be saved for all eternity. Reject His offer, and you will surely be a sharer in the woes of the lake of fire! J.M.

AN AFRICAN MILLIONAIRE'S CONFESSION ;

— OR, —

THE MAN WHO, ALTHOUGH HE POSSESSED
:: MILLIONS, WAS NOT HAPPY. ::



Cecil Rhodes, the Empire Builder

"I would give all that I possess to believe what
that old man in the next carriage believes."

AN AFRICAN MILLIONAIRE'S CONFESSION.

IN a recent number of the *British Weekly* two interesting stories are told of conversations between the founder of the "Salvation Army," his son, the present head of the movement, and Mr. Cecil Rhodes, the South African magnate. It would seem that General William Booth had persuaded the "Empire-builder" and Lord Loch to accompany him on a visit to the Army's Farm Colony in Hadleigh, Suffolk. On the journey thence, in the railway carriage, General Booth, laying his hand on the arm of the "African colossus," said to him, "I want to speak to you about yourself. You're a man with much depending on you just now. Tell me, how is it with your soul?" "Well, General, it is not so well with my soul as I could wish." "Do you pray?" inquired the old man. "Sometimes; not quite so often as I should." "Will you let me pray with you now?" "Yes." William Booth and Cecil Rhodes knelt down together in the railway carriage, and the Salvationist prayed that God would guide, direct, and save the soul of the millionaire. On rising from their knees Rhodes said to the General, "I hope you will continue to pray for me."

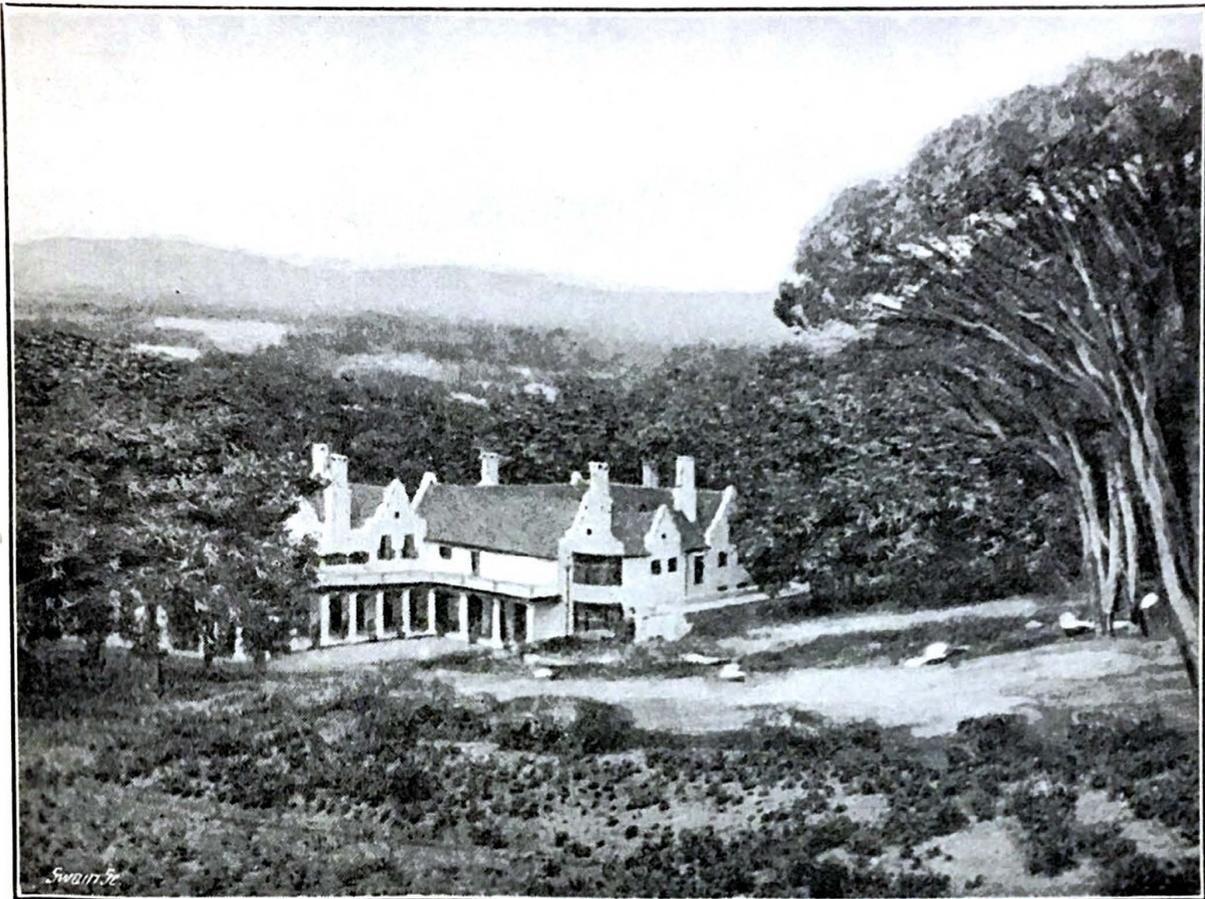
On the return journey to London Mr. Bramwell Booth (now the head of the Salvation Army) and Mr. Rhodes travelled together in the same carriage, the General being in the next one. "Struck by the depression and gloom that seemed to surround the man," says General Bramwell Booth, "and hopeful because of his evident interest in our work, I leaned across, and said, 'Mr. Rhodes, are you a happy man?' . . . I shall never forget how he threw himself back against the cushions of that first class compartment, gripped the arm of the seat, and in this intense attitude looked at me with that extraordinary stare of his and exclaimed, 'Happy? I—happy? Good God! no!'

" 'There is only one place, Mr. Rhodes,' I said, 'where we can find real happiness, and that is down at the feet of the crucified Saviour, because it is only there that we can be freed from our sins.' 'Yes,' he said, and then added, 'I would give all that I possess to believe what that old man in the next carriage believes.' "

How true are the words of Scripture: "He that loveth silver shall not be satisfied with silver; nor he that loveth

An African Millionaire's Confession.

abundance with increase" (Eccles. 5. 10). Thousands and tens of thousands, however, don't believe it. They think that they would be happy men and women if they possessed wealth. To attain this object they strain their energies and efforts. Their ambition is to "get on" in the world, "to make hay while the sun shines." "One



GROOT SCHUUR, THE "HOME OF THE LATE CECIL RHODES, SOUTH AFRICA.

thing" they know, and that is the value of a sovereign; "one thing" they do, and that is to keep an eye on the "main chance." Speak to them of spiritual verities, but their minds are preoccupied, and they don't want, they say, to be "bothered with religion." When told that in a few brief years at most they must leave this world and enter eternity, they assure you that they know that, but the present time is not a "convenient season" to consider such matters. In this way they delay the settling of the all important question of their soul's salvation and perish in their sins. The Lord Jesus says, "Seek ye first the Kingdom of God and His righteousness, and all these

An African Millionaire's Confession.

things shall be added unto you" (Matt. 6. 33). "First things first" is a good motto. Some have become rich, and have learned that the possession of wealth does not secure happiness. Jay Gould confessed that he was the "most miserable devil out of Hell," and he left eighty millions of dollars (£16,000,000). Cecil Rhodes, according to his own confession to General Bramwell Booth, was a most unhappy man. King Solomon, the richest man known, declared, "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy: for my heart rejoiced in all my labour," and yet he confessed that "all was vanity and vexation of spirit" (Eccles. 2. 10, 11). With all his riches and pleasures he was unsatisfied! True, solid, lasting happiness can only be found in Christ. The believer in Christ can sing

"None but Christ can satisfy ;
None other name for me.
There's love, and life, and lasting joy,
Lord Jesus, found in Thee."

General Booth was right when he said to Mr. Rhodes, "There is only one place where we can find real happiness, and that is down at the feet of the crucified Saviour, because it is only there we can be freed from our sins." The Lord Jesus can alone satisfy the deepest longings of the human heart. He saves and satisfies. "Blessed—or 'happy'—is he whose transgression is forgiven, whose sin is covered" by the precious blood of Christ (Psa. 32. 1). "Happy is that people whose God is the Lord" (Psa. 144. 15). As a lost, helpless, and undone sinner, accept of Christ as your Saviour and Lord. He loved you and gave Himself for you (Gal. 2. 20). He bore the judgment of sin that you might be delivered from its penalty, pollution, and slavery. And what Christ did is enough. God is fully and perfectly satisfied with Christ's accomplished atonement.

"I would give all I possess," said the African millionaire, "to believe what that old man in the next carriage believes." Mr. Rhodes did not need to "give" anything in order to know the joy of sin forgiven. Salvation is a free gift, and cannot be earned or merited. At this very moment the reader can be saved through believing on the Lord Jesus Christ (John 3. 36).

A. M.

WITHOUT A FOUNDATION.

THE folly of building costly houses on insecure foundations was forcibly demonstrated during the recent floods in Los Angeles, California. A score of bungalows on the banks of the Arroyo Seco were washed out by the unusually high water; and these were not mere shacks, but dwellings costing thousands of dollars each.

The last similar storm occurred almost forty years ago, but the evidence was so plain that high water had once covered the bank, that a thoughtful person would have hesitated to build a henhouse on such a site, yet an entire street was laid out on this shifting sand and built up solid



HOUSES ON INSECURE FOUNDATIONS.

with substantial cottages. When the rains came, the street work, houses and real estate alike went whirling down stream, a total loss not covered by insurance.

He who laid "the foundation of the earth" referred to just such a calamity to illustrate the extreme foolishness of all who refuse to heed His Word. He said: "But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great" (Luke 6. 49).

Without a Foundation.

Forty years of California's beautiful sunshine and freedom from disastrous floods seemed proof positive to the builders that foundations were unnecessary. What a rude awakening it must have been for them to see their new houses tumble into the roaring stream!

Because God has been dealing in grace and mercy with mankind since Calvary, there are many of His creatures who conclude that "A good foundation for the time to come" is unnecessary. The fact of God's great love, like California's perpetual sunshine, is frequently advanced as a convincing argument against a future day of judgment. Former storms are forgotten, and the remaining evidence of them completely ignored. An ancient question which might profitably be recalled is: "Hast thou marked the old way which wicked men have trodden, which were cut down out of time whose foundation was overflowed with a flood?" (Job 22. 15, 16).

That "God will bring thee into judgment" is made plain by the following Scriptures: "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccles. 12. 14). "He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts 17. 31). "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). To pass into eternity without a satisfactory foundation will mean certain ruin.

Our works will not serve as a foundation; to depend on them for salvation would be like building on shifting sand. "Therefore thus saith the Lord God, Behold I, lay in Zion for a Foundation, a stone, a tried stone, a precious corner stone, a sure Foundation" (Isa. 28. 16). All attempts to find a substitute are doomed to failure by the God breathed words: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3. 11). To hear and heed His Word is to be: "Founded upon a rock" (Matt. 7. 25). "He that believeth on Him shall never be confounded" (1 Peter 2. 6). "The righteous hath an everlasting foundation" (Prov. 10. 25). The Lord Jesus Christ is the "only," "tried," "sure," and "everlasting" Foundation; therefore trust Him. T.M.O.

"PROVE TO ME THAT GOD IS SATISFIED."



A BOY of fourteen remained for conversation at the close of an evangelistic service in a village in Lanarkshire, Scotland. The preacher had shown that God had accepted Christ's glorious atonement as a perfect satisfaction for all His holy and righteous claims, and that every one who believed the glad tidings of the Gospel of Christ obtained salvation as a free gift and a present possession.

"If you can prove to me that God is satisfied with what Christ

did for me on the Cross I will leave this place a saved boy," said the seeking soul to the servant of Christ. Opening his Bible, the preacher turned to Isaiah 42. 21, and asked the boy to read the Scripture. "The Lord is well pleased for His righteousness sake: He will magnify the law, and make it honourable." The blessed fact was laid hold of by the anxious inquirer that God was satisfied for every sin he had committed, or might commit, on the ground of the "finished" work of Christ, and he left the place rejoicing in Him as his Saviour and Lord. Let us look at the life-giving words of the prophet.

"The Lord is well pleased for His righteousness sake." How blessed to know that a holy and sin-hating God is well pleased! "The Lord is well pleased"—not was or will be "well pleased." The unsaved have done nothing to please Him. In Romans 8. 8 we read: "They that are in the flesh" (man in his natural state) "cannot please God" until he accepts His "unspeakable gift," the Lord Jesus Christ. "Without faith it is impossible to please Him" (Heb. 11. 6). Multitudes are seeking to merit the Divine favour by the observance of rites and

"Prove to Me that God is Satisfied."

ceremonies, or the performance of fancied "good works." But God's Word declares that the best acts done by the unsaved are as "filthy rags" (Isa. 64. 6). "Man's extremity is God's opportunity." A voice from on high is heard: "This is my beloved Son in whom I am well pleased" (Matt. 3. 17). God is well pleased with His beloved Son the Lord Jesus Christ. He is "well pleased" with what He is and with what He did on our behalf on Calvary's Cross. "The Lord is well pleased for His righteousness sake. He will magnify the law, and make it honourable." The Lord is not "well pleased" with us, but He is "well pleased" with Christ and with what He did for us. God is not satisfied with what we do, feel, or experience, but He is satisfied with what Christ did, felt, and experienced for us when He "put away sin by the sacrifice of Himself" (Heb. 9. 26). "He who knew no sin was made sin for us that we might be made the righteousness of God in Him" (2 Cor. 5. 21). The eternal, uncreated, self-existent One, who knew no sin, did no sin, and in whom was no sin, was treated by God as if He were sin personified, that we might be "made the righteousness of God in Him." Because of His sacrificial atonement, the believer is clothed with Divine righteousness, divinely glorious, divinely perfect, divinely fair. Christ "magnified the law, and made it honourable." The law's claims were perfectly met, Divine justice was fully satisfied, and God was glorified by His atonement. Christ's obedience unto death is the sole ground of the sinner's acceptance with God.

How delightful to be able to tell the unsaved reader that God is perfectly satisfied with what Christ did for him on Calvary's Cross, and He desires that you should be satisfied with that which satisfies Him. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). May you now believe on Him who so loved you as to pay the ransom price for your deliverance with His precious blood and obtain eternal life on the spot. Then you will be able to say truthfully—

"God loved, God gave,
I believe and I'm saved."

A. M.

ONLY SKIN DEEP.

A REMARKABLE story is told by a modern writer concerning an English lady, resident at Constantinople. Her complexion was unfortunately of such a coarse nature as to be a constant source of vexation to her. On the advice of some friends, she consulted a celebrated skin specialist. He undertook to change her



CONSTANTINOPLE AND THE BOSPHORUS.

complexion for her by changing the skin of her face! By payment of a large sum of money, he induced a handsome lady to allow him to remove some of the beautiful skin from her face. This was grafted upon the other lady, and in course of time, under the skilful manipulation of the specialist, the grafts spread over the whole face, and a beautiful complexion was substituted for the coarse one.

Only Skin Deep.

The story sounds almost incredible. The reader is at liberty to believe it or not, as he pleases. But it certainly serves to illustrate the kind of change with which many seem to be contented, a change which is only skin deep, affecting the outward character, but leaving the soul unreached.

A good many people realise that a change of some sort or other in their lives is necessary before they can cherish any expectation of going to Heaven. If challenged upon the subject they express their feelings somewhat as follows: "I know I am not what I ought to be, but some day I hope to be different. I shall turn over a new leaf, and do my best to live a good life."

Instances of this kind of change are plentiful enough. We hear of drunkards becoming sober men; wife-beaters are transformed into kind and loving husbands; sceptics are convinced of the truth of the Christian faith; swearers cease to soil their lips with profane language and begin to say their prayers; thieves and swindlers abandon their evil practices and seek to walk in paths of honesty; misers, realising the folly of making an idol of the gold that perishes, give away large sums in charity; frequenters of dens of vice forsake their accustomed haunts and betake themselves to a place of worship. Thus, in many a guise, reformation is a well known and welcome guest among men.

Now, however desirable such changes as these may be, I wish to point out that they are only skin deep, as it were. There is nothing vital about any of them. A man may reform his ways and amend his life, and yet remain an unregenerate sinner in God's sight. Diversion is not conversion. To be diverted from one's bad ways is one thing; to be converted to God is another thing altogether.

The great change that the Bible calls conversion, and which it declares to be an absolute necessity, in every case, if we are to go to Heaven, is such a vital and radical change that it affects the whole being of a man, to the inmost recesses of his soul. It is nothing short of "passing from death unto life." It is described as those who were "far off" being "made nigh" to God "by the blood of Christ" (Eph. 2. 13), and as being "called out of darkness into God's marvellous light" (2 Peter 2. 9). It is

Only Skin Deep.

compared to sheep who went astray returning, not merely to a right way, but to the Shepherd.

It is evidently then no mere surface change, but a change that goes to the very root of one's moral being. It is a tremendous reality. Is it to be wondered at that the Saviour spoke of it as a "new birth," and said even to one of the most religious of men, "Ye must be born again" (see John 3. 3). Then, can one exaggerate the importance of the question, "Are you *converted*?" "Are you born again?"

That conversion is a necessity no one can doubt, if he believes the words of Christ as recorded in Matthew 18. 3.

In view of the intense seriousness of this matter, do not be offended if we press home the plain, blunt question, Is your religion only skin deep, or have you been converted? Do not complain if we are insistent. We seek your truest welfare. A man stops his faithful dog from barking by muzzling it. Then he goes to sleep, and his house is broken into and he is robbed. Do not be like him!

Faith in Christ is the way whereby we receive everlasting life. It is offered freely. Can you think of a better word to describe the one who turns away from such an offer than the forcible Saxon word "fool?"

H. P. B.

I HOPE SO!

ARE you ready for eternity? "*I hope so!*" Are your sins forgiven? "*I hope so!*" Too often "I hope so" is merely a polite way of putting off giving a direct answer to a question too little liked. Sometimes it expresses the true state of a heart which dares not, yet longs to say, "I am sure!"

Let us get to close quarters, for sooner or later to close quarters you must come with death and with eternity. Are you ready? Are you now, this moment, prepared for eternity, being fit for meeting God? Not fit in yourself, for that you never will be, but fit because Christ has made you so.

"I hope so!—nay, I believe, I am sure!" said a young man to us the other day. He had hoped for a long time, but as the Scriptures were presented to him, he set aside his questionings, and took God's word as God utters it, and accordingly became sure. He had at last "set to his seal that God is true" (John 3. 33). Are you ready for eternity?

BELL, THE NAVVY.

BELL was one of a gang of navvies engaged in making a new railway. He was uncouth and uncomely, but the Lord had in grace given him a heart to love Himself, and Bell was known as a Christian. Though he was not polished so highly as some, and did not hang so high in the belfry of life as many, Bell was true metal, and gave forth no uncertain sound. Some of his enemies said he was "a little cracked;" but, as they had not the ear for heavenly music, their opinion need not be noticed.

Of course, Bell, the navvy, met with persecution. One man in particular used to mock at him and his religion continually.

One morning after Bell, in the fullness of his heart, had engaged in his "Gospel talk" the scoffer ridiculed him, and roughly told him to keep out of his way. The wild, rough scoffer did not want Bell and his cant—not he; but within an hour how different it was! The men were running truck-loads of ballast down the metals, and shooting them, to form an embankment. The rails were wet and greasy with recent rain, so that the wheels did not bite as usual. How it happened no one knew, but as one truck shot past, a cry of distress arose from some one just in front of it. It was none other than Bell's scoffing mate! He had slipped. In vain did the poor fellow roll over and over to try and get clear; it was too late—the heavy load struck him, ran over him, and left him bleeding and mangled. His mates gathered round him, and were for taking him to the town infirmary close by.

"No," he said, "I'm dying; let me be."

His eyes wandered round the group as if looking for some one. "Where's Bell?" said he.

The man, who a few minutes before was the object of his scorn, was the very one he now most wished to see. Why not send for the sceptical mate who had laughed at the good Old Book? Ah, man, there is no comfort in the dying hour to be had from scoffers and sceptics; the Christian was the man wanted for dying moments.

With a longing heart Bell knelt over his prostrate mate and told him how Jesus had died to save.

"Look to Him, Jim; trust Him; He loves you. He waits to pardon. Believe Him," he pleaded. Who shall say what passed in that hour of death? The Lord only knows.

Bell, the Navy.

“Acquaint now thyself with Him, and be at peace,”
lest He shall say to you, “Because I have called, and ye
refused; I have stretched out My hand, and no man
regarded... I also will laugh at your calamity; I will mock
when your fear cometh” (Prov. 1. 24-28). W.L.



MAKING A NEW RAILWAY.

THE GOSPEL SOUND.

THERE is no story like the Gospel. "What is the Gospel?" do you ask. Paul tells us plainly what it is, when he states that "Christ died for our sins, was buried, and the third day He rose again according to the Scriptures" (1 Cor. 15. 1-4). He paid sin's penalty on the Cross, and the proof that God is thoroughly satisfied with the work of His Son is seen in the fact that He raised Him from the dead on the third day, and seated Him at His own right hand (Rom. 1. 4). On the ground of Christ's finished work God is now able righteously to offer forgiveness of sins and eternal life to all who will accept by faith Jesus Christ as their Saviour and Lord (Rom. 5. 1).

In the Parish of Inverkip there is a lighthouse called Cloch Lighthouse having a very powerful foghorn. The fogs on the Firth of Clyde at certain seasons are very dense, and the warning blasts of the powerful horn are heard for miles around. Some time ago the residents of the adjoining seaport town of Dunoon complained of the deafening noise from the lighthouse, and an appeal was made to the authorities to have the horn modified. Such, however, was the concern of those responsible for the safety of life and shipping that they wisely refused to lessen the sound; but to meet the objection they agreed to divert the noise as much as possible from the land to the sea.

In the New Testament we read of a company of Christians at Thessalonica who were so concerned about the salvation of their fellows that it is said that from them the Gospel of God's grace sounded not only in Macedonia and Achaia, but in every place (1 Thess. 1. 8). Paul writes of himself, "But even as we have been approved of God to be intrusted with the Gospel, so we speak, not as pleasing men, but God which proveth our hearts" (1 Thess. 2. 4). Paul's business was not to please men, but to declare God's truth, whether the people received it or not. To the mariner sailing on the Clyde the foghorn is a welcome sound for it enables him to steer his ship clear of danger. So when the convicted sinner, drifting in the dark away from God hears and heeds the warning yet inviting story of the Gospel of Jesus Christ it is indeed to him Heaven's joyful sound. Alas, there are many to-day

The Gospel Sound.

who have not learned their deep need of a Saviour, and are treating the warning and wooing notes of the Gospel in the same way as the people of Dunoon acted in regard to the foghorn. They purposely reject the Saviour, and turn a deaf ear to the Gospel. Others treat the message with indifference and neglect. They are fully alive when it is a matter of accumulating money and making provision for the present life, but as to eternity and the welfare of their precious souls, what characterises them is



TOWARD LIGHTHOUSE, ON THE CLYDE.

callous indifference. One of God's unanswered questions is, "How shall we escape if we neglect so great salvation?" (Heb. 2. 3). To that question there can only be one answer; there is no escape. As surely as men neglect God's salvation will they perish eternally. The issues are so tremendous that whether men accept or reject it or not, it is the bounden duty of every saved soul to do his utmost, in season and out of season, to win souls to the Saviour and to warn Christ rejecters of their certain doom. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31).

J.G.

THE THREE GOLD RINGS

WHEN I was stationed at Bermuda a draft of young soldiers was sent out to join my regiment. Amongst them was a smart corporal of good appearance and courteous manners. The colour-sergeant of the company to which he was posted had married a few years previously at Gibraltar a respectable young woman of that place, her mother being an Italian. Prior to the regiment leaving Gibraltar the mother gave her daughter three old-fashioned gold rings, which were valuable as heirlooms, as well as for their antique design. Shortly after the corporal joined the company one of the rings was lost; a few months elapsed, then another; and soon after the last disappeared. The corporal had frequent recourse to the quarters of the colour-sergeant, but every one thought him such a nice fellow that not a shadow of suspicion was cast upon him. Not long after the disappearance of the third ring, the corporal went to bathe in a quiet spot in the island. He did not return; search was made, and he was found drowned. He had become entangled among some fishing-lines which he could not have noticed when entering the water. On his effects being examined, a small parcel of old calico was found in his knapsack, and very carefully wrapped therein were the three gold rings!

Now, nothing but sheer covetousness could have induced this man to take them; and though he had done the wrong, he acted in a most plausible manner, offering sympathy to the owners for their loss, and appeared to manifest much interest in their hoped-for recovery. Surely his conscience must have smitten him, smooth as were his manners! It is written: "There is nothing hid that shall not be known." It was God's purpose, no doubt, that this matter should be brought to light in the way it was, and we place the record before our readers by way of warning. We may be able to deceive one another, but God we cannot deceive. "There is not a thought in our hearts but, O Lord, Thou knowest it altogether." Is there a secret sin wrapped up in your heart that you could almost wish even the eye of the Lord could not discern? How futile! He searches the heart, and tries the reins, and knows the inward thoughts of man, and in His own way He will bring to light every secret, however hidden it may be. Acknowledge your guilt, accept Jesus as your Saviour, and be right with God. v.

HOW ONE DIED TO SAVE SIX ;

— OR, —

THE FIREMAN WHO, IN A STATE OF PHYSICAL EXHAUSTION,
:: RISKED HIS LIFE FOR A COMPLETE STRANGER. ::



Saving the Last Woman

“ If John Ford would save yon shrieking woman,
he must risk his own life.”

HOW ONE DIED TO SAVE SIX.

I HAVE before me a small piece of canvas, scorched and blackened, which preaches me a sermon, and reminds me of the text, "Christ died for us" (Rom. 5. 8). It was once part of a fire-escape, worked by a fireman named Joe Ford, of whom the papers said—"but for him the lives of six persons would have been sacrificed."

The six were in danger from fire; they were unable to help themselves, nor could any friends render them assistance.

But a saviour came! Tidings of the outbreak reached the fireman, and, buckling on his helmet, he ran swiftly to the spot. He came where they were—came with all that was needful for their salvation—came purposely to save them, whoever they were, wherever they were, and just as they were—came to do all, and to do all freely; and this makes me think of the Lord, the Saviour of sinners, of whom it was said, "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15).

"Down from the shining courts above
With joyful haste he sped."

As the fireman entered the street, clouds of dense black smoke were rolling up from the lower parts of the house that was burning; but with cool courage he fixed his machine, and threw up his ladders to where the poor terrified people were whom he had come to save. Then up to them he went, and they waited his approach. Did they wish to argue with their saviour as to the origin of the fire, think you? Did they propose to decline his services? Did they hesitate when he bade them escape, and say, "Go thy way for this time?" Ah! no; they were wiser in respect of a danger to the *body* than many are in respect of a far greater danger to the *soul*. One, two, three were brought in safety to the ground.

In the meantime the flames within the building were spreading rapidly; the smoke without was becoming blacker and hotter; and the saving arm—unlike His whose hand "is not shortened, that it cannot save" (Isa. 59. 1)—was becoming weak and exhausted. Again the fireman mounted the ladder, and again he descended with another precious burden. He had saved four. Again he trod that narrow way of escape, and once more brought forth a rescued one. Five persons saved from the flames!

How One Died to Save Six

Now the crowd stood breathless—a woman appeared at the open window. There was one still left in peril. Had the fireman strength to reach her? Why should he, exhausted as he now was, risk his life for a stranger? He had undertaken the office, it was true, but had he reckoned upon such a sacrifice? Was such a deed expected? If Joe Ford would save yon shrieking woman, he must risk his own life.

Rallying his strength, the brave fireman mounted a sixth time, amidst ringing cheers from the crowd. He reached her! Steadily, step by step, he bore her down the ladders to the opening into the canvas shoot. He placed her in it, and slid her to the ground. She was saved!

Now for the brave fireman. Where was he? The flames burst through the first floor window beneath him; they set the canvas of the escape on fire. At the same instant Joe's axe became entangled in the wire netting, and he hung suspended in the very fire from which he had rescued the woman. While she stood in safety, beyond the reach of harm, he was consumed in the very flames from which he had saved her. With dying energy the poor fellow managed to break away from his terrible position, but only to fall, with a heavy crash, some twenty-five feet to the pavement, crushing his helmet almost into the brain. I shudder as I think of that awful moment.

Oh, if a London crowd could weep as a fellow man suffered, what tears ought we to weep as we remember how the gracious Saviour expired for sinners on the Cross! He took the sinners' place in perfect love; He bore the wrath of God due to us; He was, as it were, consumed as a sacrifice in the fiery flames of Divine judgment on our account. This did Jesus endure for us who rejected Him. Have you ever wept tears of love for Him?

“But drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself away;
'Tis all that I can do.”

What should we have thought of those six persons whom the fireman saved if they had made no inquiries after their deliverer—if they had shed no tears when told

How One Died to Save Six.

of his death? I remember how even strangers honoured that hero, as his body, carried upon a draped engine, passed through the London streets. Bells were tolling from the churches, shopkeepers put up shutters along the route, and not a few rough men and women did I see drop a tear as the long procession passed. The battered helmet placed among the wreaths upon the Union Jack covering the coffin touched many a heart.

But, alas! how few hearts are truly melted and broken by the dying love of Christ!

One other fact about my friend, Joe Ford. I think I was the last person who spoke to him that night before he went to his last fire. I left him a little book, entitled: "What would make you happy?" and as I shook hands with him I repeated the title, emphasising the personal pronoun, "What would make *you* happy?" We parted, never to speak again to each other on earth. My little book went with him to the fire, and was found afterwards in his burnt pocket. I little thought, and he little thought it was the last time we should meet.

Reader, this may be the last warning you will ever have? We tell you of our Saviour who died that you might live—who gave Himself to save sinners.

He who has come to save is nigh, and able to save. Do you want a way of escape? He is the Way. Do you need a strong arm? He is able to save to the uttermost.

Such is my story. Is it to be wondered at if I value the little piece of burnt canvas that can preach me such a sermon? So I will fold up my little relic—all that I have to remind me of my friend—and think once more of my Saviour who died for me, and who will bring me safe to glory.

"Oh, what a Saviour—that He died for me!

From condemnation He hath made me free.

'He that believeth on the Son,' saith He,

'*Hath* everlasting life'" (John 5. 24).

Is the reader safe for eternity? If not, why not? The Lord Jesus shed His precious blood to save you from eternal misery. What He did for you on Calvary's cross has eternally settled the sin question. Believe on the Lord Jesus who loved you and gave Himself for you, and you will be saved for eternity.

W. L.

OTHER PEOPLE'S SINS.

NOTHING is easier than to perceive and to decry the misdeeds of other people, while excusing or forgetting all about one's own faults. "Other men's sins" afford a subject for conversation by no means uncongenial to many who would hotly resent the question, "What about your



THE GUARDS AT ST. JAMES' PALACE, LONDON.

own?" Yet the truest wisdom is to be very personal with regard to this matter, and to begin with Number One.

Two clerks, employed at the War Department, were sitting at their desks, when one, gazing out of the office window, remarked to the other: "Just look at that workman on the roof over there. I've been watching the lazy beggar for half an hour, and he has not done a stroke of

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work all that time. That is the way they cheat their employers!" Meanwhile the workman in question was remarking to his mate: "Just look at that clerk down there. I've watched him for half an hour and he's done nothing but stare out of the window. That's the sort of chap we have to pay taxes to keep!"

The clerk, while observing the workman's laziness, entirely forgot his own. The workman, while making strictures on the clerk, was altogether unmindful of the fact that he was himself doing the very thing that he complained of.

I do not wish to occupy your mind with sins that other people commit. We will not discuss that murder of which the newspapers had so much to say; nor that jewel robbery; nor the cases of drunkenness and foul language brought before the magistrates. We will not discuss with employers the delinquencies of workmen, nor with workmen the shortcomings of employers. We will not touch upon the questionable conduct of Mr. X. or of Mrs. Z. There is a challenge which I will pick up from the pages of Holy Scripture and lay before you: "Are there not with you, even with you, sins against the Lord your God?"

There can be but one answer to this question. Yes; there are sins that you have committed. Sinful motives, sinful desires, sinful words, sinful deeds—all these are sins. There are sins of omission as well as sins of commission; secret sins, as well as those about which others know. This is a most serious matter, for by your sins you are separated from God. "Your sins have separated between you and your God" (Isa. 59. 2).

You will, of course, retort: "What about yourself? How does the question apply to you? Are there no sins that lie at your door?" At once I admit my sinfulness. Find, if you can, the worst man on earth, and I will acknowledge that between him and me there is no difference save that which sovereign mercy makes.

The difference lies here. I have fully owned my guiltiness. I have confessed my sinful condition to God. And I have availed myself of the merciful provision which He Himself has made for such as me. When Jesus went to the Cross of Calvary, it was in order that the great sin-question might be taken up between Himself and God.

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He became the sin-bearer, and so glorified God in connection therewith that free pardon of all offences is secured for every sinner that believes in Him. God Himself has promised to receive and to bless for ever the sinner who puts his faith in the Lord Jesus Christ. He has shown, in the atoning work of the Cross, how He can be both "just and the Justifier of him which believeth in Jesus."

Do not imagine that the matter of your sins is one that you can neglect with impunity. The skeleton of an eagle was once found on the seashore with an iron trap clasping one of its feet. Hundreds of miles away the great bird had fallen a victim to the snare. Then it had flown across the country until at last, worn out by the weight of the burden, it expired on the margin of the sea. The load that it carried brought it down at last. And this is what your sins will do for you. You are weighted with the accumulated guilt of a lifetime, and "God requireth that which is past" (Eccles. 3. 15).

But you may have that weight removed. You may be freed from the incubus of your past. Go into God's presence with the story of your sinfulness. Plead the merits of Christ's atonement. Put all your confidence in Christ as your Saviour, and your sins of crimson dye shall be wiped out. Read Isaiah 1. 18 and 1 John 1. 7. H. P. B.

WHY DO I SAY I AM SAVED?

SOME friends of mine often drive to the villages near them, giving away Gospel books and tracts. One afternoon they stopped before a few cottages, from one of which an aged woman came out to take the offered book. My friends said a few words to her as to her feebleness and great age, and then went on to speak of eternity, which she was nearing. They were glad to hear in reply that she was saved, and had been so for years. They asked why she believed herself ready. Drawing herself up erect, as she stood by the carriage, she said—

"Why do I say I am saved? Because Christ died for my sins, and was raised again for my justification."

Happy Christian! She knew more than all the philosophy or science of this twentieth century can teach! When this scene has passed away for ever, she will be reigning in life through Christ, who was everything to her.

THE WHISKY JAR.

A WOMAN in Scotland sold liquor without a licence. Especially on the Lord's day, when the public houses were closed, she disposed of her whisky. God in His wondrous love and mercy saved her, and she became a new creature in Christ Jesus. But how was she to earn her livelihood? She was saved from the penalty due to sin, and she desired to be delivered from its power. What about the whisky? Would she be able to give up its sale? On reaching home she went to the place where the jar was which contained the liquor, and seizing it in her hand she addressed it thus: "Jar, jar, you and I have kept company for twenty years. Christ has come in, and you must go out;" and then threw it out on the street, dashing it into pieces.

This is a simple illustration of the "expulsive power of a new affection." First Christ was received, then the whisky-selling was given up. Numbers are much troubled about what they would require to "give up" were they to become Christians. They seem to think very little of what they would receive. They are urged by a certain class of preachers to "give up the world," to "give up their sins," etc. To use a homely but expressive phrase, the cart is put before the horse. God's love to the sinner should first be presented. After His love-gift is received (John 3. 16) the "giving up" will follow. "Give, give up," is man's way of salvation. The sinner must first be a receiver before he can be a giver. God gives salvation to bad people for nothing. You are invited and entreated as a lost, guilty sinner, unable to do anything to merit God's favour, to receive a free, full, and present salvation at this very moment. Coming to Him as one who has done your worst is a much more satisfactory ground than as having done your best. "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, 13). Receive Christ into your heart by faith, and you will "give up" whatever displeases Him. Do not, however, reverse God's order. First receive, then renounce; first accept, then "give up." You are already condemned (John 3. 18), you are lost, but God now desires to save you. "The wages of sin is death; but the gift of God is eternal life" (Rom. 6. 23). Will you take salvation now? A. M.

THE SCOTTISH ELDER'S DISCOVERY.

MANY years ago the members of a Presbyterian Church in a town in Scotland, were startled by a statement made by their respected and esteemed pastor. "I have been twenty-eight years an ordained minister, without knowing savingly the Gospel of Christ."



"JOHN, HAVE YOU PEACE WITH GOD?"

Such was Mr. M——'s confession, and it fell like a bolt from the blue in the midst of his bewildered and attached hearers. Dr. Thomas Chalmers, John Wesley, and others, confessed that they preached for years without being "born again," and so did Mr. M——. The minister told a friend of ours that the great change took place on a Sunday morning. After a night of sleepless

anxiety, he entered into the enjoyment of peace, while arranging his toilet and meditating on the words, "And this is the record that God hath given to us eternal life, and this life is in His Son" (1 John 5. 10, 11). In a moment the glorious fact was revealed to him by the Holy Spirit, that salvation was not wages to be wrought for, but a "gift" to be accepted. There and then he accepted the "gift," and thanked the Giver. Constrained by the love of Christ, he began to preach the Gospel with marvellous freshness, simplicity, and power, and God blessed his ministry.

On one occasion, whilst assisting at a "Communion" service in a church in the village of M——, he was invited by one of the elders, an old school-fellow of his, to dinner. At the close of the repast, looking earnestly and lovingly into his friend's face, the minister said, "John M——, Have you peace with God?" "No, Mr. M——, I have been an elder in this church for many years, but I cannot say I have assurance, or peace with God." "Now, John, rejoined Mr. M——, "Will you grant me a favour in consideration of the schooldays we spent together long ago?" "If it be at all in my power I will grant your request," was the elder's reply. "Well, it is just this, that you will read three times a day the sixteenth verse of the third chapter of John's Gospel, namely, when at your breakfast, dinner, and supper, and that you will read it in this way: 'God so loved John M—— that He gave His only begotten Son, that on John M—— believing in Christ, John M—— shall not perish, but have everlasting life.' And at the same time of the day I wish you to turn to the First Epistle of John, chapter 5. 11, and read it thus—'And this is the record that God hath given to John M—— eternal life, and this life is in His Son.'" The agreement was made, and the earnest gopeller went on his way. The elder kept his promise and carefully read the "wonderful words of life" of John 3. 16 and 1 John 5. 11, and at the third reading he saw the truth, and rejoiced in Christ as his Saviour and Lord. Is the reader in possession of eternal life? "I cannot say so," says one. The reason that you have not obtained it is because you have never really believed on Christ. "I always believed on Christ," says one. That, surely,

The Scottish Elder's Discovery.

cannot be. If you "always believed" on Him you were always saved; if you were always saved you were never lost; if you were never lost Christ did not die for you, and if Christ did not die for you you cannot be saved, for "without shedding of blood there is no remission."

"I have been familiar with John 3. 16 since I was a child, and could repeat it correctly, but I cannot say I have eternal life," says another. So could I. I could repeat the words correctly, but did not understand their *meaning* until years afterwards. John 3. 16 contains the essence of the Gospel. Tens of thousands of persons on earth, and multitudes in glory, will praise God eternally for the "wonderful words of life" contained in that marvellous declaration. This is how I read it now: "For God so loved me that He gave His only begotten Son for me, that if I believe in Him I shall not perish, but have everlasting life." I do believe in Him—that He died in my room and stead on Calvary's Cross. God says that "whosoever believeth in Him shall not perish, but have everlasting life." I am a "whosoever," and as such I take God at His Word, and shall never perish, and have as a present possession everlasting life. Am I running any risk in believing God?

The second Scripture that the elder was to read three times daily was First Epistle of John, 5. 11, but for the sake of connection, let us look at verses 10 to 12: "He that believeth on the Son of God hath the witness ('record' or 'testimony') in himself: he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." To whom has God given eternal life? "God so loved the world that He gave His only begotten Son." God has given Christ to the world. He does not say, "I will give you Christ if you do so and so;" "I will give you Christ if you become so and so," but I have given you Christ. The gift is bestowed already, and all you have to do is to receive it. He who receives Christ by simple faith; he who believes the Gospel testimony, or "record," God has given concerning Christ, possesses eternal life, and none others. A.M.

A REDEEMED AND CHANGED LIFE.

I WANT to tell the story of a remarkable conversion that took place in a congregation with which I was connected wellnigh forty years ago, with far-reaching consequences, felt in many ways to the present day.

We had an evangelistic mission, and the change took place at one of its ordinary meetings. "After-meetings," for prayer and conversation, were common in those days at such religious services, and it was in an after-meeting that the "great transaction" was done. One of the audience, who stayed behind when the general body of the people had gone, was a helpless cripple belonging to a poor family, living in a one-roomed house, not in an aristocratic district, and from a home by no means teetotal. She stayed for the after-meeting, not because she was anxious, but, depending on some one to push her coach to her humble home, she was unable to get away. She had been coming regularly to the meetings, but, for reasons that will yet appear, she was regarded as hopeless, and had been allowed to come and go without any attention being paid to her. On the night in question, as the little band of devoted workers was about to leave the hall, some one asked the missionary if he would not speak to the poor cripple about her soul, adding a remark about the hopelessness of her ignorance. She was indeed extremely ignorant, her education having been so neglected that she did not know a letter of the alphabet.

After a moment's reflection, the missionary resolved to "speak to" her. To the question addressed to her: "Would you like to be saved?" her only reply was a look of bewildered surprise. That salvation should be offered to her awakened a feeling of astonishment to which she could give no expression. The Gospel to which she had listened night after night was meant, she thought, for every one else in the hall, but had no application whatever to her. She could not utter a word; she was dumb with silence. After an embarrassing moment or two the missionary said, "Well, let me give you a text: 'Him that cometh unto Me I will in no wise cast out.'" and he added the simple explanation, "'Him that,' or 'whosoever' takes in you; and it is Christ Himself who gives this invitation." "Well," she said, looking with intentness into her helper's face, "I'll just come."

A Redeemed and Changed Life.

Come she did, and she was not cast out. How quietly and simply the change was affected, and yet how real it proved! From a human point of view there was not much ground for hope, and I have no doubt the missionary had his fears of the result. Hitherto spiritual things had hardly received from her a thought. There had been no previous preparation; not one penitential tear had been dropped; she had little consciousness of need. She just



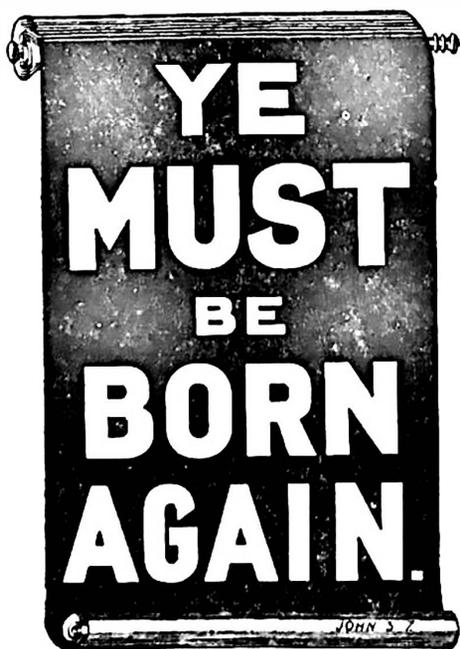
"A HELPLESS CRIPPLE IN A ONE-ROOMED HOUSE."

The "Musts" for all Men.

heard Christ's invitation addressed to herself, and she accepted it. How gloriously simple is God's way of salvation. This is all that is essential: Christ says, "Come," and the sinner responds, "I will."

The way of salvation is so plain that the smallest child can accept of God's great gift by believing on the Lord Jesus Christ, while the proud and haughty reject Him and remain unblessed (Acts 16. 31). As new-born spiritual babes desire the sincere milk of the Word of God, so the craving of the soul of this new convert was to read the Scriptures for herself, but having had no education she did not know letters. A willing-hearted sister put her services at her disposal, and with the Bible as their text book, after much persevering study the converted cripple was able to read. To read the Book of God for herself was to her a great joy. She next felt that she must work for the Saviour who had done so much for her, and she commenced to teach a class of little ones in the Sunday School. By a beautiful life filled with works of faith and labours of love this crippled disciple proved her love and devotion to her adorable Saviour and Lord.

THE "MUSTS" FOR ALL MEN.



TO one of the best of men— Nicodemus, a ruler of the Jews—the Lord Jesus Christ said, "Ye must be born again," and in answer to his query emphasises the necessity of such a radical change by stating that, "Except a man be born again, he cannot see the Kingdom of God."

Hence we have the Divine declaration as to the absolute necessity of being "born again" (John 3. 3, 7), for if the best need it, the worst can't surely do without it. If you are "a man," or belong to the human race, it is plain you need to be born again, for it is not, Except a drunken man, a bad man, a thieving man; but, Except "a man," therefore any man, every man—you!

The "Musts" for all Men.

But what is it necessary for? Not to be a respectable citizen, a member of a church or meeting, a preacher or singer, for you may occupy almost every position on earth without being born again, but it is an absolute necessity if you are to be in Heaven. Make no mistake; it's the indispensable thing.

Then if so important, is it not wise to inquire as to the nature of the new birth? From the words of the Saviour it is plain that it is not a reformation, a turning over new leaves, a change of religion or creed, but a regeneration, a birth, a new creation entirely. By nature we are born in sin, born of the flesh; by faith in the Lord Jesus Christ we are born again, born of the Spirit, born of God. A lion tamed is a lion still, a tiger chained is a tiger still, and a sinner reformed is by nature a child of wrath still (Eph. 2. 2), but a born-again man is "a new creature in Christ Jesus: old things are passed away; behold, all things are become new" (2 Cor 5. 17). His nature, his tastes, his whole being is really and radically changed. Ask yourself—Have I ever undergone this out-and-out spiritual change?

If you are not "born again" you are in terrible danger, for the neglect of this necessity means that you "cannot see" (v. 3) and "cannot enter the Kingdom of God" (v. 5). God was in earnest in loving you; Christ was in earnest in dying for you; the Spirit is in earnest in inviting you. What wonder, then, the question is asked, "How shall we escape if we neglect so great salvation" (Heb. 2. 3). Oh, awake! awake! Flee from the wrath to come. Receive the Christ of God as your own Saviour, and you will become a son of God, for "to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." HYP.

WHOSOEVER AND WHATSOEVER.

THESE two words were often used by Christ. "Whosoever will" may come. "Whatsoever ye shall ask in My Name, that will I do." "Whosoever" is on the *outside* of the gate, and lets in all who choose; "whatsoever" is on the *inside*, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation *free*: "whatsoever" makes it *full*. W. S.

GOD LOVES YOU.

AT the close of a Gospel address I went up and spoke to a young man whom I thought seemed to be impressed by the preaching, but I soon found out that he had not heard a word, for he was deaf and dumb. However, I was not hindered by that difficulty, for knowing a little of their language, I just told him the words at the head of this paper, "God loves you." He looked at me with a vacant stare, and shaking his head, he replied in the same manner, "No, no! I don't believe it; I know He hates me." "However can you say so?" I asked. "I went to church, and the minister gave an address, which was interpreted to us, and said that 'God would forever cast us into Hell if we did not live holy lives and keep His holy commandments,' and ever since then I have not opened a Bible, I was so afraid, and of course I never went again."

"What did you come here for; you could not hear anything?" "I don't know why I came." "Shall I tell you," I asked. "If you know, you can." "Well, doubtless you were drawn by an unseen influence, that you might know that God's love is world-wide, therefore God loves you!" "I wish I did know it," he said. Taking up a Bible I turned him to John 3. 16, that grand old verse which has brought peace to thousands—"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." The light seemed to shine in little by little, but still there was a kind of dread, and so turning to many other Scriptures which spoke of God's love, I at last pointed him to 1 John 4. 17, 19: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." "We love Him, because He first loved us."

Again and again he read them, and the change in his countenance was wonderful, and taking his notebook out he wrote all the passages, and when bidding "good-bye," he said: "I see it all now, and although dumb, I can praise God for loving me, and Jesus for dying for me."

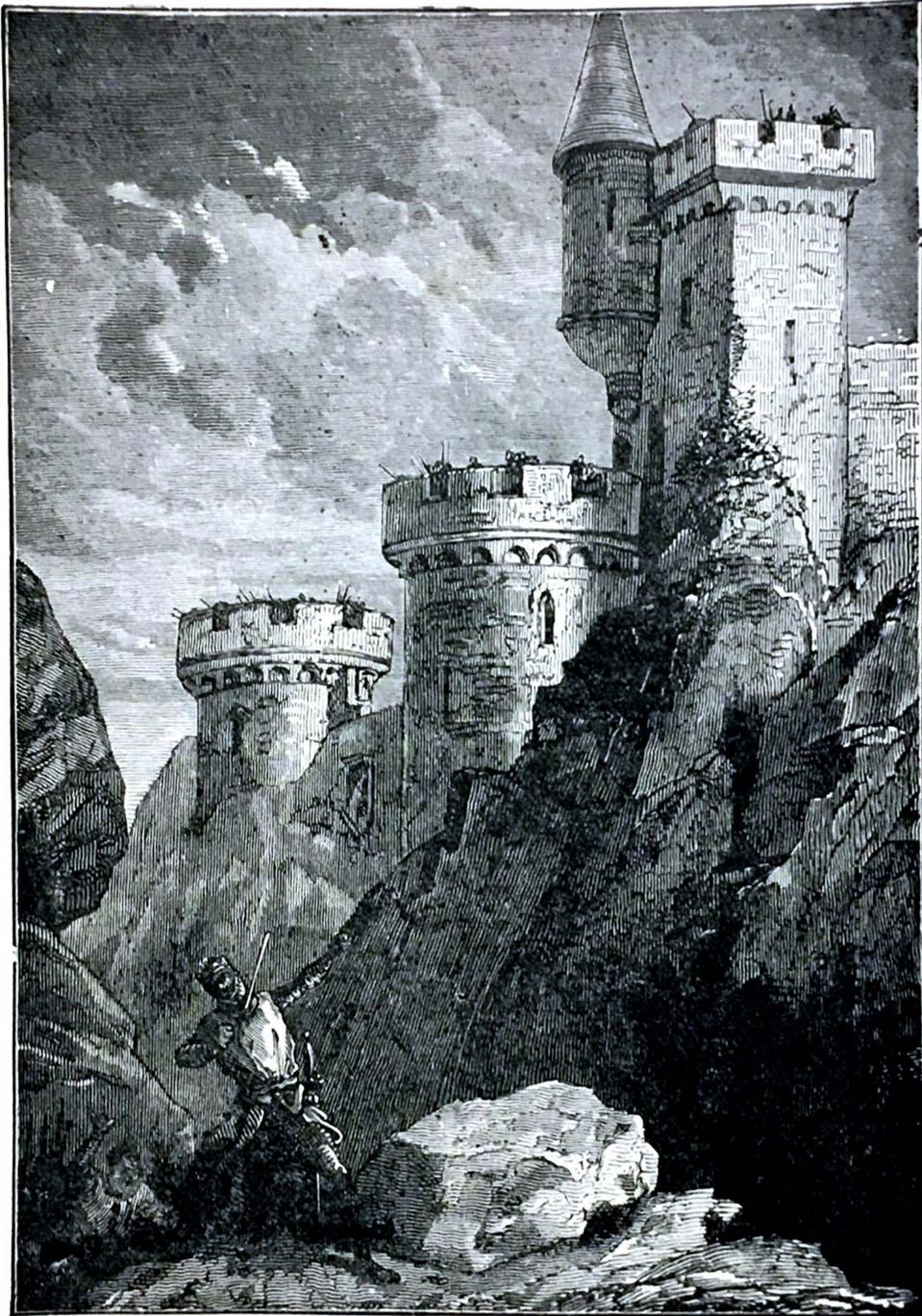
God loves you, and has shown that love in giving His Son to die for you. Give Him credit for it by owning yourself as a sinner unworthy of such love, let that draw you to Himself, and then you can praise Him, for He will fill your heart with love.

F. H. D.

KING RICHARD'S LAST ACT ;

— OR, —

THE KING WHO FORGAVE THE MAN WHO PUT
HIM TO DEATH.



"Richard approached very near the Castle Walls."

" ' Youth, I forgive you my death.' Then turning to his soldiers standing by, he said, ' Let him go free, and give him a hundred shillings.' "

KING RICHARD'S LAST ACT.

OF all English kings, Richard I seems to have been the bravest. History tells us that he was a great warrior, and because of his daring and prowess upon the battlefield he was surnamed Coeur-de-Lion, or the Lion-hearted. After he had reigned about ten years, one of his French vassals, Vidomar, Viscount of Limoges, rebelled against him. Richard at once marched his army against him, and besieged him in his Castle of Chaluz. During the siege, with his usual disregard of danger, Richard approached very near the castle walls almost wholly unattended. Seeing this, a young man, named Bertrand de Gurdun fitted an arrow to his bow and took aim at the King. The arrow pierced Richard's left shoulder and proved to be a fatal wound. While the King lay in his tent, the castle was taken, and Bertrand made captive; heavily ironed, he was led to the bedside of the suffering and dying monarch. Richard looked calmly into his face and said, "Youth, I forgive you my death." Then turning to his soldiers standing by, he said, "Let him go free, and give him a hundred shillings."

Bertrand de Gurdun did not deserve to be treated thus, nor did he expect it, for his was the greatest of crimes—the murder of his king. Yet when Richard uttered that one word "*forgiven*" all was settled—there was peace between them. But not only was the past forgiven, he was, by Richard's order, made free in the present, and one hundred shillings were commanded to be given him from the King's own treasury for his future enjoyment.

Can you say that you are forgiven? You cannot undo the past, and all its sins have been most faithfully recorded, and they are either forgiven or else they stand against you in God's book. Which? You are passing onward to the great for ever that lies before you, with your sins unforgiven and where Jesus is you will never go. How fearfully solemn for you! But all your sins can be forgiven to-day. God's Word says, "Through this Man (Christ Jesus) is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things" (Acts 13. 38, 39). You may have the joy of knowing that all the guilty past is forgotten, that the bonds of sin are for ever broken, and that you are saved from the judgment which you so richly deserve.

King Richard's Last Act.

King Richard died. Then Bertrand de Gurdun found out, to his dismay, that the man who had been so powerful in life had no longer any power. The King's word, which had been law as long as the life remained in his body, was altogether disregarded now that he was dead, for the soldiers of Richard took him and put him to a cruel death, so that Richard's mercy and grace were useless, as he was unable to enforce his commands.

How different are those to whom the Lord shows mercy. *He died*, died that mercy might flow freely to sinners, but *He rose from the dead*, and, as the risen One, all power has been given to Him, and what He has spoken can never be altered. *If He forgives, it is for ever.* If He saves, none shall destroy His saved ones. He Himself said, "They shall never perish, neither shall any man pluck them out of My hand" (John 10. 28).

J. T. M.

HOW TO GET RID OF MY SINS.

THIS is the great question—greater than how to get money, health, comfort, for unless I get rid of my sins I shall be shut out of Heaven, to dwell for ever with the Devil and his angels. It is a fact I am a sinner. How, then, can I get rid of my sins? Not by prayers, pains, promises, perseverance, baptism, or the Lord's Supper; not by being good or doing good. How, then? By a simple way that God has provided for us all. It is this: "Christ died for our sins." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Through His Name, whosoever believeth in Him shall receive remission of sins." "The Blood of Jesus Christ cleanseth us from all sin." "Jesus Christ came into the world to save sinners."

I, a poor, Hell-deserving sinner, believe on the Lord Jesus Christ, who "bare our sins in His own body on the tree," and "put away sin by the sacrifice of Himself." I was an unconverted, lost, unsaved sinner—I had sin in and on me. Now, through believing in Christ, I am saved, free from the guilt of my sins. Sin is taken from me and put on Christ. And I go to Heaven, not for being good, but because Christ died for me, and gives me pardon instead of condemnation, eternal life instead of Hell. And the rest of my days I desire to please Him by being good and doing good, because I love Him.

SAVED ON THE SPOT.

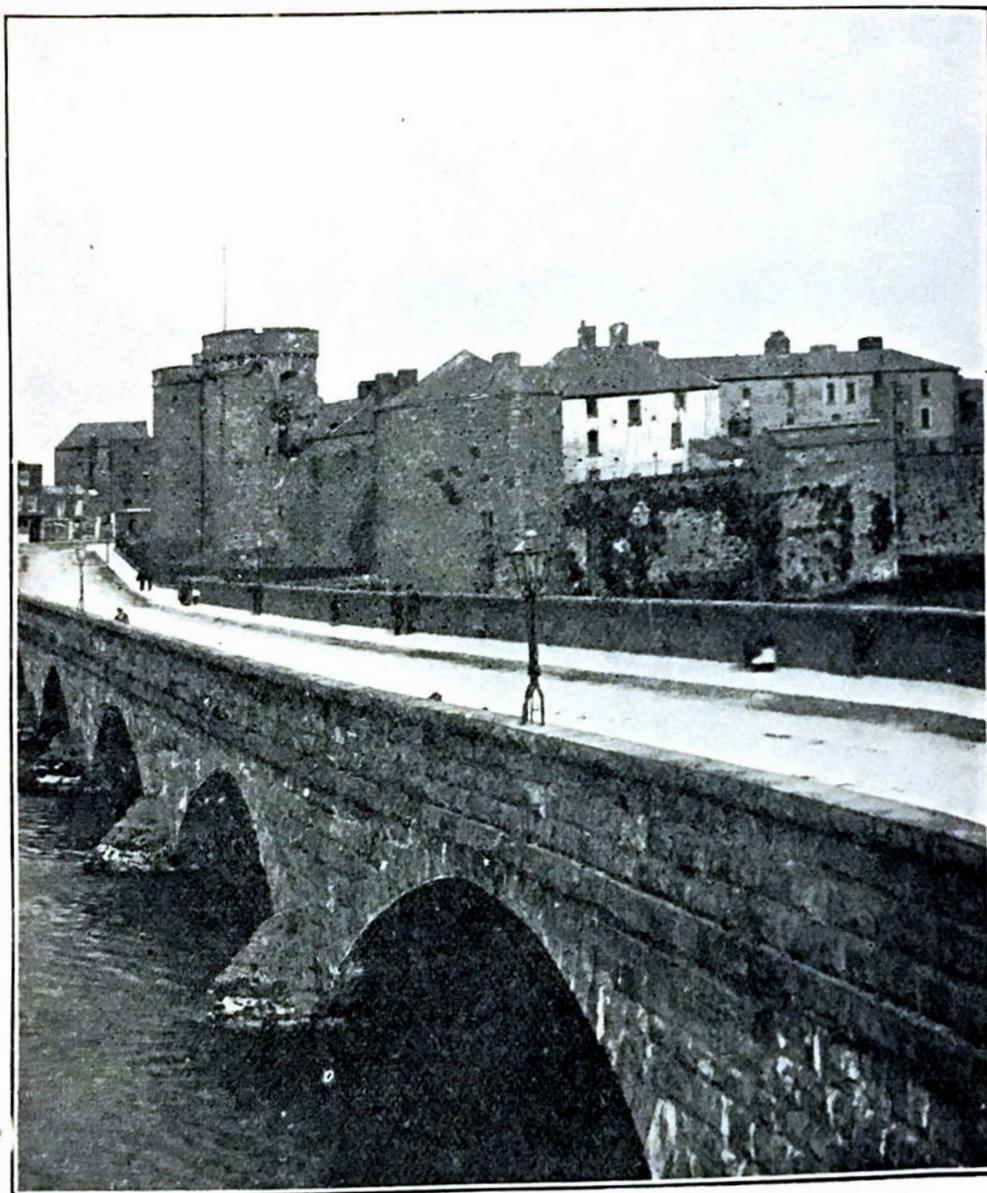
MARY was sent by her unconverted parents to the Sunday School, and was there savingly converted. She went home and told her father and mother what God had done for her soul, and how sweet to her was the Name of Jesus. On hearing her testimony the father was deeply impressed, but he did not show it to the child. He had been smitten by the Lord with conviction of sin, and he could find no rest day or night. He had wandered about till midnight, and felt that he dare not go to bed. He seemed to see the yawning gulf of Hell beneath his feet. He saw that he must meet God the righteous Judge, and he trembled. He came home wringing his hands, and begged his wife to pray for him. She had never prayed for herself, and God made her feel that although she had "said her prayers" often enough, she had never really *prayed*. "I can't pray for you, husband," she said; "but Mary can." "Do you think she can?" said the distressed father; and, going to the peaceful cot, his tears fell on the calm face of the dear little one. "Mary, can you pray for your poor father?" "O yes," she said; and when they raised her out of her bed she lifted up her hands and prayed, "O God, for Christ's sake, save my poor father and mother." That was all. She had prayed all her heart in these few words. The father asked her to read; and, guided by the Spirit of God, she turned to the 3rd of John. The father drank in every word till she came to the 16th verse, "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!" said the father, "is that in the Bible? Read it again." She read it again, and again, and again, until the father clasped his hands and cried, "O, Mary, that *whosoever* is your poor father." And he believed, and was saved on the spot—saved, not by virtue of anything he did, but by virtue of the dying of Jesus on the Cross.

Unto you, reader, is the word of this salvation sent. You surely see that "*whosoever*" takes you in. Do you shut yourself out?

In the matter of your soul's salvation you cannot be neutral. You must either accept Him or reject Him. Which will it be? "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). w. s.

CHOOSE YOUR COLOURS.

AFTER a stubborn and heroic resistance the city of Limerick was compelled to open its gates to the besieging forces of King William. The articles of surrender were drawn up, and the brave Irish regiments obtained the privilege of marching out with all the



CITY OF LIMERICK.

honours of war. Then they were to choose whether they would serve in the armies of their conqueror or follow their allies to France.

It was a grey October morning, more than four hundred years ago. Beyond the suburbs of the city, on a large open space, the flags of the two nations were planted at

Choose your Colours.

some distance from each other. On the one side the royal standard of England was set up; on the other, that of France.

The plan agreed upon was that the Irishmen, as they marched out of the city, should proceed to this spot, and should then wheel to the right or to the left, and range themselves beneath the flag under which they elected to serve.

At the head of the Irish marched the footguards, the finest of their regiments, fourteen hundred strong. On they came, amid breathless silence and acute suspense, for well was it understood that the decision of the first regiment would powerfully influence all the rest.

At length the critical spot was reached and the guards, in a body, wheeled round to the colours of France, only seven men turning to the standard of King William.

The next regiment to follow was Lord Iveagh's and, contrary to all expectation, it marched unanimously to the English side. Regiment followed regiment. Some turned to the right, some to the left. **According to the choice that each soldier made, his future destiny was fixed.**

Has it ever struck you that you have to make a similar choice? You have to make a decision that will affect your future destiny for all eternity. Vast interests are at stake. The everlasting weal or woe of your soul depends on the course that you decide to take.

To put the matter in a nutshell, you are called upon to decide whether, in repentance and faith, you will turn to the Lord, seek salvation at His hands, and be on His side; or whether you will continue unrepentant, unsaved, loving your sins, and serving under the black flag of Satan.

We are making our own future. God's judgment is not arbitrary. It is altogether according to truth, and whatever He does with us by and by will be because of the decision that we ourselves have made. "So shall thy judgment be; thyself hast decided it" (1 Kings 21. 40) will be true of every one of us.

If you are still a rejecter, or even a neglecter, of the salvation that is freely offered; if you have never knelt at the Saviour's feet and sought cleansing from your sin through His precious blood, then I must tell you the plain

Choose your Colours.

truth about yourself: you are still in the ranks of Satan.

In order that you may be on the Lord's side you need forgiveness.

When David asked a young man, whose life he had saved, to be on his side in his warfare with his enemies, the youth replied by asking for assurance as to two things. "Swear," said he, "that thou wilt neither kill me, nor deliver me into the hands of my master." He deserved punishment, for he had helped to burn and destroy David's home. But for this he sought forgiveness and obtained it. The other thing for which he longed was to be set free from the claim of his cruel master. *Then* he could take his place definitely and wholeheartedly on David's side.

This is akin to what Christ wants *you* to do. He promises you forgiveness for all the sins of your life, if you will but *receive it* from Him. In Him, too, you may find deliverance from the iron hand of *your old master*, the besetting sins that have ruled you for so long. *Then* you can be on the Lord's side and serve under His banner.

It is for you to choose. "**Choose ye this day whom ye will serve.**" The Lord's side is the safe side and the winning side. Be persuaded to turn to Him and accept Him as your Saviour. Millions have done this and have found that His salvation is *real*.

If you do not take this step, even though you may not be what men would call "a great sinner," your neglect to obey the call of God is, in reality, a decision for sin, for Satan, and for judgment.

H. P. B.

THE GREAT NECESSITY.

CHRIST said to Nicodemus: "Except a man be born again, he cannot see the Kingdom of God" (John 3. 3). You may see many countries, but there is one country—the land of Beulah, which John Bunyan saw in vision—you shall never behold unless you are born again—regenerated by Christ. You can look abroad and see many beautiful trees; but the tree of life you shall never behold unless your eyes are made clear by faith in the Saviour. You may see the beautiful rivers of the earth—you may ride upon their bosoms—but bear in mind that your eye

The Great Necessity.

will never rest upon the river which bursts out from the throne of God and flows through the upper Kingdom unless you are born again. God has said it, and not man. You will never see the Kingdom of God except you are born again. You may see the kings and lords of the earth, but the King of kings and Lord of lords you will never see except you are born again. You may go to the Tower of London and see the Crown of England, which is worth thousands of pounds, and is carefully guarded night and day, but bear in mind that your eye will never rest upon the Crown of Life except you are born again. You may hear the songs of Zion which are sung here, but one song—that of Moses and the Lamb—the uncircumcised ear shall never hear; its melody will only gladden the ear of those who have been born again. You may look upon the beautiful mansions of earth, but bear in mind that the mansions which Christ has gone to prepare you will never see unless you are born again. It is God who says it.

You may see ten thousand beautiful things in this world, but the city that Abraham caught a glimpse of—and from that time became a pilgrim and sojourner—you shall never see unless you are born again (Heb. 10. 8, 13-16). Many of you may be invited to marriage feasts here, but you will never attend the marriage supper of the Lamb except you are born again. It is God who says it. You may be looking on the face of your sainted mother to-night, and feel that she is praying for you, but the time will come when you shall never see her more unless you are born again.

I may be addressing a young man or a young woman who has recently stood by the bedside of a dying mother, and she may have said, "Be sure and meet me in Heaven," and you made the promise. Ah, you shall never see her more unless you are born again. I believe Jesus of Nazareth sooner than those who say you do not need to be born again. Parents, if you hope to see your children who have gone before, you must be born of the Spirit. I may be addressing a father or a mother who has recently borne a loved one to the grave; and how dark your home seems! Never more will you see your child unless you are born again. If you wish to be re-united to your loved one, you must be born again. "Except a man be born again, he cannot see the kingdom of God" (John 3. 3). D. L. MOODY.

SAVED IN A LONDON THEATRE.

THE Victoria Theatre, South London, was filled with an eager and attentive audience. God had been mightily blessing the preaching of the Gospel in it through William Carter, a converted chimney-sweep, and his



"ADRIFT IN LONDON WITHOUT A FRIEND."

band of devoted workers. At the close of the service that evening a young woman in the pit was observed sobbing bitterly. Her history, though, alas! so common, was a very sad one. She had been enticed from her home in the country under false pretences, and was set adrift

Saved in a London Theatre.

in London without a friend to help or sympathise. From one step to another she became a poor outcast in the streets, leading a life of sin and shame in the great metropolis. As she passed the theatre on that Sunday evening she was impelled to enter, and, to her surprise, discovered that a Gospel meeting was about to be held. There were doubtless ears that were dull, and hearts that were untouched by the proclamation of the "old, old story" of God's tender and matchless love to a guilty world, but it came in all its freshness and power to the wanderer. The preacher on this occasion was Mr. Julian Mason, an earnest and devoted gospeller. Noticing the girl weeping he said to her, "Young woman, God loves you." "Oh! no, sir, He does not love a wretch like me," was her reply. On being assured that God was longing to bless her, she said, "Do you really think that there is salvation for me?" The evangelist immediately quoted the glorious Gospel message of John 3. 16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Oh, sir, don't mock me; will He save me?" cried the anxious inquirer. He again repeated the "wonderful words of life," and, as some would say, she was "simple enough" to believe the good news contained in the Scripture. "What did she believe?" inquires an interested reader. She believed that though she was a sinner God loved her; loved her so very much that He gave His beloved Son, the Lord Jesus Christ, to die in her room and stead that she might not perish, but have everlasting life. "I have always believed on Christ," says one. If you are not a possessor of everlasting life; if you are not saved, you have never really believed on the Saviour. "Thank God for bringing me here," said the young convert, for she was saved through faith in the finished work of the Lord Jesus Christ. "I was thinking of doing away with myself, but I am saved and my sins are all forgiven."

On leaving the young woman, the evangelist observed a well-dressed man in another part of the building. Addressing him he said, "I suppose you are a Christian?" "I always thought so till to-night. My father was a Christian, and an office-bearer in a church. I am also a

Saved in a London Theatre.

deacon and have been so for years. I go to church regularly, have passed scores of communicants through my hands, and I now see that with all my religion I am a lost sinner. Do you think, sir, that God will save me?"

Pointing in the direction where the young Christian sat, he said, "Do you see that young woman? She is a poor street girl. Are you willing to take your place alongside of her?" Without a moment's hesitation the deacon rose from his seat, crossed the theatre, and sat down beside her.

Mr. Mason said to him, "I did not mean you to do that literally." "I am worse than she," was the gentleman's reply. "I have had a religious training. Oh, sir, if I die to-night I will be damned." The same glorious Gospel which was God's power to the salvation of the girl gave peace to his troubled spirit. He saw that God loved him, so loved him as to give His beloved Son, the Lord Jesus Christ, to pay the ransom for his deliverance from the penalty and slavery of sin, and by believing on Him who did it all and paid it all he was eternally saved. The deacon and the outcast left the Victoria Theatre that night rejoicing in Christ as their Saviour. Where does the reader stand? Is your soul safe for Eternity? I don't ask if you are moral or immoral, religious or irreligious, educated or illiterate, but I would earnestly ask, Are your sins forgiven? Are you born of God? If you are not a "new creature" in Christ you are now on your way to destruction. On the broad road which leads to eternal ruin, there is a clean footpath and a dirty one. Some are going by way of the public-house, the theatre, the ballroom—the dirty side; others are going by the "church," "chapel," Sunday School, and prayer meeting—the clean side. Whatever you are, or have been, "Ye must be born again" (John 3. 7). Ponder the words of the Christless religionist—"I have passed scores of communicants through my hands, and now see that with all my religion I am a lost sinner." If unsaved, unconverted, unsanctified, unforgiven, we beseech you to take the place of ruined and lost and believe on the Son of God who loved you and gave Himself for you, and you will be eternally saved. "To him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). A. M.

"GIVE OVER TRYING."

A MINISTER of the Gospel visited a woman who was awakened by the Holy Spirit to an apprehension of her guilt and danger, and longed to know the joy of sin forgiven. In the course of conversation she said: "All my efforts to become a Christian are unavailing." "What have you been doing?" asked the preacher. "I have been attending church, reading my Bible, and saying prayers. I have tried my best, but have not succeeded." To her astonishment the minister said: "Don't try any more." "Surely you don't mean me to give up my efforts?" exclaimed the anxious inquirer. "Give over trying, you have tried and tried until you are wearied out. Salvation is not obtained by trying, but by trusting. All the doing was done by Christ." "It is finished." The result of the conversation was that Mrs. — renounced all efforts of her own to obtain forgiveness, and believed on the Son of God who loved her and gave Himself for her, and was enabled to say:

"I do believe it! I do believe it!
I am saved through the blood of the Lamb,
My happy soul is free, for the Lord has pardoned me,
Hallelujah to Jesus' Name."

Justification by faith alone is the professed creed of Protestantism, but it is to be feared that many who boast of their orthodoxy hold to the Romish doctrine of justification by faith and works. Ask that young man, as he comes out of church, "Do you think that a drunkard can be saved through simply believing on the Lord Jesus Christ?" "Oh, no," he replies, "He will be saved if he believes on Christ and acts up to it," which is really the Romish doctrine of justification by faith and works. Did the woman think that the minister was right in telling her not to "try any more?" His counsel was sound—"Give over trying. You have tried and tried until you are wearied out. Salvation is not obtained by trying, but by trusting. All the 'doing' was done by Christ." The Lord Jesus, ere He gave up His Spirit, said: "It is finished." And if Christ has "finished" the work of atonement, what is there left for the unsaved reader to do? "What shall we do that we might work the works of God?" inquired the Jews of the Saviour. Notice His reply: "This is the work of God that ye believe on Him

"Give Over Trying."

whom He hath sent" (John 6. 28, 29). Faith is an act of the mind. It is the empty hand that takes God's gifts of forgiveness and salvation. But there is no merit in it. Would a beggar take any credit to himself for accepting a shilling as a free gift? Faith is the eye of the soul looking to the Lord Jesus dying for the sins of a guilty



"DON'T TRY ANY MORE."

world. "Don't try any more" to obtain God's "great salvation" through your efforts.

*"Weary working burdened one,
Wherefore toil you so?
Cease your doing, all was done,
Long, long ago."*

"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" (John 3. 36). Rest your soul for time and eternity on Jesus Christ and His atoning work.

A. M.

TRESPASSING ON MOUNT VESUVIUS.

GOD permits volcanoes. They are few compared to the fruitful hills, but they exist. The God who

“Lights the small firefly’s lamp, yet in His ire
Fuses a mountain with volcanic fire.”

Some years ago a leading Frenchman, M. Sylva Jardim, and a friend made the ascent of Vesuvius. The mountain was in a troubled mood, and showed signs of resenting their intrusion, but they pushed on. Like some who venture to climb other volcanoes. Sin is a burning mountain; yet how many risk the treacherous ground. God’s holy law is a burning mountain. When it was given we read: “And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” (Exod. 19. 18).

God Himself, in His justice and majesty, is such a mountain. “Then the earth shook and trembled; the foundations of Heaven moved and shook, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it” (2 Sam. 22. 8, 9).

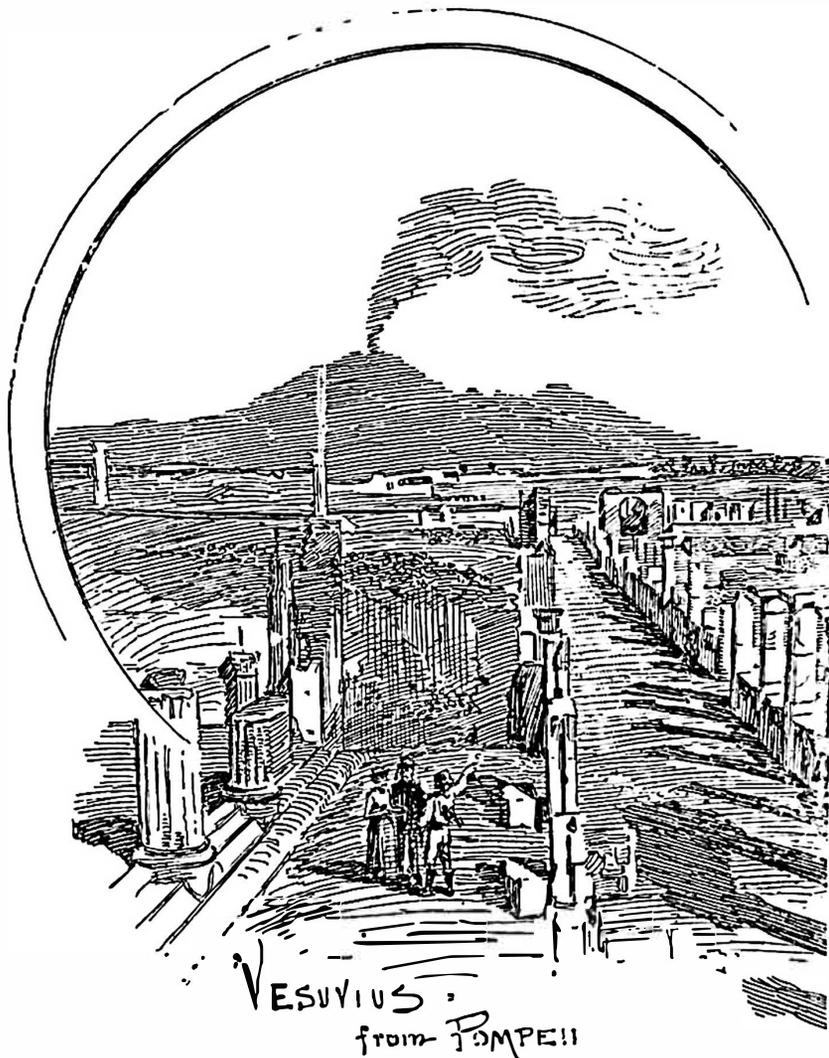
Why does God permit volcanoes? That we may fear Him. And He permits sin, and reveals His wrath against it, with the same object in view; yet, instead of fearing either sin, the law, or God Himself, men trespass upon these burning mountains.

As the Frenchmen clambered on, smoke issued from the crater and dangerous cracks opened in different places. The guide warned them not to proceed; but they were not cowards, so pressed forward. God warns! That faithful guide the inspired Word warns! Shall we not heed? Why did they venture? Was it *curiosity*? Souls have been lost through seeking to pry into secrets. Was it *audacity*? Such venturesome audacity has ruined thousands.

Their guide would go no farther, so they left him, as many leave the warning Saviour; but they had only gone a short distance when the ground split, and M. Jardim was swallowed up in a fiery gulf—gone in a moment, at the age of thirty-one! What a picture of the end of all who despise God’s warning! “Thou shalt make them as a fiery oven in the time of Thine anger; the Lord shall swallow them

Trespassing on Mount Vesuvius.

up in His wrath, and the fire shall devour them" (Psa. 21. 9). And what of the friend? He, too, had fallen into the chasm, but by stiffening himself was for a few moments saved from falling farther. His cries brought up the brave guide, who, at the risk of his own life, rescued the fallen one from his perilous position. Here was immediate



danger, an immediate deliverer, and immediate deliverance. We have the same. "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10).

The guide did not die to save the traveller; but Jesus did. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15. 13). "For when we were yet without strength, in due time *Christ died for the ungodly*" (Rom. 5. 6). Falling, fearing, do you ask, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). w.l.

WHAT A STRANGE WISH!

AT the age of twelve I wished I had never been born. My health was good, my mind was sound, my parents were Christians, my surroundings were conducive to happiness, yet such was my desire. The reason was this—upon my heart there had been written as with a pen of steel three great facts. (1) I was a guilty and condemned sinner, knowing that (2) I needed to be “born again” to obtain an entrance into the Kingdom of God; and (3) the Lord Jesus might come at any time and I would be eternally separated from my loved ones. What I was, where I was going, and what would take place at Christ’s coming were the truths that caused my unhappiness.

Yet ere I entered my teens everything was changed. Instead of wishing I had never been born, I was glad that ever I was born; nay more, I was rejoicing in being “born again” (John 3. 3, 7). What produced this great change? The Cross of Christ. “Christ crucified.” What has it done for me? It has given me joy and peace and perfect acceptance with God. Once the crucifixion was a story without a meaning to me. Ten years ago I understood that it was for my sins Christ bled, and suffered, and died. I deserved eternal banishment from God on account of my sins, but Jesus died for me. I was under the curse of the law, having broken it, but the Lord Jesus who was nailed to the tree was made a curse for me (Gal. 3. 13).

Judgment for me is passed once and forever; my curse is removed, and now I can say I am happy, pardoned, justified, free, saved by my blessed Redeemer.

Let me ask, “What is the Cross of Christ to you?” Do you say “It was a terrible tragedy; it often moves me to tears.” Is that all that it is to you? What will that do for you when you stand before the great white throne to give an account to the Judge for the sins of your lifetime?

Perhaps God’s remedy for your sin-diseased soul is nothing in your estimation! Ere that day is ushered in, and the door of mercy is closed forever, look away to Calvary, and as a wrath-deserving sinner believe that Jesus died for you, and God’s Word declares, “He that believeth on the Son hath everlasting life” (John 3. 36).

The Lord Jesus says, “Behold I come quickly?” If He were to come at this moment and find you unsaved, you would be eternally lost.

D.M.

FOOTBALL OR CHRIST?

— OR —

THE GAME THAT IS WORSHIPPED BY TENS OF THOUSANDS
IN OUR LAND.



George Square, Glasgow.

"The 5th of April, 1902, will be long remembered as the
'Black Saturday' in the history of Glasgow."

“BLACK SATURDAY.”

THE 5th of April, 1902, will be long remembered as the “Black Saturday” in the history of Glasgow. On that day the great International Football Match between England and Scotland was being played. The interest evoked in football circles was simply intense. Special trains brought in the spectators in their thousands. They came from all parts of Scotland, and from many parts of England—even from as far as London itself. It is calculated that nearly 80,000 people were present on the occasion. These were accommodated, for the most part, in an open semi-circular terracing, composed of steel and wood, and rising to a considerable height. The sum of £20,000 had been expended in equipping the enclosure, which was considered one of the most complete of its kind. Play had just commenced, and the vast concourse of spectators were soon excited to fever pitch by the varying fortunes of the game. In the mad rush to secure positions on the terracing they hustled and pushed each other till the huge structure swayed to and fro in an alarming manner. Suddenly a large portion of the terracing gave way. A scene of indescribable horror and confusion followed. Several hundred people were thrown to the ground, torn and maimed by the crashing timbers. Soon, the cries of the injured rent the air. The scene was like a field of battle. The dying and the injured lay in scores behind the wrecked platform. Several were already beyond the reach of earthly help. The death-roll amounted to 23, while the list of injured reached fully 500, many of these being very serious cases. A great wail of sorrow passed over the whole country.

A few reflections naturally suggest themselves in connection with this terrible calamity. The development of the football craze in this country has reached a remarkable height. From the simple pastime of kicking a ball from one to another among a company of merry-hearted boys, it has been developed into a fine art of scientific precision. It is no longer confined to lads at school. The game is patronised—nay, adored and worshipped—by men of mature years. In their thousands, and their tens of thousands, they rush to the football field. Distance is not allowed to stand in the way. They are prepared to pay large railway fares to travel 50, 100, or 500 miles to

Black Saturday.

see one of these contests. If need be, they can charter special trains, so vast are the crowds that rush hither and thither over the country in pursuit of that particular sport. Their "vital breath, their native air" is—football. They stand in groups discussing—football. They rush for the evening paper; but everything political and social is eclipsed by—football. You speak to them of their souls and eternity; but you are met by sheer indifference. They have already a "master passion," and it is—football. You invite them to the Gospel meeting; but, in their estimation, the Gospel is tame and dull compared with—football. They prefer a stroll and a chat; and you may be sure the central subject of conversation is—football. We do not say that all this is the case with every one who patronises the football field; but we do affirm that it is an accurate description of the great mass of football crowds. This terrible mastery of the human heart by football is as appalling as the awful tragedy to which we have referred. The dethronement of God is complete. We know that He has said, "Seek first the Kingdom of God and His righteousness" (Matt. 6. 33). But what are hundreds of thousands saying to-day? They are virtually saying, "Seek first the football field." In their case football is first, and God is not even second. He has said, "Thou shalt have no other gods before Me." But He is rejected, and football is enthroned! You speak of Christ to the devotees of football; but they have no room for Christ. If a man's god be that which is supreme in his thoughts, then we know what the god of hundreds of thousands is to-day. And things are going from bad to worse. "Scientific football" absorbs the highest energies of its adherents, and that at an age when life is at its greatest vigour. It has given a fearful impetus to the gambling spirit; and now the professional bookmaker is seen in the open face of day, in places where but a short while ago he did not dare to be seen!

Gospel preachers have delivered their testimony as to the terrible passion for sport that is blinding the hearts of multitudes to the great fact that there is a judgment to come, and that all who die out of Christ shall be lost for ever. But these witnesses for God have often had to turn away with a sad heart. Their testimony seemed like an

Black Saturday.

idle tale in the cars of the football enthusiasts. In the midst of the greatest football event of the year, God's voice was heard. When He speaks He can cause men to pause and listen. The scientific expert will doubtless be ready to say that the dire event resulted from "a certain chain of natural causes." Quite so. Yet it is clear that God permitted that chain of natural causes to arise; and we feel assured that the terrible blow was designed by the great Hand of infinite love to turn men's hearts to God. Reader, has this "extraordinary visitation" a voice for you?

When Paul entered Athens he perceived that the city was wholly given to idolatry (Acts 17. 16). The same thing may be said of this land, and of this age. The idolatry of sport has reached such a pass that one of the foremost literary men in this country declared quite recently that the passion is rapidly becoming a national danger! But this is simply the fulfilment of that word which characterises the people of these last days as "lovers of pleasure, rather than lovers of God" (2 Tim. 3. 4).

What is the true remedy for this? The God-appointed remedy is the reception of Jesus as Saviour and Lord. He has a right to be heard. He has a claim upon your attention, for He died on the Cross for the ungodly—that is, He died for *you*. Who else has a claim upon you to be compared with that? Are you a footballer? Then, we ask, how long are you going to reject the Son of God? How long are you going to prefer the joys of a fleeting world to the cleansing power and the dying love of Christ? You speak of record days. The "Black Saturday" was expected to be a record day; and so, alas! it was. But the true record day is coming, when the dead, small and great, shall stand before God. Your first concern is to be ready for that day. Are you ready?

You say you are not a footballer. Your god is neither sport nor gambling, you tell us. Very well, if you are not yet saved by the precious Blood, you have a god of some kind. If you have shut Christ out, you have shut your idol in; therefore to you there comes the Divine entreaty, "Be ye reconciled to God." What will you do when God calls you into judgment? What are you going to do now with Jesus, who is the Christ?

w. s.

GOD LOVES YOU; or, MARY AND HER SOLDIER FRIENDS.

IT is a simple narrative, and was told me by Miss Perks, the soldiers' friend for forty years in Winchester and on Salisbury Plain. Mary lived at Worthy, a village near Winchester, and when eight years old a form had fallen on her foot, causing paralysis of the heel, then of the leg and back, until she was a helpless cripple. In addition, she entirely lost her hearing and sight, while her speech was so impaired that she could only mutter through her teeth.

Here was trouble upon trouble, while at sixty years of age she had learned the greatest trouble of all, that she was



A MEETING IN THE SOLDIERS' HOME.

without the knowledge of a loving Jesus, or any hope of Heaven. What a pity that at eight years of age she had not sought and found salvation; then she would have had music in her deafness, and light in her blindness! Let us hear while we have ears, and read the Bible while we can see, lest night come upon us.

One day her sister found her in a corner muttering, "Misery! misery! me misery!" This cry was constant by night and day, and for three weeks, "Misery! misery! me misery!" She had found out, by the teaching of the Holy Spirit, that she was a sinner, and that God was angry with sinners—justly angry. How could she escape?

As her sister did not know, she asked Miss Perks, of the Soldiers' Home, Winchester, to visit her; so she went.

God Loves You.

When the poor old creature was brought into the room and seated by the fire, her visitor's heart escaped in words of pity. "She don't hear you, miss; she's stone deaf." Then the lady saw she was also blind. Here was a difficulty. The story of life and joy filled her own soul, but the doors of vision and of hearing fast closed upon the soul before her. "How do you make her understand?" was the question naturally put to the sister. "O miss! I push her, and makes strokes and signs on her hand."

Could the lady preach the Gospel in this fashion? She would try. Of course she must begin with letters. Did the old dame know her ABC? The sister could not tell, so she must investigate for herself.

Taking the sound hand in her own, she traced a round *o*; then a *t*, and crossed it; then an *i*, and dotted it. These letters were chosen as being definite, and anxiously did the writer of them watch for the result. It was fifty years since the pupil had been at school; few had troubled about her, as they called her "Idiot Mary;" so letters were things of the far-away past. Could they rise from the graves in which they had so long slept? After tracing their outline upon the old and shrivelled palm many times, there came a sound: "Letters." Here was something to begin with; so Miss Perks carefully wrote letter by letter: "G-O-D."

The old lady was perplexed, and there seemed to be a block on the line. Further progress appeared impossible, until the writer discovered that the capital *G* was the cause of the difficulty. Mary did not know capitals, so a small *g* had to be substituted, and then the letters followed, and were understood.

A lesson to all teachers and preachers. Seek to be simple. Do not deal in "capitals." Capital sermons and capital lessons are too often beyond the comprehension of those we seek to instruct. And what did the letters spell? "G-O-D L-O-V-E-S Y-O-U." The pupil understood, but the blessed truth only clouded her brow, as she patted the teacher, and pushed her away, as if to make her understand, "Yes, God loves *you*; but not me." So the lesson had to be repeated with a slight alteration, by way of personal application: "G-O-D L-O-V-E-S M-E."

When the letters of this sentence had been traced upon the open palm, the hand was closed and put against Mary's

God Loves You.

own bosom, that she might take the comfort to her own old sad heart.

This was on a Thursday, and was enough for one day's instruction; so her visitor left her patting her own breast and lisping: "God loves me." Had that lady any right to tell an old sinner of whom she knew so little that God loved her? Let the Lord's own letter of love answer. "I have loved you, saith the Lord" (Mal. 1. 2). "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4. 9).

Saturday came, and again Mary was visited. "O miss!" said the sister, "I'm so glad you've come. Mary has not said 'misery' once since you were here." This was good news. "Perfect love had cast out fear." Mary certainly looked like a new creature, and after feeling her visitor she described her as: "Lady that prays." A "good name," that is "rather to be chosen than great riches." Such words as "minister" and "missionary" were not in Mary's dictionary; she called all such, "People that pray." Many visits were afterwards paid, and it was true that Mary was converted.

Now the soldier comes upon the scene. He had recently been brought to Jesus Himself, and the friends at the "Home" thought it would be good drill for him, as a soldier of Jesus Christ, if he visited old Mary. So the dear fellow became her teacher, and by tracing words on her hand taught her: "Jesus, Lover of my soul." Sweet indeed must have been the verse:

"Other refuge have I none,
Hangs my helpless soul on Thee!
Leave, ah! leave me not alone,
Still support and comfort me!"

This prayer was continually answered, for she said, "I'm never lonely now." The patient soldier did not tire of his work. Mary's special favourite seemed to be the children's hymn:

"I think when I read the sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then."

God Loves You.

After repeating these words in her own poor way to Miss Perks, she would add: "'Tis pretty, 'tis."

She had three great marks of salvation—Love for God's Word, love for God's people, and love for prayer. "Pray! pray!" she would exclaim to those who visited her, and, believing in their ready assent, she would drop upon her poor knees in a moment.

On one occasion Miss Perks took a lady to see Mary, who had fur-lined gloves, which greatly amused the old saint. Turning them over and feeling them with her one hand, she whispered: "Mighty fine, I believe." "What did she say? Would she like them?" asked the stranger. "Very likely," replied Miss Perks; "something to keep her hands warm would be nice." "Then I'll send her a muff." Her regular visitor doubted if she would know the use of such a thing. However, the post brought it, and when next visited she was asked about the muff and its use. She had put her poor cold toes into it. She was always grateful for these kindnesses, and wished to show it.

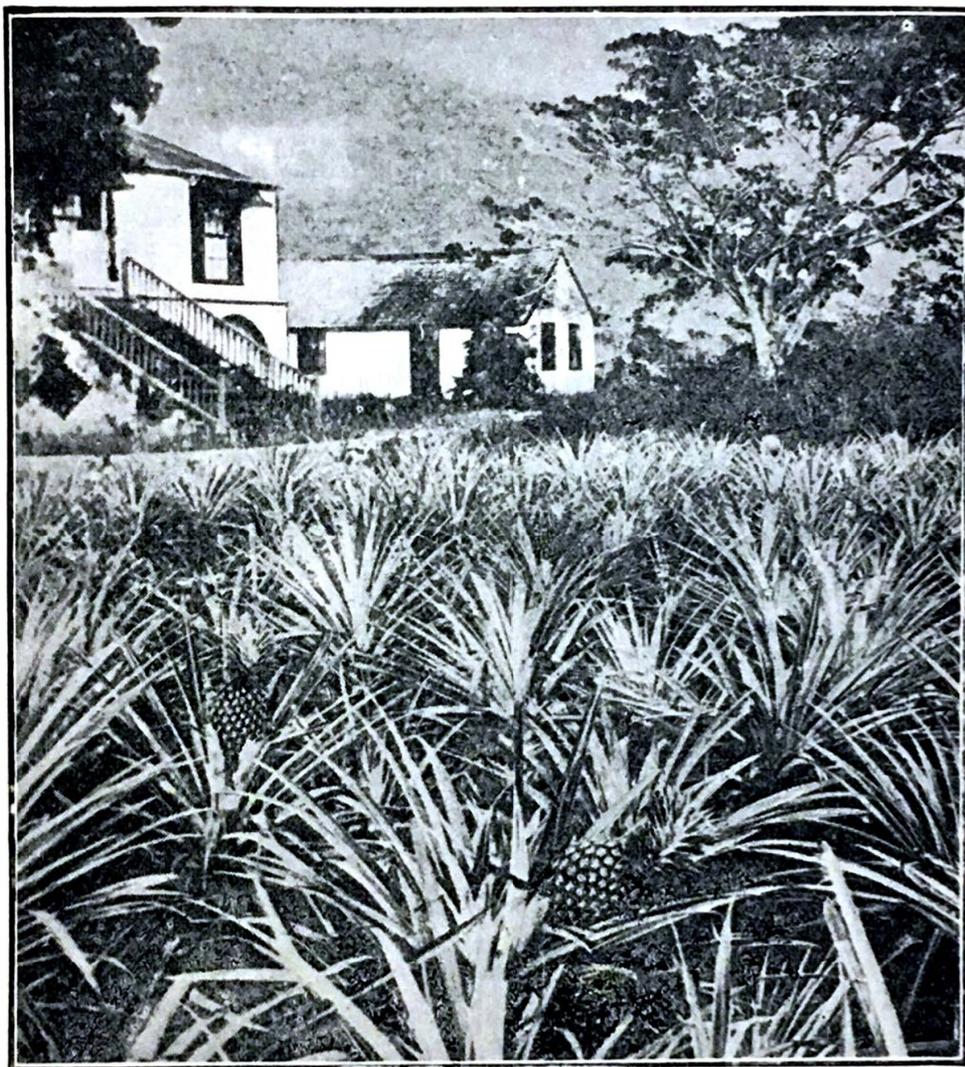
"What can I make for thee?" she asked one day. She always said "thee." Miss Perks and her sister said they wanted some dusters at the "Home," and their old friend did her best to sew and hem one.

Thus many years passed by, and poor Mary lived on, showing what Jesus could do for an old sufferer. Sometimes she felt she was wearying her aged sister; then she would say: "Thee been good sister to me. What will thee do without me?" But she would check the complaint by, "Thee'll soon come too." She lived to be over seventy. One day, as she felt unwell, her sister suggested some medicine; but Mary said, "No, thee has kept me here long enough. If I take it I'll never die." Her home-going had come, from the friends of the "Soldiers' Home" here, to the friends in the "Saviour's Home" yonder. "I shall see Jesus" was her last thought as, whispering His Name she gave three gentle sighs, and found her tongue unloosed to sing, and her ears unstopped to hear the music of those words first heard below: "G-O-D L-O-V-E-S M-E."

"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). W.L.

A ONE-WORD CABLEGRAM.

IN the city of Kingston, Jamaica, there lived a lady whose husband carried on a business in Panama, and was on that account compelled to spend a large part of his time away from home. One day this lady received a cablegram from her absent husband containing just one word: "Saved!" Immediately she concluded that he



JAMAICA PLANTATION.

had been exposed to some terrible danger, that some fearful catastrophe had taken place, out of which he had been providentially delivered. She was right. Information soon came to hand that a great fire had broken out, and that a large portion of Panama had been burned to the ground. Many lives had been lost, but the man who sent the cablegram to his wife was among the saved.

There are thousands of people on earth who can use

A One-Word Cablegram.

that word "saved" with reference to themselves in a far deeper sense. Their sins had exposed them to terrible danger. Over their heads hung the righteous wrath of God. Every moment was carrying them nearer to an Eternity of unspeakable woe. From all this they have been *saved*.

If it be asked, "Who are these people that can say this, and who no longer go in fear of the penalty that their sins deserve?" The answer is that they are very ordinary people. They are not people who are remarkable in any way. What distinguishes them from others is that they have made a discovery, and that **the discovery that they have made has led them to take a certain step.**

What is the discovery? It is that they were utterly worthless, helpless transgressors against God, and that their only hope was in Christ and His work of atonement. The step that they took in consequence of this discovery was that of simply trusting Christ to save them. They put their whole soul's confidence in Him, and knew that in doing so they were for ever saved.

Through wonderful mercy the writer is among those who have "believed, to the saving of the soul." Can *you* say the same? The assuring Word is for any sinner to rest upon: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). Those who are thus saved through faith in Christ find joy in letting others know it. Just as the absent husband's first thought was to let his wife in Jamaica know of his safety, so, when converted, one is glad to communicate the good news to others, and to point out the way whereby this great salvation may be obtained.

This is why this message has been put into your hands. Do not resent it. It is no imputation upon your moral character to say that you need to be saved, for *all* need it. In this respect "there is no difference, for all have sinned" (Rom. 3. 22, 23). And the offer of salvation is made to all.

But the knowledge of Salvation does not stop at the bare assurance of being safe for ever, wonderful though this is. The one who is saved should know that he is not only *saved from* something unspeakably terrible, but that he is *saved for* something supremely glorious.

A One-Word Cablegram.

A story perhaps you remember hearing in your childhood days illustrates what I mean. When Joseph's brothers came to him in the land where he had become so great, they were saved from perishing by famine, but they were saved also to live on Joseph's bounty, saved to experience Joseph's affection for them, saved to dwell near him in his exaltation.

So with the believer in Christ. He is not only saved from danger, saved from the broad road that leads to Hell, saved from future condemnation, but he is saved to know the love of Christ, saved to be one of His companions for ever. This is salvation indeed.

We are not presuming to offer you advice. Advice, however excellent, often leaves no more permanent impression than does a finger when it is dipped in a pail of water. We bring you something that is vastly different, namely, Good News—the best of News. This is what the Gospel is. It tells you not of anything that **you must do**, but of what **Christ has already done**, in order that you may be saved. It speaks of a finished work, to which there is nothing to be added (John 19. 31).

What was so necessary to be done, before we could be saved, *has been* done; done as God wanted it done; done as Christ alone could do it; done for sinners like you and me. You are invited to rest your confidence upon the firm, solid ground of this finished work.

H. P. B

ARCHBISHOP WHATELY'S INTELLECT.

DURING his last illness, Archbishop Whately's intellect was unclouded. Some one said to him, "You are dying as you have lived—great to the last." His reply was, "I am dying as I have lived—in the faith of Jesus Christ." Another said, "What a blessing that your glorious intellect is unimpaired." He answered, "Do not call intellect glorious; there is nothing glorious out of Christ." Another said, "The great fortitude of your character now supports you." "No; it is not my fortitude that supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away.

Archbishop Whately's hope for eternity was not based on his great and good services for the church or for

humanity, but on Jesus Christ and His atoning death.

The truth is, that at some time or other in his life the Archbishop had seen himself a lost sinner, guilty of the righteous indignation of a holy God. He also learned that God in boundless love had sent His only begotten Son to take His place on the Cross of Calvary, to die in the stead of the sinner. As a proof that Jesus Christ had completely fulfilled all the requirements of God's holy law, God raised His Son from the dead and seated Him at His own right hand (1 Cor. 15. 1-4), and the unerring Word of Scripture declares that all who by faith accept Jesus Christ as their Saviour are saved and justified (Rom. 5. 1). J.G.

MARK TWAIN'S LAST MOMENTS.

SAMUEL L. CLEMENS, better known by his pen-name of "Mark Twain," the world-famed American humorist, was born in 1835 at Florida, Mass. After leaving school he was successively compositor, clerk, teacher, reporter, miner, pilot, lecturer, editor, and author. As pilot he got his name, "Mark Twain" (mark two fathoms), and found material for the sketches which made him famous. Being sent, as sketch writer, with a pleasure party on a visit to Europe and Palestine, he evolved his "Innocents Abroad" in 1869, followed by "Roughing it," "A Tramp Abroad," "Life on the Mississippi," and many other volumes, interesting and humorous. His sayings, many of which convey pointed truth, mixed with peculiar sarcasm, have been repeated in all parts of the world. His travels in many lands, his distinctive dress and attractive personality are known to multitudes in most countries.

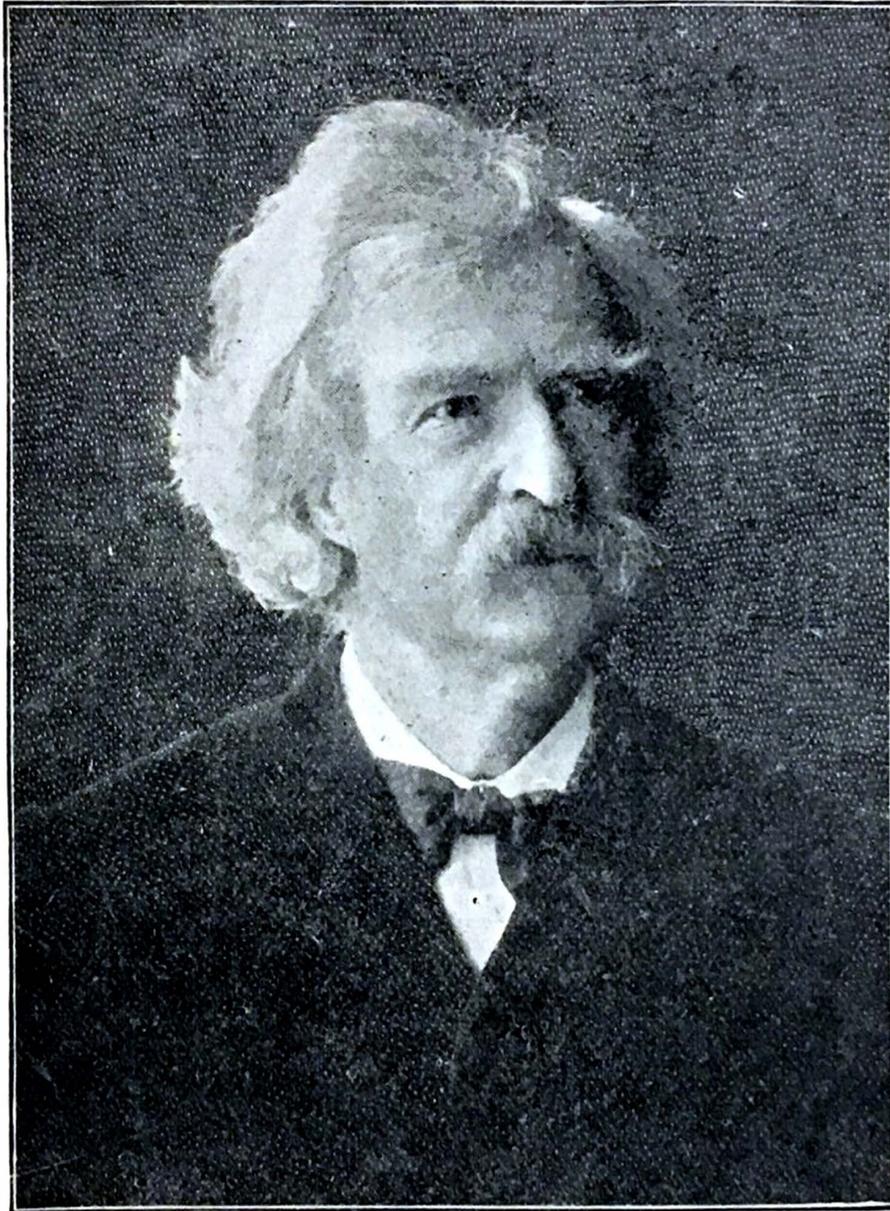
After a long life of seventy-five years, on 22nd April, 1910, he was called to face the last great enemy. Just before he died he signalled to his daughter to reach him his spectacles and his favourite book—Carlyle's "French Revolution"—which she at once gave him. Scarcely had he adjusted the spectacles and opened the volume when he lay back upon his pillow and passed from time into eternity.

Would you like to close your days on earth with your eyes resting on the pages of some of the books of earth or on the lines of "the Book of books"—lines which have

Mark Twain's Last Moments.

brought comfort and cheer in the dying hour of countless numbers of the sons of men?

You want, yes, in your heart of hearts, you want "peace with God" (Rom. 5. 1) when you come at last to



MARK TWAIN THE HUMORIST.

bid a final farewell to loved ones; "boldness in the day of judgment" (1 John 4. 17), when you stand before the bar of God to give account for the "deeds" done in the body (Rom. 2. 6). There is *only one way* to obtain such. Accept the Lord Jesus Christ as your Saviour and Friend, and be saved for time and eternity. HYP.

THE CREW OF THE "DOLPHIN."

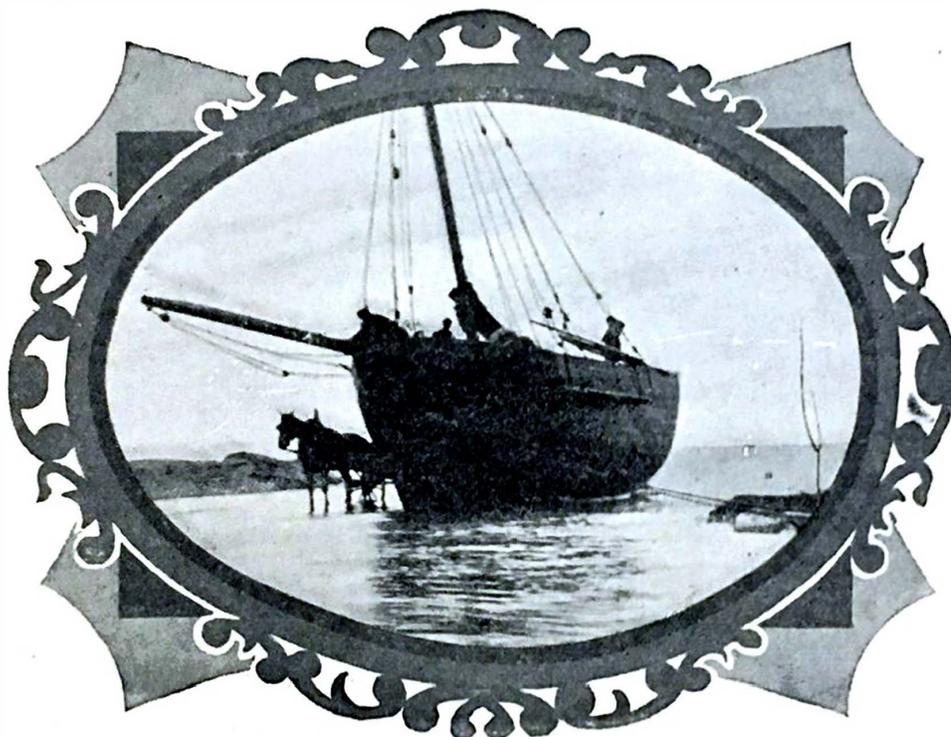
IT was a terrific storm, and the poor fishermen fought with might and main to keep their sinking barque afloat. Away over on the leeward, not far distant lay the familiar old coast of Scotland, where many a fisherman's wife that day was watching and waiting for tidings of the bread-winner who was toiling on the deep.

The *Dolphin*, while ploughing through the heavy sea toward the harbour of the Granite City, had sprung a leak, and was on the point of foundering. The pumps were manned, but they only groaned and creaked in their futile attempts to check the intruding water, which threatened every moment to sink the frail craft. Every nerve was strained and every effort put forth to run her into the haven, but all to no purpose; the disabled vessel kept plunging and tossing to and fro at the will of the angry waves. What could be done? The signal of distress was hoisted to the mast-head, but there was no one near to render any assistance, and now death the grim monster seemed to stare them in the face. But there remained a way of salvation—only one. Yes, and to the storm-tossed soul on the sea of life there is but one way of salvation. By going to Church or Sunday School and doing the best you can is not God's way. No. How then is this salvation obtained? Listen! "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 9). Wonderful words of life!

But let us return to the sinking ship. There was on board a coil of thin rope, which, if carried ashore, would possibly be the means of saving the crew; but who would venture to swim in such a sea? Simultaneously the eyes of the fishermen rested in an appealing manner on a stalwart young fellow, but there was no response. Another was entreated, and yet another, but none would attempt the perilous undertaking. Among the crew, however, there was an old Christian fisherman, who, unlike his fellows, had long been a believer in the Lord Jesus Christ and a diligent student of "The Chart of Life," and was not afraid to meet death. Jim was a poor swimmer, but as none of his mates would step forward he willingly volunteered, and was soon overboard with the rope securely tied round his waist. Every moment the gale seemed to grow

The Crew of the Dolphin.

more furious, and thrice did the brave fellow strike out for the shore, but thrice was he driven back to the vessel. Hope of salvation began to wane within the hearts of the storm-beaten fishermen as they watched with anxious eyes the foiled efforts of their gallant rescuer. Again Jim plunged into the sea, but this time he succeeded in cutting through the foremost wave. Again he went with wind and tide—now up on the crest of a foam-tipped billow, now down in the cradle of the angry deep, till utterly exhausted the old fisherman was washed ashore,



where he was picked up. Willing hands were soon at work, and ere long a life-line, firm and strong, was sent out to the sinking *Dolphin*. Not a moment was lost, as one by one the poor fishermen were hauled ashore and saved.

Saved! Only a few hours before five precious souls stood on the brink of a watery grave; but a rescuer had gone forth at the risk of his own life, and now they were saved. Brave! indeed it was, and as I listened to the story told from the lips of one of the crew, I thought of the Saviour who not only endangered His life like the brave fisherman, but "gave His life a ransom for all."

What a wonderful Saviour! What a perfect redemption! Oh, then, lay hold on the life-line to-day by believing on Jesus (Gal. 2. 20).

D. J. B.

“I DO NOT FEAR DEATH”

“DEATH, which we ALL dread.” No, not “All!” One who has seen and accepted God’s way of salvation, does not dread death. I do not fear death. Often I wake in the night and think of it, look forward to it, with a thrill of joyful expectation and anticipation. Why?

Now, how has this come to be with me, for it was not always thus? I know as well as anyone what it is to “dread death,” and to put away the thought of its absolute certainty. because I dare not look it in the face. There was a time when I saw clearly I could not save myself—that I deserved Hell in many ways, but in one most of all: that I owed the whole love of my heart to God, and had not given it to Him; that the Lord Jesus had so loved me as to die for me, and yet I, unmindful of it, had treated Him with daily, hourly ingratitude. I saw the sinfulness of my heart and life. I could not make my heart better. “The soul that sinneth, it shall die” (Ezek. 18. 4). So, unless sin is taken away my soul must die and go to Hell.

Where, then, was my hope? In the same Word of God, 1 John 5. 10, it is written, “He that believeth on the Son of God hath the witness of himself,” and John 3. 36, “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.” Believe what? That He must keep His word and punish sin, and that He has punished it in the Person of Jesus, our Substitute, “who His own self bare our sins in His own body on the tree” (1 Peter 2. 24).

If the Lord Jesus has paid any ransom, and borne the punishment of my sins, I only simply accept this, and believe Him, and it is all a true and real transaction. It is no theorising, but acting. And I did this, I believed it, and cast myself, utterly hopeless and helpless and lost in myself, at the feet of Jesus, and took Him at His word, and accepted what He had done for me. What was the result? Joy, peace in believing, and a happy, full trust in Him, which death cannot touch. Now it is a reality of realities to me; it is so intertwined with my life that I know nothing could separate me from His love. I could not do without Jesus. I cannot and I do not live without Him. It is a new and different life; and the life and light which takes away all fear of death is what I want others to have and enjoy.

F.R.H.

THE SIN-BURDENED DOCTOR;

— OR, —

THE MAN WHO DID NOT LIKE THE WORD SIN, BUT WENT ON,
DETERMINED NOT TO THINK OF IT.



"At Fifty Years of age he had not one serious thought."

"Sin appeared to be staring him in the face. What was sin? Was he a sinner? Nay he must banish such foolish thoughts from his mind,"

THE SIN-BURDENED DOCTOR.

HE was well known in the town where he lived and practised his profession as a doctor. He was generally liked because of his genial, kindly disposition. He worked very hard for the physical welfare of his fellow-creatures. The children of the town knew him well, too, and many pleasant little talks he had with them, so that he became a general favourite.

He had lived till past middle age, but entirely without any religious concern. Alas! he was also a boon companion of those who loved cards and wine, and very often in the evening he was engaged in the many gay amusements of the thoughtless. He never entered church or chapel, and spent Sundays according to his own fancy. Heavy family trials failed to stop him in his course of folly; the death of his second son, who had just obtained his commission, and after that the loss of his third and youngest boy, who died at a boarding-school from scarlet fever, making only a passing impression on his conscience. Time wore on; and at fifty years of age, as he said, "he had not one serious thought." But the Lord, in His purposes of grace, had marked him for His own.

An able preacher of the Gospel lived in the same town as the doctor. The doctor, who had heard the preacher spoken of, felt the greatest contempt for him; in fact, he cherished towards him a feeling almost amounting to hatred. So much so, that on one occasion, when paying a professional visit to a young woman who was ill, seeing the preacher open the garden gate and make towards the house, he hastily rushed from the room, ran down the stairs, and made his escape into the back garden.

One Sunday afternoon—some weeks after this occurrence—when going to see a patient, he had to walk past an enclosure, or park, where a crowd had assembled. As he was threading his way through the people the following words distinctly fell upon his ear: "The blood of Jesus Christ, God's Son, cleanseth us from all sin." "It is the blood, and the blood alone, that cleanses!"

The preacher was no other than the man he despised. "Sin! sin!" The doctor did not like the word sin, but he went on, and determined not to think of it.

Exactly one week after this an acquaintance called and asked the doctor to go out with him. He did so, and, as

The Sin-Burdened Doctor.

they conversed, they strolled on till, hardly knowing it, they were at the same corner where the words, "sin, sin," were heard the previous Sunday. The preacher was again at his post, and singular it was, that the very same words were being uttered by him when the doctor and his friend reached the spot, and as nothing happens by chance, doubtless all was thus ordered by God. Again the words, "The Blood of Jesus Christ, God's Son, cleanseth us from all sin." "It is the Blood, and the Blood alone, that cleanses!" rang out.

This time the words seemed to burn into the doctor's very soul like letters of fire. He could not sleep at all that night. Sin appeared to be staring him in the face. What was sin? Was he a sinner? Nay, he must banish such foolish thoughts from his mind, or he would become utterly miserable. How heartily he wished that he had never heard those words—the same words, too, one Sunday after another!

The next day, and the next, he drank more wine than usual, but as soon as the temporary excitement it caused had gone off, the dreadful thought of sin returned. Thus more than a week went on, and then the doctor unburdened his difficulties to one whom he thought would prove a judicious friend, and this was the reply: "My good fellow, surely you must be out of health, and should take some of your own physic; these fancies are nothing but the result of a disordered brain. I should advise you to go to church as often as you can, and very soon you will forget these melancholy ideas!"

But the doctor was not permitted to rest satisfied with this advice; instead of feeling any happier after his interview with this "blind leader," his anxiety increased. What could he do? The sins of his whole life seemed to rise up before him—a long, black catalogue it was! He feared to sleep lest he should die before morning, and be summoned to give an account of himself to God; and thus, day and night, he was wretched in the extreme, not knowing whither to turn for comfort.

At last a thought struck him: "I will write to the preacher I heard, perhaps he could help me!" He wrote, mentioning what was passing in his mind, and asking for a private conversation with him. Gladly the servant of

The Sin-Burdened Doctor.

God responded, calling upon the sin-convicted man at the earliest opportunity. It was evident that the Holy Ghost had used that short portion of one verse of God's Word to pierce his heart through and through; for truly "the Word of God is quick, and powerful, and sharper than any two-edged sword."

It was now the preacher's privilege and pleasure to tell the sin-burdened man of the Sin-bearer, to proclaim to him pardon through the "blood that cleanseth," and to say, "Behold the Lamb of God, which taketh away the sin of the world!"

They paid each other many visits. The doctor began to read the Bible for himself, and to value it as a "lamp unto his feet and a light unto his path," and ere long he knew what it was to believe God, to be a new creation in Christ Jesus, and to have "joy and peace in believing."

For nine or ten years the doctor lived as a happy Christian, renouncing his former worldly associations, and connecting himself entirely with the people of God. During his three weeks' illness before he went to rest, his great desire was to tell every one who came to his house of the "Blood that cleanseth," and he requested his sister to allow each person to be brought up into his room for a few minutes. For the first week or ten days this was done, even the tradesmen's boys who carried goods from the shops being taken up to his bedside, to whom the dying man spoke earnestly of their souls, and of the "precious Blood of Christ." The excitement was, however, too much for him, his medical attendant positively forbade it, and his affectionate sister told him, with tears, that she could not bring any more strangers into his room; but as she knew that it would grieve him to hear the outer door open and shut without anyone being admitted to him, she stationed a person at the dining-room window, to take in through it any parcels or goods that might come to the house.

To the very last he spoke to all around him of the "precious, precious Blood," praising God for His mercies to him, and looking forward with holy joy to the near prospect of being "with the Lord." Through believing on Christ, the unsaved reader can have cleansing from all sin by the precious Blood of Christ.

PLEASURES FOR EVERMORE.

IN the winter of 187—, a strolling company of theatricals entered the town of Wickham Market, in the east of England, to hold some entertainments. A schoolroom



A COMPANY OF ENTERTAINERS.

having been secured, the various members of the company scattered themselves through the town in order to dispose of their tickets.

J—, one of their number, a young man of twenty-

two, was the child of very respectable Christian parents—his father being an earnest Christian worker, belonging to the medical profession.

On leaving school, a situation was obtained for him in a house of business in the city of London. Several of his friends and relatives being medical students, he spent his evening hours with them in the theatre, concert-room, and casino. Frequently it was near the midnight hour when he reached home, and it became evident to the watchful eye of his godly mother (his father having died when he was seventeen years old) that he was keeping company with persons whose society he should have shunned. His employers began to observe something was wrong. Persons were calling on him in business hours, insisting on the payment of their accounts, and he came to the conclusion that if he did not leave his situation he would be dismissed; and in order to put his creditors off his track, he suddenly disappeared, leaving a letter stating that he had gone to America.

Instead of going abroad, he removed to an obscure part of London, and, in company with a dissolute companion, plunged headlong into sin and folly. He became so passionately fond of the stage that he resolved he would adopt it as his profession. He received lessons in acting, and studied Shakespeare with great perseverance.

Ultimately he obtained an engagement with a company then in a town in one of the eastern counties. His ideas of the stage received a rude shock when he discovered that the company was a travelling one, and the manager an illiterate, depraved, and drunken fellow. He could not, however, better himself, as he had scarcely any money left, and the manager took good care to give him as little as possible. In the course of their wanderings, they came to Wickham Market, where a Christian surgeon, known to the writer, resides.

J— called at his house, and asked to see the “master,” with the purpose of selling him some tickets. The doctor patiently listened to what he had to say, and then asked the following questions:

“Supposing I went, what would I get?” “You would enjoy yourself.” “But what about to-morrow, when the enjoyment is over?” “Oh, we are to be here the next

Pleasures for Evermore.

night also." "And after that?" "We are to be the whole week." "But what after the week's pleasure is gone?" J—— was silent, for he now understood what the gentleman meant.

"Ah," said the doctor, "I have pleasures for evermore; yours only last for a short time, and leave a sting behind them." The words went home to J——'s heart and conscience. Scenes of by-gone days were recalled—his father, now in the glory, his mother's prayers and pleadings, his own folly and shame—and, unable to restrain his feelings, he burst into tears, and said, "You talk like my father, who is now in Heaven."

After conversing together for some time, J—— was invited to call again. The doctor became deeply interested in the welfare of the young actor, and earnestly besought the Lord so save him. In subsequent interviews, he perceived that J—— had no conception of God's way of salvation. He supposed that he required to become good before God would save him. He was shown that the prodigal was received in his rags, and that Jehovah was desiring to save him as he was, on the ground of Christ's finished work. He could not, however, understand how one could have his sins forgiven without doing something for it. The doctor invited him to dinner on the Lord's day, and after conversation, they went to a Gospel meeting together. On returning, he pressed on J—— the importance of immediate decision for Christ, and asked him the following question:

"If you were to drop dead now, where would you go?" No reply being given, the doctor told out, in all its fulness and simplicity, "the old, old story of Jesus and His love." The light from the Cross of Calvary shone in on his darkened soul, and J—— saw that it was for his sins that Jesus had bled and suffered, and, by simply taking God at His Word, he was saved, and had eternal life (John 3. 36; 5. 24).

The widow's heart was filled with joy to learn that her son was saved, and a few weeks after, he was telegraphed for to see her dying. On arriving in London, he was just in time to see her passing away and to receive from her hands his father's Bible, which on his death-bed he had left to be given to him when he was converted.

True pleasure can only be had in Christ.

A.M.

ONE OF THE DEVIL'S DELUSIONS.

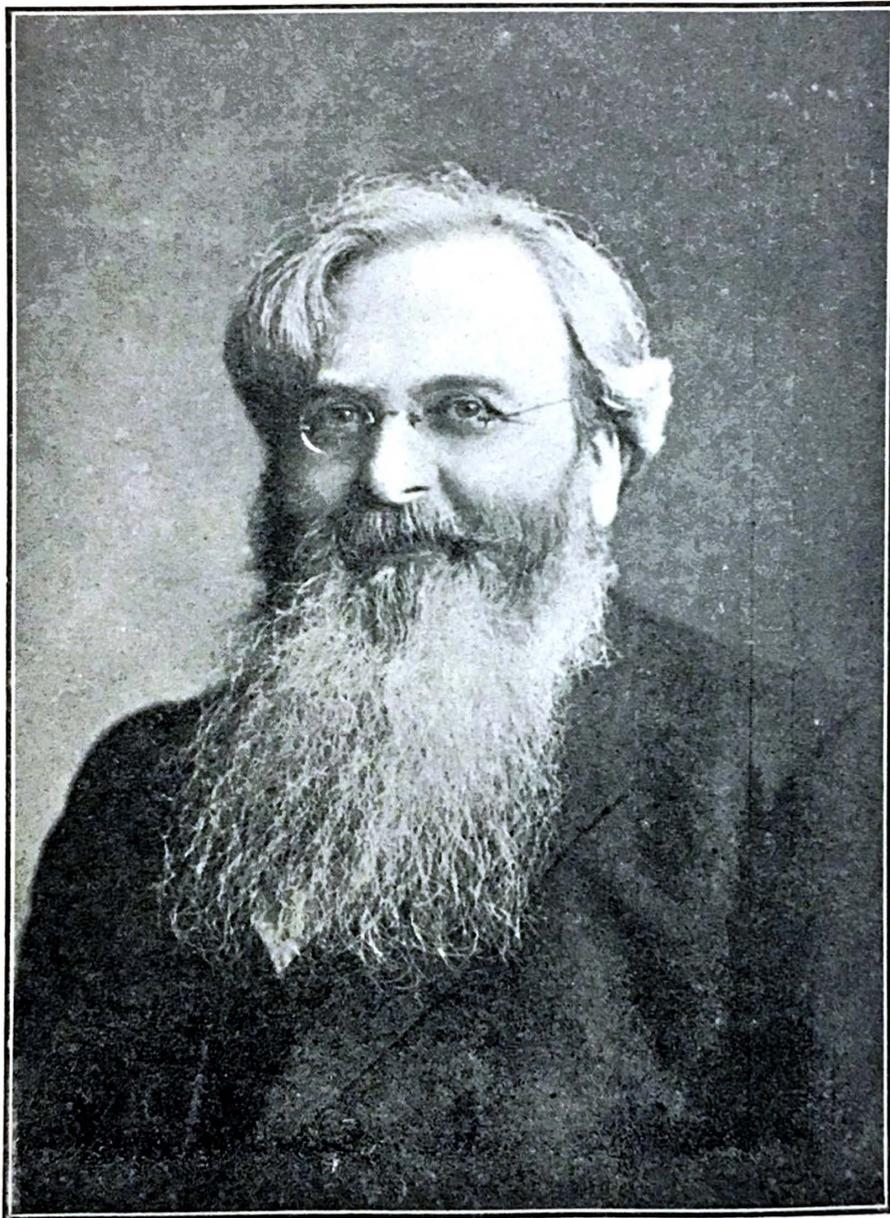
WHEN a sinner is awakened to see that he is lost, and that he must have Christ or perish, that is the very time when Satan is extremely busy to keep the seeking one from God. "Oh, you know," the tempter seems to say, "if you get converted, you will have to give up everything—the concert, the dance, and the jovial company; and what a loss that will be to you!" But Satan misses out the best of it. He forgets to tell you what you'll *get* when you receive Christ. Yonder is the younger son, for instance, in Luke 15. He has been in the far country, away from his father's house, and "would fain have filled his belly with the husks that the swine did eat" (v. 16), but now he is brought back: he is at his father's table, at the feast of the fatted calf, and he has on the best robe. What a picture of happiness he would be! But suppose some one says to him, "It is a pity for you to be tied up that way; come away down to the far country and have some husks," what would the younger son say to that? Would he go down, do you think? Never. Why, he would say, "I'm completely happy where I am; I have everything my soul can desire. This is a thousand times better than the far country. Down in it, I had nothing but rags and husks. Now I have the best robe, and am sitting at my father's table. Do you think I would exchange it for the old things that have passed away? O no. The younger son had got something far better than ever he had before. And so has every one who is converted to God. The Devil knows that if you get but one drink of the water of life you will think very little of his streams of false delight, and that is why he is anxious to keep you from getting saved. But, awakened one, make sure of Christ *now*, and with Him filling your soul there will be no room left for the pleasures of sin. And when you have got on the best robe—the righteousness of God, and the ring on your finger—symbol of the Father's never-ending love, and your feet shod with the preparation of the Gospel of peace; and when you are sitting at the continual feast which is the portion of all who have trusted Jesus—then you will exclaim, like the Queen of Sheba, "The half hath not been told;" and to old companions and sins alike you will say:

"Fare ye well,
I cannot go with you to Hell."

w.s.

A DOCTOR'S CONVERSION.

DAVID ANDERSON-BERRY, M.D., LL.D., F.R.S. (Edin.), of Highgate, London, who died on June 5, 1926, was born about sixty years ago in Wick, Scotland. He was the only son of the family, and his father was a Presbyterian minister. His mother was related to the



DR. DAVID ANDERSON-BERRY, OF LONDON.

Duke of Hamilton, and in early years he spent some of his holidays at Hamilton Palace. He studied at Glasgow and Edinburgh Universities, and obtained his degree as a doctor when twenty-two years of age. As a doctor he practised in London for over thirty years, and being a

A Doctor's Conversion.

decided Christian, he not only helped and healed the bodies of men and women, but by his spiritual ministrations he was the means of blessing to many of the Lord's people and of salvation to the unsaved. It was the truth of the personal return of the Lord Jesus Christ for His people that was used of God to his conversion.

He tells in his own words the story of how he was led to trust the Saviour. He writes:

"I had heard of men and women who had kindled within them such an all-consuming flame of love and devotedness to the Lord that when the Spirit through His Word revealed to them the truth of His return at any time, they stripped themselves of such useless ornaments as rings, breast-pins, bracelets, lockets, necklets, and their houses of expensive furniture and rich plate, in order to expend the proceeds of their sale in the spread of His Gospel both at home and abroad. I remember how such an attitude of expectancy born of devotion struck me. It made the (to me) new doctrine of our Lord's return so real that it led to my conversion. The thought that at any moment He might appear formed a mighty lever to loosen my soul from its environment of intense worldliness. From my youth I had known the Gospel, and though my mind had passed through all forms of philosophical thought and religious speculation, I had always clung to the thought that the Gospel of my childhood's days would be the best protection in the hour of death—was not the penitent thief saved in the hour of death? But this new doctrine upset all my calculations, for one considers that as a rule death gives its victims some warning. Here was something that would happen *without any warning*; something so real that the people who had seen it in the Bible cast away their conventionalities and appeared deadly in earnest. To me it seemed the most terrible of doctrines, for it appeared to give me no chance; to them it appeared most joyous. And in that state of mind—to see that this possibility cheered the sufferer, comforted the mourner, encouraged those faced by great trials or bitter sorrows, sustained those ground down by bitter poverty, and proclaimed the hour of most seraphic delight to those whose love, born of recent pardon, cleansing, and deliverance, burned brightly—I do not wonder that I yielded

A Doctor's Conversion.

under such a pressure, the pressure of my sins behind and the attraction of such glory in front, whilst Christ ceased to be a creed and became a Person."

The doctor's hope for salvation rested not on anything he had been or done, but, solely and simply on Jesus Christ, God's Son, and what He did for him when He died on the Cross of Calvary over 1900 years ago. God's Word tells us that He was delivered for our offences and was raised again for our justification (Rom. 4. 23). Dr. Anderson-Berry took God at His Word and entered into peace. Have you peace with God? If not, you may now. Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). J.G.

"DO YOU EXPECT TO GET TO HEAVEN?"

DO you expect you will get to Heaven? "Oh, yes," you reply, "we all hope to get there." That may be true enough, but remember that though no one wishes to go to Hell, and all hope to be in Heaven, the Lord Jesus has declared that the great majority of men and women are hurrying as fast as time can hurry them to the abode of the lost. The broad road which terminates in the lake of fire is crowded, while the narrow way leading to life everlasting is trodden by few. Let me, however, ask you this question: Why do you expect to go to Heaven? Is it because you have attended your church or chapel, read your Bible and said your prayers, relieved the poor and visited the sick? If such be the case, you are building your hopes for eternity on a sandy foundation, and the sooner you are undeceived the better. The Word of God declares that "There is none righteous, no, not one" (Rom. 3. 10). If admission to Heaven were granted on the ground of our "doing good," or "being good," no one would ever enter it, for "All have sinned, and come short of the glory of God" (Rom. 3. 23). Whatever you are or may have been, if you wish to spend eternity in Heaven, you must enter it by the same doorway as the dying thief. He took the place of a helpless, hell-deserving sinner, and received from the Lord Jesus Christ the forgiveness of all his sins. Believe in His love and death for you, and you will have His assurance that your sins will be all blotted out (John 5. 24; 6. 47).

A PRIOR QUESTION.

“CAN I do anything for you?” asked a visitor of a dying man. “Oh, sir,” was the reply, “it is not *doing* that I need, it is *undoing*. If only you could undo my past for me!”

It would be well if the truth discovered by this dying man were better understood. We hear plenty of talk about turning over a new leaf and trying to lead a better life; walking in Christ’s footsteps and following His example. But it is largely lost sight of that, before anything of this sort can be rightly attempted, there is a *prior question* which demands settlement.

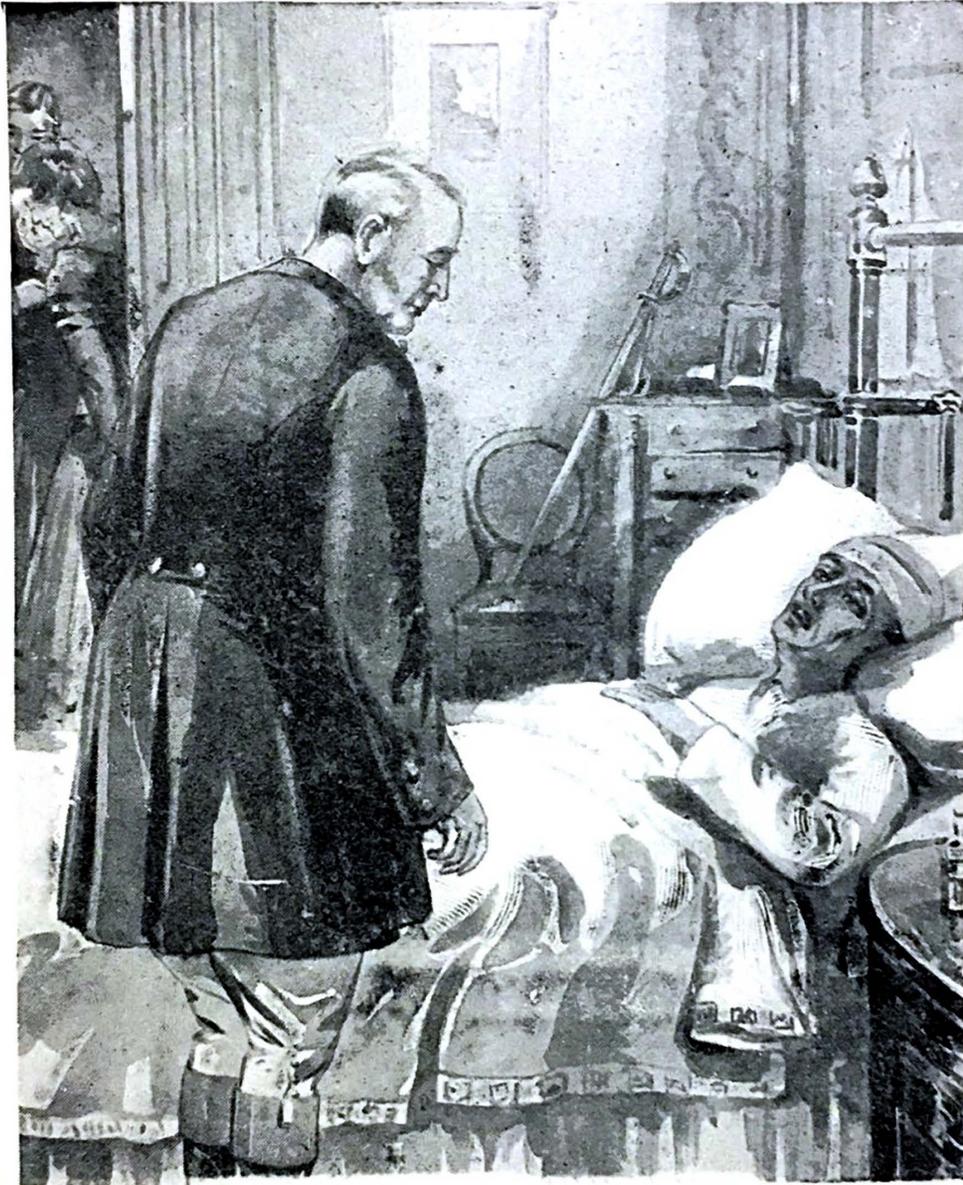
We must not close our eyes to the stern fact that we are sinners in God’s sight, deserving condemnation, and that before we can serve Him the great question of our *sins* must be faced. There is an oft-forgotten text that says: “God requireth that which is past” (Eccles. 3. 15). The past history of each one of us has been full of blots and blemishes, and before we talk of **doing in the future**, something is needed that will **undo the past**.

When the astronomer, Herschel, discovered the planet Uranus, tidings of his achievement reached the ears of King George III, and he directed him to be summoned to Windsor in order that the Royal family might receive an account of the wonderful discovery from the astronomer’s own lips. Herschel, of course, hastened to obey and went to Windsor, taking with him his famous telescope and a chart of the solar system to exhibit. When he was ushered into the king’s presence he was kindly received, but was rather surprised when His Majesty handed him a paper, saying that there was a certain matter of business to be disposed of before the lecture could proceed. Opening the paper, Herschel found it to be a pardon written out in full by the king himself.

It appears that, at the early age of fourteen, he had joined the band of the Hanoverian Guards, duly enlisting as a soldier. Soon afterwards war had broken out between England and France, and as Hanover was then under the British crown, the French invaded it, and a battle was fought in which the Guards lost heavily. Young Herschel spent the night after the battle in a ditch, and soon came to the conclusion that soldiering was not in his line, and resolved to change his profession. So he deserted,

A Prior Question.

and after much difficulty succeeded in reaching England, where he commenced a career as a teacher of music. Then he began to study the stars, and after a time made the discovery of which we have spoken. It was the **prior question of his desertion that had to be settled**



"IF ONLY YOU COULD UNDO MY PAST."

before he could be permitted to lecture before the king. Settled, as it was, by His Majesty's grace in offering the free pardon, Herschel could proceed to display his telescope and describe his discovery.

In just the same way, before we can serve God or enjoy His favour, we must receive at His hands a free pardon

A Prior Question.

for our many offences. But here a question arises that did not arise in the case of the astronomer. It is this: How can a free pardon be *righteously* offered to sinners like us? This question finds its complete answer in the atoning work of Christ. On the Cross of Calvary the great sin question has been dealt with by our Saviour, Jesus, in such a way that infinite glory has thereby been secured for God, and salvation made possible for guilty men. The work which was done there is a work which has power to *undo* and cancel our life-story of sin, and which entitles God to freely pardon us and take us into His favour.

This wonderful work of Christ upon the Cross is the keystone of the whole Gospel edifice. God can justify us "through the redemption that is in Christ Jesus" (Rom. 3. 24). It enables God to gratify to the full His own heart of love, while heaping favour after favour upon the heads of unworthy sinners. It shuts the door for ever on the believer's sins, while it opens to him another door, through which he enters into blessing upon blessing in endless range.

Do not imagine that you can remove your past from God's sight by any amendment on your part. You can no more do so than a schoolboy can remove the blotted and smudged page of his copybook by turning over a new leaf and beginning afresh. But, if you have, through faith in Christ and His atoning work, got the great question of your sins divinely settled, lift up your head in holy joy and praise the Lord!

H. P. B.

HAVE YOU HEARD

THAT the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord? (Rom. 6. 23). That there is "none righteous, no, not one?" "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: for all have sinned, and come short of the glory of God" (Rom. 3. 10, 21, 22, 23). Why not *now* obtain eternal life as a free gift through faith in the Lord Jesus Christ. Trust the Saviour now for salvation (Acts 16. 31).

“ARE YOU READY?”

“WITH all your church-going and good works, are you sure of going to Heaven?” Such was the question put by a young man to a friend in course of conversation.

“No,” was the reply, “I cannot say that I have that assurance.” “Well,” continued the young man, “though there is nothing in my life that I need wish concealed, yet *that* is not my ground of confidence before God, and if called away this moment I am ready.” His ground of confidence was the finished work of Christ—that work accomplished on Calvary, when “He bare our sins in His own body on the tree.”

Shortly after the same young man was in the house of another acquaintance, and the conversation turning on spiritual subjects, he remarked, “If I were to die to-day, I am ready.”

Young, strong, and prosperous, death seemed many years distant; with his cup of earthly happiness soon to be filled to the brim, life seemed well worth living; but eternity is always nearer than we think.

There is but a breath between us and death. Just three days after the last recorded conversation he was on the top of a high building in course of erection, and as he and another man were about to lower a plank, referring to what they were doing, he called out, “Are you ready?” when just as the words escaped his lips the masonry on which his foot rested gave way, and he fell to the ground and was killed instantly.

Well for him that he was ready. While he lived it was well for his friends, and especially his widowed mother, that he was moral, industrious, and kind; but it was well for himself in that fatal moment that he was resting on Christ *alone* for salvation. His last words, though uttered concerning the plank about to be lowered, come home with great solemnity to all who may hear of them. Is it not like a question from the tomb? Are you ready? Are you ready to meet God? This is a solemn question, and should not be shelved until a more convenient season.

The Lord Jesus is God’s one and only way of salvation. Trust wholly in Him whose blood was shed for the remission of sins; in other words, “Believe on the Lord Jesus Christ and thou shalt be saved.” Then you will know the peace and joy of being ready.

A. W. P. S.

A WORSHIPPER, BUT NOT CONVERTED.

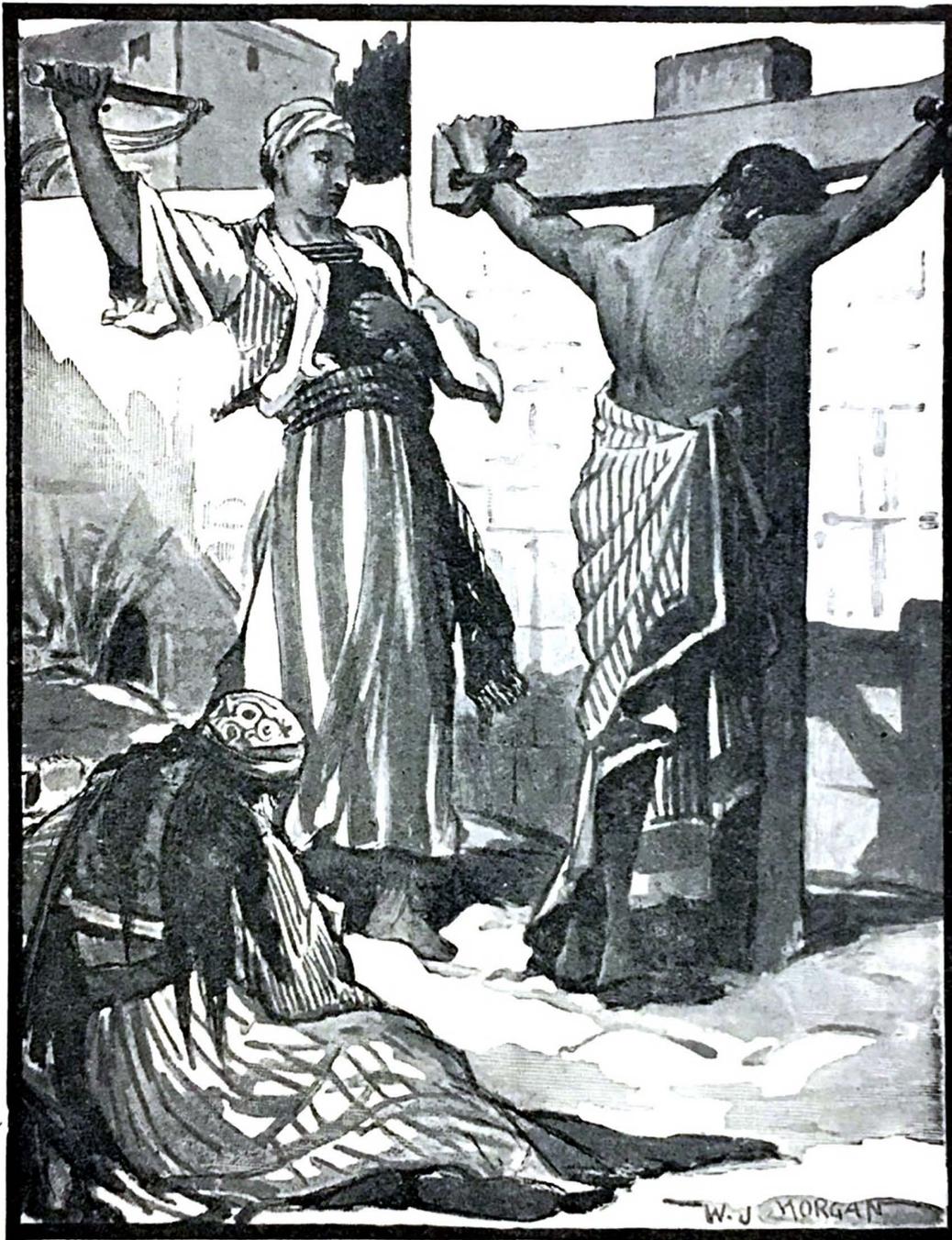
YOU may have heard of a certain man who went up to Jerusalem "to worship." We read of him in Acts 8. 27. But the remarkable thing about him is this—he had never undergone the great change of conversion to God; yet he took the place of a worshipper. In other words, he had never been reconciled to God; yet he would fain pass himself off as a worshipper of God. Did his professed worship not bring him nearer to God? It did not; for God Himself has said in His Word that "without faith it is impossible to please Him" (Heb. 11. 6).

What, then, is to be done? you say. If taking up your position as a worshipper does no good, what course should you follow? You should at once follow the course which God has laid down, and take up your position as a sinner—a lost and undone sinner before God. That is the first thing. It is simply impossible for you to be a worshipper until you have first taken your place as a guilty and undone sinner, and been reconciled to God through receiving His Son, Jesus Christ the Lord. Until you are reconciled and saved, you are dead in sins; and the dead cannot praise God. No worship can ascend from an unrenewed heart. The question of sin must first be settled; then you can take up the question of worship. Have you faced the question of your sins? Is that a settled question with you? If not, then on the authority of God's Word we declare that acceptable worship is an impossibility in your case. Before there can be acceptable worship you must first be an accepted worshipper. And there is only one way of being accepted, namely, through your acceptance of Christ as the God-appointed Sacrifice for sin. Then, but not till then, you shall be a worshipper. Then you shall be able to praise God, because you shall have something to praise Him for. After you have received Jesus as your Saviour you shall be able to praise God for redemption through the blood, and the forgiveness of sins according to the riches of His grace (Eph. 1. 7). You shall be able to praise Him for eternal life as a present possession (John 6. 47), and, in a word, for all spiritual blessings in heavenly places in Christ (Eph. 1. 3). What a wonderful salvation! There is surely little wonder that God calls it a "great salvation." Is this great salvation yours? This is the most momentous of all questions for you. w.s.

HIS MOTHER'S SUBSTITUTE;

— OR, —

THE MAN WHO BORE NINETY FIVE PER CENT OF THE PENALTY
DUE TO HIS MOTHER;



"A penalty of a hundred lashes was imposed."

"As the fifth stroke fell Schamyl ordered the executioner to stop,
and the mother was released."

SCHAMYL: HIS MOTHER'S SUBSTITUTE.

IN the middle of last century there was a renowned military and religious leader in the Caucasus named Schamyl who was fiercely opposed to Russian aggression. At one time bribery was so prevalent among his followers that he determined on taking drastic measures for its suppression. He enacted a law that in every case discovered a penalty of 100 lashes was to be imposed. His own mother was the first convicted offender. On being informed of it Schamyl was overwhelmed with grief. For several days he shut himself up in his tent, and gave himself to fasting and prayer. On emerging from his retirement he assembled his followers, and gave instructions to the executioner to inflict the penalty. The offender was bound, and the lash was applied to the quivering flesh. As the fifth stroke fell Schamyl ordered the executioner to stop, and his mother was released. Baring his own back, he commanded the executioner to administer the remainder of the penalty—ninety-five lashes—on himself, which was accordingly done.

This is a striking, though of course an imperfect, illustration of the atonement of the Lord Jesus Christ. Schamyl's mother broke the law, the penalty for the offence being 100 lashes on the back. The Circassian leader sustained two relations to the offender—those of son and ruler. As a son he was doubtless anxious that his mother be spared the indignity and the suffering; as a law-giver and leader he was bound to see that the claims of justice were fully met. If Schamyl had allowed his mother to escape without any satisfaction being rendered to the broken law, his followers would have had good reason to complain. They would doubtless have said that though a loving son, Schamyl was an unrighteous ruler, being partial in his dealings. Through the expedient introduced by Schamyl a fraction of the penalty of the broken law was endured by his mother—five lashes—and the remainder—ninety-five lashes—by himself. One can easily understand how that Schamyl's followers would, after this, be slow to commit the offence.

In this incident we have a faint and feeble illustration of Christ's atonement for us. All of us had sinned. Times without number we had broken the holy law of God and trampled His commands under our feet. The law declares

His Mother's Substitute.

that death is sin's penalty (Ezek. 18. 4). "Whosoever shall keep the whole law, and yet *offend in one point, he is guilty of all*" (James 2. 10). What, then, was to become of us? Was there no way of deliverance? Whilst hating sin with a perfect hatred, God loved, and loves with matchless love, the sinner. It was, and is, His desire that "all men should be saved" (1 Tim. 2. 4). How could He *righteously* pardon those who had broken His laws? "Had sin been pardoned without an atonement (to use the words of another), its exceeding evil would not have been displayed; the law which forbids it would not have been magnified; the holiness of God which abominates it would not have been cleared; the glory of God which has been insulted by it would not have been vindicated."

"We must needs die, and are as water spilt on the ground which cannot be gathered up again; neither doth God respect any person; yet doth He devise means that His banished be not expelled from Him" (2 Sam. 14. 14). What were the "means" devised by God for our restoration to His favour? Calvary's Cross answers the question. As we gaze on the form of that holy, spotless One we see the measure of God's righteous displeasure against sin, and the manifestation of His marvellous love to the sinner. Here we see mercy and truth met together, righteousness and peace kissing each other (Psa. 85. 10). Calvary is the solving of the problem as to how God can be a just God and a Saviour (Isa. 45. 21). In the sacrificial work of Christ we understand how the "sin question" was eternally settled.

For years the Cross was to us a mystery. Thank God, to some extent we understand the meaning of the wondrous words: "But He was wounded for OUR transgressions, He was bruised for OUR iniquities: the chastisement of (with the view to) OUR peace was upon Him, and WITH HIS STRIPES we are healed" (Isa. 53. 5). The sacrifice of Christ for sinners is the ground on which every blessing flows to us. Through that sacrificial death for us God's righteous claims have been met, the law has been magnified, His justice satisfied, and His glory vindicated. Salvation free, full, present, and eternal is proclaimed to all. It is now proclaimed to *you*. Christ's death was not a commercial transaction—so much blood for so many souls.

His Mother's Substitute.

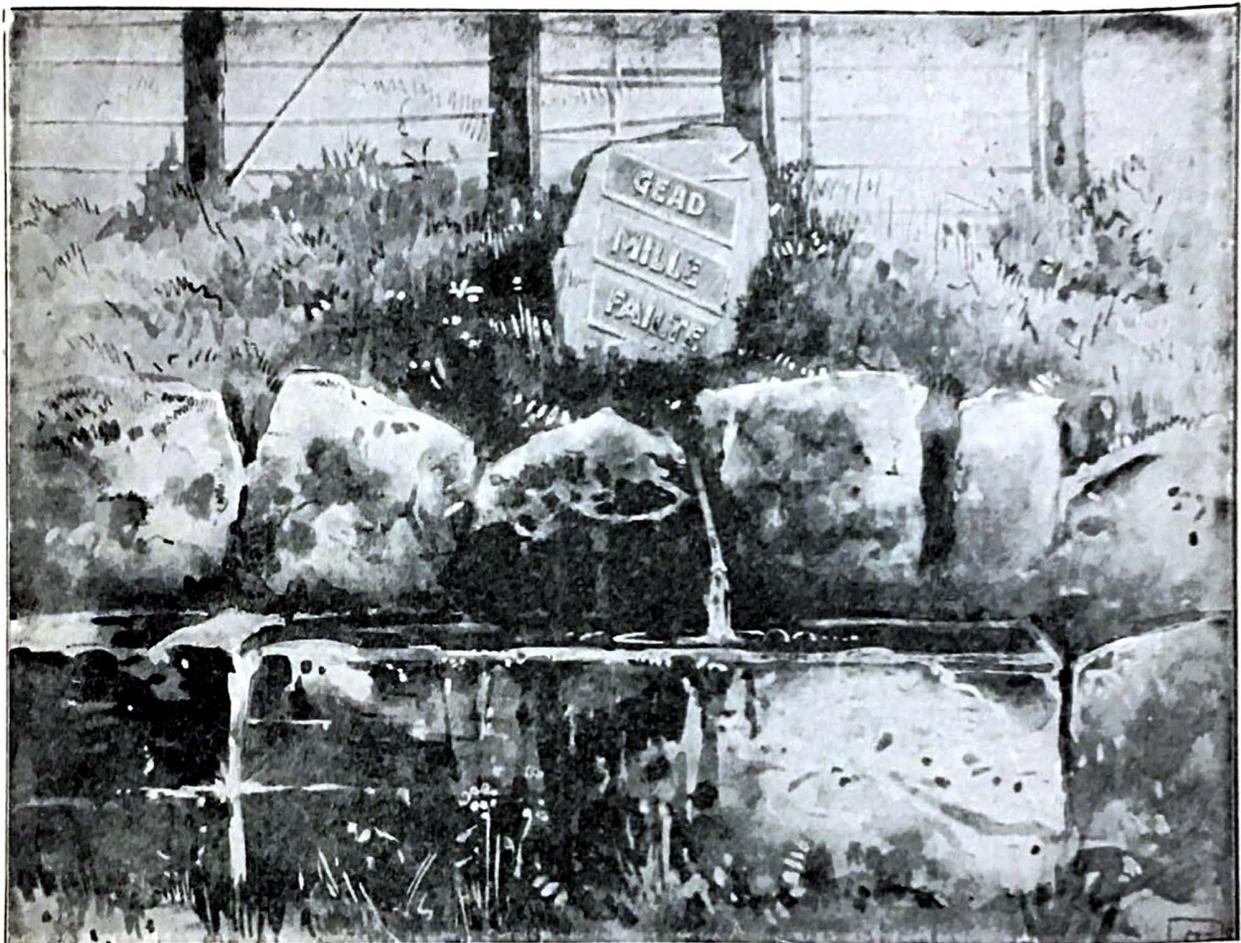
That is an imperfect and unscriptural view of the atonement. "God sent not His Son into the world to condemn the world, but *that the world through Him might be saved.*" His death—apart from faith—secures the salvation of none. Every one *may be* saved because of His atoning sacrifice, and saved through simply believing on Him. God is *waiting* to save you as you read these lines. He swears by His own existence that He has no pleasure in your death (Ezek. 33. 11). It is His desire that you should be saved (1 Tim. 2. 4-6). Whatever you are, or have been, God is now willing to blot out the past and make you the happy possessor of eternal life (John 5. 24). He will not, however, *compel* you to accept of His pardoning mercy. He *knocks* at the door of your heart, but will *not* break open the door (Rev. 3. 20). Christ wept over Jerusalem sinners, and said: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, AND YE WOULD NOT!" (Luke 13. 34). Why not NOW draw back the bolt of unbelief and let the Saviour in? Delay not till you are more anxious or more sorry for your sins. "If you tarry till you're better you will never come at all." *Come as you are and where you are* to Christ. You know you are a sinner, lost and guilty, helpless, and hell-deserving. Come, then, to Christ, and you will obtain all you need. Believe the glad tidings of His matchless grace: "The Gospel is the power of God unto salvation to every one that believeth" (Rom. 1. 16). Harken to the blessed message: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Believe on Him who loved you and gave Himself for you, and you will be eternally saved. "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" (Acts 13. 38, 39).

Since God is satisfied with the death of Christ; since *He is waiting* to save you from going down to the pit, why not NOW believe on Him and obtain 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." A M.

"A HUNDRED THOUSAND WELCOMES."

BY the roadside in an Aberdeenshire glen there is a beautiful drinking fountain hewn out of a solid granite block, erected at considerable cost by a kind and generous gentleman. A cup fastened upon an iron chain is provided, and on a stone behind the fountain is the following Gaelic inscription: "*Gead Mille Failte*," the English translation of which is, "A HUNDRED THOUSAND WELCOMES."

This fountain is a picture of God's gracious provision for



AN ABERDEENSIDE DRINKING FOUNTAIN.

thirsty souls. Wherever one goes he sees men and women thirsting for that which this world is unable to supply. Multitudes are pursuing happiness, but it seems to elude their grasp. Some long for pleasure and amusement; others thirst for money and do their utmost to obtain it; whilst many desire rank, fame, and earthly honours. Over all such "cisterns" may be inscribed, "Whosoever drinketh of this water shall thirst again" (John 4. 13). We are glad to be able to tell you that:—

A Hundred Thousand Welcomes.

“The water of life is flowing;
Flowing, freely flowing,
The water of life is flowing,
Is flowing for you and for me.”

“If any man thirst let him come unto Me and drink,” said the Saviour (John 7. 37, 38). Has the reader stooped down and partaken of the water of life? There is enough in Christ to satisfy your deepest needs. All travellers are heartily welcome to drink of the cool, clear, sparkling water which flows from the fountain in the Highland glen. They have a “hundred thousand welcomes” to do so. Whatever you are, or have been, you are most cordially and earnestly invited to partake of the water of life freely. “The Spirit and the Bride say, Come...and whosoever will, let him take the water of life freely” (Rev. 22. 17). It matters not how long, how deeply, or how little you have thirsted, you are commanded to drink and live. There is nothing to pay. It is as free as the air you breathe. It is as free as the water in that Highland fountain. “The *gift of God* is eternal life” (Rom. 6. 23). You cannot obtain it by purchase. No prayers, happy feelings, good works, or penitence can merit God’s pardoning mercy. Satan will suggest delay. He will tell you that there is “plenty of time;” that you are not “thirsty enough;” that you are not “anxious enough,” etc., etc. Don’t listen for one moment to the arch-enemy’s lies. Christ alone can quench the thirst of your immortal spirit.

Some thirst on earth and have their thirst quenched, whilst others thirst in Hell where it cannot be allayed. The poor, rich man asked for a drop of water to cool his burning tongue, but even that small mercy was denied. Now, while the day of grace is lengthened, while the door of mercy is open, while “the Spirit and the Bride say, Come,” partake of the water of life. In other words, believe the “glad tidings of great joy” regarding Christ and the work He accomplished for *you* on Calvary’s Cross. Believe on Him who was “made sin for us that we might be made righteousness of God in Him” (2 Cor. 5. 21), and love and life and lasting joy will be yours for time and eternity. “Stoop down and drink, and live” (John 5. 24; Acts 10. 43; Rom. 10. 9).

A. M.

HOW TWO BROTHERS FOUND REST AND PEACE.

SPECIAL services were being held in a Church in a town in Lanarkshire, not far from the city of Glasgow, by a gifted evangelist. Quite a number of people were brought under the sound of the Gospel, and not a few professed to know Christ as their Saviour and Lord. Two brothers attended the meetings, and were deeply impressed. At the close of one of them Mr. F—— dealt personally with the young men, and urged them to accept of Christ. They hesitated. One who was a member of



MERRY STREET, MOTHERWELL.

the choir, unaware of his brother's presence, became thoroughly aroused to an apprehension of his guilt and danger, and said to himself: "I would like to accept of Christ to-night, but what would my brother say? I cannot stand his sneers." The other, who occupied a seat in the gallery, was also convicted of sin, but feared his brother's jeers and delayed. The closing hymn that Sunday night was the well-known one, the refrain of which is:

How Two Brothers Found Peace.

“Jesus, I will trust Thee, trust Thee with my soul,
Helpless, lost, and guilty, Thou wilt make me whole.”

In different parts of the building the brothers rose and joined heartily in the singing:

“Jesus, I *will* trust Thee,
Trust Thee with my soul.”

It is one thing to say, “I will trust in Christ,” and it is another thing to do it.

That night both of them believed on the Lord Jesus Christ as their Saviour, and left the Church rejoicing in the knowledge of sins forgiven.

“Where were you to-night?” one asked his brother. “I was at the Church,” was the prompt reply. “I was there, too,” said the other. “Where were you?” “In the back gallery.” “How did you like the meeting?” “First rate,” was the response. “Yes,” said the other, “it was the best meeting I was ever at. I was saved to-night.” Then the other brother confessed that he, too, was saved through the truth proclaimed. No wonder that the young convert thought that that night’s meeting was the best he had ever attended, seeing that it was the night when the most important question was settled by him for eternity. Has the reader ever had a meeting with Christ at the Cross of Calvary? The Cross proclaims the glorious fact that God is light, and God is love. In it He is revealed as a just God and Saviour.

The brothers were afraid that if they accepted Christ they could not withstand each other’s jeers and sneers. Perhaps the reason why the reader is unsaved is because he fears the frown, or sneer, the cut, or curl of the lip of some fellow-worm of the dust. Hearken to the words of the Lord Jesus, “Whosoever, therefore, shall confess Me before men, him will I confess also before My Father who is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in Heaven” (Matt. 10. 32, 33). You may be laughed into Hell, but you can’t be laughed out of it. You don’t intend to reject it, but you go on day by day saying to the Holy Spirit, “Go thy way for this time; when I have a convenient season I will call for thee” (Acts 24. 25), and the “convenient” season never arrives. Where, oh, where will you spend eternity?

A.M.

FAITH: WHAT IT IS.

BY SIR ROBERT ANDERSON.

FAITH is a mystery to many, a stumbling-block to not a few. It is not the assent of the mind to truth; not a kind of grace imparted to the soul by God. "Faith cometh by hearing" (Rom. 10. 17), whether it be faith of



SIR ROBERT ANDERSON.

the Gospel, or of the news of some temporal calamity, or good. There are no two ways of believing anything. And hearing comes, the true hearing, by the Word of God; not by reasonings founded on it; not by "enticing words of man's wisdom," but by the Word of God. And here is where the difference lies, not in the character of the faith,

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but in the object of it. In its first and simplest phase in Scripture, faith is the belief of a record or testimony; it is secondly, belief in a person; and it has lastly the character of trust, which always points to what is future. To speak of trust as the only true phase of Gospel faith is wholly false and wrong. In fact the word, generally rendered "trust," is never used in this connection in Scripture. It is etymologically "hope," and the element of hope invariably enters into it.

"We are saved by trust," is a statement at once true and Scriptural, if only we understand salvation in its fullest sense, as yet to be made good to us in glory; but the salvation of our souls is not matter of trust, but of faith in its simplest form. The redemption of our souls is a fact to us, because we believe the record God has given of His Son; no less is the redemption of our bodies, but it is because of our trust in God. Trust springs from confidence in the person trusted; and that again depends on knowledge of the person confided in. At every pier along the new embankment of the Thames there hangs a chain that reaches to the water's edge at its lowest ebb. But for this some poor creature struggling with death might drown with his very hand on the pier. An appeal to perishing sinners to trust Christ is like calling on a drowning wretch to climb the embankment wall. The glad tidings, the testimony of God concerning Christ, is the chain let down to grasp. Once rescued, it is not the chain the river waif would trust for safety, but the rock beneath his feet; yet, but for that chain the rock might have only mocked his struggles. And it is not the Gospel message the ransomed sinner trusts in, but the living Christ of whom the Gospel speaks; but yet it was the message that his faith at first laid hold upon, and by it he gained an eternal standing ground upon the Rock of Ages...As far as the act of faith is concerned, the Gospel is believed in the same way as the passing news of the passing hour. The hindrance lies in the apostasy of the natural heart of man. Faith, then, in its simplest character, is not trust, nor even faith in a person, but belief of a record. Metaphysical distinctions between believing with the head and the heart are wholly untenable. A Christian believes with his heart, as a Jew obeyed from the heart. In modern

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English "the heart" is synonymous with the affections; but not in Scripture. The Lord speaks of "the heart" as the moral being, the true man as distinguished from the mere outward man.

Some enlarge on subtle distinctions between "head faith" and "heart faith," "faith in" and "faith on," faith of saving truth, and faith in general, until faith itself looms great and mysterious upon the burdened sinner, shutting Christ out altogether. They who thus believe in the Lord Jesus come to confide in Him, to trust Him, to love Him; but to believe on Him is simply to "receive His testimony," and thus to "set to our seal that God is true."

CUT FLOWERS.

THREE months before I was converted I was in a ball-room, and in the middle of a waltz with a young lady we paused before a chiffoniere where there were some lovely flowers. "Are not these flowers lovely?" she said. "Yes, they are beautiful," I replied, "but they are very like us."

"What do you mean?" she asked. "They are cut, they will be withered and dead to-morrow." I had a conscience, you see. "Oh, what do you mean?" she said, perfectly alarmed.

"Never mind," I said, and we got into the whirl of the waltz once more. But the remark stuck to her conscience, she saw death was ahead of her. Death and damnation were before me, and I knew it full well. I am thankful to say that my remark was used by the Spirit of God, and was like seed dropped into good ground.

When God brought me to Himself, and I was preaching a few months afterwards in the town where she lived, she came to hear me preach, found Christ as her Saviour, and then told me how she was awakened in the ballroom.

Ah, my friends, it is a great thing to have Christ. It is a wonderful thing to have Christ—a wonderful thing to be saved. Have your fill of pleasure here. Take all that the world can give, and what then? You pass into eternity.

Tell me, if within twenty-four hours you were to pass into eternity, where would you spend it? Don't shirk the question. Are your sins forgiven? Have you got eternal life? Do you know that living Saviour who died on Calvary's tree?

DR. W. T. P. W.

SOUND SLEEPERS.

SOME time ago a collision took place on the railway at Windsor Bridge, Manchester. An express train ran into a local one. Nobody was seriously injured, though the line was blocked for six hours. Among those who were in the express train was a doctor, who slept soundly right through the accident. When the guard awakened him, his first question was, "Who put out the light?" Glancing upwards, he was astonished to see that the roof of the carriage was off. Another passenger was found fast asleep in his compartment some hours after the damaged train had been shunted at Pendleton.

Commenting on these incidents, a well-known weekly paper exclaims: "*It is wonderful what some people will sleep through!*"

So, indeed, it is. **I know people who have been asleep all their lives**—spiritually asleep, I mean. They have never been awakened to see their need, their danger, the serious consequences that must surely overtake them because of their many sins. God has spoken to them. Trouble has been allowed to come upon them. Illness, bereavement, business difficulties, pecuniary loss, disappointments, family trials—all these have been sent to awaken them, but in vain.

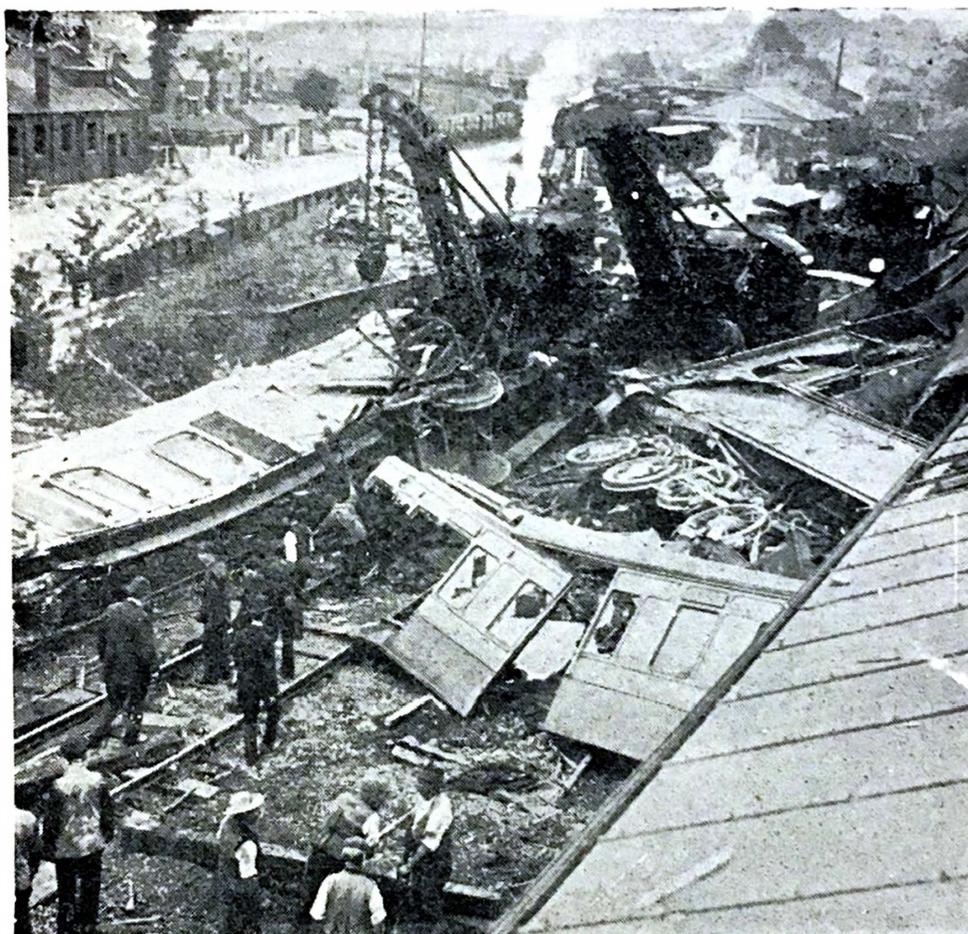
The voice of the Gospel has sounded in their ears; mercy has called and warnings have been given. Still they slumber on. Earthquakes have shaken the world; wars have flung millions across the border-line into eternity; thrones have gone crashing to the ground; evidence accumulates that this age is approaching its terminus. Still they sleep, dreaming perhaps of peace, prosperity, and good times to come. Terrible sleep! Fatal slumber!

We hear, now and again, of the ravages wrought by the dreaded sleeping sickness in Central Africa. But that scourge, fearful though it be, is as nothing compared with the horrible sleep that claims its victims by tens of thousands in all the English-speaking countries, and in every other part of the earth.

Let me urge *you*, if not yet awakened, this message comes to *you*. We knock at *your* door and inquire with the master of the Tarshish trading ship: "What meanest thou, O sleeper? Arise, call upon thy God!" (Jonah 1. 6)

Sound Sleepers.

Wide awake, no doubt, you are to your interests in this life; on the alert lest anyone should gain an advantage over you; keeping a sharp lookout for an opportunity to improve your position. All this may be true, while at the same time you may be fast asleep as to the great realities that belong to Eternity. By this page we want to wake you up, to open your eyes, that you may take the path of wisdom before it is too late.



CLEARING AWAY AFTER A RAILWAY ACCIDENT.

There is such a thing as **talking in one's sleep**. In actual life it is by no means uncommon. In spiritual things it is still more frequent. One man says he is going to turn over a new leaf and try to live a better life. He is "talking in his sleep." Another declares that he has never, as far as he knows, done any particular harm, and supposes, therefore, that it will be all right with him. He, too, is "talking in his sleep." A third tells us that though we may be travelling by various routes, we are all

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making for the same goal, and that it does not matter what a man believes as long as his life is good. Another instance of "talking in one's sleep."

Further examples might be given of the unintelligent sayings of those who have never been awakened to their need of repentance. But let me ask, Have *you* been awakened? What have *you* to say as to the way of Salvation?

The language of one who has been shaken from his sleep is something like this: "I was a miserable sinner, ungodly in thought, word, and deed. Nor was I able to improve my condition in the least degree. My sins were many; my heart hard; my future dark with the terrors of well-deserved judgment. But I fled for refuge to the Saviour and staked my soul on the merits of His Blood. I know I am forgiven, for the Word of God assures me that this is the case with all who believe on Christ (see Acts 10. 43). I am on my way to Heaven, a happy child of God."

Speech of this kind is not that of an unawakened sinner. It is the language of one who has been roused from his slumber. Is it true of *you*? In other words, have *you* been awakened, or are you still wrapped in sleep? Have your eyes been opened, or are they still closed in slumber? Have you faced the great question of your relations with God, or are you still dreaming as the days fly past?

H. P. B.

NAPOLEON BONAPARTE'S TESTIMONY.

WHILST the "Great Napoleon" was talking one day at St. Helena to Count de Molonthon, he said: "Alexander, Caesar, Charlemagne, and I myself have founded great empires, but upon what did these erections of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him...I think I understand something of human nature, and I tell you all these were men, and I am a man. None else is like Him; Jesus Christ was more than man...I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present with the electric influence of my looks,

Napoleon Bonaparte's Testimony.

of my words, of my voice. When I saw men and spoke to them I lighted up the flame of self-devotion in their hearts...Christ alone has succeeded in so raising the mind of man towards the unseen, that it becomes insensible to the barriers of time and space. Across a chasm of 1800 years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks for the human heart; He will have it entirely to Himself. He asks it



unconditionally, and forthwith this demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who believe in Him experience that remarkable supernatural love toward Him. This phenomenon is unaccountable; it is altogether beyond the reach of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength or put a limit to its range. This it is which proves to me quite convincingly the Divinity of Jesus Christ."

The reader may believe in the Divinity of Christ, and be firmly convinced that He is the only and all-sufficient Saviour of sinners, without accepting Him as his own Saviour! It is one thing for a sick man to believe that a certain physician is able to cure him of his malady, but it is quite a different thing for him to put his case into the doctor's hand and be restored to health! Christ is the Son of God. He died on Calvary for "sinners," for the "ungodly," for you. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Rom. 10. 9).

"NECESSARY AND SUFFICIENT.

A FRIEND of mine was holding evangelistic services in the City of London, Canada. A gentleman, who was exceedingly anxious about his soul attended the meetings. He was afraid that God would cut him down in his sins and thrust him into outer darkness. He sought and obtained an interview with the evangelist. Although he had been a church member for years, he had no conception of God's way of salvation. He imagined that though Christ atoned for the sin of the world, something meritorious must be done by him ere he could obtain God's pardoning mercy. Whilst believing that Christ's work was necessary, he did not understand that it was sufficient to meet all needs. He was shown from various Scriptures the way of peace, but he did not lay hold of the truth that everything required for his salvation was accomplished; that God desired him to believe the "good news," and enter into life and liberty. How many are waiting for feelings, instead of resting on the "finished" work of Christ. The Gospel of God's grace seemed "too good news to be true." Could it be possible that "everything was fully done?" He supposed, like multitudes in this land, that Christ did His part of the work, and we have to do ours, forgetting or ignoring the fact that the Saviour declared on the Cross of Calvary that the work that saves was "finished" (John 19. 30). Whilst in this state he retired to rest, but not to sleep. The awful danger to which he was exposed was brought before him by the Holy Spirit in mighty power. He knew that if he died in his sins he would be doomed to eternal woe. His mind reverted to the theme of the previous address—God's love to the world.

As he pondered the "wonderful words of life" he became absorbed with God's matchless love, as revealed in the oft quoted but little understood Scripture. Tired in body, "weary and heavy laden" in soul, he bowed in lowly humility before the Lord, and exclaimed: "God gave Christ to die for the sins of the world; He died for *all*, therefore He died for me." In a moment the soul-saving truth burst into his soul, and he found rest, "joy, and peace in believing" (Rom. 15. 13).

Why should you not also enjoy this peace and rest? "Believe on the Lord Jesus Christ," and know "the peace of God which passeth all understanding" (Phil. 4. 7). A.M.